

General
Wahr

VOL. XXIV.

1930

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FEB 5 . 1930

PSYCHIC RESEARCH

JANUARY, 1930

Experimental Sittings with
Rudi Schneider in London

By HARRY PRICE

Current Status of Schneider
Mediumships

By THE RESEARCH OFFICER

Spiritualism and the Law

By BLEWETT LEE

The Phenomenon of Reversal
of Psychic Casts

By E. E. DUDLEY

Subjective Evidence for
Survival or Continuity

By THE EDITOR

International Notes

By HARRY PRICE

PUBLISHED BY

THE AMERICAN SOCIETY FOR PSYCHICAL RESEARCH, Inc.

Vol. XXIV, No. 1

Price 50 Cents

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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January, 1930

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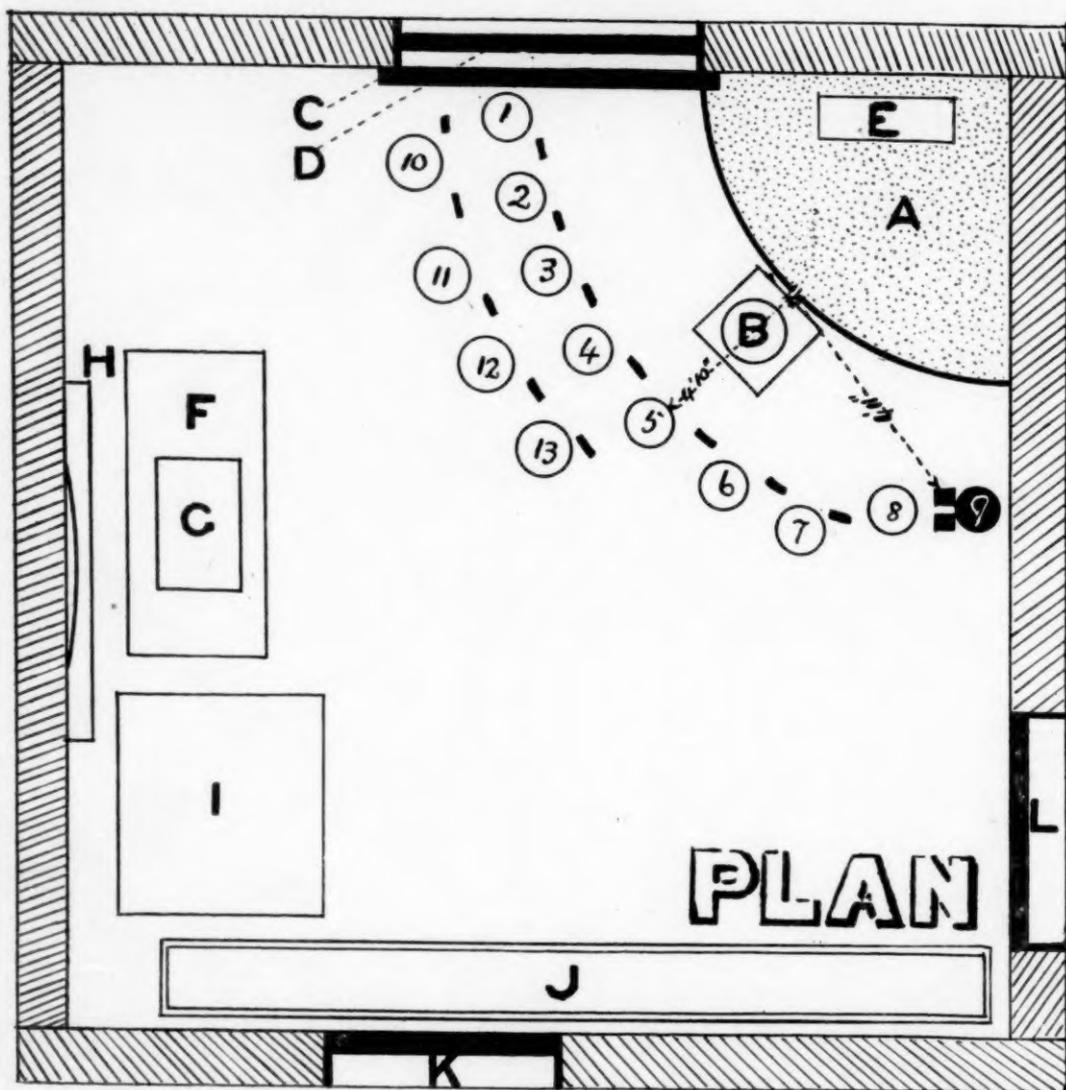
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Plan referred to on p. 7 of Mr. H. Price's article (fig. 1).

PSYCHIC RESEARCH

THE JOURNAL OF THE AMERICAN SOCIETY FOR PSYCHICAL RESEARCH, Inc.

The responsibility for statements, whether of fact or opinion in the JOURNAL, rests entirely with the writers thereof. Where for good reason, the writer's name is withheld, it is preserved on file, and is that of a person apparently trustworthy.

Vol. XXIV, No. 1; January, 1930

EDITORIAL NOTES

THE New Year brings with it a change of Editorship, Mr. Frederick Bligh Bond relieving Mr. Malcolm Bird of this office in order that he may be able to devote his undivided attention to the work of Research Officer. It is hoped that the area of research will be much enlarged in the immediate future under the auspices of the American S. P. R. There is an abundant field of mediumship awaiting investigation by qualified hands; and it is believed that much of this will yield material of value to science.

Mr. Bligh Bond has been in this country since the summer of 1926. Up to that time he was Editor of 'Psychic Science,' the quarterly Journal of the British College of Psychic Science and is best known in America in connection with his practical application of psychic methods to archaeological research as recorded in his book, 'The Gate of Remembrance,' in which he narrates the discovery of the long vanished sites of the two chapels of King Edgar and Our Lady of Loretto by means of automatic writing. He is now a permanent resident in America.

It is the aim of the Trustees of the A. S. P. R. to maintain and to emphasize the character of the Journal as a scientific record. At the same time they have recognized the existence of a great public need in America for the general dissemination of interest in all that pertains to psychic research. It was doubtless due to this feeling that a descriptive title 'Psychic Research' was given to their Journal: a title which

would appeal to the general reader and imply the presentation of matter of interest to the laity rather than to the academic mind alone. The question has been how these two aims might best be pursued concurrently without confusion and without derogation of the scientific status of the Journal proper.

The solution now offered seems to be a fair one and worthy to be tested by practice and experience. Hyslop House shelters beneath its roof two societies: the parent Society which exists for research and scientific enquiry alone and possesses no 'opinions' other than that there are phenomena to be investigated; and the New York Section of the A. S. P. R.; an organization of a more popular character with every scope for individual initiative and activity. It has an educative function and also, necessarily, a social influence which may not be ignored since it is a focus of contact with all strata of educated opinion in the country. In the affiliation of this Section to the parent Society there are mutual advantages. By their union, both organizations are strengthened. From its association with the A. S. P. R. the Section gains a definite status which as an unattached organization it could not claim; and on the other hand it is able to give constant vitality to the parent Society which might, in the absence of such external links shrink into a merely academic body for the benefit of a comparatively small circle of the learned. The *via media* would thus seem to be found in the inclusion of a regular series of articles and notes within a

special department of the Journal under the heading 'Sectional Activities.' In this way, the two modes of publicity would be compatible, and the responsibilities of each would be defined by the two distinct criteria called for by readers of either class.

In regard to the material presented officially, there will be an effort towards the chronicling of that alone which has real constructive value. This may call for the omission of much of the purely routine matter in the record of sittings, etc., and of passages involving the repetition of phenomena under conditions practically identical.

In this way, the reader's interest will be concentrated and more easily sustained: whilst for the intensive study of any particular case, the original MS. will remain on file at Hyslop House and will be accessible on request. Care will however always be taken that nothing of essential interest

shall in any case suffer omission, and that neither reader nor contributor shall have cause to complain of injustice in the matter of full representation. On the economic side, the value of this policy will be sufficiently apparent: whilst from the editorial angle, which is also the reader's, it will be possible to include a greater variety of material within the covers of each issue.

The value of the mediumship of Rudi Schneider will, we think, become more plainly apparent in the series of reports by Mr. Harry Price now in our hands of sittings controlled by him. The interest lies not only in the method of control by electric contact but in the nature of the telekinetic phenomena produced, which seem independent of any sensible ectoplasmic structures connecting them with the body of the medium. From this angle they may be usefully contrasted with the phenomena of the 'Margery' mediumship.

A. S. P. R. GENERAL MEETING

The Annual General Meeting of Trustees and Voting Members was held at Hyslop House at noon on Tuesday the seventh of January, 1930, the President, Mr. John I. D. Bristol taking the chair.

The Treasurer, Mr. Lawson Purdy, reported that the total receipts for the past year from all sources amounted to \$22,389.81 and the total expenses for the same period \$22,142.20 leaving a balance of \$247.20 in favor of the Trustees.

The Secretary reported that the general

membership of the Society at the close of 1929 was One Thousand and Sixty-nine (1069).

The Report of the Chairman of the Research Committee, Dr. G. Hyslop, was read and placed on the file.

The following were elected to the Board of Trustees to serve until January 1933—Mrs. Ernest A. Bigelow: Mr. John Palmer Gavit: Dr. Frederick Peterson: Mr. Thomas H. Pierson: Dr. Mark W. Richardson.

EXPERIMENTAL SITTINGS WITH RUDI SCHNEIDER IN LONDON

Part I.

BY HARRY PRICE

I AM sure that readers of PSYCHIC RESEARCH must have been impressed by the report¹ of the demonstration séances with Rudi Schneider which we held at the National Laboratory of Psychical Research, London, in April, 1929. As a matter of fact, the account created very great interest among psychists and scientists all over the world and I received many letters complimenting us upon our new technique in controlling the medium and sitters by the electrical-cum-tactical method which is thought to make fraud impossible. But the experiments were for demonstration purposes only, in order to convey to British scientists the fact that good phenomena could be witnessed under irrefragable conditions. A number of well-known scientists such as Lord Rayleigh, Prof. Rankine and Prof. A. M. Low attended the experiments and were greatly interested.

Before Rudi left for home I pressed him to return again in the autumn. I pointed out to him that we wanted to make a great many experiments in order to discover, if possible, the laws that *must* govern the phenomena, assuming they were abnormal. He cheerfully assented, and I proceeded to make arrangements with Herr Josef Schneider, the boy's father, who for very many years has held an honored position in Braunau, the little Austrian frontier town on the banks of the river Inn. I have always found Herr Schneider very charming and helpful and he immediately agreed to place Rudi under our care for an extended period. It was arranged that we should pay his son no more than he could earn at his trade of motor engineering, at which he is very skilful.

It is useless to experiment with Rudi in the summer time, as the hot weather ap-

pears to inhibit phenomena: also, it is very uncomfortable for both medium and investigators when a sitting is held on a really hot evening. The conditions of the séance preclude the use of open doors and windows, and all concerned experience a lack of energy which does not help matters. It was arranged that Rudi should return to us early in November, 1929.

It was our intention that Rudi should come alone. When the boy (although aged 21 he is very boyish, and does not look more than 17) visited the Laboratory in April, 1929, he was accompanied by Herr Karl Amereller, a München electrical engineer and a friend of the late Baron A. von Schrenck-Notzing. It was I who chose Amereller (a stranger to me) as a travelling companion. But because this gentleman was in the circle with us, he was regarded as an object of suspicion by those critics who were *not* present. The fact that Amereller was controlled like the rest of us, and sometimes sat right away from the medium made no difference to their "argument," which was: "Because a friend of the family was present, he *must* be suspect." This type of critic ignores the fact that both Rudi and Willy Schneider have produced their phenomena in many different countries, and with varying circles, and under all sorts of conditions. In legal parlance, there was not always a "next friend" present to give a helping hand when the phenomena were slow in putting in an appearance. But I agree that it is better to sit without a friend of the family, if possible.

Of course, those who are controlling are *always* suspect! And when the chief controller happens to be the person who was instrumental in arranging the séances, this fact will, of course, be used in evidence against him.

One of the reasons why I adopted the electrical contact method of control was so that the controllers, as well as the sitters,

¹ This JOURNAL, September, 1929. The account appeared also in the *Revue Metapsychique*, July—August, 1929, and in the *Zeitschrift für Parapsychologie*, August and September, 1929.

should be *equally immobilized* with the medium. The electrical-cum-tactual method completely immobilizes the entire circle, and especially the first controller and medium who form one unit. In addition, it is our policy to continually change the controller, and for various members of the experimenting group to absent themselves occasionally. But the changing of controller is not always easy with some psychics. A great psychological factor in the production of good phenomena is *confidence* on the part of the medium. I know quite a few people with whom I would not sit down at table, if I could avoid it. Every medium must feel that way, too. In the case of Rudi, it must be obvious that the boy has his likes and dislikes. Those he takes to inspire confidence in him, and the reverse is also the case. It must not be forgotten that the medium is assumed to be unconscious during most of the *séance* and it is imperative that the controller be someone in whom the boy can place the fullest trust. I have assisted at the Schneider *séances* in London, Vienna, Munich, and Braunau and it is natural that Rudi should like me to be near him when in the trance state. But it was our policy to sometimes change the chief controller, for the reasons I have given above.

As I have stated, it was our desire that Rudi should come alone—but we reckoned without “Olga,” his trance personality, who metaphorically put her foot down hard and stated that it was her wish that Major Rudolf Kalifus, a friend of the family, should accompany the boy. At a number of *séances* held just previous to his visit “Olga” stated emphatically that the Herr Major must go to London and see the boy settled down. Father Schneider endeavored to talk her out of the idea on the score of expense involved, but she would have none of it. So it was decided that the Major should accompany the boy and stay a few days.

Major Kalifus is an officer in that portion of the Austrian army which happens to be stationed at Braunau. He has been there for a number of years and has had more than 400 *séances* with Rudi, particulars of which he has recorded with extraordinary care. He showed me a number of graphs which he had made showing how the weather affected the phenomena. I met the Major some years ago at a Braunau *séance*; it was his second sitting, he informed

me. I rather took to the Herr Major; keen, critical, and intelligent. I think he has been largely instrumental in developing the Rudi mediumship to its present high level of “good” *séances*.

Our plans for the experiments with Rudi were the result of the combined experience that Lord Charles Hope and I gained at the previous Laboratory *séances* with the young Austrian. Also, Lord Charles kindly made a substantial contribution to the large fund which was necessary to defray the expenses of the visit and the experiments, which we hoped to continue for a number of months. Lord Charles and I decided that the *séances* should fall into two groups, *viz.* “experimental” or scientific, and “demonstration.” The former were for a selected number of eminent scientists whom we hoped to invite to the experiments; the latter were for members of the Laboratory and others who wished to see the boy. It was arranged that the experimental group should meet on Thursdays, the members’ group on Mondays.

* * * * *

Before he proceeds farther I should like the reader to study the issue of *PSYCHO RESEARCH* for September, 1929, in order to get an exact idea of our *séance* room arrangements, and the details of the electrical control installation. I do not want to have to describe again all the *minutiae* of the *séance* technique, which I elaborate so fully in the journal cited. But for those readers who have no copy of my last report within reach, I will state briefly that the medium *and* sitters were controlled or immobilized by having all their limbs, (encased in a metallic fabric), placed in an electrical circuit which was maintained only for so long as each foot and each hand made firm contact with the respective limbs of his neighbors. The slightest break of contact was recorded by a red lamp’s failing, thus revealing to all the sitters that a hiatus had occurred. The medium and chief controller, too, were placed in a similar circuit, but each limb was controlled by a *separate* circuit, so that there were six circuits in all, and six red lamps. Any one of these six lamps failing would at once denote to us whether it was the right or left foot, or right and left hand of the controller or medium; or right or left foot or arm of any sitter which was not in contact. In other words the electrical control (originated and perfected by the late Baron

A. von Schrenck-Notzing and myself) was "fraud-proof," and extremely simple to apply, once the room had been wired for the installation. Certainly, the control left the mouth free, as a humorist in the London S. P. R. *Journal* pointed out.

I repeat, that for the fullest particulars of this control the reader should turn to the American S. P. R. *JOURNAL* for September, 1929, and study it carefully. As a matter of fact, since Rudi was with us in April, not a wire had been altered or a screw moved. Everything had been left *in situ* in readiness for further experiments.

The reader must likewise turn to this journal of the date mentioned for particulars of the séance room and the general preliminaries which preceded every séance, and every session (i. e., part of séance). But I will again reproduce the plan (Fig. 1.) of the room so that a general layout of the apartment may be before the reader. A is the "cabinet" formed by a pair of heavy plush curtains hung across one corner of the room; B is the low table placed in front of curtain openings; C is the window (sheer drop of four stories to ground); D is a massive teak shutter blocking window; E is the special transmitting thermograph² placed inside cabinet to record changes in temperature; it is sensitive to .1° Fahr. and accurate to .01° Fahr.; F is the table supporting the dictaphone, G; I is a large cabinet gramophone; J is a very massive oak bookcase, weighing more than two tons which permanently blocks the door K, which is permanently locked and sealed. H. is a fireplace permanently blocked by a gas-fire; L is the only entrance to the room and is always locked and sealed (with leaden postal seals) before every séance or part of séance. The position of sitters is denoted by numbers, the medium always occupying No. 9; the chief controller takes seat No. 8. The black marks between the circles represent the metal plates (to bridge the current) on which the sitters, controller, and medium place their metal-shod feet. Besides the specially sensitive instrument placed within the cabinet, two other thermographs, *a* and *b* (not shown on Plan) are placed in different parts of the room and an ordinary thermometer is hung by the door. It will be seen that we have, therefore, four separate checks for thermal variations. A baro-

graph is also installed in the séance room. All these instruments are by Negretti and Zambra who have recently examined the special cabinet instrument, and have issued the following Certificate of Examination, No. 4825, dated Nov. 7th, 1929. The report is as follows:

| True Temperature. | Instrument Reading. | Correction. |
|-------------------|---------------------|-------------|
| 50° Fahr. | 49.95° Fahr. | +0.05 |
| 55 | 55 | 0.0 |
| 60 | 60 | 0.0 |
| 65 | 65.1 | -0.1 |
| 70 | 70.1 | -0.1 |
| 75 | 75.05 | -0.05 |

Our instrument was tested by comparison with National Physical Laboratory Standard Instruments, and it will be seen that there is not much the matter with it. It will be noted that when the sign of the correction is +, the quantity is to be added to the observed reading; when the sign is - it is to be subtracted from it. It will be noted that the slight minus correction is near the top of the scale (the range is 30°, from 45° to 75° Fahr.). This means that in those graphs where the cabinet temperature has shown a fall, the reading should be *really lower* than the stylus records, to the extent of 0.1 at 65° and 70° respectively, and 0.05° at the limit of the range. These corrections must be allowed for when comparisons are made with check instruments in other parts of the room. Those who, like the writer, are specially interested in this question of thermal variations would do well to read my article³ on the experiments we carried out with Stella C., and the report in *Nature*⁴ on the same medium. A graph is reproduced in the *Nature* article which should be compared with those published in this Rudi report. Mr. E. E. Dudley's paper⁵ on the same subject is well worth studying.

In addition to the thermal variations of the séance room and cabinet, I decided to collect meteorological data which will be found tabulated in *Appendix A*. There is not the slightest doubt that the weather plays a major part in affecting the medium, or phenomena (or both) so I have been to some trouble over this matter. In the *Ap-*

² For illustration, see this *JOURNAL*, November, 1927, Plate opposite p. 639.

³ This *JOURNAL*, Nov. 1927.

⁴ July 31st, 1926.

⁵ "Energy Transformation of Seances." This *JOURNAL*, July, 1926.

pendix referred to will be found barometric readings taken at 6 P.M. on the evening of séance; hygrometer readings showing the humidity of the atmosphere; maximum and minimum temperatures for the day; and the weather at time of séance. We hope to acquire some useful knowledge by the analysis of these figures.

The reader will notice that in this report the term "trance personality" will be met with occasionally. We call "Olga" a trance personality, or "subconscious intelligence" because we do not know what else to style "her" and we have no evidence that the intelligence is a discarnate entity. If the reader is a spiritualist he is welcome to assume that Olga is really the *ego* or personality of a once living person which has survived. I think the hypothesis of survival is thoroughly sound, but the frauds and follies committed in the name of spiritualism make one very cautious of attaching a label and in any case our task is to acquire data and analyze results rather than concern ourselves with the philosophy of the subject. Though the Schneider family are not avowed spiritualists, they have a curious theory (suggested by Olga herself) that the trance personality is none other than "Lola Montez" (*i. e.* Marie Dolores Eliza Rosanna Gilbert, 1818-1861) the international adventuress who was born in Limerick, Ireland and who in 1847 appeared at Munich and became the mistress of the old king of Bavaria, Ludwig I. and died in New York in 1861. The weak spot in this theory is that the boy's 'subconscious' must have assimilated the "Lola Montez" story as Rudi was born within a stone's throw of Bavaria and has spent much time in Munich. But at least the hypothesis is a picturesque one. Whether "Olga" is a spirit or a creation of Rudi's 'subconscious' must be left for future discussion. It is enough that it is she whom we have to consult as to the minor details of the séance, and, to that extent, her wish is law.

As it happened, we had arranged an experimental séance for the next day after Rudi's arrival, and we decided to exclude the press on account of susceptibilities of the scientists whom we intended to ask. A few scientists have dared to investigate and are strong enough to resist criticism. But they are in a minority—so we decided

to confine the press to the demonstration séances.

We also decided to do away with a double row of sitters as far as possible. The back row rather complicated matters and the sitters complained they could not see so well as those in front. Our only trouble during the April experiments occurred through a connection breaking in the back row electrical control. Another alteration we made in the séance room arrangements was to install a powerful orange ceiling light, with rheostat or dimmer, in order to make the transition from red to white light less acute at the end of a session. It served its purpose admirably. Needless to say, we had shoals of applications for sittings with Rudi. In one morning we had 32 press applications by telephone—showing the extreme interest aroused. As we could accommodate only four sitters per week, apart from the scientific group, most of these applications had to be refused.

FIRST (EXPERIMENTAL) SEANCE, THURSDAY, NOVEMBER 14TH, 1929.

The sitters included in the "permanent" (scientific) group were as follows, with the places they occupied (see Plan): Rudi (9); Price, controlling (8); Miss Virginia Baggallay, second controller (7); Lord Charles Hope (6); Major Kalifus (5); Mrs. Mitcheson (sister of Prof. J. B. S. Haldane) (4); Dr. William Brown, (Wilde reader in Mental Philosophy, Oxford University) (3); Miss Eliz. Williamson (assistant at London University observatory) (2); Dr. Norman Jeans (anesthetist to Salop County Hospital, Shrewsbury) controlling electrical installation, (1). Miss Lucie Kaye, secretary, at dictaphone, recording séance. At times of major phenomena Miss Kaye is controlled by her putting her hands on the shoulders of two sitters. This applies to all the séances. She also attends to the gramophone, etc. The notes as printed in this report are reproduced *verbatim*, any interpolations of mine being placed in square brackets:

8.38 P.M. Door sealed. Temperature 58.5° F.

8.39. White light out, control good.

8.42. Rudi trembling: commencement of trance.

8.43. Rudi in trance. Breathing is heavy and rapid.

8.48. Olga says she would like us to

* See: E. B. D'Auvergne, *Lola Montez*, New York, 1909.

break up for ten minutes and then to start again. [The usual ten minutes' pause.] Rudi is coming out of trance.

8.49. Rudi is out of trance. A 60-watt ceiling light, with a Wratten orange filter is slowly turned on [by means of rheostat] and then the white light. Door unsealed; circle breaks up. [Most sitters remain in their seats.]

9.02. Door sealed. White light out. Temperature, 59° F. Control good.

9.05. Trance commencing.

9.06. Rudi is in trance. "*Gott zum Gruss*" says Olga, and "*sprechen.*" All talk.

9.11. Olga wishes the centre light and the six control lights lowered. Miss Kaye lowers center light [the one over the small table in front of curtain opening], the rheostat being behind Rudi, and Dr. Jeans again breaks contact to lower the indicator lights; joins up again and control is now good. Rudi's head is on Mr. Price's right shoulder.

9.14. Mr. Price says that Olga [Rudi] is stroking his leg [dragging my hand with him, of course] in order to gather power.

9.27. O. says the lowest of the indicator lights is to be lowered yet further. Dr. Jeans breaks contact to do so, and joins up again.

9.33. O. says the luminous paint on the wastepaper basket is too bright and can she have it [the basket] removed? Dr. Jeans hands basket to Miss Kaye who places it under the table in the corner of the room. Control good again.

9.40. The right-hand curtain is slightly moving.

9.45. R. is coming out of trance.

9.47. R. is out of trance. Red light slowly turned on, then the white light. Door unsealed. Circle breaks up.

10.02. Door sealed. Temperature 59° F. White light out. Control good. The luminous ribbon has been changed as suggested by O.

10.03. Trance commences. R.'s head on Mr. P.'s lap.

10.04. R. is in trance.

10.06. O. says the luminous ribbon, now in the center, is too bright, and can it be changed over with the less brilliant one hanging on the left hand curtain. Lord C. H. breaks contact to do this, and then joins up again. O. says "thank you."

10.12 Music. Curtain moving, con-

tinues to move, apparently in time with the music. [First phenomenon.]

10.14. Curtains keeping up continuous movement. O. asks if everyone can see them move. The sitters say "yes, thank you." Now moving violently. Music still playing. Right hand curtain swings right out into the room, twice; Lord C. H. says he could see the luminous objects inside the cabinet. Small bell rises and floats around, then drops outside the circle near the gramophone, where Miss K. picks it up, leaving it on the table. Curtains moving well. O. says she does not want the bell again. The zither has started playing, first a few odd notes, then chords, four or five in quick succession. Something has just fallen over, probably the zither. Right hand curtain is again swinging out into the room. O. asks if the sitters are all pleased; they say "yes," and "thank you." "*Sprechen.*" says O. Curtain is never still. Four or five distinct knocks on the table and the curtain swings right out. O. says she wants the wastepaper basket now, and Miss K. is to hold it out into the middle of the circle and she will take it. Miss K. does this, leaning over between Miss B. and Lord C. H. and after about 30 seconds feels the basket gently but firmly taken out of her hand. The sitters say "bravo, Olga" and the basket floats about for a few seconds and then sinks to the floor. Then it is picked up again, moved round a bit, and thrown down. Since the basket was taken out of her hand, Miss K. has placed her hands on Lord C. H.'s shoulders at his request.

10.25. Lord C. H. asks O. if she would try to touch his face. She says "yes," if he will lean forward and sit still, and everybody is to hold tight. After less than a minute the basket slowly rises and Lord C. H. asks Miss K. to go over behind Mrs. M. and to put her hands on Mrs. M.'s shoulders. This is done. The basket settles right down over Lord C. H.'s head, remaining there for some two minutes amidst loud laughter from the sitters. Lord C. H. says a finger has stolen up to his mouth, it feels neither particularly hot nor cold. We ask Olga to remove the basket and this is gently done. [This effect was extraordinary, the "limb," (whatever it was) being in evidence for some ten minutes.]

10.27. O. asks for the basket to be replaced on the table at the center curtain

opening, and Lord C. H. breaks contact to do this, immediately joining up again. O. wants to know if anyone wants to ask her to do anything special. It is suggested that O. try to show herself to us, and she says she will try.

10.33. R.'s head is on Mr. P.'s lap. Major K. says that R.'s breathing is very good and steady, such as is usual during good sittings. Mrs. M. says she has felt cold breezes two or three times and that once she had an idea that something touched her leg. R. suddenly stops breathing hard and Mr. P. says his respiration is very weak indeed. Breathing recommenced strongly again in two minutes and O. says that she was suddenly called away and that she would have to go for a few minutes, but would not be long. She would go and find out how long she would be.

10.36. R. quite quiet again. O. says she would have to go for from half to three-quarters of an hour, but she says her "friend," who always works with her, would like to try and manage some phenomena on his own account; he is just going to try. There followed a few seconds quiet, by then O. says, no, he cannot manage anything by himself, and that if we cared to break up for about three-quarters of an hour she would promise to get back as fast as possible. No, she could not promise any more phenomena, it would depend on the condition of the power on her return. "*Au revoir.*"

10.44. O. says that during the break we are to turn the centre light towards the cabinet in case she should be able to manage a phantom later on.

10.46. R. coming out of trance.

10.47. R. out of trance. White light on. Door unsealed.

11.25. Door sealed. Temperature is now 58.5° F. again, as the window has been open during the break. The luminous ribbon from the center has again been changed to the right and the center light turned towards the cabinet.

11.34. R.'s head is on Mr. P.'s lap. Mr. P. says that if R. is still in trance, he is extraordinarily quiet about it.

11.43. R. is writing on the palm of Miss B.'s hand; breathing is slow but regular. Major K. says that the intelligence "Maier," a doctor, has taken control now, though he has not done so for some months. "Maier" asks for paper and pencil. Lord C. H. breaks contact and takes the note-

book and pencil from the center table and places them on Miss B.'s hand, Maier immediately taking up the pencil and writing. He writes on four or five sheets of paper, turning them over himself as he goes on.

11.54. When finished writing he says we may turn up the red light a little to see what he has written. Miss K. takes an electric torch, covered with red sticking plaster and reads the message, while Mr. P. puts R.'s head under his coat, so that the light should not disturb him. Maier has written that O. is very sorry but will not be able to return to us any more this evening; she sends greetings and "*au revoir.*"

11.58. R. comes out of trance with rather a greater shock than usual. First orange light then white is turned on, and the door unsealed.

(Signed) LUCIE KAYE.

Thus concluded our first séance which produced some very interesting manifestations. Considering that so many of the sitters were strange to the medium (and to one another) the result was considered good, but Major Kalifius said he did not consider the séance good, only moderate. He has had so many experiments that he should know. Mrs. Mitcheson said it was her first experience of any séance, and Miss Williamson's only previous experience was with Valiantine. Dr. William Brown has done little experimentation with physical mediums, and I believe it was Dr. Jean's first sitting with a psychic. Dr. Brown told me he was much impressed. Miss Baggallay was chosen to form one of the permanent group because she had previously sat with Rudi and was thought to make a particularly sympathetic sitter. Major Kalifius, on account of his intimate connection with Braunau and the Schneider mediumship was placed far away from the medium and quite rightly refused to break contact and do Olga's bidding. Most of the sitters remained in their seats during the pauses, between which Rudi partook of copious draughts of water. Dr. Brown intimated that at the next séance he would take Rudi's pulse-rate, blood pressure, temperature, etc. It will be remembered that I collected similar data at the séances I had with the Schneiders at Braunau and Vienna⁷ and with Stella C. in London⁸. Several abnormalities were noted.

This first séance differed considerably

⁷ See this JOURNAL, November, 1926, January, 1926, August, 1925.

⁸ *Ibid.*, May, 1924.

from previous sittings which I have had with the Schneider boys. In the first place, the trance convulsions, tremors, or clonic spasms were much weaker and less noticeable during the entranced period, though the entry and release from the trance state were marked by the usual violent spasmodic jerks, in one of which Rudi's head caught me under the chin and caused me considerable pain. On the following day Rudi informed that he felt very hungry at the end of the séance; we arranged to have some food and tea ready on future occasions. Another curious incident was the fact that the Herr Major informed us that Rudi felt hurt because one of the sitters left without saying "good-night" to him—an omission which might be of some psychological importance.

Another departure from the usual séance routine was the "appearance" of "Doktor Maier," a control new to the London sittings and, in fact, to me. About half an hour after the conclusion of the séance, Miss Kaye, the Major and I attempted to hold another sitting with a view to asking Olga if everything was satisfactory. But Rudi was unable to go into trance and nothing happened. These pre—or post—séance experiments are quite usual with the Schneider boys and I remember assisting at a similar attempt with Willy at the house of Frau Doktor Holub in Vienna.⁹

The special thermograph in the cabinet registered a *drop* (See Fig. 2.) which started almost as soon as the trance commenced. The maximum drop (only about .25° F.) occurred about 45 minutes after commencement of séance, coinciding with the first phenomenon (the moving of the curtains). The temperature fell again towards the end of the séance but as the window was opened, we cannot consider it. The fall is shown on a separate chart and I shall not reproduce it. It will be noticed that the temperature recorded during the entire séance is within that portion (55—60° F.) of the instrument's range which is *absolutely correct* (see certificate), and approaching that portion which has to be corrected minus .1° F. for a correct reading (thus showing a still greater fall). I must add that the instrument was placed in the cabinet in full view of all sitters, and removed under the same conditions of control. The room temperature did not

appear to fall, except when the window was opened.

SECOND (DEMONSTRATION) SEANCE, MONDAY, NOVEMBER 18TH, 1929.

For this second séance I put in the cabinet a dish of flour, with the surface pressed smooth with a piece of paper. This was to record the marks of any pseudopod or "limb" that might touch it. We tried the same test with Willy at the Munich sittings where we got some slight hen-like scratchings which may have been supernormal.¹⁰ I also placed within the cabinet the Stella C. contact flap apparatus, which records on a smoked card any "touches," at the same time ringing a bell (at the other side of séance room) and recording the amount of force required to ring the bell. I have fully described the apparatus elsewhere in this JOURNAL, and a photograph was published¹¹ with the account of its working.

The circle for our second séance were Rudi (9), Price (8), Mr. Charles Sutton (7), Major Kalifus (6), Lady Crossfield (5), Lord Charles Hope (4), Capt. F. McDermott (3), Mrs. McDermott (2), Rev. Digby B. Kittermaster (a master at Harrow School) (1), controlling electrical installation. I will not detail the preliminaries to the séance—they are always the same. Here follows the dictaphonic record:

8.42 P.M. Door sealed. Temperature 56° F. White light out. Control good.

8.43. Trance commenced.

10.24. O. says there is a break in the power somewhere, and she wishes the sitters to change seats in the following order: Rudi, Mr. P., Capt. McD., Major K., Lady C., Lord C. H., Mrs. McD., Rev. K. and Mr. Sutton at the end. The orange light is slightly turned on to effect the change, during which Mr. P. places R.'s head under his coat to protect him from the light. When circle is completed the orange light is again turned out. Control good.

10.45. Controller's right foot and the hands of the circle are not making contact and the orange light is again turned on to try and see where the break is.

10.48. O. says there will have to be

¹⁰ See my account of this test. *Psyche*, April, 1923, p. 325.

¹¹ This JOURNAL, May, 1924, pp. 327, 328.

NOTE. Between 8.44 P.M. and 10.24, the record reads very similarly to that of the first sitting. R. came twice out of trance, and no phenomena are recorded. We there fore pass to the later stage of the sitting. (Ed.)

⁹ This JOURNAL, August, 1925, p. 425.

another ten-minute pause as she will give us no phenomena at all unless the control is working.

10.50. R. coming out of trance.

10.52. R. is out of trance.

11.12. Temperature 57.5° F. White light out. Door sealed. During the pause the contact control has been mended, one loose wire having been the cause of the disturbance. [Wire on Sutton's chair found broken.]

11.18. Trance commenced. R.'s head on Mr. P.'s chest.

11.19. R. in trance.

11.25. O. says the luminous ribbon on the right-hand side of the cabinet is too much for her and please would somebody pull it down. Miss K. just reaches it, and it is removed. Mr. P. says that O. is "collecting power" by stroking down his leg.

11.26. O. says "hold tight and talk." March playing on the gramophone.

11.30. Curtain on the right hand side of the cabinet is moving.

11.39. Curtain is moving well. O. asks if all the sitters can see it. We say "yes, thank you very much." and applaud her. The curtain promptly shakes violently. Both curtains moving, the right-hand side one very well. [Curtains not connected in any way.]

11.43. O. has torn the luminous ribbon off the right-hand curtain and dropped it over the table, apparently. [The ribbon was high up, at the top of the curtain.]

11.53. Hand-bell ringing. Falls to the ground. Curtain swings right out over the sitters' heads; they can feel it over their faces. Bell rings. Curtains swing out again. O. asks if the sitters all saw the phenomena, they say "yes" and applaud her. Table moves. Wastepaper basket, bell and table all moving at the same time.

12.00. O. asks if Miss K. will hold the wastepaper basket; she will take it from her. Miss K. does this, leaning over the sitters between Major K. and Lady Crossfield, and after about 30 seconds feels the basket being knocked against from the cabinet side and then gently and slowly taken from her, and very steadily drawn towards the cabinet at a height of about five feet from the ground. It recedes to the curtain opening, hangs suspended for a few seconds and falls to the ground.

12.05. Mr. P. says R. is bathed in perspiration. O. says that for future sésances it would be better to place the smoked

plate on the table under a red light, so that the sitters could see the hand coming from the cabinet and touching the plate. On being questioned she says, "yes, she has touched the plate, but the contact did not ring the required bell; she says that was not her fault. She says she has seen the flour we placed in the cabinet for her, but she has not touched it. We thank her for touching the smoked plate and the wastepaper basket slightly moves in acknowledgment.

12.07. O. asks for somebody to lift the table on to its legs again and to place the zither on it. Lord C. H. breaks contact to do this, he stands the table on end, and then seeks about for the zither, but is unable to find it. We ask O. to tell us where the zither has fallen and she says it is lying exactly between the opening of the cabinet curtains and the waste-paper basket. [All the sitters were struck by Olga's ability to locate objects in the dark.] Lord C. H. puts his hand there and immediately touches it. He then completes the contact.

12.12. Mr. P. says O. is again drawing power by stroking his legs.

12.15. Curtain moved slightly. Twice bellowed right out, so much so that the inside of the cabinet was seen for some seconds. R.'s head has fallen into Mr. P.'s lap. O. says she is sorry but there is not sufficient power to continue.

12.22. R. coming out of trance.

12.23. R. normal again. Orange and white light turned on and circle broken. Door unsealed. Captain F. McDermott says that after he took his seat beside Mr. P., and while he had his right hand between the medium's knees throughout the remainder of the sitting, he found that the medium's leg-muscles contracted and trembled prior to and during any particular phenomenon.

(Signed) LUCIE KAYE.

I, too, felt the same movement of the medium's muscles, for the first time at any sésance; also, a thought occurred to me that I might make a certain experiment with profit. This I hope to do later on.

The change in the distribution of the sitters is not unusual at the Schneider sésances, but has not often happened at those I have attended. I do not know why Sutton was put at the end of the circle as at a previous sésance when he was second controller, good phenomena occurred.¹³ Olga

¹³ See this JOURNAL, September, 1929, p. 482.

said the "power" was "unevenly distributed" and that to even things up Sutton had better go at the end. Unfortunately, the wire on Sutton's chair became detached during the change over and we were some time before we discovered the hiatus. This mishap did not improve matters.

Neither the flour nor the smoked plate appeared to have been disturbed. If Olga touched the contact maker, as she stated, the "terminal" did not exert sufficient pressure to ring the bell, though a $\frac{1}{4}$ -ounce weight will depress the flap.

At the conclusion of the séance Mr. Kittermaster remarked to me that it was a pity that Miss Kaye had to be free in the room because it was a point the sceptics would seize upon, though everyone at the séance knew that she could not possibly get near the cabinet, the circle barring her way. I informed Mr. Kittermaster that during all major phenomena Miss Kaye placed her hands on the backs of two sitters as I have already recorded. She is always dressed in a white laboratory coat and with very little light she can be seen in every part of the room. Also, it had been decided that she should wear luminous bands round her arms during the experimental sittings. *Someone* has to take notes, attend to the gramophone, regulate the lights, seal and unseal the door, discuss with Olga her requirements, etc. And I know of no more suitable person than our secretary.

Mr. Kittermaster unwisely made the same remark to the one and only press representative who was present at any séance, and he seized hold of the point like a drowning man clutching a straw. Although I had very courteously invited this man to a séance, at his repeated request, we were repaid by his newspaper launching an attack against us because we would not allow them to be represented on our scientific group. Though this particular reporter had attended several of the April sittings and was then deeply impressed, not one word did he say about his previous good experiences. He was candid enough to inform me that the attitude of his paper was hostile to anything phenomenal and that he himself would not admit the genuineness of Rudi's phenomena if he were to see them a hundred times, under *any* conditions! The value of this paper's attack can be gauged when I remark that it loudly

demand, in a leading article, to know why "Lola Montez" (or Olga) spoke German when she was really a Spanish dancer. As we have seen, Lola was an Irish girl born in Limerick, and who lived for some years in Bavaria. At the time of writing (Nov. 23rd) the veiled hostility of this paper has turned to open abuse and it has begun to publish letters which either make personal attacks on the writer or endeavor to ridicule the whole affair. Four have been published so far and their analysis is interesting. One is from Dingwall.

Before I conclude the account of this second séance I must record that the temperature in the cabinet did not appear to vary from the check instruments in different parts of the room.

THIRD (EXPERIMENTAL) SEANCE, THURSDAY, NOVEMBER 21ST, 1929.

For our third (second experimental) séance I was determined that Olga should try to accustom herself to fresh controllers and I suggested that Dr. William Brown who, according to Sir Oliver Lodge,¹³ appears to have possessed some trace of psychic power himself, should be the chief controller, Miss Baggallay assisting. Dr. Brown readily agreed and, so that he could say he had done the job conscientiously, he searched the medium twice during the evening and never let the boy out of his sight after. A new sitter, Mr. Gerald Heard, editor of *The Realist*, was invited for this séance.

The usual objects were placed inside the cabinet, including the dish of flour, smoked plate contact maker, and thermograph; the basket, zither, bell, etc. being outside curtain opening. A new piece of apparatus which I used in the early Stella C. experiments was also used. This is an instrument for indicating and measuring air pressures, should any be applied to the mouthpiece of the apparatus.¹⁴ Immediately a current of air is applied to the ebonite mouthpiece it impinges upon a row of light platinum tongues (swinging on a cross-rod) which strike a metal bar and close a bell circuit, ringing the bell (which is outside of the instrument). The distance between tongues and bar can be adjusted; the nearer the tongues, the less pressure required to ring the bell. The apparatus is so delicate that

¹³ In Foreword to Dr. Brown's book *Science and Personality*, London, 1929.

¹⁴ Illustrated on pp. 329, 330 of this JOURNAL, May, 1924.

it can be set so that the ordinary speaking voice, 6 inches from the mouthpiece, will actuate the bell. The idea of the instrument is that should Olga have any "lungs," it is hoped that some day she will blow the instrument and reveal the fact.

Before the séance we had a preliminary "talk" with Olga to know if my suggested change of control was satisfactory to her. There were present Miss Kaye, Lord Charles Hope, Major Kalifus, myself, and the medium. We used the séance room and the ordinary orange light. Rudi was in the usual trance in about three minutes and Olga intimated that the suggested change was entirely satisfactory and that she welcomed it. The séance lasted less than ten minutes.

On the morning of the séance we had a letter from Major de Montmorency, D. S. O., suggesting a most interesting experiment. The letter will explain the test:

34 Clifton Hill,
St. John's Wood,
N. W. 8.

21. 11. '29.

Dear Sir,

My uncle often used to tell me that when he was a young man in Paris, about 1840—I believe—the notorious "Lola Montez"¹⁵ was his mistress. I suggest that you ask Olga, through the medium, Rudi Schneider, what my uncle's name¹⁶ and what were the circumstances under which my uncle escaped from her when she attempted to kill him. You can take down her reply without letting me know what it is, and when I have narrated my story of my uncle's escapade you can see if it agrees with the medium's account of it.

Yours truly,

(Signed) Heracy de Montmorency.

P. S. I have written out the story and will post it to you at 9 P.M. to-night.

I replied to Major de Montmorency that it would prove a most interesting experiment, and promised I would do as he suggested.

The following is the order of the sitters, as per dictaphonic record. Dr. William Brown stated that he would take the medium's pulse-rate, temperature, etc. during the pauses.

Rudi (9), Dr. William Brown (8), Miss Virginia Baggallay (7), Price (6), Mrs. Mitcheson (5), Major Kalifus (4), Miss

Elizabeth Williamson (3), Mr. Gerald Heard (2), Lord Charles Hope (1). Miss Lucie Kaye (with luminous armlets) at dictaphone taking notes. [The full record is at Hyslop House and is accessible. There were no phenomena of importance. The temperature of the room rose gradually from 58.5° F. to 62.75° F. showing no abnormality. Ed.]

It was not a very satisfactory evening. Except for the strong cool breezes at the right of the circle, which we all felt, there were no manifestations. But everyone was satisfied as to the conditions which we deliberately changed in pursuance of our policy. I consider Dr. William Brown an ideal sitter and controller. He appears sympathetic, cheerful, and thorough. He was quite acceptable to Olga as we have seen when we interrogated "her" earlier in the day, and when, during the séance, I suggested that we should make a change, she flatly refused to consider it. I think she was doing her best to accustom herself to the new conditions.

Two further variations from the previous (experimental) séance were the new sitter, Mr. Gerald Heard, and the fact that Miss Kaye was wearing luminous armlets but—as will be seen later—these make no difference to the production of phenomena. It is our intention to persevere with this new control.

The greatly increased pulse-rate of Rudi is interesting, and coincides with previous observations made by the writer. It will be noticed that the rate was a steadily increasing one, rising from 108 at the first pause to 112 at the second. Dr. Brown omitted to take it at the commencement and end of séance. Rudi's normal rate is 71 beats per minute. The boy's temperature (98.8° F.) was slightly above normal.

It is a curious fact (as observed by everyone who controls Rudi) that Olga appears to know exactly what is going on behind her. A good example of this was when she pointed out the exact position of the fallen zither when Lord Charles Hope was hunting for it as recorded in a previous séance. The same with the lights. Although Rudi sits with his back to the curtain opening and sideways to the indicator lights, Olga invariably knows the intensity of both the red and indicator lights. And when the entity requires the various luminous objects, ribbons, etc. moved, precise direc-

¹⁵ Then 22 years old. H. P.

¹⁶ Which was not the same as the writer's. H. P.

tions are given as to where they are and where she wants them placed.

I duly received the letter from Major de Montmorency, and it is not yet (Nov. 26th) opened. It is sealed with the Major's family seal and Olga will be questioned concerning the "Lola Montez" incident at the next (experimental) séance.

The temperature of the cabinet did not appear to differ from the check thermographs in various parts of the room.

FOURTH (DEMONSTRATION) SEANCE, MONDAY, NOVEMBER 25TH, 1929.

Major Kalifius left England for Germany on Sunday, November 24th, by the 8.15 train from Liverpool Street. I think his journey fulfilled its mission as he saw his *protégé* settled down in comfortable lodgings and he left him quite happy.

On the next day we had our first séance without the Major and the latter portion of it was brilliant. Besides the ordinary luminous articles such as the waste-paper basket, bell, zither, etc. we used the flap contact-maker with smoked plate, the dish of flour, the blowing bell-box, etc. The following were the sitters: Rudi (9); Price (8); Mrs. Harold Cock, managing director of James Cock and Sons, Ltd., of Shrewsbury, and the only woman tanner in England (7); Mr. C. E. M. Joad, M. A., the well-known philosopher and psychologist (6); Mrs. Isidore Emanuel (5); Mr. William A. Legg (4); Mrs. V. Lennox Kay (3); Mr. Isidore Emanuel (2); Mr. Charles Crossley, manager of the Bloomsbury branch of the Westminster Bank (1), controlling electrical system. Miss Lucie Kaye in white laboratory coat with luminous armlets, at dictaphone. Usual preliminaries as to examination of room and test of control. Here is the dictaphonic report:

8.37 P.M. Temperature of the room 61.5° F. White light out. Door sealed. Control good.

8.41. Trance commenced.

8.42. R. is in trance. O. says "*Gott zum Gruss.*"

8.46. Music. "*Sprechen.*" O. appears to be beating time with the music. Mr. P. says R.'s head is on his shoulder.

9.01. O. says everything is all right and can she have ten minutes' pause.

9.03. R. is coming out of trance.

9.04. R. is out of trance. Orange and

then white light turned on and the door unsealed. Circle broken.

9.18. Door sealed. Temperature 62° F. White light out. Control good.

9.19. Mrs. Cock and Mr. P. say they feel a distinct cold breeze.

9.20. Trance commenced.

9.21. R. is in trance. O. says "*Gott zum Gruss.*"

9.30. Mr. P. says R.'s head is on his shoulder.

9.37. O. asks for the six indicator lights to be lowered. Mr. Crossley breaks contact to do this, immediately joining up again. Control good.

9.50. Mrs. Cock says she has twice noticed a slight movement of the curtain. O. says we should not talk so much that we cannot watch the phenomena and that she has already done something. We thank her. Mrs. Kay says that she has noticed a white cloud forming at the curtain opening and near the ceiling.

9.52. Right-hand curtain moving. Moving steadily. O. says phenomena are coming all right. "*Sprechen.*" O. wants to know if all the sitters saw the curtain move. The sitters say "yes, thank you, Olga" and applaud her. An electric contact bell rings. [This is the "blowing box" in the cabinet.] Curtains swing right out.

10.00. Mr. P. says O. is gathering power by stroking his legs. [Drawing my hands with "her," of course.]

10.05. Mrs. Emanuel says she feels a cold breeze on her hand. Curtains moving well. Swinging right out. Electric contact bell rings again, for some seconds. [Smoked paper contact.] Curtain swings out again. Small hand bell lifts, rings, and is thrown forward towards the sitters, falling at Mrs. E.'s feet. "*Fest halten.*" Table moved. The luminous ribbon hanging on the right-hand curtain seems to have got caught on the center lamp. Mr. Crossley says he distinctly sees an arm and hand, with luminous fingers reaching out of the cabinet. R.'s head has fallen on to Mr. P.'s chest. Bell rings again, for some seconds. The zither has apparently fallen off the top of the waste-paper basket. Curtain swings right out. O. asks for R.'s head to be wiped, as he is very hot.

10.24. O. asks if all the sitters have seen the phenomena. The sitters all say yes, and thank her very much, saying, "good, very good, Olga." She says she is going

to collect one more lot of power to move the waste-paper basket, and then that will probably be all she will be able to manage to-night. She suggests Miss K.'s holding the basket and then taking it from her. Miss K. tries to reach the basket but cannot do so, without climbing through between the sitters, so O. says it does not matter, she will lift the basket and pass it out to Miss K. The sitters keep up the conversation for a few seconds, and then see the basket gently rise from the floor to a height of about four or five feet and then float through the air at a good pace toward the sitters when Miss K. takes it and places it outside the circle. O. says she has not enough power to take it back again. O. again asks for R.'s forehead to be wiped as he is so very hot. Miss K. does this, finding R. bathed in perspiration.

10.28. O. says she really ought not to allow her medium to do any more to-night and wishes us all "good night" and "*Auf Wiedersehen.*"

10.31. R. is coming out of trance.

10.32. R. is out of trance. Red and then white light is turned on and the door unsealed. Circle broken.

(Signed) LUCIE KAYE.

The latter part of this séance was brilliant and much impressed the sitters. During the production of the major phenomena I repeatedly asked Mrs. Harold Cook (second controller) to inform the rest of the circle that both Rudi's and my hands were in proper contact. Of course, the electric control gives this information but the effects were so brilliant that as *another* check I asked Mrs. Cook to confirm the position of all our limbs. This she did, stating that with her right hand (which was under my left arm in my lap) she ascertained the position of all of our limbs and that when the curtains were swinging and the basket in the air, she was actually making contact with our four hands. I intend to use this further check at all séances at which I am first controller.

For the first time at any Schneider séance my lower extremities felt *really cold*. In particular, my left leg (nearer the cabinet) grew intensely cold although I had on a thick pair of trousers and winter weight undergarment. Other sitters felt the same drop in temperature. Apparently it is not always that the drop is confined to the interior of the cabinet. For the first time, the "blowing bell box" received the atten-

tion of "Olga." The box was in the cabinet and 6' 3" from the nearest leg of Rudi's chair. I do not suppose for a moment that it was "blown": I expect it was lifted. As I have described, tongues of platinum swing upon a needle—if the tongues strike a metal bar, contact is made and circuit is closed, ringing a bell on top of box. If the box is not kept horizontal the tongues can also impinge, by gravity, upon the bar. Actually, the box did not appear to have been moved. The circle can easily tell which bell is ringing as the smoked paper contact bell is at the far side of the séance room.

The smoked paper spring flap contact-maker rang two or three times during the latter part of séance, once continuously for half a minute. The flap was placed by the side of the small table in front of curtain opening, 4' 11" from the nearest leg of Rudi's chair. Unfortunately, the flying curtains had swept off the turpentine soot with which the paper had been smoked, therefore obliterating all traces of the marks of the terminals which depressed the flap.

Mr. Charles Crossley, until this séance, was a typical specimen of the keen, successful, sceptical London business man. But he is far less sceptical now! For ten minutes he watched what he described as a perfectly formed woman's arm and hand which emerged from between the curtains at the *top* of the cabinet. The "arm" not only emerged but seized one of the luminous ribbons and swung it to and fro for ten minutes. It was faintly luminous and the light from the radium bromide strip further illuminated it. From my position I did not see the "arm," but of course could see the swinging luminous ribbon which was seized by the terminal and this applied to all the sitters. It must be remembered that the height of the arm (which was near the ceiling) was eight feet from the floor, and about the same distance from the medium.

The temperature of the séance room did not appear to vary from that of the cabinet, although we all felt so cold. All the thermographs showed a slight rise. The dish of flour did not appear to have been touched.

Mr. C. E. M. Joad, the well-known writer on psychology and philosophy is one of the most sceptical men I have met. I have known him a number of years and although

he has attended séances at the Laboratory I have never heard him utter an opinion concerning what he has seen. Mr. Joad is not a member of the National Laboratory.

But the Rudi experiments impressed him very much indeed and on the following day he wrote an article for the *Evening Standard*,¹⁷ from which I quote his independent testimony.

"I was present last night at the National Laboratory of Psychological Research, when Rudi Schneider gave a sitting. The séances are famous for 'telekinesis'—the movement of small objects without visible agency.

"Schneider is also said to produce a 'teleplasm'—a formless substance of a consistency varying from that of treacle to fog which moulds itself into the likeness of human limbs and faces.

"Mr. Price, the director of the Laboratory, has invented an elaborate system of 'controls.' A 'control' is a device for preventing cheating, and last night's was particularly ingenious.

"Our feet shod in metal socks and connected by wires were placed on small metal bars let into the floor. The bars were shared with the sitters on either side, so that each foot of each sitter was in contact with the foot of his neighbor. Our hands, in metal gloves, were tightly clasped in those of our neighbors.

"On the wall were six little red lights. Directly I or any other of the sitters moved our feet off the bars and broke contact with the feet of our neighbors, or unclasped hands, out went the lights. I experimented several times with this 'control,' and assured myself that it was impossible for any of the sitters to move foot or hand without breaking the electrical circuit and putting out the red light."

This applied to Schneider himself. His hands were tightly held and his feet closely wedged against those of Mr. Price.

The lights were put out. Schneider went into a trance, the gramophone played, and we were requested to talk. For two-and-a-half hours we kept up a continuous stream of alleged conversation; the vibration caused by our voices was said to assist the operations of the entity or whatever it

is that "controls" Schneider and produces the phenomena. When my conversation gave out, I recited.

Then these things happened: It grew perceptibly colder and we felt small breezes playing on our hands.

A curtain covered with luminous ribbons and fans swayed and bellied as if moved by a strong wind.

A long ribbon hanging down the curtain lifted itself up and projected horizontally into the room.

Bells were played and a luminous bell was lifted in the air and deposited at my feet.

A heavy child's harp was moved off a table and fell on the floor with a thud.

Finally, a luminous waste-paper basket rose from the floor, moved at considerable speed across the room, rested for a moment on my head, and was deposited in the hands of one of the sitters.

The "spirit control" then announced that the medium, who all this time was in a deep trance, covered with perspiration and panting like a steam engine, was becoming exhausted and that the séance must stop.

These happenings, I admit, are sufficiently childish, but what is the explanation of them? I have none to offer.

* * * * *

Further independent testimony was provided by Capt. F. McDermott (Indian Army, retired) the well-known traveler, who attended the same séance (on November 18th) at which we had the one and only press representative. It is very important that independent testimony should be available in order to get different impressions of the séances from various angles. Capt. McDermott's article appeared in the *Evening News*,¹⁸ and though written for a popular journal it gives a good idea of what a Rudi séance is like.

* * * * *

In response to some enquiries concerning this séance Capt. McDermott sent a letter to the press giving his experiences as second controller. This is what he says:¹⁹ "At a recent Rudi Schneider sitting, while the phenomena were in full swing, my right hand was seized by Rudi and imprisoned tightly between his knees. At the same instant both his hands (his wrists were being held by Mr. Price) clutched my fore-

¹⁷ "What I saw at the Schneider Séance," *Evening Standard*, November 26, 1929.

¹⁸ For November 19th, 1929. It is called "Invisible Hand at a London Séance."

¹⁹ *Daily Mail*, November 28th, 1929.

arm convulsively and his head fell forward on the upper part of my right arm, which—owing to its not being electrically controlled—was drawn through Mr. Price's left. I was thus in contact *at one and the same time* with both Rudi's legs and hands

and also Mr. Price's wrists and knees.

"Whoever or whatever was responsible for the phenomena which took place I am willing to swear—on affidavit if necessary—that in my opinion it was neither Rudi nor Mr. Price."

NOTE BY MR. HARRY PRICE

I must interpolate at this juncture that this report is being prepared by instalments, the account of each séance being added a day or so after the events recorded; as I have stated, the dictaphonic records of the actual happenings were taken at the time of occurrence. A day or two after the termination of our first séance Dr. Norman Jeans wrote me and suggested an interesting experiment. Dr. Jeans has for many years experimented with himself under various anaesthetics, especially the usual 'laughing gas' (nitrous oxide), and has found that when under the influence of this gas he becomes clairvoyant and has proved to his own satisfaction that he is able to see events happening at various distant places. He suggests that a friend of his should choose a well-known German song and at a certain time during the next séance, should reveal the title to himself. He would then 'go under gas' and endeavor to transmit the title to Rudi or Olga. Also, when under the gas he would 'concentrate' on the details of the furniture of his surgery, pictures, etc., and try to transmit mental pictures of these. The same night he would send us particulars of the song, and the room (which none of us has seen). It was arranged that he would take the gas 5 times at intervals of 15 minutes, commencing at 10.30. We were to 'phone him to Shrewsbury that night if we got any results. Unfortunately no phenomena occurred until after the time he specified and we did not like to worry Olga before the séance was in full swing. But the experiment is interesting and we hope to try it again.

THE CURRENT STATUS OF THE SCHNEIDER MEDIUMSHIPS

V — A Discussion of Various Points, Pro and Con

Material from Various Sources,
with Comment by J. MALCOLM BIRD

THAT my July and August installments, reviewing the existing unfavorable reports and chronicling my own seance with Rudi, would arouse a rebuttal of some sort from Braunau was to be anticipated. This rebuttal when it came, was an indirect one; to the extent that Major Kalifius wrote to Fraulein Doktor Gerda Walther, Schrenck's former secretary and present informal literary executor, and that she wrote to me giving me his reactions.

In addition to being indirect, Kalifius's remarks were also a wee bit untimely. He wrote to Dr. Walther after reading my July installment, and without waiting for that of August. It will be recalled that the July article was devoted almost entirely to review of the Vinton and Prince reports, and dealt with my own experience only in an introductory way. It described my first contacts with the Schneider family, explained the delay in my seance date, mentioned Frau Ziffer's connection with the case, and quite incidentally included a casual reference to the fact that my findings from my own sittings were to be unfavorable.

With this to go on, Kalifius wrote a fairly long letter to Dr. Walther, which she forwards to me in the original German, with the statement that I am free to make any use of it which I care to. I shall not give the space for a full translation, for that seems unnecessary. All that Kalifius has to say falls under three or four quite simple heads, and I can do full justice to these with quotations and abstracts.

In the first place, Kalifius seizes upon and magnifies my mention of Frau Ziffer, and takes it for granted, first that I regarded this episode as of serious weight; second that it impressed me as indicative of fraud; third that Frau Ziffer's actual presence in the seance room led to unfor-

fortunate results. On all these propositions he is wrong. Thus, quoting from several parts of his letter in which this theme crops out, he says:

"It [my seance—J. M. B.] bore strong marks of the extremely unfortunate temperament of Frau Ziffer, which she displays at times as an incident of her profession of moving picture actress. Through her vivacity there occurred a good deal in Bird's presence which could not have seemed to him as unobjectionable as it really was; and I suspect that he will approach the genuineness of the phenomena from this direction. . . .

"Now I must say, deplorable as was the free conduct of the Ziffer person, her presence and the jolly atmosphere it created may well have contributed greatly to the good seance which in the end Bird experienced. If he knew the peculiarities of the trance personality Olga, he would perhaps be grateful for the presence of the film actress, who by the way can be very serious indeed when she will. Rudi's feeling for the lady was undoubtedly a strong source of energy for Olga's work. That Bird must have been concerned about her I was well aware from his attitude toward her at his departure, when he did not even once raise his hat to her. . . ."

That is all there is on the subject of "die Ziffer" in Kalifius's letter which has been shown me. He has, however, evidently made much more of the episode than this in conversation and in correspondence with others; for in her own letter to me, Dr. Walther says:

"He [Kalifius] said it was a very bad sitting indeed regarding conditions, one of the worst he had ever witnessed, and in fact he was ashamed that you were present just at this sitting, and he had been wondering all the time what a bad impression you must have got from it. It was mostly

the fault of Frau Ziffer, who unfortunately was present—and who had no idea of science and absolutely didn't know how to behave herself. He said he was very angry with her and scolded her very much after the sitting, because she was so excited when phenomena occurred that she jumped upon his lap and, if I remember right, put her arms around his neck and shrieked. He said one simply couldn't have that in a sitting, and surely you must have got a very bad impression, and you were quite right if you had. As to the personality of Frau Ziffer (whom I don't know personally myself, though I have heard very much about her), she is a film actress; her stage name is ———

——— but I don't know whether you should publish that, as I believe she is in America now. I think that explains a lot. She has no idea of scientific psychical research; it simply was a quite new and very exciting experience to her, to witness all these things; so she just let herself go and showed her excitement without restraint. As to her falling into trance, Major Kalifus said she had done this and had been under control but he didn't like her to do so in the presence of Rudi. Concerning her attitude toward Rudi, she seems to have liked him very much, at least for a time. You know he is a nice and *unverdorben*¹ boy; and that was a great contrast against her usual surroundings as a film actress. Besides his mediumship may have given him a special nimbus in her eyes. She always has some young friends around her and she certainly liked Rudi, though I think there was nothing 'bad' about it. On the other hand one can't be surprised that such a beautiful (as you call her) and elegant lady and her sympathy for Rudi dazzled and delighted him. He would have done anything for her at that time and would never have refused her wish to be present at a sitting, even if it had not been good for other reasons—and how could he know how she would behave? By the way, Frau Ziffer came once more during the summer of 1928 and wanted to take Rudi to Vienna with her, to make a film-actor of him I think; but he refused and they

have never heard from her since."

I have given so much space to this incident and made so much of it here, because the defence makes so much of it. A careful reading of my report in every place where Frau Ziffer is mentioned or where conclusions are drawn will show quite clearly that I appraised her precisely as the defence now insists that she ought to be appraised. I mentioned her because she was there and because she seemed in Rudi's consciousness at least a dominant element: to have omitted her would have been to give a grossly incomplete account. I specifically stated that I did not regard her as objectionable *per se* and I explicitly pointed out that the attachment between her and Rudi, to whatever lengths it might or might not have gone, was quite as readily taken to be a part of genuine mediumship as of the motivation for fraud. What more can I do to prevent misunderstanding of my attitude?

With regard to certain new facts alleged here by the defence, I will deny without equivocation that there was any criticism to be levied against the lady's conduct *during the active periods of the seance*. I have to make this reservation, because regardless of my own liberality, somebody will doubtless censure her for her freedom during the recesses. It is not a fact that in my seance she screamed, threw herself at any sitter, or otherwise displayed any generally observable symptoms of excitement.

With regard to my own alleged attitude toward her, of course, Kalifus is seeing ghosts. I had no objections to her presence, no mental reservations against her conduct, no tendency to regard her as part of the motivation of fraud. I don't, of course, recall my exact sequence of actions on leaving the Schneider apartment. I dare say I didn't go through quite so many genuflections in saying my adieus as a European would have gone through, but at least I did not slight Frau Ziffer any more than, from their standards, I may have slighted anybody else. All this palaver about the lady is pure moonshine, and a conspicuous example of the thing I pointed out last month: that the defence would tend to come down hard on minor points, while ignoring so far as possible the really significant elements. It is worth giving the Ziffer item as much space as

¹"I don't know the English word," says Dr. Walther, who writes me in that language. The fact that she expresses this ignorance disposes of any supposition that she means the word in any general sense such as clean- or pure-minded, and indicates that it is to be taken in its literal connotation, as implying physical virginity in addition to innocence of mind.—J. M. B.

I now give it, merely to show that they are doing this.

A second count in Kalifius's brief revolves about my own stern and forbidding demeanor. Now I know myself, I think, rather better than most people know themselves. I am quite aware of the fact that if my seance attitude is open to valid criticism on any basis, this would be that I too easily fraternize with the medium and his crowd, that I am too friendly and lenient and complaisant and all that sort of thing. I try to strike the happy mean, with the reservation in mind that if I am going to err it must be on the side of friendliness. Being in the bargain a naturally friendly person and extremely easy to get along with, any tendency actually to err in that direction will of course be somewhat exaggerated. I am sure that I could produce abundant testimony from many American mediums to the effect that my bearing in the seance room is never open to criticism as displaying any species of undue severity. But listen to Kalifius:

"He made a good impression on me, though he seemed also very [the word used throughout is *ernst* for adjective and *ernsthaf* for noun; the adjective being translatable in all shades of meaning from *earnest* through *grave* to *severe* and *stern*. I am uncertain at just what point in this scale to come down, so I compromise by giving this explanation and by hereafter letting the word stand without translation as] *ernst*; and I had the feeling that the man with his *ernsthaf* was not well adapted for an Olga sitting. With Margery there seem to be quite different conditions and a wholly different procedure; with Olga the best phenomena appear to come to maturity when free naturalness, absence of restraint or constraint and an atmosphere of heartiness prevail. . . . At first Olga worked very hard, but Bird's *ernst* and somewhat stiff attitude seemed to stand in her way. . . . Aside from his *ernsthaf*, Bird's entire behavior at the seance was beyond reproach."

Now I take it that Kalifius is not definitely romancing here; that in some respect something must have planted the germ of that attitude in his mind. I certainly was my usual self at Braunau, both in and outside the seance room. But it is self-evident that if they are going to carry on a madhouse of conversation among the sitters and with Olga, in uproarious Ger-

man, I am not going to be able to keep pace with them. My German is plenty good enough for all ordinary demands of travel and is in fact good enough for me to have composed and typed, on the train between Hook of Holland and Berlin, a lecture in German on the Margery case which it took me more than an hour to read and which was entirely intelligible to my audience. But it is not good enough to have tempted me to cut loose from manuscript and lecture extemporaneously, and it is not good enough to permit me to enter into spontaneous and slangy badinage. So if my conduct in a rough-house seance is to be gaged by that of the other sitters exclusively, I dare say it might be distorted to make me appear in the role of the wet blanket. But Kalifius has seen enough of foreign sitters to know all this without being told. To those who know me well, the extremes to which the necessity for a defence has put him will be more evident when he accuses me of undue *ernsthaf* of seance demeanor than at any other point.

Another paragraph of Kalifius's letter I quote in full: "He falls into a second serious error, which as a researcher he certainly owes it to himself to avoid: namely, the appraisal of an intimate family sitting as though it were a scientific undertaking. This is wholly a mistaken attitude. A dwelling is no laboratory, and a family circle, as this one was, is no scientific gathering. This should have been shown before all else in his report. He says himself, that the Ziffer woman showed herself to be on terms of extreme familiarity with Rudi; on this account alone he must have appreciated that this was an informal family seance—he, who has taken part in plenty of seances, who is so thoroughly convinced of the genuineness of phenomena and who has no particular sympathy for the hypothesis of an accomplice. Therefore it was a mark of the older Schneiders' confidence in Bird that they allowed him to attend this seance; for since the Vinton episode, from one in whom they had also reposed full confidence, they wanted to admit no more foreigners. For they have no stake in convincing the unbelievers, nor is it a matter of bread-winning for them. It has always been sheer good nature on their part, whenever they let strangers in. Sufficient ingratitude for this they have unfor-

tunately had already; and it seems they are to have some more of it in this case! So it seems unjust of Bird, if he perhaps seeks to interpret the conditions of his seance as those of scientific observation, and if he would appraise them as such in connection with the matter of publicity. To the well known German antagonists [of the mediumship] this will be a welcome morsel; the affair will be widely published, and the whole business will come down on the shoulders of the medium, the parents and the serious sitters. How seriously the whole mediumship may be affected by this, one cannot yet suspect."

Miss Walker has already voiced this complaint and I have answered it in my November comment on her letter. I will therefore pause here only to reiterate very briefly what I told her. Looseness of conditions may prevent one from observing fraud. If in spite of such looseness one does observe fraud, it is wholly proper to say so. If my report does not constitute observation and proof of fraud to the point where defence is reduced to frank contradiction of my facts, then I am quite at a loss for a definition of proof. If it does constitute this, the conditions were of no moment, save in so far as they constituted an obstacle for me to overcome. I am perfectly aware of the difference between good conditions and bad ones; perfectly aware of the difference between formal and informal seances; perfectly aware of the respects in which the conditions of my Braunau seance would have had to be different before I could have brought a verdict of validity. Had the phenomena which I saw enjoyed any reasonable presumption of validity, I should have neglected all other business to stick around and try to patch up the conditions to the point where my verdict of validity would have meant something: I should have gone to the length of cancelling my London and Berlin lectures in the interest of this more important matter. Inasmuch as my seance was clearly fraud, my engagements and my projects in other places seemed of more importance than the mere sticking around to see whether they could not also give me genuine phenomena. But if my conclusions are to be attacked, it will have to be through attack upon my facts, not on my conditions. For the conditions were adequate for my observations which I have detailed

and these in turn *if valid* are adequate to sustain my verdict.

That this is the case, Kalifius amply recognized as soon as he had read my August installment. His first letter, aside from what I have quoted from it, sought to convey the atmosphere that the phenomena of my seance were nothing much, and that their deficiency was explicable by my own unfortunate *ernsthaft* or Frau Ziffer's unfortunate levity, or both. In spots it departs from this thesis and grants the occurrence of brilliant action toward the end, but in the main that seems to be the idea. After reading my account of what actually occurred, of course, this attitude must be abandoned; and really, just as I have said, there isn't much left but to dispute my factual narrative. I should have very much less respect for Kalifius if he did not come to this than I have for him when I find that he faced the issue squarely and thus met it. His second letter is not forwarded to me at all; rather, Dr. Walther herself writes me, giving me the substance of the various points made for the defence, and drawing also upon her own experience here. These points I shall now cover as briefly as is consonant with adequacy.

1. It is claimed that no change has been made in the position of the cabinet curtain. The accuracy of Vinton's drawing is granted; it is granted that the curtain was arranged for my seance as it is shown to have been for his; and it is stated that it was always so arranged.

In response to this I can only say that Price's diagrams show it differently arranged, the difference being the apparently significant one which I pointed out. As I stated in my text of November, Vinton is now in New York and I have had extensive consultation with him. If I say that he believes Price's reports to be inaccurate in many respects, I shall merely be anticipating what Vinton is going to say in detail for himself in some early issue of this *Journal*. Vinton is inclined to believe, from his own conversations with Dingwall, that the curtains have not been altered and that Price's earlier diagrams are in error in this respect. Dingwall is in this country as I write and we shall doubtless have testimony from him in connection with Vinton's article. In the meantime, I can only say that if an error has been made it is not mine; and that, rather than mak-

ing it less probable that there were confederates at the 1927 seances, it makes it more possible that confederacy marked the earlier ones.

2. "Re the light," writes Dr. Walther. "it varies very much indeed according to the vigor of Rudi's mediumistic powers, which vary greatly too. Some time ago I was present at a sitting with Rudi in Braunau with quite excellent light. It was so good, that I could clearly see the faces, hands and feet of all the sitters. (It was the red-light at its fullest.) It was indeed so bright that I changed places with another sitter because it dazzled me when looking in the direction of the medium and the opening of the cabinet. In spite of this we saw materializations (hands, etc.). Certainly father Schneider said in the beginning of the sitting we would never get any phenomena in such light, but Major Kalifius insisted upon its being as bright as it was and I added, Olga would surely tell us, if she couldn't do anything because of the light. But she could. Perhaps she thought she would show us what she was capable of doing. But I have been present at other sittings when it was practically dark. It was the same at Schrenck's. Before his death we had some sittings (the last he held) in quite excellent light. A gentleman who was present for the first time and who had heard very much about the light being so bad, told me afterwards he was very astonished to find it was so good. But at other times we had hardly any light at all; that was during the weak and blank periods."

Dr. Walther here repeats and exemplifies what I have already conceded: that on occasions the light is adequate to exclude the confederacy hypothesis. She repeats and exemplifies what I have also contended: that on other occasions it isn't, and that at its worst it might as well or even better not be there at all. If she wishes to regard this as a function of the degree to which an always-genuine mediumship is working, that is her privilege. I have stated that in my judgment the principal variable is something else: the presence or the complete absence of valid phenomena. I offer the definite observation of fraud made by Prince, Vinton and myself in support of this interpretation; Dr. Walther offers her confidence in the Schneiders as the basis of hers. Conceivably she might be right and we wrong, but when I put the matter thus baldly no sensible person will

dispute that the probabilities are heavily for us and against her.

3. I have commented upon the presence of Herr Kurt, and have expressed some mild wonder as to who he was and why he was there. This comment is in no sense any integral part of my report or of my case against the mediumship. Herr Kurt's presence, and the failure to use him in conversation with me, are explained completely by Dr. Walther. I had wondered whether it was worth while mentioning him, and it now turns out that it wasn't. The facts are as follows, quoting from Dr. Walther:

"You wonder why Herr Kurt was invited to the sitting and suppose it may have been to check any conversation between you and Kogelnik (who was expected to attend) as he understands English too. Well, Kurt is a friend of Frau Ziffer who accompanies her everywhere and always. He had come with her. You must not forget she had come from Vienna with Rudi and his mother to have some sittings in Braunau before they knew you were coming. The sitting at which you were present was held just as much for her as for you. [This is correct.—J.M.B.] And as she was present Herr Kurt, being her friend, of course was also invited. When she paid a visit to Braunau last autumn he also came with her and was also present at a sitting that was held for her. By the way I think the fact of his being present shows more than anything else the 'petting-affair' between her and Rudi can't have been so very bad. [I never said it was, never criticized or objected to it; I merely chronicled it as I saw it.—J.M.B.] We have here in Europe always heard about Americans being so liberal and open-minded about such things, so I wonder you mentioned it at all." [This one I have already answered; I mentioned it because it occurred.—J.M.B.]

4. I have reported that the materialized hand, at a moment when it engaged in a difficult task, emerged further into the shaft of red light than usual and that I observed it to carry a sleeve. If I were pleading for the defence, I should ask the critic how he knew that this sleeve was not teleplasm; and if he scoffed at this, I should ask him whether he had ever heard of a naked ghost or naked full-form materialization. If this plea were made, I fear that I would not attempt to meet it intrinsically; I fear that I could only offer the complete harmony between my hypothesis and

all the seance facts as reason for preferring mine to the one I have outlined right here. The defence actually offered is the more-easily-dealt-with one that nobody else saw the sleeve and maybe I only thought I saw it. I presume the reason nobody else saw it was that nobody else was looking for it; that everybody else who was in a position to see at all was completely concentrated on watching the fingers struggle with the necklace. As for the suggestion that maybe I didn't really see it, I have been mistaken before and doubtless shall be again, but I rather object to the practice of imputing to me just those mistakes, and only those, which I should have had to make in order that the other fellow's theory be vindicated. We shall return to this.

5. "Re the exchange of Karl's hands," says Dr. Walther, "I can't say much either, as I wasn't present. [She apparently overlooks the fact that she couldn't say any more if she had been present, but she immediately makes good the oversight by the following:] I had no opportunity to ask Major Flick about it; besides, he won't be able to remember if he had Karl's hand all the time, after such a long interval."

No further comment from me is necessary here, since no claim is set up that my observation was incorrect. Major Flick, by the way, is my unnamed sitter, who at one stage sat next to Karl, and whom I believe to have been next to Karl at this crucial moment. Had I been sure of his neutrality I should have asked him whether he had Karl's hand; had I had any reason for supposing that he would understand the question in English, I should have asked him, hoping for an answer before the sense of the inquiry could become generally known and the condition to which it referred could be corrected.

6. Perhaps the most crucial point of all, for the defence, is to explain what occurred at the moment when Kalifius opened the door in the dark, unattended, on the pretense that somebody had to enter. I have made it plain that if there was anybody to enter, it would have been Franzl, one of the elder brothers. Of him Dr. Walther says:

"He is a soldier in Linz now. But at the time he was a commercial traveler. I was told he came home late in the evening on the last train, which was late; and had to leave early next morning on the first train. Major Kalifius said he mentioned one couldn't let him wait outside the door

—where he had been waiting for some time already—as he had to go to his *Dienst* (work) early next morning. He says that he never mentioned anything about his having to go to school. Perhaps you confounded *Schule* and *Dienst*? I was told Franzl went to bed immediately, doing all he could not to disturb the sitting. He lay down in one of the beds and fell asleep very soon. I think it was the bed nearest to the cabinet in the seance-room. Can't he have tucked himself up so much that he escaped your attention afterwards? As I wasn't present I can of course not say more about it than I was told by others who were present. By the way Major Kalifius openly admitted it was a blunder he didn't let you open the door or take you with him, but it never entered his mind anybody could interpret his going there as you did. He is very much impulsive and felt sorry for Franzl having to wait outside for such a long time, so finally he simply jumped up and fetched him. Of course I can't force you to believe this, though after all I know about the people concerned I think it is very likely it really was like that."

This is a most important point, and one on the generalities of which I shall comment before taking up the detailed new statement of facts. In the first place, however, I must emphasize that I did not look casually or carelessly for the person who had entered. My idea of what had happened was not an afterthought; the significance of Kalifius's solo trip to the door was evident to me before I had handed him the key, and I considered for an instant the advisability of insisting on going with him. Inasmuch as he could easily have prevented me from making any observations, falling over nothing to knock me out of the way if it came to that, it seemed hardly worth while making an issue, so I gave him the key and remained in my seat like a gentleman. But—and I mention my state of mind to show that I could hardly do otherwise—when we got light the first thing I did was to *satisfy myself* that there was no extra person in the rooms.

Now I suppose, again, there is some abstract possibility that Franzl could have come in and so buried himself under the bedding that I should look for him and not find him. I don't believe for a moment that this happened, but let's be generous and assume that it did. What then? Does it affect the situation for a moment? Of course not; the invader can leave while

Franzl enters just as readily as he can with Franzl a thousand miles away. The explanation offered explains nothing; the claims now advanced are quite as consonant with the hypothesis of fraud as was my own factual narrative—or even a little more consonant therewith, as I shall presently show.

As a matter of fact, if I could bring myself to do so I should prefer to believe that Franzl did enter and did elude my observation when I looked for him. For this would dispose of one point which, while I did not mention it in my previous discussion because it is so wholly a subsidiary and speculative matter, has been annoying me ever since October 11, 1927.

On the theory of fraud, these people are not rank amateurs. They have been putting this show on for a long time; for years they have had to face the possibility that any given seance might turn out to be a frost and might require the use of the whole bag of tricks. They must therefore be regarded as proficient alike in the detailed practice and in the general principles of showmanship. Could they then have been so careless or stupid as to imagine for a moment that I would not look for the newcomer? Could they have imagined that the maneuver made by Kalifius would go over my head? I do not see how they could have made any of these errors, and hence do not see how they could have done as I observed them to do. The whole episode would make better sense in my mind had I looked for Franzl—and found him!

One possibility might be that Franzl was expected and did not arrive; that they strung things out into the wee small hours waiting for and hoping for his arrival; that, when it finally became clear that he wasn't coming, they had to make the best of a bad situation. It would make better sense in every respect if somebody had *actually entered* when the confederate left, and if that somebody had *actually been found* on the premises by me when we got the light. But of course, if there was nobody to enter, the confederate had to leave just the same, and the means adopted to get rid of him was probably the best way out of an unexpected dilemma. In any event however, the alibi which is now offered conspicuously fails of its purpose; for, if I could possibly accept it as a true picture of what happened, I should regard the oblique hypothesis as a shade more strongly indi-

cated than it is by my narrative of what I observed, and what I believe to have occurred.

The critical feature is precisely where Kalifius recognizes it to be: his own "blunder" in going unattended in the dark to the door. Nothing that he can say can possibly help this now; and I suspect that anything he might say would repeat the showing of what he does say, and merely make a bad business worse.

As regards the facts of the new version, these I must of course dispute. In disputing them my position with reference to Kalifius is in some respects analogous to his position with respect to me; in other respects it is quite fundamentally different. It is possible and easy for Kalifius to take the viewpoint that I am honestly mistaken in those items of my story which are not reconcilable with the hypothesis of validity. It is possible, and easy, for him to keep this viewpoint in his mind but to refrain from stating it in so many words as he writes. Thus it is possible, and easy, for his defence to avoid all animadversion against me personally; for him to make the tacit assumption that I am honest, and to let it go at that; and then to dispute my factual narrative on a perfectly courteous basis.

I am as anxious as Kalifius to conduct on a courteous and gentlemanly footing any controversy which may arise between him and me. Unfortunately, if I am to defend my own statement of facts at all, I am unable to defend it while conceding Kalifius complete good faith. If I am right in my observations of what occurred in my presence, certain things done by Kalifius or with his knowledge were part of the structure of the fraud. In some matters he might conceivably be deluded; in others he would necessarily know the facts and would necessarily know that his contradictions of my story are not in accordance with these. If there is fraud as I observed it, Kalifius is part of the fraud. This is inescapable and I cannot seek to escape it. So if I appear to be less considerate of Kalifius than he is of me, I am sure that he will appreciate the necessities of my situation as I here outline them and I hope that my remaining readers will also do this. With this explanation for any seeming discourtesy against Kalifius, let us turn to the facts of the Kalifius version of my seance.

(1) I really cannot quite believe that

when Kalifius says *Dienst* I could misunderstand him as having said *Schule*. After all, this is a trifle thick, and displays less ingenuity than I should have looked for. Aren't there two words in the German language that might fill this bill and that sound a little bit more alike than these two? As a matter of fact, there are; I can contribute them; *Studien* would be one of them and *Dienst* the other. But he didn't say *Studien*, because what he did say left me with the definite sense of ambiguity as to whether the alleged invader was to be taken as teacher or pupil. He may deny it till the cows come home; the fact remains that he said *Schule*, or some other word equally unmistakable in form and sense. This would rather reinforce my suggestion of a while back that the situation in which they found themselves was an emergency: that something had gone wrong and they must improvise.

Also, it will be noted that the story as now told leaves no room for the claim of Franzl's having just knocked; and Kalifius's words in the seance, while I have never been able to recall them exactly, set up very definitely this claim.

Reference to my August narrative will remind the reader that the alleged entry of Franzl occurred at the termination of the last active period of the seance; and that when the sitting was resumed after this interruption, we got no further action beyond some twenty minutes of conversation from Olga. I never recorded and do not now recall whether Kalifius actually interrupted the presentation of psychical phenomena to "admit" Franzl, or whether he merely took advantage of an obviously run-down condition of the seance to do this. On either basis, however, the fact that further phenomena were denied after the interruption is precisely what we should anticipate under my claims as to its significance; while if the facts were as Kalifius alleges, this cessation would constitute a rather extraordinary coincidence.

Again: we are now told that Franzl entered and went to bed, probably on a bed in the seance room itself, making every effort not to disturb the sitters. We must recall in this connection that no phenomena were occurring in which I was further interested; Olga was chatting with the sitters, and occasionally I assumed a part in this chat or was dragged into it, but even at such moments my attention was not keenly

given to it. The reader will quite well appreciate what I was doing with my attention; I was listening with all my might for evidence of any alteration in the status of the group of persons present. I am now informed that while I was thus listening, Franzl succeeded in going to bed in the room without making any noise that I could detect. Making all due allowance for the fact that the room was familiar to him, I don't believe it. I am quite in the habit of going to bed, myself, in the room in which when at home I have slept for more than ten years, and in a darkness which is complete save for such light as enters from the heavens or from an electric pole located some two hundred feet from the windows and at a very oblique angle thereto. I do not always succeed in being quiet enough to avoid waking Mrs. Bird, if she has preceded me to bed; I am confident that even when for this reason I try to be quiet, I am never so to a waking observer. If he succeeded at every other point, a person making this attempt would probably create some audible reaction from the bed at the moment of transferring his weight to it. I do not recall anything about the noisiness of the Schneider beds; it is of course among the possibilities that they are hard and springless to a degree defeating the last remark above; but I sat on at least two of them, and if this were the case I think I should have observed some discomfort. Dr. Walther thinks the claims revolve about a bed which was comparatively near me in the room, adding a further factor to the improbability of the story told for the defence.

It is alleged that Franzl was late because of delayed train-service. I have before me the copy of the official time-table of the Austrian railroads which I bought for some trifling sum at the book-stall in the Westbahnhof during one of my passages through Vienna in the autumn of 1927. Trains arrive in Braunau from three directions, but the last train from Munich is due at 5:59 P.M. and need not have any further attention here. There is a train leaving Vienna at 3:40 P.M. for points all over western Europe, which it attains for the most part by way of Frankfort and Cologne. It has connections at Linz and Wels before reaching Neumarkt-Kallham where it connects with the Braunau line. These connections however are outward-bound in the same sense as is the Braunau connection.

There are then plenty of them that would have to wait for it but few or none that it would wait for; and if there are *any* such, there is another through train about two hours later that could take care of them when they were late. This 3:40 train out of Vienna (through its connection) reaches Braunau at 10:41 P.M. and is the last train on this line. There is another train in at 9:49—a local train from Salzburg and Steindorf, with no important connections. The claim made places Franzl pretty definitely on one of these trains: much more likely the one due at 10:41.

Franzl reached the séance room at 1:20 A. M., according to the witnesses for the defence; but only after waiting for some time in the corridor outside. It is a shade more than half a mile from the Braunau station to the Schneider apartment; and of course, Franzl would have walked this distance. If he really arrived at the station later than midnight, as the story would indicate, he would find none of the *Bierstube* open and would perforce go straight home. So we are called upon to assign a probability to the claim that his train was considerably more than an hour late.

It sounds wholly rational; and of course nobody would deny that it has happened before and will happen again. Nevertheless, during my stay in Austria of 1927, I rode on, went deliberately to meet, or observed accidentally the arrival of, some thirty or more different trains. Of these, at least ten were major *Schnellzuge* or express-trains covering long mileages, running twenty-four hours or more, and having many important connections at numerous points—connections for which they must wait, no matter how long. No one of these trains was more than a very few minutes late at any station while I was on it or at which I observed it. In fact, next to the character of the food which was served me all over Germany and Austria, in restaurants catering so little to foreign trade that usually one had to speak German in them or go hungry, this observation regarding the wholly satisfactory character of the train service contributed more than any other single factor to my impression of the completeness with which recovery from the war had been effected in the Teutonic countries. A greater contrast in these two respects than existed between my two visits of 1923 and 1927 it would be difficult to imagine. I respectfully submit that these

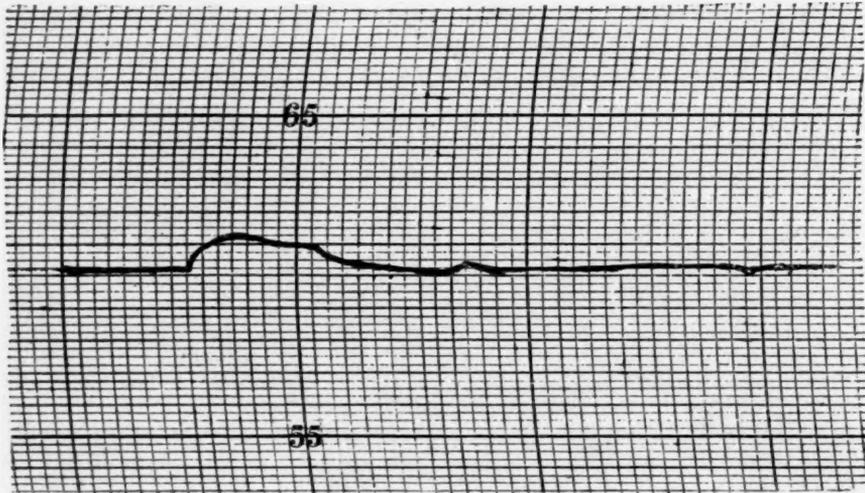
observations, plus the factor that if either of the late trains was delayed it would apparently have to be delayed all of itself, rather than through waiting for a delayed connection, lend a very considerable improbability to the story of Franzl's belated arrival. Of course, it could have happened: I have been ten hours late on arrival in Chicago from Boston. But there was not four feet of snow in Austria in October, 1927, as there was in Syracuse, N. Y., on the occasion of which I speak. That the train was more than an hour late on this particular night when the exigencies of defence require that it have been so, is one of those things which we can appraise only as lending increased unprobability to that defence.

Finally, there is the abstract philosophical point which I mentioned a few pages back. The defence does not attack my story as a whole. They attack it merely at those few points where it conflicts strongly with the claim that the phenomena presented to me were valid. They ask the reader to believe that on the whole, my observation and reporting are accurate; but that at precisely those carefully selected points where it is most to their interest to contradict me, I am wrong. Why should my errors be of such selective nature? Is it not evident that the selective denial, obviously determined by considerations of interest, is enormously more probably at variance with the facts than my story, which is disinterested save in so far as it finally led me to a conclusion?

There is more to the defence than these points which I have here set forth; but nothing, I think, that need claim our attention further. Thus the question of the identity of Mrs. Vinton—Miss Augur is gone into further but I leave it to Vinton to keep it open if he cares to. Other minor points are brought up but nothing which need further detain us. I have set down the more important claims at such length in order to be as fair as possible and in order to make it entirely plain that defence has not gone by default. And naturally, in setting down these claims, I must either accept them or make it clear why I refuse to do so. I am sure all readers will agree with me that we have had enough controversy arising out of my sitting. Having duly chronicled the detailed dissent by the Braunau sitters from my findings, I hope we need have no more of it.

In the meantime, Rudi is in London again, and is giving an extended series of sittings for Price, the detailed records of which have already begun to reach the Editor of *PSYCHIC RESEARCH*. Like the séances of last April, the current ones are leading to records of very positive character, as will be visibly evident to our readers in a short time. Which brings me to remind the

reader that exigencies of space prevented me from including in any of the 1929 issues the temperature graph from last April which was so badly blotched in the printing of our *Journal* for last September. It is presented herewith: following which, I resign the further discussion of the case to Messrs. Price and Vinton, and its further editing to Mr. Bond.



Critical region of the thermograph chart from the London séance of April 17th, 1929: given here because of its unsatisfactory reproduction on p. 481 of *PSYCHIC RESEARCH* for September, 1929.

SPIRITUALISM AND THE LAW

By BLEWETT LEE

THE following article by Mr. Blewett Lee is reprinted by permission from the 'Virginia Law Review.' The Editor feels that its importance warrants a place in our records.

THE FORTUNE-TELLER AGAIN.

In an article in this REVIEW in February, 1923,¹ the subject of fortune-telling was discussed at length, and at the conclusion criticism was made of the case of *People v. Hill*,² in which a person, the defendant, conducted a public religious service of a Spiritualist Society. In the course of the service he undertook to act as message bearer from deceased relatives to persons present, the alleged messages containing some rather trivial predictions. The defendant was convicted and imprisoned. This case which apparently cannot be found in the official reports, aroused the indignation of Dr. Walter Franklin Prince, now Research Officer of the Boston Society for Psychical Research.³

A decision was subsequently rendered by a judge sitting alone in the Supreme Court of New Jersey in *State v. De Laney* to the effect that where the prediction is made as a part of the public service of a Spiritualist Church, the act of prediction falls within the protection of the constitutional guarantee of religious liberty. Where the prediction is made at a private sitting for a fee, it is no defense that the accused was a spiritualist and acted *bona fide*.⁴

The distinction is recognized by the new statute of the State of New York commonly known as the Jenks Law, named from the introducer of the bill into the Assembly.

¹ Lee, *The Fortune-Teller* (1923) 9 VA. L. REV. 249.

² N. Y. L. J., Oct. 7, 1921, at 79.

³ (1922) 16 JOURNAL AM. SOC. FOR PSYCHICAL RESEARCH 486.

⁴ 122 Atl. 896 (N. J. 1923). The Constitution of New Jersey provides: "No person shall be deprived of the inestimable privilege of worshipping Almighty God in a manner agreeable to the dictates of his own conscience;" N. J. CONST., Art. I, § 3.

⁵ *Davis v. State*, 26 Ohio App. 340, 159 N. E. 575 (1927), *aff'd*, 118 Ohio St. 25, 160 N. E. 473 (1928). Certiorari was refused on the ground that the federal question was frivolous, *Davis v. State*, 277 U. S. 571 (1928). Also, *McMasters v. State*, 21 Okla. Cr. 318, 207 Pac. 566 (1922). In Scotland, an intent to deceive had to be alleged, *Smith v. Neilson*, 2 Ad. 145, 23 Sess. Cas. (J.) 77 (1896).

The New York Code of Criminal Procedure included in the list of "disorderly persons": "3. Persons pretending to tell fortunes, or where lost or stolen goods may be found."⁶ This section of the Statute has been amended by the Act of April 6, 1929,⁷ by adding the words:

"but this subdivision shall not be construed to interfere with the belief, practices or usages of an incorporated ecclesiastical governing body or the duly licensed teachers or ministers thereof acting in good faith and without personal fee."⁸

This law is satisfactory to the members of the Spiritualist Church, as it throws a protection to some extent over their "message bearers" who purport to communicate with deceased persons, since from time to time predictions will appear in the supposed messages. Except in this fashion there appears to be no necessary connection between fortune-telling and spiritualism. Supposed spirits sometimes foretell the future. The most interesting cases of fortune-telling are more like mind reading.⁹

From time to time decisions in regard to fortune-telling will be found treated as cases of disorderly conduct or vagrancy, and their steady recurrence would indicate that there is no diminution in the practice of the craft. The thought sometimes occurs in reading the many fraudulent cases of clairvoyance and spiritualism that perhaps these charlatans are imitating some real but rare and elusive phenomena. There are a few mediums who go into a real trance, and when entranced, or some mediums without trance, purport to deliver communications from deceased persons, and part of the material so uttered is of a predictive character. There is also one class of clairvoyants who predict future events which they claim to see, hear, or know directly of themselves.¹⁰ Even when delivered in good faith, such predictions are not reliable. The state may properly

⁶ N. Y. Code Cr. Procedure, § 899.

⁷ N. Y. Laws 1929, c. 344. In effect Sept. 1, 1929.

⁸ N. Y. Cr. Code and Penal Law (Gilbert, 1929) 615.

⁹ See, for example, the sittings of Mme. Kahl-Toukholka, described in (1929) 38 PROCEEDINGS OF THE SOCIETY FOR PSYCHICAL RESEARCH (ENG.) 413.

forbid predictions for hire on this account, and particularly on account of the constant frauds for gain practiced by fortune-tellers. This, however, is not the same thing as forbidding a person to act at all as a "spirit medium," or clairvoyant, or even forbidding a person to take pay for it. Until we know more about the subject, the law should stop at the punishment of mediums or clairvoyants for conscious fraud. The trouble about these people is that they are nearly all fakirs. Like flatterers, there are almost no good ones. Persons ought not to be forbidden to act as "mediums" for compensation merely because predictions occur, but the undertaking to foretell the future for a fee may very properly be forbidden. What are called "psychical phenomena" have been for a considerable time the subject of careful investigation by competent men, without yet reaching an agreement either as to the facts of physical phenomena or as to the interpretation of

¹⁰ See, for example, OSTY, *SUPERNORMAL FACULTIES IN MAN* (De Brath's trans. 1923) 38 *et. seq.*, 83, 85, 88. One should examine *Des Phénomènes Prémonitoires* by Ernesto Bozzano. Many of his cases are abstracted in RICHET, *THIRTY YEARS OF PSYCHICAL RESEARCH* (1923) 344 *et seq.*

mental phenomena. But evidently there is something there well worth further investigation. Richet concludes his discussion of a large number of premonitions as follows:

"* * * In certain circumstances not as yet definable, certain individuals (mostly, though not exclusively, hypnotizable persons or mediums) can announce events to come, and give precise details on these events that are not as yet existent; details so exact that no perspicuity, no coincidence and no chance can account for the prediction.
* * *"¹¹

In order to be sure that prophecy is impossible, we must first be sure that our notion of Time is correct. We do well for the present to suspend our judgment until we have more light. The Jenks Law is certainly a step in the right direction.

Blewett Lee.

NEW YORK.

¹¹ *Ibid.* 396. This book contains much information about clairvoyant and spiritualistic phenomena in general. Mr. W. H. Salter's recent article on psychical research in the *Encyclopaedia Britannica* (14th ed.) will be found of unusual interest.

THE PHENOMENON OF REVERSAL OF PSYCHIC CASTS

By E. E. DUDLEY

THIS question has come prominently forward in connection with the thumbprints of Walter Stinson obtained in the 'Margery' mediumship. The appearance of some of the wax impressions differs mysteriously from the normal ones in the fact that although in the essential sense identical with these, the models are reversed as they would be if viewed in a mirror. In the natural world and under the physical laws of motion, there is no possible method by which any object can be so turned as to exhibit a reversal of its features or outline. But mathematical theorists in the latter part of the XIXth century had sufficiently advanced their conceptions of a fourth dimension as to be able to say that this would be precisely the sort of phenomenon which would result from the interference of energies directed from such a field outside our three-dimensional space and controlling matter as we know it. The experiments of Professor Zollner, recorded in his book "Transcendental Physics"—give instances of such phenomena or kindred ones obtained through the mediumship of Dr. Slade. For example, he would obtain knots upon a cord both ends of which were sealed—a physical impossibility and implying the passage of matter through matter. To the sceptic, the only possible explanation of the problem would be to assume fraud. Such was Zollner's sad experience and that the phenomena of these thumbprints would suffer the same crude judgment would be a destiny only to be averted by the demonstration of such entirely fraud-proof conditions as shall once for all make any allegation of deceit impossible. The discussion therefore of all or any means whereby the reversal of a wax model thumbprint may be simulated will be helpful. Mr. E. E. Dudley has contributed the following observations to show the conditions which would limit the power of anyone to reproduce a three-dimensional thumbprint in reverse:

The obvious line of approach is to paint a print or a cast of a print with a solution

which will harden sufficiently to permit of subsequent manipulation. One would naturally assume that such a film might be made of flexible collodion, cellulose acetate, oxidized linseed oil or the like. It must be very thin and of uniform thickness. Irrespective of whether the mold is dissolved away from the film or the film is stripped from the mold the film must possess considerable tensile strength. When this film has been separated from the mold or form it must be turned inside out either in whole or in part, depending on whether a complete or partial reversal is to be made.

Assuming that the film has been painted on a normal negative impression of a thumb the situation is as follows: Denominating the face of the film as "A" and the under side (the side next the mold) as "B," "A" is a normal negative. If we strip the film from the backing and look at side "B" we see a normal positive or model of the thumb which made the original imprint. Now, while looking at side "A," if we turn the film inside out, "A" will then become a mirror-reversed positive of the thumb. Assuming that such a film could be turned as described, we could then, by applying backing material to one or the other face of the inverted film, produce either a mirror-reversed negative or a mirror-reversed positive. If the backing were applied to face "B" we would have the positive form, while applying it to face "A" would give us the negative category of mirror reversal. But, in any case, the film must be turned inside out if we are to obtain a mirror reversal mechanically.

In approaching the problem of reversing such a film we find ourselves confronted by certain physical limitations of the materials used, as well as limitations of technique. If the material has sufficient strength and elasticity to withstand the mechanical reversal it will, of necessity, have considerable surface tension. This will be approximately the same on both faces and will tend to maintain the ridges and depressions in their original form.

Let us assume that we have such a film and that we are attempting to turn it inside out. The ridges must be turned completely so that they will have the same form in their reversed position, and the troughs also must be turned. The same operation must be performed on all the other minutiae. The operation may be pictured as somewhat like reversing a letter S by pushing thru from opposite directions, but the fingerprint is infinitely more complicated because of the sharp intersection of bifurcations and inclosures, the sharp-edged troughs, the minute pores, and the narrow veins which cross ridges. The reversal must, then, be carried out from both sides. When a ridge is pushed thru from one side of the film, the ridge on the other side—representing a normal trough—must be pushed thru from the opposite face. That is, there must be a selective application of pressure from both sides of the film. This pressure must impinge on ridges which are about 12/1000 inch wide and which are curved and branched in complex patterns, while an adjacent area of about the same width and of equal complexity is not under pressure on this face but is under approximately equal pressure from the opposite face. These complex areas are, of necessity, in actual contact. So that an area under pressure is in contact with an area which is not exposed to pressure on the same face. The surface tension resists distortion of the film. At anything approaching complete reversal this resistance would be relatively great. But it is just at this point that the reversed film must be filled in and backed up with some solid or semi-solid substance which will hold it in its new form. That is, the film must be held reversed, while being thus filled or backed, against a strong tendency to resume its normal shape. Even tho these difficulties could be overcome the stresses involved in complete reversal of the minutiae are close to the elastic limit of an unsupported film. Without a supporting model the problem of effecting a mechanical reversal would be a very difficult one. If such a model were available there would be no problem.

The more carefully one studies the minutiae of a normal print with its acute-angled troughs of relatively great depth, the more one comes to realize the difficulties in the way of a successful reversal of such a pattern by normal means. Also, it becomes evident that the very qualities of

tensile strength and surface tension inherent in the materials which will permit of producing and manipulating the necessarily thin film are also the qualities which oppose successful reversal.

We have made a careful study of this problem, as have other technicians. Our opinion is still the same as it was when the sixth installment of the earlier paper was published. We do not say that there is no normal way by which reversal of these three-dimensional prints can be accomplished. We merely state that no one has shown that this has been done or has presented anything like a feasible technique for its accomplishment.

ANALYSIS OF THE FINGERPRINT PROBLEM ON THE BASIS THAT A MOLD OR MOLDS ARE USED IN THEIR PRODUCTION

1. It is claimed that duplication is a photographic process.
2. That a dead finger is used to make the negative prints.
3. That the original is a dead finger from which casts are made.
4. That casts are made from a living finger and from these casts flexible molds are made.

1. The hypothesis of photographic reproduction of three-dimensional prints, if advanced, cannot be seriously entertained. Photographs are conventional means of presenting by light and shade effects an image which is interpreted by the observer. The latter's interpretation is a function of the lighting effects used in photographing as well as of his imaginative powers. Chemical or mechanical processes which must be used in producing a three-dimensional mold based on a photograph are unimaginative hence are incapable of reproducing the observer's mental picture.

2. The second assumption is untenable because of the variations in the pattern and the marked changes in form as shown by the wax prints. There is no information in fingerprint science which permits the assumption that many thumbs are practically identical as to the greater part of their minutiae and yet vary in a certain few details. It has been noted that these details which vary are not the same in every case.

3. If it is assumed that a mold is made from a dead or living original the propo-

ment of that hypothesis should be able to account for all the facts presented by the wax imprints as well as by the conditions under which they were received.

The varying forms of these imprints imply a flexible original. For, if the original (whether mold or otherwise) were not flexible there must of necessity be such a multiplicity of rigid molds as to make the assumption palpably absurd.

If it is assumed that a flexible mold is used the original may have been a dead thumb or a living thumb—if the critics elects to deny the statements of the experts that these prints are such as would be made by contact with living flesh. For the sake of the argument we will assume that a flexible mold may be made from a dead thumb and that the results are so perfect that the experts can be deceived (no one has shown that this is the case). Then, if there are alterations in the pattern these changes must be made in the original or in the molds. But the original can be altered only if it is a dead thumb. Once altered every mold made therefrom must carry the same alterations even tho additional changes have been made. The wax prints prove that this is not the case. Therefore, it must be the mold that is altered. These facts apply equally to the hypothesis that a living thumb is the original.

We are now reduced to the assumption that a multiplicity of flexible molds have been produced from a thumb, either living or dead, and that these molds have been mechanically altered in such manner as to simulate structures of living flesh. The form and texture of the papillary ridges must be preserved wherever alterations are made. These minutiae are microscopic dimensions, as one will appreciate by studying his own fingerprints under a powerful magnifying glass. The photographic enlargements of these prints do not disclose any traces of mechanical operations. The variations are not merely the excision of certain details but in many cases they involve the substitution of other details not normally found in prints of the category under consideration.

Keeping in mind the fact that the variants which are found in these prints appear to have been made by contact with living flesh we present the following list of some of the major differences which must be accounted for on the hypothesis of nor-

mal production by the use of molds or the products of molds.

a. A terminal ridge in a positive print becomes a bifurcation as in the normal negative but retains its width as in a positive.

b. An inclosure as shown in ridge No. 5 (Fig. 6, P.P., April, 1928), may be open at one end in one print, open at the other in another or open at both ends in still another print. Somewhat the same modifications may be found as regards the inclosure in ridge 8, loc. cit.

c. Ridge No. 1 may be open or closed.

d. Ridge 2 may connect with ridge 3, as in the majority of prints or it may be disconnected.

e. Ridge 6 may branch to ridge 7, or this bifurcation may be open. The first is evidently the normal condition.

f. A scar may be present at the upper left portion of the negative or it may be absent.

g. A ridge which is normally bifurcated in the negative may also be bifurcated in some positives.

h. Pores which are clearly impressed in some positives and shown in the normal negatives may be absent in another positive which is otherwise clearly impressed.

i. A joint line changes its form or its position in relation to the remainder of the print.

j. The joint line may be of positive form while the remainder of the print indicates that it is of negative form.

k. The joint line may be that of a normal negative while a considerable fraction of the print is a normal positive and the balance a mirror-reversed negative.

l. A portion of the print may be in the normal negative category with the core section of mirror-reversed positive form with the corresponding joint line.

m. The central ridge of the positive may be completely excised without showing any evidence of mechanical operations.

n. A wrinkle or wrinkles may be incorporated into the print with every indication that they are made by contact with wrinkles in normal flesh.

o. These wrinkles may vary in number in different prints.

p. Wrinkles may appear in one print and not appear in another print made a few minutes later.

q. A normal negative print may be markedly convex, instead of concave, with-

out any corresponding distortion of the ridge interval such as should result from the bending of a flexible mold.

r. A normal positive print may be made deeply concave without showing any indication of the above mentioned distortion.

s. Or, finally, a radically distorted print is produced on demand and without previous intimation and this distortion is so extensive and comprises so many variations from the norm that a distinctly different mold would be required for its production.

After having given all these variations the careful consideration which they merit it is necessary to consider certain other factors.

The concave positive has been made on the same piece of wax as a normal negative.

A print with wrinkles is made within a few minutes of a print which shows no wrinkles.

The print with the maximum distortion (Fig. 2) is repeated on the same piece of wax with a normal negative.

A print claimed by Walter to be of his left thumb is made on the same piece of wax as a normal negative print of the right thumb.

A print of a child's digit is made on the same piece of wax as a print of the Walter right thumb.

A print of another and younger child's digit is made alongside of a normal Walter print.

A distorted positive is made within a few minutes of several normal negatives.

Returning to the fourth hypothesis we see that all of the above statements apply with practically the same force. No alteration in a living original is possible and since a multiplicity of molds would be needed to make normal production possible the same strictures apply.

The results obtained at the seance of Sept. 9, 1929, show that three different molds would be needed to produce the prints of this one seance.

Setting at one side for the present all questions of control and the testimony of independent and reliable witnesses, the technical difficulties in the way of normally producing the large collection of wax prints with their many variant details are so great as to make it extremely improbable that any such means were or could be used. (None of these prints present any indication that normal mechanical operations were performed either on the print or the structure which made the print.)

On the other hand, the evidence of the wax prints points to the hypothesis that they are ideoplastic productions and that the variations in the Walter prints are engineered by an individual whose normal thumbprint is the basis on which these variant forms are modeled.

Sir Francis Galton has likened the pattern of a fingerprint to that of lace. It may be stretched or warped in many ways but the pattern remains the same. But many of the changes in the Walter prints are of a different order. They involve local changes in the pattern but without invalidating the essential identity of the basic print. They exceed the known limits of mechanical operations since they appear to have been made in living flesh. They are strongly indicative of the operations of an independent intelligence. But this is exactly what Walter has claimed. He has said that he makes these changes in order that he may prove that these prints were not made by normal means. There is, we believe, ample evidence that these prints are not the physical prints of anyone who was present at the seances at which they were made.

SUBJECTIVE EVIDENCE FOR SURVIVAL OR CONTINUITY

With Note on Mr. W. D. Pelley's 'Seven Minutes in Eternity.'

By the EDITOR

THE field of psychic investigation from the scientific standpoint inclines always to an analysis of phenomena and proceeds from the borders of the domain of physics. This cannot be otherwise, since it is only from external or objective data that the phenomena of mediumship can be brought within the category of scientific fact.

Such phenomena then as are properly the subject of attention by the physicist are mainly those which we class under the headings of "telekinetic" and "ideoplastic"—in other words, those which are phenomena of energy and those which have to do with the apparition of forms. In the observation and analysis of such phenomena the physical scientist has a well-defined platform from which to work, and a fulcrum for the weighing of the evidence of those new relations which appear more and more to be linking the powers of mind and matter through the medium of an energy common to both. So far, so good. But the evaluation of these phenomena has a twofold aspect and it is here that the man of science begins to find himself on ground so unfamiliar and so remote from the field of his academical training that he must, if honest, confess that he is entering a domain in which physical science can no longer help him. For the phenomena, being manifestations of energies acting on material things, are nevertheless products of some impulse of mind, will, intention (whether through conscious or unconscious—voluntary or involuntary—channels is another matter). Such impulses do not appear to originate mechanically, and in their effects, they usually tend to suggest the operation of some species of intelligence foreign to the conscious intelligence of the medium. The ground of observation must now be shifted away from the physical side, and

we shall approach that region quite dark to physical science, which lies between mind and energy. This is the true psychic realm, in which the physicist is practically as incompetent to investigate as is the merest tyro in the art of natural science. Where the physicist fails, the biologist may step in, to note certain facts in the physical condition and behavior of the medium when in trance or hypnosis since such facts may be found usefully related to the production of phenomena, and may thus assist in the advancement of knowledge in many ways. It is often from such bypaths of investigation and from details in themselves quite insignificant in their apparent nature, that the greatest truths are ultimately brought to light. For the physicist, the index of a thermometer in the seance-room during a period of phenomenal occurrences; for the biologist, alterations in the state of the body of an entranced person, may some day enable the appreciative student to enunciate a law of universal application such as a Newton would have given to the world. But in the last resort we come to the point where all biological and physical data are left behind, and we are in face of an order of happenings purely mental or emotional—using the term "emotion" in the mental sense, and divested of its customary significance.

The terms "emotion" and "emotional" in common parlance always imply strong feeling expressing itself in gesture, attitude or act. By the physical symbols we define the motive forces. Emotion then has for most of us the significance of some more or less explosive manifestation of feeling. But there are physical emotions and also mental or psychic emotions, and the latter are by far the more potent in dominating man's behavior. These do not *directly* express themselves in any physical manner. The physical emotions we all know

well—but too well, perchance. The mental—that is, those which are unrelated to the physical except as ruling them—are of a distinctive and superior order. They may be termed philosophic, since they act most vividly in the minds of the philosopher, the metaphysician, and the poet or mystic. They are more real than the physical, because they are not only more intense at times, but are, generally speaking, immensely more permanent and more powerful. They cannot be disregarded, because they have the highest “pragmatic” value in determining the trend of man’s higher as well as his inferior activities in the various relations of life. But they are forms of mental or spiritual energy, originating in a center far removed from the physical, yet acting, as all human energies are bound to act, through the psychical regions to produce their ultimate effects in man’s material environment and in his own frame.

It cannot be too strongly affirmed that even the operation of reason or intellect in man, however dispassionate and cold, has its spring and motive force in some emotion of the mind; and that without such motive force, reason fails. Hence mind in the pure sense is essentially emotional and therefore dynamic as motive. All phenomena of nature are quite logically attributable to this dynamism of a mind-energy having one source with infinitely differentiated functions, and this applies to the lowest as well as the highest products of creation. Speaking now of the purely mental emotions, it may be useful to offer a few illustrations. Certain schools of antiquity, including some Oriental and Greek philosophic cults, have known and appreciated the value and intensity of the emotion aroused by the contemplation of mathematical symmetry, as embodied and expressed in pure geometric form. This is, at best, an emotion of pure joy, coupled with a certain illumination of the mind, and producing notable effects on the general scheme of behavior in the individual who may cultivate it. It motivates music, architecture, and all the arts. But there are mental emotions more intense than these, and farther yet removed from the physical, inasmuch as they definitely transcend these conditions of human thought or consciousness which give us the ordinary concepts of time and space. Were I asked, ‘What is the most poignant emotion you

have ever experienced?’ I could answer without a single moment’s hesitation, and say, ‘It was that produced by the concept of Infinity; first occurring (as it will) spontaneously, and secondly enlarged by contemplation; a contemplation in which a mysterious attractive power or delight would prevail over the antithetic horror which the physical brain feels in face of this shattering realization. This horror or repulsion is physical and shows plainly enough the super-physical or spiritual nature of the impact of a specific mood or thought. This is the “Dweller on the Threshold” which has immortalized Bulwer Lytton’s novel, ‘Zanoni.’ It explains the reason why man, encountering it unprepared, will suffer the pangs of a transition equivalent to death, and why he will fly to a greater materialism as an antidote or anaesthetic for the brain. But it is a physical repulsion only, and may be transcended, though with a complete modification of the habits of life. Your materialist philosopher, I note, always evades or ignores these subjective manifestations of a super-physical order; and in so doing he remains blind to the greatest of all arguments for the sovereignty of Mind and its independence of the physical. But it may be that unconsciously the materialist thinker is shackled by two things; first by a certain habitual mental inertia which I often feel to be apparent in their writings, and second by a wish to avoid discomfort, which is a foremost principle with most of us.

These observations are offered as a prelude to a short notice of Mr. William Dudley Pelley’s brochure “Seven Minutes in Eternity” and in connection with them, may I draw the reader’s attention to a report of an address by Mr. Roy Mitchell given to the New York Section of the A. S. P. R. on Monday, January 6th, which will be found in the part of this issue devoted to the Sectional Activities.

Mr. Pelley’s article in “The American Magazine” for March, 1929, has been generally received as a genuine subjective experience. Although by the accepted standards of ‘scientific’ evidence it has nothing objectively phenomenal to offer in evidence of the reality of his excursion beyond the confines of human time and space, (such as Wells’s “Time-traveller” brought with him from the ‘Far Time’) yet there are two criteria by which it may

be judged worthy of attention by the philosophic thinker, whose verdict is perhaps as important as that of the scientist. And there has been a third sequel of a nature more evidential, to which I shall allude later.

The first criterion is the pragmatic value of a subjective experience which has entirely altered Mr. Pelley's mental attitude towards life and has controlled all its functions in a new and more constructive manner. The second is, its agreement with the record of many hundreds of others, resulting in the establishment of a wide consensus of conviction as to the character of the immediate post mortem state and the conditions discovered in entering it. The third concerns the extra-personal knowledge which he is now able to "bring through" clairaudiently.

Mr. Pelley's initial experience of a severance from the body and a plunge into the abyss of the 'hyper-dimensional' state is now perhaps, sufficiently well known not to need any detailed recital here. It may be briefly said that on recovering from the physical terror and discomfort of the transition he found himself in surroundings normal and yet much idealized, in the company of persons whom he recognized as "dead" in the corporeal sense, and yet vividly alive and free of all the more distressful or repellent human limitations; and that in the very short interval of this new phase of consciousness, which he estimates at seven to ten minutes of our time-measure—he had detached himself from the bodily mechanism and had arrived on the other side of death in a veritable sense. Reality is the test of all experience, and to Mr. Pelley, the quality of reality was so accentuated as to leave him, obviously, without an alternative to acceptance; since to regard this experience as an illusion would, *ipso facto*, render the normal life a yet greater illusion, and this sanity would forbid. He goes on to give a short auto-biographical sketch before proceeding to describe his second strange experience. This is clearly related to the first, and exhibits the opening-up of a new channel of high mental correspondence within his brain. He says:

"I had a queer moment of confusion, a sort of cerebral vertigo. Then a strange physical sensation at the very top of my head as though a beam of pure white light had poured down from

"above and bored a shaft straight into my skull. In that instant a vast weight went out of my whole physical ensemble. A veil was torn away. . . . I was not the same man I had been a moment before! I mean this physically, mentally, spiritually. I know that somehow I had acquired senses and perceptions that I could never hope to describe to my second person, and yet they were as real to me as the shape of my wrists."

He describes how at that moment he became aware of the invisible presence of others, and that these presences were noted by his dog. What had really happened, he says, was that he had unlocked hidden powers within himself—and had augmented his five physical senses with other senses just as bona-fide, legitimate, and natural as touch, taste, smell, sight, and hearing. The acquisition of these new powers showed him suddenly a new essence and meaning in life, so vast and beautiful that the recognition of it performed a sort of re-creation in him. Neither *feeling* nor *thought*, he says, can convey what this meant. The only term he can find is 'spirituality,' and only his spiritual personality could impart a notion of it to another. He says he knows now by experience that there is a great overpowering existence outside what we call Life—that he has been in this and has felt it—and that having been in it has endowed him with capacities that have transformed his whole concept of the universe and, as his friends think, himself also, physically as well as mentally. He has lost all "nerves," abjured stimulants and meats—spontaneously developed an athletic frame, together with a power to withstand fatigue of body or mind. He attributes his experience to a deeply-rooted hunger for the 'things of the spirit' and gives it as his conviction that the day is coming when a spirituality of this nature will, in the course of our racial evolution, proclaim itself the essential motive of life instead of the world's present materialism.

"I know," he says, "that the experience has metamorphosized the Cantankerous Vermont Yankee that was once Bill Pelley, and launched him into a wholly different universe that seems filled with naught but love, harmony, good humor, and prosperity. What's the answer to that? There is no answer except that it must be accepted as in-

"evitable as I am forced to accept the
"awareness of my own identity. I know
"because I *experienced*."

Mr. Pelley expresses gratification at finding that many hundreds of quite normal people among his correspondents admit similar experiences, and that they speak the truth is apparent to him from their account of detailed particulars substantially identical with some of his own (unpublished) items of experience.

"In 95% of these testimonial letters," he says, "the technique of getting into the hyper-dimension and the scenes and experiences encountered there, were so closely similar as almost to postulate a law of the process.

" . . . I have taken down a 400-page book on Political Economy so advanced in context and knowledge that it has surprised authorities on the subject who have perused portions of it."

Here Mr. Pelley claims to be the conscious recipient of the same type of collective or racial knowledge as has been from time to time unmistakably apparent in writings received through subliminal channels by the hand of the automatist. The topic is of peculiar interest owing to the immense variety and extent of the fields touched by such communications, and the occasional depth of learning discovered in them. In the estimation of the present writer, an effort to collect and co-ordinate the material of a scientific or philosophic nature found in the best automatic script will be likely to produce a striking demon-

stration of values at present unexamined and frequently incapable of being properly assessed by the recipient.

I will close with a reference to certain evidence adduced by Mr. Pelley as to the new sensitiveness of his brain to the impact of mental impressions from a non-personal source.

He says, "My mental radio was awakened by my experience to such an extent that I can tune in on the minds and voices of those in another dimension of being. I can carry on conversations with them for myself or for others without trance of any kind; proffer questions and get sensible, intelligible, and oftentimes invaluable answers. I have in some cases taken down 10,000 word lectures on abstruse aspects of science, physics, cosmology, and metallurgy. . . . After one of my discourses with a Great Brain not operating at present in a physical body, I heard another voice speaking in a language I did not understand. I asked the stenographer at my elbow to write out phonetically in long-hand the words of this strange language as I heard and repeated them. Word by word she took them down, making the vowel signs properly so that later we might read them phonetically. Twelve pages of this queer script were recorded. Some weeks later I showed the message to an erudite philologist who found over a thousands words of pure Sanskrit in it, composing a sensible message that had to do with the present-day happenings in the world's affairs. . . ."

* "Seven Minutes in Eternity" with their Aftermath," by William Dudley Pelley. Robt. Collier, Inc., New York, 1929.

INTERNATIONAL NOTES

By HARRY PRICE

ONE of the great London dailies recently remarked that London, at the moment, is the "psychic center of the world" and no one in Great Britain would be rash enough to doubt that statement. Besides the mediums, Rudi Schneider and "Margery," at the time of writing we have with us Dr. Eugène Osty, of the Institut Métapsychique, Paris, and Dr. David Efron of Buenos Aires University. Both these gentlemen travelled from Paris in order to experiment with Rudi and both are much impressed. Dr. Efron is in Europe to acquire data and séance technique for the Department of Psychical Research which has been established recently at Buenos Aires University.

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Rudi's visit to London created something of a *furor* among the pressmen and the newspapers are vieing with one another to obtain "stories" concerning both Rudi and "Margery." There is not a newspaper reader in England to-day who is not perfectly acquainted with séance room technique—even if the press reports are in some cases garbled, untrue, and biased. But I repeat that the tone has now changed and commencing next Monday (Dec. 16th) the *Evening Standard* is offering money prizes for the most remarkable psychic experiences.

The magicians, too, have been calling for an opportunity to "investigate" the mediums under their own (unnamed) conditions. Smarting under their inability to accept my challenge of 1,000 pounds to duplicate Rudi's phenomena under identical conditions, they commenced writing to the one paper they knew would print their nonsense and demanded full electric light at the séances, a "free hand" in the cabinet, etc.

Of course the Maskelyne family had to butt in for the sake of the family tradition but I parried Noel Maskelyne completely when I offered him a personal fee of 250 pounds to emulate the Rudi phenomena under the same conditions and before the same judges. Of course he refused. As a counterblast he put on a skit, "Olga," at

the Coliseum music hall; it lasted exactly six days. I attended the performance on December 10th and, in response to his invitation for two persons to form a "committee," I went on the stage. He did not recognize me. The trick he did has been performed by the Maskelyne family for generations and consists of a huge box with a trap-door, (suitably masked). Various articles were "apported" out of the cabinet and finally "Olga," his girl assistant, disappeared through the trap. It was all very old and very silly and, as Hannen Swaffer remarked in the *Daily Express*, no wonder "variety" is in its death throes so far as London is concerned.

After Noel had done his little piece he bowed to my fellow committee-man and me as an intimation that our services could be dispensed with. At the same moment the orchestra commenced playing. This was my cue. Walking to the front of the stage I put up my hand and the music ceased. Then, for five minutes, I told the Coliseum audience the true facts about Rudi, his phenomena, our merciless control, and my challenges to the young man standing by my side. I said that I did not begrudge the Maskelynes making a few pounds out of our mediums (although I, personally, was spending 1,000 pounds per year on psychical research) but I was determined that the public should know the truth concerning modern scientific investigation of occult phenomena. I then thanked my audience for their "kind attention" in the orthodox manner, bowed, stepped on to the "run-down" and resumed my seat. A member of the audience told me afterwards that young Maskelyne went first scarlet and then white, stared at his assistants and, I am sure, wished he could have followed "Olga" through his own trap door! Of course the papers made the most of it and next morning the *Daily Chronicle* devoted half-a-column to the "challenge drama of the stage."

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Rudi has given nine séances to date, one being negative. A number of prominent scientists and others have been invited and one and all were impressed. The boy is

staying in England until about the end of January

"Margery" has given a number of séances privately, the S. P. R. room being borrowed for the purpose. Those I was invited to were held during the week-end, when I was at my home fifty miles away and it was almost impossible for me to attend. However, I managed to go to one of them and found it very interesting. Dr. and Mrs. Crandon had a great night at a reception arranged for them by the London Spiritualist Alliance and they fulfilled a number of private engagements. At the moment of writing they are in Holland but return on December 16th and leave for the United States on the 17th, (where they arrived on December 24th.)

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The National Laboratory of Psychical Research gave one of its famous luncheons in honor of Dr. and Mrs. Crandon and Dr. Eugène Osty. This function was held at the Piccadily Hotel on December 11th. The following were present: The Duchess of Hamilton, Lord Charles Hope, Sir Lawrence J. Jones, Bart. (president of the London S. P. R.), Sir Richard Gregory, F. R. S., editor of *Nature*: Dr. and Mrs. L. R. G. Crandon, Dr. William Brown, the eminent psychologist and Mrs. Brown, Professor A. F. P. Pollard (Imperial College of Science and Technology) and Mrs. Pollard, Mr. Hannen Swaffer, Dr. Eugène Osty, Dr. David Efron, Dr. F. C. S. Schiller, Mr. David Gow (editor of *Light*), Capt. Neil Gow, Capt. V. Gordon-Lennox, Mrs. H. G. Baggallay, Miss Virginia Baggallay, Miss Lucie Kaye, Rudi Schneider and Harry Price. A common interest in psychic matters brought these people together round the same table and the luncheon was a brilliant success. Dr. Crandon spoke of his work with "Margery," the various investigating groups in London and other interesting subjects. Mr. Hannen Swaffer spoke of the attitude of the press and Sir Richard Gregory told us how and when official science would take psychics under its wing. Dr. F. C. S. Schiller related some of his psychic experiences. Lord Charles Hope closed the function in a felicitous speech. The present writer presided. I hope to give the gist of our friends' remarks in a future series of these *Notes*.

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I regret to announce that Sir Arthur

Conan Doyle is seriously ill with cardiac trouble. He has been ordered absolute rest—but that has not prevented his taking an active part in the controversies now raging in the press, caused by the presence of Rudi and Margery in our midst.

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It is a proof of the grip which psychical research has obtained among the cultured classes in this country that Dr. Crandon and I were lecturing at Britain's two great universities on the same evening (Dec. 4th). Dr. Crandon spoke on Margery at Cambridge and I addressed the Oxford University S. P. R. on the Schneider mediumship. I spoke for three hours and showed sixty lantern slides. The lecture was given in the large smoking room of Christ Church, and the place was packed with many dons, professors and students who found my subject attractive enough to spend an evening listening to me.

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The "Premier Congrès de Recherches Psychiques," to be held at Geneva from October 6th to October 11th, 1930, is announced. This Congress is being organized by the new "Centre Permanent International de Conférences" and will, I feel sure, be a great success. It will, in time, take the place of the congresses which are now held every year or so in various parts of Europe. The "comité provisoire" includes such names as Prof. Richet, Prof. Driesch, Dr. Osty, Dr. C. G. Jung, Prof. Santoliquido, etc.—a sufficient guarantee of the importance of this new body and the work it will undertake.

Only those persons invited by the provisional committee will be considered as being active members of the Congress. All papers must be of a scientific nature and reports must not exceed thirty minutes of spoken time. Communications can be in the English, French, German or Italian languages. I feel convinced that Geneva will become eventually the official center of European psychical research. All enquiries concerning the Congress or the new organization should be addressed to the Secretary, M. Raoul Montandon, 2, Rue de l'Athénée, Geneva.

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According to the German papers, M. Stephan Ossowiecki, the Warsaw clairvoyant is about to try his skill at elucidating the "Jack the Ripper" crimes which are

terrorizing Dusseldorf. I have received no confirmation of this from Poland.

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A curious radio playlet was broadcast from London on October 10th, 1929, and it set all London talking. It was entitled "The First Second" and the action occurs "during the infinitely short space of time taken by sudden death to establish itself."

A motorist who has lost control of his car on a hill is killed at a level-crossing. Listeners hear the workings of his brain from the moment he first realizes that the brakes have failed until when, as a spirit, he mingles with the crowd wondering why they do not answer him when he questions them as to the identity of the man, and when his hands go through them and he is moved against them without their noticing it, he begins to feel that something is wrong. Then it is shown how he discovers that he himself was the dead man.

His thoughts: "Brakes have failed—failed—failed. I must keep calm," are followed by the re-enaction of scenes of the man's life immediately preceding the accident, including an angry scene with his fiancée, prayers when he realizes that death was near, the sound of a church organ, talking with his future wife, and a general medley of thought which, it is imagined, would flash through a man's mind at such a time.

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Some most interesting books have reached my study table since I last wrote these *Notes*. Of peculiar interest to my American readers is the publication¹ of *The Life and Work of Mrs. Piper*,² by her daughter, Alta L. Piper, with an *Introduction* by Sir Oliver Lodge. The work covers the period from her childhood right down to experiments carried out as recently as 1927. Of Mrs. Piper's powers says Sir Oliver "there is no sort of doubt. She was brought to our notice in England some forty years ago by Professor William James . . . who decided to go and explode the superstition—with the result that he was himself entangled, and perceived that he had unexpectedly encountered something unrecognized by orthodox psychology." Much of the information in the work has been drawn from the publications of the London S.P.R. and other printed records but her childhood experiences, "first message," marriage, etc., make interesting reading as far

too little is known of the private lives of famous mediums. Professor William James was a most interested investigator of Mrs. Piper's powers and during his experiments he found that the medium was quite insensible to pain when in the trance state. Dr. Hodgson repeated the experiments. He even applied strong ammonia to the nostrils "taking especial pains to see that the ammonia was actually inhaled." Once Dr. Hodgson placed a lighted match against the medium's forearm and in reply to his question as to whether it felt hot, he was told "No, felt cold." Prof. James also made a small incision in Mrs. Piper's wrist which did *not* bleed until the medium came out of trance. *The Life and Work of Mrs. Piper* is one of the very few works extant which gives intimate details of a medium's life and should be read by every student desirous of analyzing the history of a person with supernormal faculties.

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Another book of a very different character reaches me from Vienna and was sent me by my friend Ottokar Fischer, the well-known illusionist who is also a student of the occult. The work³ in question is a beautifully produced quarto volume, with 285 photographs and drawings of illusions and tricks illustrating every principle used in magic. In my opinion it is by far the best book on conjuring that has appeared for many years. The special reason why I am mentioning it in these *Notes* is because it gives (pp. 188-202) a complete explanation of all of those tricks which Houdini made famous. Escapes from fetters, packing cases, and jails; trick locks and fetters (and how to open genuine ones); and all the usual stunts of the escape artist are fully exposed. It is a fascinating book.

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Mrs. G. Kelley Hack also sends me her *Modern Psychic Mysteries: Millesimo Castle*⁴ which deals principally with the mediumship of the Marquis Centurione of Genoa and Millesimo Castle, Italy. The outstanding feature of Centurione's mediumship, as recorded by Mrs. Hack, is his alleged psychic transportation from the séance room to a hay-loft through four locked doors. Professor Bozzano vouches for the truth of this incident which is reminiscent of Mrs. Guppy's famous flight across London in 1871. Professor Bozzano

¹ *Das Wunderbuch der Zauberkunst*, by Ottokar Fischer, Stuttgart, Andreas Perthes, 1929, M.8.50.

² London, Rider & Co., 1929, 18/- net.

³ London, Kegan Paul, 1929, 7s.6d. net.

says: "We did not hear the slightest sound in the room, no rustling of clothes, no sound of footsteps, no vibration of the floor, much less the sound of a key turning in a lock." This psychic transportation took place on July 29th, 1928, at Millesimo Castle.

The point now arises, are we to accept this incident as being literally true and accurately recorded? When I opened Mrs. Hack's rather bulky volume I was shocked to find it had no index—so as a work of reference the book is almost useless. And the book is full of errors of description and of fact. I know that Mrs. Hack has worked hard on this book which contains a great mass of important information concerning the Centurione mediumship; but the method of presenting that information to the reader leaves much to be desired.

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I was very disappointed when I read the article "Psychical Research" in the new fourteenth edition of the *Encyclopaedia Britannica* just published. I had expected to find a scholarly, authoritative *résumé* of recent psychic activities and an account of the progress of the science since the last edition of the *Encyclopaedia* was published. Actually, the article is merely a re-hash of information that can be found in any text book on the subject. Such modern mediums as Rudi Schneider, Stella C., Eleonore Zugun., etc., are not even mentioned, and Margery is only just mentioned by name. The most recent cases of poltergeist disturbance cited are those of the Drummer of Tedworth (1662) and the Wesley phenomena (1716-1717). The usual mental mediums, such as Mrs. Leonard, are mentioned. Although the National Laboratory of Psychical Research has been established over five years, and has revolutionized psychic investigation in Great Britain, the Laboratory is not mentioned once, nor is one of the mediums who have passed through its hands even referred to by name. The Laboratory's *Proceedings* and *Journal*, published for nearly five years, are omitted from the list of current periodicals. On the other hand, the S.P.R.'s own work and publications are mentioned nearly fifty times. Amongst the mistakes in the article (which, I should mention, was written by the treasurer of the London S. P. R.) I notice such silly errors as "Dunn" for "Dunne," "Horne" for

"Home," "cryptaestheoia" for "cryptesthesia," etc.

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The question whether a tenant has a legal right to keep his family ghosts on the premises came before the Berlin courts on November 21st.

The ghost is that of an uncle of a girl of eleven years named Luzie Regulski. His appearances are heralded by a noise which fills the whole flat. There are scratchings and knockings on walls and doors, and the tables and chairs jump about the room. On one occasion the departed uncle wrote his initials on a slate beneath Luzie's bed.

Meanwhile the house acquired the reputation of being haunted, and this, its owner believes, will be prejudicial to its market value. Accordingly, he is suing for an order of eviction against the Regulskis. He puts forward alternative pleas.

The first of these, apparently, represents his conviction that the whole ghostly business is a fraud, carried out by the Regulskis for ulterior purposes of their own, and he proposes to call witnesses to prove the truth of this view.

Should, however, the Court find that the tumult in the flat is really the work of the deceased uncle, he will advance the alternative plea—*viz.*, that tenants accompanied by family ghosts should make the fact known to their landlord before signing their leases.

The papers express the hope that the case will result in a decision by a German Court of the vexed question whether ghosts exist or not. In England a house can be "libelled" equally with a person and on more than one occasion a newspaper has had to pay damages for referring to a house as being "haunted."

* * * * *

In the recent *Note* I recorded the fact that a medium named Vivian Deacon had brought an action for libel against the *Melbourne Truth* and had obtained 3,500 pounds damages. The verdict has now been upset and a new trial ordered.

* * * * *

I regret to record the death of the Hon. Richard Bethell who died in London on November 15th, aged 46. His death once again revives discussion about the curse which many people believe falls on all those who disturb the tombs of the ancient Pharaohs. Mr. Bethell was secretary to Mr. Howard Carter who carried out the work

of excavating the tomb of Tut-ankh-Amen in the Valley of the Kings, in Egypt, some years ago. Lord Carnarvon, who began the work of excavation, and with whom Mr. Carter was associated, died, and after him eight other people who were concerned in the work died, more or less suddenly. Mr. Bethell was a member of the National Laboratory of Psychical Research and quite recently assisted us to investigate the poltergeist case at Borley Rectory, Suffolk.

* * * * *

The point of view of official Roman Catholicism towards the phenomena of the séance room was expounded at a lecture given by the Rev. Father Herbert Thurston, S. J. to the Catholic Women's League recently.

A middle course, he said, must be taken in considering spiritism in its many aspects, neither waving it aside as being entirely trickery, nor regarding it as the avowed Spiritist did, in the light of a religion.

The former was the standpoint from which the Catholics of the United States looked upon it; the latter was that insisted upon by such extremists as Sir Arthur Conan Doyle.

"Catholics are," he continued, "in the real sense of the term, spiritualists because their belief is essentially spiritual; they believe in the communications received from the next world through the saints and mystics of the Church. But such messages have always been sent for the benefit of mankind, and have proved themselves so by the results which followed their reception."

What Catholics must not do, was to seek communication with departed spirits on their own initiative; and further, they must not attempt to establish such communication by "Planchette" or automatic writing.

* * * * *

The Right Rev. E. W. Barnes, Bishop of Birmingham continuing his series of Gifford Lectures in the Mitchell Hall, Marischal College, Aberdeen, on November 20th, 1929, took as his subject "God and our Belief in His Existence." Dealing with experience and spiritualism, Bishop Barnes said the man of science and the cautious ordinary citizen alike tended to be critical of any alleged experience which did not depend upon conjunctions which admitted of indefinite repetition or which demanded super-normal perceptive power on

the part of its subject. The evidence on which the faith commonly called spiritualism was based was thus deemed inadequate by many who would welcome evidence for the survival of personality after bodily death.

At séances scientific uniformity of repetition could not be ensured. The spirits, who were supposed to give information, seemed to be at times capricious. Mediums, moreover, claimed to possess and to exercise super-normal powers whereby they received messages which others could not get in the same way. In consequence of these facts spiritualism could not be regarded as a branch of scientific knowledge.

Bishop Barnes might have added—though perhaps he was unaware of the fact—that some mediums, such as "Margery," produce the same phenomena, night after night, anywhere, and before different observers. This is "uniformity of repetition" if words have any meaning.

* * * * *

An account of a séance with Daniel Douglas Home (or Hume) is contained in a new book⁷ which gives to the world the long-hidden letters from Elizabeth Browning to her sister.

A dozen or more of these letters, which have never been published before, refer to spiritualism, in which "E. B. B.," as her friends call her, was for a time deeply interested.

Robert Browning detested spiritualism, and Home, the most celebrated of all mediums, was the original of Browning's "Sludge the Medium." He took a savage revenge, in the poem, for his wife's dabbling with occult matters.

"E. B. B." in a letter from London, dated 1855, writes to her sister Henrietta: "She and you both want to hear the results of our seeing Hume, so I will tell you, on the condition, though, that when you write to me you don't say a word on the subject, because it's tabooed in this house, Robert and I taking completely different views, and he being a good deal irritated by any discussion of it."

She enclosed for her sister a letter written by "Owen Meredith" (Edward R. B. Lytton, only son of Bulwer Lytton), whom she calls "a seer of visions, a great supernaturalist," describing the "manifestations" which he saw at Ealing two days

⁷ Elizabeth Barrett Browning—*Letters to her Sister, 1846-1859*, edited by Dr. Leonard Huxley, London, John Murray, 1929, 21s. net.

before Robert Browning and his wife did.

The old Eve, however, peeps out of "E. B. B." when the spiritualists credit the spirits with writing "E. B. B.'s" poem, "Aurora Leigh." This is a trifle too much even for a believer.

"Mr. Jarves," she writes, "came to inquire very seriously the other day whether there was any truth in the story going about Florence that 'Aurora' was written by the 'spirits,' and that I disavowed any share in it except the mere mechanical

holding of the pen!!! Think of that."

Following Sir Arthur Conan Doyle's visit to Denmark, a most interesting debate on psychical research was staged in Copenhagen. The chief speakers were Professor (Chr. Winther (for) and Prof. Edgar Rubin who voiced the opinion of the materialists. The debate attracted a large crowd and the Copenhagen *Politiken* devoted half a page to the report. On a division being taken, the "believers" won by a large majority.

BOOKS RECEIVED

- "Modern Psychic Mysteries: Millesimo Castle" by Mrs. G. Kelley Hack. London. Rider & Co., 1929. 18/-net.
- "The Spiritual Adventures of a Business Man" by T. A. R. Purchas. With preface by Robert Blachford. London. The Psychic Press, 2 Victoria St., S. W. 1929. 7/6. net.
- "Lampbearer." Given through the hand of E. E. Green. Edited by Rev. G. Eustace Owen. London. The Psychic Press, 1929. (paper covers)
- (The above are sent by the publishers to whom we offer our thanks.)
- "Man Made Perfect" by Mabel Beatty. (Gift of Dr. L. R. G. Crandon.)
- "Psychology and Development of Mediumship" by Horace Leaf. (Gift of Dr. L. R. G. Crandon.)

A. S. P. R. BUSINESS NOTICE

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| Previously acknowledged..... | \$7,703.50 |
| Miss Irene Putnam's contribution to Publication and Research—November, 1929 | 200.00 |
| Miss Irene Putnam's contribution to Publication and Research—December, 1929 | 200.00 |
| Miss Irene Putnam's contribution to Publication and Research—January, 1930 | 200.00 |
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| | \$8,303.50 |
| Expended in Research—January 1930..... | 203.21 |
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N. Y. SECTIONAL ACTIVITIES

THE departure of Mr. and Mrs. William Cannon from New York will be regretted for many reasons both personal and in connection with the work of the Section in which they have played so important a part. There remains the satisfaction of knowing that another and most hopeful field of activity awaits them in California where they will not cease their effort to increase the influence and spread the knowledge of the best principles of psychic research. Although geographically they may be placed far from us, yet we know that in a very real sense their spirit rests with this institution for which they have done so much and that their co-operation will continue in an effective sense.

Mrs. Ernest Bigelow has kindly undertaken to fill the gap created by Mrs. Cannon's absence in the current work at Hyslop House. We feel it a matter for congratulation to all concerned that Mrs. Bigelow at the Annual Meeting of the A. S. P. R. this month was elected to fill one of the vacancies upon the Board of Trustees. Her presence upon the Board will be most valuable in promoting harmony of aim between the parent Society and its Sectional affiliations and in making for the smooth adjustment of the many small details affecting the joint working of the establishment here.

The thanks of members are due to Major R. T. M. Scott for the series of Monday lectures which he has succeeded in arranging for the current session. We print this week a resumé of the address given on the 6th of January by Mr. Roy Mitchell which seemed to present points worthy of permanent record.

"MAKING FRIENDS WITH DEATH"

This title was chosen by Mr. Roy Mitchell for his address to the New York Section on Monday, January 6th. Major Scott took the chair and there was a full attendance of members. The following outline of Mr. Mitchell's address is compiled from notes taken at the time.

The idea underlying this address is to find an answer to the question, 'What does it feel like to die?' It is to communicate a mood rather than to force upon the mind of

hearers any fixed idea of what death means to the one who experiences the transition. 'At a certain time in my life' said the lecturer, 'I was possessed by the conviction that I had but six months to live, and that the time that remained to me for the completion of my work here was all too short for its accomplishment. I therefore set myself to lay out a schedule for the six months of activity that would remain to me. This I followed out, only to discover at the end of the time I had still a possible forty years before me in which to finish my task! 'Why then,' I asked myself, 'should I not schedule my activities for the rest of the term?' This brought an attitude towards life which impressed on me the question of what relation my life occupied to the rest of the universal life and what then should be regarded as the enduring factor in the direction of one's affairs?

There are three very distinctive attitudes towards life: the first, that of the materialist, reflected in the average scientific writings, which would have one believe that the whole idea of a personal Entity is an illusion—that we only think we are. The second is that of the theologian, who holds that each one of us is specially created at birth, and at death is received into the arms of Deity. The third is that which recognizes as a philosophic verity that the One Substance—the One Reality—is the soul and that no other is thinkable. To this class of thinker, 'I AM' is the only fact. The concepts of science are to him so many phenomena subsisting within his own soul: for example, the concept of the physical atom. It is an idea which has appeared within his consciousness as a symbol of relations harmonized in the general scheme of thought.

The theologian would say 'The ultimate Reality is God. In saying this however he is denying the original reality of the soul, as he has removed the soul from its essence. But the soul should be regarded as the 'I AM,' the fundamental Substance, without beginning or ending. For as soon as you set a term to the soul's existence, conceiving it as a creation in time, you are in confusion, as the soul will insist upon solving the problems 'Where will I be after death?' and 'If I had a beginning of mani-

fest life, then where and what was I before then?'

The scientist claims actual existence for the atom. He is perhaps a little hypnotized by the rules of his own game. But the best of scientific men will leave their rules in the field and not bring them out into general affairs. They hold the notion that individuality arises from the cell by the progressive specialization of the life-force. But take a man in full vigor. Say, a clot forms in the heart, and at once this illusion of 'self' vanishes. That view will not suffice. There are too many violent contradictions of thought. The soul conceives of time and the span of life as a gap between two eternities and suspended like a hammock between these two is the conscious personality 'I am I.' Towards the close of life, one becomes tired and there is the wish to sleep. And then the life that is being left behind will seem but the flick of a second in the awareness of the profundities before and after—a small and insignificant incident in an eternal series. So the consciousness of the soul transcends the time-limitation.

Turning again to the theologian, it is clear that he inherits a traditional difficulty, and is carrying the weight of a system which he finds it difficult to explain. For he says in effect that at a certain time in Eternity (in itself a contradiction in terms) God made each of us. But what is the God of the theologian? Is it not a god-idea made by man? The difficulty was present with the acutest mediaeval thinkers: and we meet with it in Saint Augustine and in Martin Luther. It takes this form: "When two persons come together, do they create a soul or is that soul a gift to the child from God?" Is it made to order, or is it made automatically? The early Christians, ignorant of Greek culture, claimed too much for their deity and hence arose their difficulties on such subjects as this. But an eternal God must be held to know all details of His plan before and after. Hence they have to admit as a part of that plan the casual union, say, of a street-walker and a drunkard, with the result of the making of a soul which must go on to its final destiny in some sort of hell. The corollary is that God is bound by His own acts and creations: for if two persons start the making of a new being, God has no choice but to judge its soul. The same difficulty is found all through

the system of dogmatic christianity and it includes notably the problem of freewill and the idea of predestination with the question 'If God knows the future how can you alter it?'

But to the philosophic view, whether the soul is drawn from the infinite, or whether it is thought, with Leibnitz, to be a monadic essence or virgin soul embodied, manifest existence remains as a mere flick of the eyelid in Eternity and this being so, Death is seen as the normal condition—that is, disembodied life or perhaps, if you prefer the eastern idea, there is a recurrent phase of return to bodily existence which affirms its pre-existence also. There runs through all the ancient systems of philosophy the admission that if the soul is immortal, then it must have pre-existed; and philosophers agree that the soul as an entity preceded birth. The lecturer said that personally he preferred the idea of the soul's return, but he wished it to be understood that he was not bigoted on this topic. But why should the soul return? From a state which is conceived as normal, and one of bliss, it drops and touches life. And as a result of its visit to earth, behold a dreadful mess and confusion. Are we to consider life as born of a wish for experience (the Will-to-live) and death as analogous to a desire to walk away from an intolerable muddle?

There must be a law of necessity at the back of all this. We have an innate feeling that we have come a long way hither; that we are born, we know, with certain individual powers of manifestation not derived from our parents; that we have learned whilst here and have arrived at achievement by our own effort, and that therefore we may view our congenital powers as having been similarly achieved in other fields. Why does one man surpass another in special ways? How shall we account for the phenomenon of the born musician or other similarly gifted at birth? The answer is that we must be the authors of what we possess and that we return in order to complete or fulfil the purpose of our being. H. G. Wells has said there is only on-going, and that return is an illusion. But all things return, the day, the year, the breath, the blood stream, the spring, the violet-bloom, etc., etc. But the return of all these things is manifest, for the life of which they are the expression is undying and renews itself perpetually.

The philosophic doctrine then is that of

a brief span of manifest existence here and a longer interval outside the body. The school of Pythagoras held this in their secret doctrine of the Tetractys, with the symbols of the arithmetical progression 1.2.3. and 4. making 10 and the recurrence of Unity. These figures were held to give the proportional length of the several alternating states of life. (The same idea has elsewhere been expressed as the rhythm between the subjective and objective states of consciousness. Hellenbach's book "Birth and Death: a change in the form of perception" may be studied in this connection; also some of the works of Dr. Jacks. Ed.)

So long as you admit that this life is but a small fraction of the whole, it really matters not much what view you adopt as to the other states of being. But granted that this life is exceptional, we should ask ourselves what is the true set of conditions in which we should find ourselves in the greater part of our experience. Here you find yourself in a body, but with the perpetual consciousness that you have powers which transcend the limitations of earth. This knowledge of yours: do you indeed derive it through your senses? "Yes" say the materialist scientists. But clearly enough this is not so and cannot be. We have all the ideas involved in premonition and many others as well which do not belong to this earth. Take mathematical notions. Where did you ever see a straight line? But draw even the roughest approximation to a straight line, and the Ideal shines through it for you. Again, the mathematical point. Who ever saw one? The patch of graphite made by a pencil tip. Clumsy enough, but it conveys the idea. The fact is that our whole task here is to bring the Ideal into manifestation in all the acts of life. We have as our guides those "common notions" of which Euclid made such effective use in his postulates—take as an example those "parallel lines" which being produced to infinity, will never meet. The contemplation of these "notions" is what makes mystics of our mathematicians. And again, on the ethical side, we speak of "Truth"; but knowing that absolute truth is a thing unknown and never heard on earth. Similarly with "Beauty" and "Justice"—ideals towards which we ever strive, having the concept, but which can never be attained here. "Freewill" is another ideal and we each claim it but do not possess it. "Right and

wrong" again—in fact the whole of Ethics are a part of this ideal heritage of ours from some higher state than our present earth one. All comes back to the high criterion of the soul. And as to our standards, how are we to judge a Napoleon or a Caesar? We go through life forming ethical judgments, based upon a consciousness of superiority which the soul knows within itself. Why do you go to a gambling saloon? Because you feel yourself to be superior to chance. The professional gambler believes that his hand vibrates in a certain way prophetic of success. The practice of fortune-telling arises out of a curious thing that has no reality on the earth. And yet the soul knows that it has higher powers, though these are limited, clipped and crippled down here: and when this is fully realized there is the desire to get out of the trammels and escape through the door of death. Do you remember how Socrates reproved his friends when they raised the question of postponing death "Let us not bring shame upon the philosophers. We are all disturbed at small discomforts. Now, in God's name, are we going to forget that? Am I going to fight for a few more hours of that which I have made fun of all my life?" With him and such as he, the making of the Ideal real is the making friends with death. Are we going to allow ourselves to think that by losing the body we are going to lose powers? The great powers of love, friendship and duty have nothing to do with the body. Why then are we, who are divine so foolish as to think that this is the real life?

The fact that we retain no detailed memory of a former existence has been put forward by some as an objection to the theory of pre-existence. It is not however a philosophic objection. The details of our experiences here are not carried by the memory and there would be a wish not to be burdened by them. Some philosophers, like Emerson, had the worst of memories. On the other hand, some of the "moron" class have the best. If we retain no memories of our infancy, why should we expect to remember a pre-natal state? Grief is a memory. We say of the grief-stricken one: "Give him a change of scene and new impacts, and beat out these memories." The experience of childhood usually beats out the recollections of a former state and with these also unfortunately the memories of those greater powers of the soul which do

not belong to this earth. These we shall recover, but only by dropping the powerful "receiving-set" of the bodily organs and brain. In death we shall again possess them. We are then going to be the people that here we only *suspect* we are but are afraid to admit it. It has been beaten out of us. There is so much depreciation by parents and others which cripples the youthful consciousness of our greatness. And life is constantly clipping the wings of the soul and that power which in death must resume itself. A poet will sometimes bring this truth home to you. Whatever death may bring us in detail, let us remember that there is a world to which it admits us—the normal world of our being—which we shall then remember though we cannot do so now. Let us think of life as a brief interruption in the routine, and death as merely the lopping off of a nuisance, the removal of an inhibition and the recovery of the memories of a superior state. It is the sweeping away of barriers between souls, and of all the animal marks that humiliate us.

"Your organization—your Society—is dedicated to a special and a fine way of restoring the idea of a high continuance of the soul and a greater nearness to those we love and from whom we are now, in our present condition, at the furthest point. The discovery of this fact is your business. You may get at it through the study of the 'revenant.' But you can also do it by the effort to put together all that the wise men have found and the *essence* of religious teachings. There is an immortality about the records of truth. If a book can survive 5,000 years, there must be good value in it. When cities were sacked, the MSS were always saved by their devotees. One old book says 'There is no death.' Any transition analogous to death will give you the knowledge of what death is. Study the analogy of birth and death. If the Divine Law employs a process of creation in the one case it will do so in the other, and one

will always illuminate the other. One analogue of death is falling asleep. The sensations are identical and those who have learned to 'stay awake' whilst going to sleep will affirm this. Think of something before going to sleep and keep it upon the rim of your consciousness, holding on to the idea whilst the body falls asleep. This practice admits to a very curious series of experiences and there is no element of danger in it. The difference between this and the death-experience is that on awaking you pick up again the same old body whilst at rebirth you take up a new one.

"But if our normal state is superior, why do we come into life at all? So many resent the idea of returning. There is a curious undercurrent of feeling that we are at war with life—that the gods of earth do not look with favor on our coming here. There is the sense that we are drawn into limitations and that heaven is offered to us as our home in the sense that it is the true home of the soul: but that a great necessity has drawn us hither. The interpretation of this sense is that our presence is required here in order to bring about a better condition in earth affairs. This subtle thread of consciousness runs through the bodily organism, the experience of the soul radiating through it, altering our time-sense, and in moments of its transcendence making around it an aura sometimes visible but quickly fading. The powers of the soul are refreshed by a renewal of contact with the higher form of consciousness. 'It made all the difference to me' said the lecturer 'when I removed the focus of my consciousness. I find myself as a result, vastly more competent for that contact with the part of me that is outside the body.' Only meditation can bring through the powers of the greater life. We are citizens of all the worlds and of them this world is the worst. It is indeed the hell of outer darkness and the place of wailing. It is the prison of the individual who has refused to 'do his job' and is compelled to return to finish it."

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Vol. XXIV, No. 2

Price 50 Cents

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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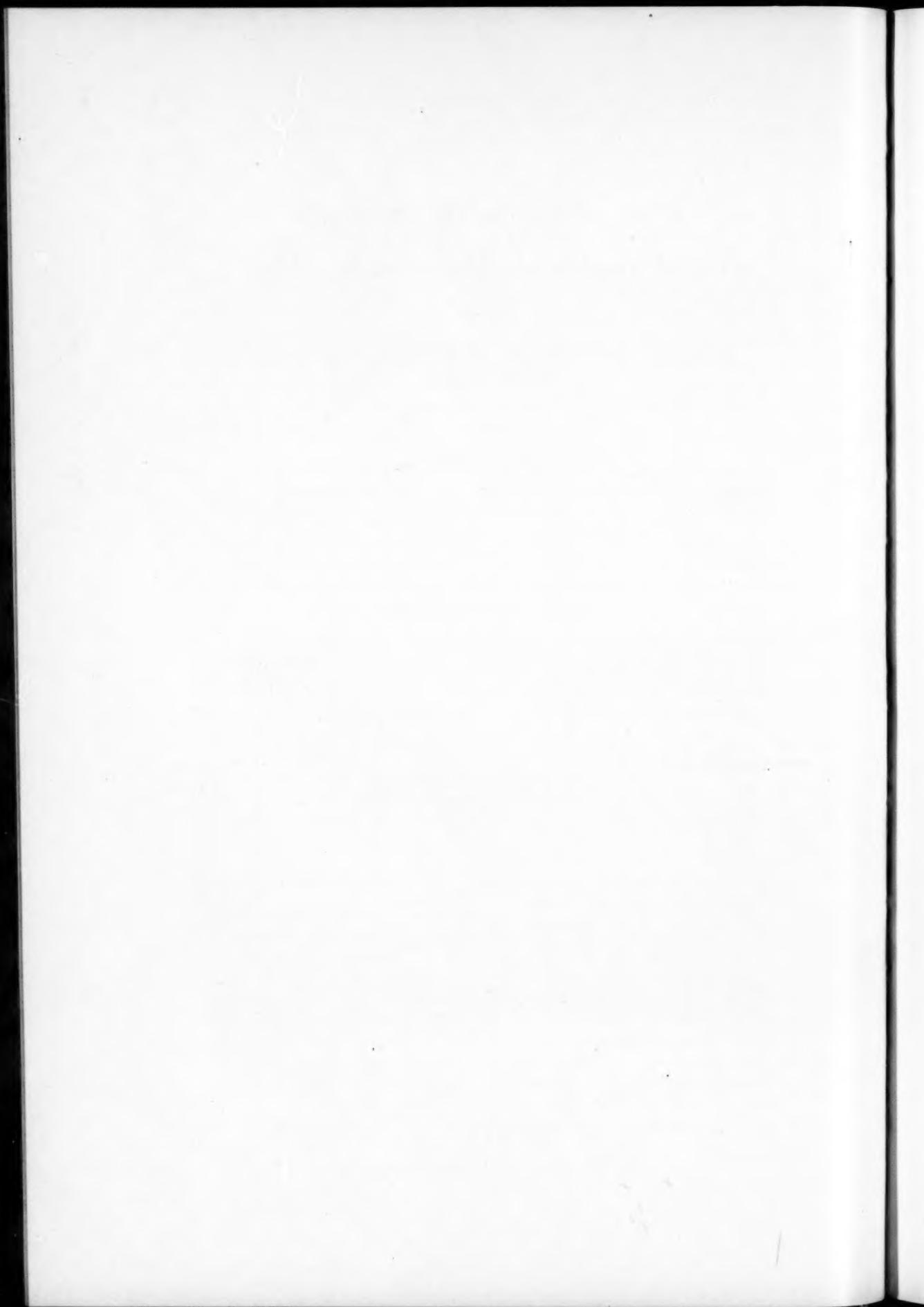
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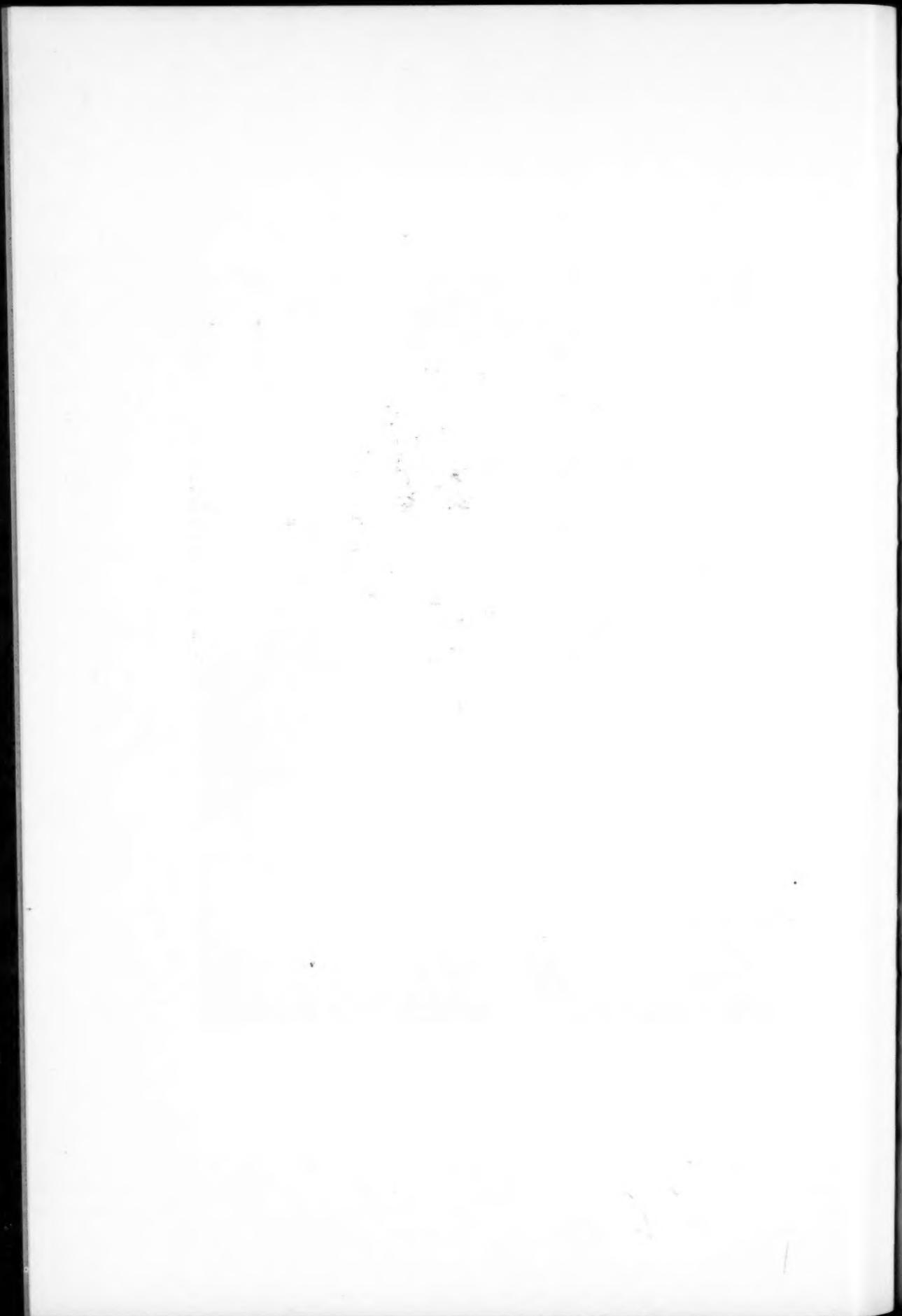
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Vol. XXV, No. 2; February, 1930

EDITORIAL NOTES

A CORRESPONDENCE appearing in the JOURNAL of the Society for Psychic Research for December 1929 and January 1930 on the subject of the Spiritualistic Hypothesis offers several points of interest to students since it summarizes certain of the arguments held by the latter-day psychologist—in this case represented by Mr. S. G. Soal—and supplies the answer to them by the quite unbiased man of science who obviously has no axe to grind for any theory and is concerned only to elicit the truth. It is Dr. F. C. S. Schiller who makes reply and we quote below from his letter. But first we present certain passages from Mr. Soal's letter. With every wish to do justice to his attitude it is difficult not to read into his observations the well-marked limitations of a somewhat dogmatic school.

In the course of a recent review by Mrs. Kingsley of a publication by Flournoy on his "subject" Helène Smith, one of Dr. Schiller's early articles was appealed to. Mr. Soal* challenges the wisdom of referring to views expressed thirty years ago, and evidently thinks that the subsequent work of the great psycho-analysts Freud and Jung would have caused a modification of any views held by Dr. Schiller at so distant a date. "It is surely" he says "a little late in the day to maintain that the orthodox psychologist would find nothing to choose between the subconscious mind theory and the spirit theory. Few modern psychologists, however orthodox,

would dare to dispute the fact that there are mental happenings and purposive streams of mental activity running beneath the surface of our ordinary waking consciousness or that our conscious states are largely influenced by these hidden activities. The exploration of this subconscious territory is no longer taboo and the techniques of hypnotism and suggestion and of psycho-analysis are bringing to light facts of immense value. I only ask that in our attempts to understand psychical phenomena before appealing to the agency of departed spirits (for whose very existence we have no *a priori* evidence) we should first make use of all the resources that psycho-analysis and abnormal psychology place at our disposal. Nothing is more remarkable than the way in which subconscious mental phenomena accommodate themselves not only to the beliefs of the immediate *entourage* of the individual but also to the general beliefs of the age in which they appear. . . . If occasionally the automatic communications assume a spiritualistic form with subjects whose views are normally opposed to spiritualism, that is not surprising. . . . The belief in spirits is a primitive belief held by all savage races and it should not surprise us if the irrational strata of mental life inherited from far-back ancestors should surge up and color the automatic communications."

As a matter of convenience of method, he admits the advantages of assuming the spiritualist hypothesis in dealing with mediums, and of pretending acceptance of

*P. R. JOURNAL for Dec. 1929, pp. 176-9.

the "spirits" as being what they claim to be. "To this limited extent" he says "it is unfortunately necessary to adopt spiritualism as a working hypothesis. I say 'unfortunately' because the danger of antagonizing the medium and her secondary personalities makes it practically impossible to submit her to psycho-analysis. Hence the enormous advantage in working with a subject whose mentality is not obsessed with ideas of communication with the dead. . . . Mdle. Smith herself seems to have been quite happy with Prof. Flournoy until the spiritualists poured their propaganda into her receptive mind.

"Then she was lost to science. . . . But even if it be admitted that the so-called "spirits" are often the occasion of supernormal mental phenomena, it is none the less true that they are incapable of bringing us any nearer to a scientific explanation of these phenomena.

"I go to a trance medium and observe, say, a case of prevision in which a certain "spirit" claims to have the power of describing a future scene in my life. If the phenomenon were really the result of a new faculty acquired by a human being after physical death we might reasonably expect this disembodied human being to furnish us with some intelligent discussion of the matter. If, however, we interrogate him his explanations are almost invariably absurd and not even superficially plausible. . . . It does not seem therefore that we are helped in the least by the supposed spirit's statement that he is a disembodied human being who has acquired new faculties. Our only resource is to fall back upon the ordinary mundane methods of scientific enquiry. We must try to get the phenomenon repeated under our own conditions . . . and we shall be lucky if the self-styled spirits, far from helping us, do not actually hinder and thwart our experiments: for while the non-spiritualistic subject like Ossowiecki will cheerfully do his best to comply with our tests, the spirit-controls will *probably* (italics ours. Ed.) reply that it is beneath their dignity to read the sealed envelopes and books that we bring into the seance-room, will refuse our experiments, while still claiming to produce far more marvellous phenomena which are *not* under our control. No single idea of scientific value has been communicated through spirit mediums" . . . "Nor does Sir Oliver Lodge's theory that men of

genius are inspired by the mighty dead appear to me to be anything more than a gratuitous assumption. . . . The mental differences between men may be just as much the result of their heredities and early environments as are the physical differences between men. . . . And this brings me to the chief point of my previous letter. It is that the spirit hypothesis is rapidly becoming a pseudo-explanation in the hands of many spiritualists. It is indeed so wide, so vague, so convenient, that it can safely be applied to almost anything. . . . It does not in the least dismay these ardent enthusiasts if the spirit completely fails to establish his identity. If he remembers things that never happened to him in life and forgets the vital facts of his terrestrial existence. No matter! If he is not the person he claims to be, it is at any rate another dead man who impersonates him—a spirit of some sort—and so the spirit hypothesis is saved."

And now let us hear Dr. Schiller. "May I begin" he says "by pointing out that I have dealt with the very subject under discussion much less than thirty years ago, namely in my paper in *The Case for and against Psychological Belief* (1927) especially pp. 223-4? I do not feel that I have therein altered my attitude materially. Nor can I see that the rise of psycho-analysis has altered the status of 'unconscious' psychic process at all. For strict psychological orthodoxy it remains as paradoxical as ever. Indeed it can now be disposed of more summarily by means of behaviorism, and if orthodoxy had to choose between psycho-analysis and behaviorism, it would doubtless prefer the latter.

"Moreover the methodological advantages of spiritualism seem to remain. All the facts Mr. Soal mentions at xxv. 177 were known before; and it has not grown more convincing than formerly to urge that because a belief is primitive, it *must* be wrong. It may also be right. And though the general tendency of psychic phenomena to assume a spiritualistic form can be explained away—if we are willing to make a number of complicated assumptions,—it yet remains one of their primary characteristics in spite of the exceptional cases to which Mr. Soal refers.

"I agree, of course, with Mr. Soal that the spirit-hypothesis is 'so wide, so vague, so convenient, that it can be safely applied to almost anything' (p. 179). But it shares

these advantages with all the other hypotheses, and this for the reason that they are all alike projected upon a background of almost total ignorance. So we are entitled to ask: is the devil a less elastic hypothesis? Or the Deity, *alias* the 'cosmic reservoir'? Or universal all-embracing telepathy? *All* these allegations seem to explain everything, simply because we hardly know what we mean by them and know too little about the facts to set limits to their operations.

"What is the remedy? Surely not that we should rule out any hypothesis *a priori* out of the plenitude of our own ignorance, but that we should explore them all, and gradually determine their natures and the limits of their powers. Surely that is the way to find out what we *should* mean by terms like 'spirits,' 'demons,' 'subliminal,' 'telepathy,' etc. And it is safe to predict that any knowledge we acquire is sure to modify and transform the meaning of our terms."

Dr. Schiller, we feel, voices the attitude of science, rightly so called, when he recalls the fact of the plenitude of our ignorance and the duty of exploring *all* hypotheses and defining our ideas and the provisional terminology to which they have given rise. This ignorance of ours is twofold. There is first the inevitable ignorance of which we become increasingly conscious (or *should* so become) in face of an illimitable field of the unknown. This is of course excusable as being necessity. But there is a second sort of ignorance which prefers to remain uninformed of facts which may not lend support to a preferential view. In which class are we to place the state of knowledge evinced by Mr. Soal when he affirms that "no single idea of scientific value has been communicated through spirit mediums?" The statement may be accurate enough as regards his own experience, but it rests upon that foundation only and a single authentic testimony to the contrary would destroy its validity. And in the case of the alleged prevision by a medium of a scene in his own future, the fulfilment, if it comes about, would hardly be discounted by the fact that the purporting communicator is unable to discuss it in detail. The assumption that he should reasonably be expected to do so would be inapplicable to most living bearers of news.

The question of psychic phenomena

among primitive people is likely to come more prominently before readers of this JOURNAL at an early date in connection with an article by a qualified researcher recently offered for publication. Mr. Soal remarks that the belief in spirits is "a primitive belief held by all *savage* races" and he further says that "it should not surprise us if the irrational strata of mental life inherited from far-back ancestors should surge up and color the automatic communications." The use of the word "savage" is unfortunate, to say the least, if it is meant to connote primitive peoples: for there are many primitive people who are as little deserving of that term as are those races who have cultivated intellect, it may be, at the cost of retarding the course of their evolution on the emotional and psychic side. And when we come to such communities as the Highland Scots and other allied races who through segregation have developed a high degree of psychic sensibility, it would be the mark of intellectual arrogance to stigmatize such people as victims of "irrational" surges. The truth seems rather that the original psychic nature in such clans is unspoilt by the corrosive influences of a type of civilization which has forced as in a hot-house the growth of intellect, and that for this very reason the psychic development may represent a factor needed equally for the symmetrical evolution of our race and its families. Also when we come to those whom in our fancied superiority we are apt to designate "savages" we must remember that there is all the difference in the world between the pure primitive races such as the Zulu and the degenerate tribesmen of the Congo who have often lost all racial "virtue"—using the term in its wider sense—through an unequal contest with deadly conditions of environment, or through contact with alien forms of civilization. The same extreme contrast may be drawn between the high-caste Brahmin or Pathan and the aboriginal remnants inhabiting parts of the great Indian peninsula. Yet would it be true to say that the degraded remnants have more marks of psychic faculty surviving than are found among the fine specimens of Aryan manhood? But again, are we to lump together the clairvoyant perceptions of the disciplined Yogi and his faith in the continuity and superiority of the soul-life with the animistic belief and practice of the medi-

cineman of the jungle tribes? One has, we think, only to ask the question in order to reveal the total inadequacy of these generalizations. In fine, it behooves us to reflect in all seriousness whether our pre-eminence in the domain of intellectual and material achievement may not have been after all purchased at a high price—namely the stunting or perversion of a necessary element in our evolution to higher stages of being. The fact stated some two years since on the authority of a Joint Board of official and medical enquiry, that one of our leading nations was comprised of persons below the average mental grade and properly described as “morons” to an extent of about one-sixth of its population, does not suggest that true racial superiority can be defined in terms of cultural or educational achievement alone.

* * * * *

The attention of members is specially drawn this month to two matters of urgency. The first concerns a Questionnaire which will be in their hands in the course of the next few days. This questionnaire is designed to ascertain the views of as many members as possible on the line of interest in psychic research which principally appeals to them and in particular to discover what type of published material interests them most or seems to them most valuable from an intellectual or scientific standpoint: e. g. whether “case reports,” essays, or current notes. They will be asked to state any suggestions they may wish to

make as to the means of increasing interest in the work and usefulness of the Society. The general tenor of replies received will greatly assist the Publications Committee in their future policy as regards the JOURNAL.

* * * * *

The other matter is the Library of the A. S. P. R. at Hyslop House. A new catalogue is to be prepared and for this purpose it is essential that all members who at the moment have books on loan should be asked to return them. It will greatly facilitate the task of the librarian if our members will give their prompt attention to this request. It will mean that the Library facilities can be restored so much the sooner to all users of the Library if the work of cataloguing can be hastened.

* * * * *

We learn that Dr. L. R. G. Crandon has a visit to New York in contemplation, and that there is every likelihood of an opportunity being afforded to members of the A. S. P. R. and the N. Y. Section to hear his account of “Margery’s” London sittings. In our next issue we hope to make a definite announcement as to the date.

* * * * *

The sympathies of the readers of this JOURNAL will be extended to Sir Arthur and Lady Conan Doyle in his serious illness. At the moment of going to press we are, however, glad to learn that his condition is less critical.

EXPERIMENTAL SITTINGS WITH RUDI SCHNEIDER IN LONDON

Part II.

BY HARRY PRICE

AT the moment of writing a very curious situation has arisen in the press. The chief thing about our experiments which worried the newspaper was the fact that we were all controlled so well that no one could walk about the cabinet, etc., during a séance to see what was going on. So they approached the London S. P. R. to see what *they* did and Dr. V. J. Woolley gave the newspaper man the following information.²⁰ I will not quote all of Dr. Woolley's remarks, only the salient points:

He says: "The business of the investigator is to render fraud impossible. With this object he has to satisfy himself that no person present is able to free a hand or foot and so to produce by normal means the illusion of a supernormal 'levitation.'

"In my own opinion there is no method of control so efficient as the holding of hands by all those present. The medium should have his hands held by two controllers [*Rudi does*] one of whom holds either the medium's two thumbs or wrists, while the other holds his hands. The other persons present should join hands and, if it is necessary for those at the ends of the chain to be left with free hands, they should have luminous wristlets sewn on to the coat sleeves.

"It is necessary also to have present someone outside the chain for the purpose of making written notes of all that occurs. . . . the note-taker should also be provided with luminous wristlets.

"It is hardly necessary to say that the door should be locked and sealed. . . . If these conditions are fulfilled, we ought to be able to account for every possible normal means of moving the objects, and if they then do get moved, we might be justified in believing that some supernormal agency was at work."

Dr. Woolley's method is a very old one

(we used it with Willy Schneider at Munich in 1922) and has been completely superseded by the electrical-cum-tactual method. The weak spot in the S. P. R. method is that if two confederates sat together they could break hand contact and no one would be any the wiser. They need not even be confederates; two of the circle sitting together might become engrossed in a conversation and unconsciously unclasp hands. And how about the feet? Assuming we used that control at the Rudi séances and the waste-paper basket fell near one of the sitters, and then moved, we should never know if it were a true telekinetic movement or whether a sitter had purposely—or accidentally—kicked it.

FIFTH (EXPERIMENTAL) SEANCE, THURSDAY, NOVEMBER 28TH, 1929.

For this séance two new scientific men were invited, *viz.* Dr. F. C. S. Schiller, a member of the council and former president of the London S. P. R., (and a Fellow and Tutor of Corpus Christi College, Oxford) and Professor A. F. P. Pollard, professor of instrument design at the Imperial College of Science and Technology, South Kensington. Professor Pollard also holds a medical degree.

As the contacts on the old gloves were rather worn I decided to prepare an entirely new set. This I did, the new gloves being made of leather (the old ones were of cotton) with pieces of metallic gimp sewn to the palms. These new gloves were used at this fifth séance, and the others will be discarded.

About two hours previous to the séance we endeavored to ask Olga a few questions concerning our arrangements and to impress upon her the importance of providing some good phenomena that evening, as the last (experimental) séance was bad. But Rudi could not get into a trance. He

²⁰ See *Daily Mail*, November 29, 1929.

said that Olga "refused to come"—so we made no further attempt.

The usual test objects (such as the flap contact-maker, blowing bell-box, dish of flour, etc.) were placed in or near the opening of cabinet.

The room and cabinet were thoroughly examined and Dr. William Brown searched Rudi. The control was tested and found perfect. All the preliminaries were gone through. Miss Kaye wore the usual luminous armlets, and took notes per dictaphone. It was decided that Dr. William Brown should again control, although we had a bad séance last time. Miss Baggallay was appointed second controller. Here is the dictaphonic record, and the order of sitters:

Rudi (9), Dr. William Brown (8), Miss Virginia Baggallay (7), Price (6), Mrs. Mitcheson (5), Dr. F. C. S. Schiller (4), Miss Elizabeth Williamson (3), Professor A. F. P. Pollard (2), Lord Charles Hope (1) controlling electrical installation.

8.53. P.M. Door sealed. White light out. Control good. Temperature 60° F.

8.57. Trance has commenced. R.'s head is on Dr. B.'s left arm. Clonic movements.

8.59. Trance. Head against cushion. "*Gott zum Gruss*," says O. and the sitters bid her "good evening."

9.00. Mr. P. suggests offering O. a little invocation and she is reminded that we have some very special visitors to-night, and that we should all be very glad if she would give us of her very best. She says she will try. Miss K. asks her why she did not turn up this afternoon. (Mr. P. and Miss K. had had a small sitting during the afternoon, during which R. was unable to go into trance.) O. answers that she was not here. She says everything is all right to-night.

9.05. Dr. B. says R.'s head has fallen on to his hand.

9.07. Music.

9.12. Dr. B. says R.'s head has again fallen on to his hand.

9.18. Dr. B. and Miss B. say they feel cold breezes.

9.34. O. says she has collected all the power she wants for the time being and we are to have ten minutes pause, after which she will begin the phenomena.

9.37. R.'s head has fallen on to the cushion at his left. Heavy breathing has

ceased, O. gone. Spasmodic movements of the arms.

9.38. R. is out of trance. Orange and then white light turned on. Circle broken. Dr. B. takes R.'s pulse (88) and temperature (98.4° F.)

9.53. Temperature 60.75° F. Door sealed.

9.57. White light out. Control good. (The hand control of the circle had not been too good, and has been seen to.)

9.59. R. is going into trance.

10.00. R. is in trance. Head has fallen against the cushion. Spasmodic movements of the arms.

10.02. "*Gott zum Gruss*," says O.

10.28. R.'s head has fallen against the cushion again. The heavy breathing ceases for a few seconds.

10.52. O. suggests another ten-minute pause.

10.54. R. coming out of trance.

10.55. R. is out of trance. Lights turned up and circle broken.

11.15. White light out. Door sealed. Control good.

11.18. Trance commences.

11.19. O. says "*Gott zum Gruss*" and the sitters bid her "good evening."

11.21. O. asks why the sitters have changed places. Mr. P. is now controlling the medium, with Dr. Brown next and then Miss B., the remaining sitters staying in their original positions. O. says it would have been as well to have remained as we were, but it does not matter.

11.25. R.'s head has fallen on to Mr. P.'s left arm.

11.30. R. is quiet again for a few seconds, with his head against the cushion.

11.54. O. asks the sitters to keep up their conversation and tells Miss K. that she finds Dr. B. has some mediumistic powers that interfere with her, and that she would be able to give us excellent phenomena under the present conditions, barring Dr. B.'s presence. She says we are not to hurt his feelings, but to break up, and after he has gone, if we wish to sit a little longer, she will come back and show us the difference in her power.

12.08. R. is coming out of trance.

12.09. R. is out of trance. Lights turned up and circle broken.

12.33. Circle reformed in the same order, except that Dr. B. has left. Lights out and door sealed.

12.35. Trance has commenced. Head against cushion.

12.36. R. is in trance. "*Gott zum Gruss.*"

12.37. O. says please will someone lower the indicator lights, and place the waste-paper basket on the floor next to the table. Lord C. H. breaks contact to do this, immediately joining up again.

12.43. O. asks for the luminous ribbon on the right hand side of the cabinet to be removed. Lord C. H. does this and joins up again.

12.45. O. asks for the center red light to be turned right out. Miss K. does this, leaning over R.'s chair to reach the switch. She returns to the dictaphone.

12.46. Curtain moving, moving well. Left hand curtain also moving. Both curtains simultaneously moving violently; billowing right out and swinging to and fro 8 or 9 times. The sitters say "Bravo, Olga," and she acknowledges it by giving the curtain an extra swing. "*Fest halten.*" Curtains start moving again, and both curtains repeat the performance of swinging well out over the heads of the sitters, 8 or 9 times in succession. Miss B. says her hair has been blown all over her face. Mrs. Mitcheson says the right hand curtain swung out over her head and touched her. O. asks for "circle hand control" light on the indicator board to be lowered as it is rather brighter than the others. Lord C. H. does this and she says, "Thank you." O. asks if all the sitters saw the phenomena and they applaud her. Curtain moving and the waste-paper basket is seen to be tipped slightly on one side; it is receding towards the cabinet curtains under the table, and settles down there. O. asks if the sitters are pleased, and they give her quite an ovation. She says she has now shown us what a difference the presence of another power in the room can make, although, as she points out, it was no fault of Dr. B.'s. She says she has done as much as she can manage, and will go. Mr. P. and Miss B. say that she is releasing power by passing it back through the circle. O. says "*Auf wiedersehen*" and "*Gott zum Gruss*" and the sitters thank her very much for what she has done.

12.53. R. is coming out of trance.

12.54. R. is normal again. Lights turned up. Circle broken.

(Signed) LUCIE KAYE.

If the reader will study carefully my

previous reports on the Rudi Schneider phenomena he will notice that I have systematically avoided saying that I believed the manifestations were absolutely and undeniably genuine, though I have implied it. This was not due to weakness or cowardice on my part but from an innate scepticism of seeing a miracle happen before my eyes. My knowledge of the arts of trickery and the subtleties of misdirection; the frailty of human faculties as regards correct observation; the fallacy of the old adage, "seeing's believing"; the tricks our senses play us; the illusions—visual and aural—of darkness, or of a poor light; these and other considerations made me hesitate before I boldly declared that the manifestations were witnessing that *absolutely and undeniably abnormal*.

These remarks have been prompted by the magnificent and brilliant display of telekinesis which we witnessed during the last session of the séance just described. No human being could have normally moved those curtains under the conditions obtaining during the manifestation. The plush curtains are heavy, weighing 9 pounds 14 ounces; they are hung separately, and reach from the floor to the ceiling. The fact of moving one curtain will not affect the other. But they did not "move" as you or I would move them—they rolled and swirled in waves over our heads, as if a mild tornado had slowly developed within the cabinet and suddenly broke loose, sending the curtains in billows right over our heads again and again. We were impressed—almost staggered—at what we had seen.

I will recapitulate the conditions: Here was a boy in deep trance, held hand and foot by two persons, one controlling the other, and controlled by four electrical contacts; all the sitters were controlled in the same way, the human-cum-electrical chain remaining unbroken during the manifestations. And *during the course of the phenomena*, when the curtains were swirling and billowing above us I repeatedly requested Miss Baggallay to inform the circle that her right hand was in my lap and making contact with our two pair of elapsed hands and Rudi's legs gripped between mine as in a vise. This she did.

There is another aspect of this display of violent telekinesis. Assuming a person had the fullest use of all his limbs, could he produce the same effect with those cur-

tains? I thought I would make the experiment (which I referred to vaguely earlier in this report) so next morning I entered the cabinet and started pushing the curtains about with my arms. Then I tried my arms and feet but could not simulate the rolling, billowing, floating effect which so amazed us. Then I procured two long sticks which, with my arms and legs, I again tried to whirl those curtains high up over the chairs of the sitters. *I could not even begin to get the same effect* that we all witnessed with every limb of the entire circle immobilized. Count Petrovo Solovovo, a writer for the London S. P. R., can sneer^m at our electrical installation as being "pseudo-scientific paraphernalia" and a "delusion" but I defy *any* member of the staff of this society to point out the weak spot in it, or to evolve a better method immobilizing all those present.

The curtain episode created a deep impression upon those who were fortunate enough to witness the phenomena. Dr. Schiller was good enough to praise our electrical-cum-tactical method of controlling and he remarked that it was the best scientifically arranged séance he had ever attended. Professor Pollard was so impressed that he asked to be allowed to attend further experiments.

I was very sorry for Dr. William Brown and I have not yet (Nov. 30th) discussed the matter with him, though I shall be his guest at Oxford in a few days' time when I hope to hear his views on the subject. Dr. Brown is charming with a delightful personality and I was so sorry that *some thing* about him clashed with Olga. I have already mentioned the fact that Sir Oliver Lodge has stated that Dr. Brown was "mediumistic"—but Rudi did not know this—the doctor's name has never been mentioned to him, and it is a circumstance worthy of note that Olga detected some psychic emanation or other signs of mediumship. I purposely chose Dr. Brown as controller because of his obviously sympathetic nature and charming personality. I am very sorry, but I do not see what we can do. Dr. Brown has seen good phenomena (on Nov. 14th) and I had hoped he would have seen much more. Even when I controlled and Dr. Brown was second controller, Olga would have none of it although she did not want us to change. The pained surprise when she found that (in the hope of im-

proving matters) we had rearranged the circle, was rather amusing.

There was something very human about Olga's sudden burst of activity after Dr. Brown had left. It was as if she said: "In order to prove to these people that it was only Dr. Brown's influence that was stopping me, I will now do something they will talk about!" And then came the magnificent curtain manifestations.

Dr. William Brown studied the trance during his period of control and expressed his opinion that it was undoubtedly genuine. He is, of course, a specialist in psychic therapeutics.

Miss Kaye omitted to put in her diaphonic record that the flap contact-maker bell rang, thus showing that the plate had been depressed. But the curtains had again swept the soot off the card, thus obliterating any marks. The dish of flour was undisturbed.

The temperature in the cabinet behaved rather peculiarly. During the whirling of the curtains the thermometer gave two sudden jumps, in the course of a minute or so, just as if someone had held a red-hot poker near the capillary tube.

Just before we broke the circle Olga said it was useless for us to sit on Thursdays—she much preferred Wednesdays. We said we would think it over. The next day we mentioned this amusing outburst of pique to Rudi who laughed and said "rubbish."

Before we concluded the séance we again asked Olga if she could tell us about the Lola Montez incident mentioned in Major de Montmorency's letter (which remains sealed). She said she would let us know at another séance.

I cannot help wondering whether there is really anything in the curious stroking movements which Rudi (or Olga) makes during the height of the trance and when she is leaving us. She "gathers power," she says, by drawing her hands down my body and legs, or those of the second controller's. She "releases" it at the end of a séance by similar movements, but in a reverse direction.

December 3rd, 1929.

I find that the "scientific" séances are overflowing into the "demonstration" series. In other words, the scientists are becoming so keen on experimenting with Rudi that some are now attending the two sittings per week. That is why Professor

^m *Journal of London S. P. R.*, November 1929, p. 163.

Pollard found himself at our sixth (members') séance with Rudi last night.

To make up for the loss of a "scientific" controller, now that Dr. William Brown has (temporarily, I hope) left the circle, I asked Professor Pollard to help control. He readily acquiesced and his partnership at the controlling end proved particularly successful.

For this sixth séance I had constructed a case, open at the top, into which the flap contact-maker (smoked plate) slipped, leaving about three inches of wood above the flap all round. This, we hoped, would prevent the curtains from sweeping the soot off the plate when they were swinging. It was only partly successful as the corners of the curtain still caught the plate. In future I shall nail the flap to the floor out of reach (I hope) of the curtains. It is important that we secure an impression of the terminal that continually strikes the plate—thus ringing the bell.

Since the last séance we have re-metalled the gloves. The new gimp I put on the new leather gloves was, I found, rather oxidized, and it made poor contact. We have put bright new "metal" palms to the gloves and contact is now excellent.

I passed my hands down Rudi's body before the séance, as usual, and he wore my pyjama coat as at every séance. After the first pause Lord Charles Hope took Rudi into an ante room and thoroughly searched him again. This was merely to be able to record the fact that we had done so. On the face of it, it seems rather ridiculous to search him at all considering he is so completely immobilized. But it is a "talking point" with the hypercritical person and worth while.

I took my place as principal controller, with Professor Pollard as second controller, he keeping touch with his free hand during the whole of the séance and especially during the production of phenomena.

All the usual preliminaries (such as searching cabinet, testing control, etc.) were gone through and every one declared himself satisfied with the fraud-proof conditions.

SIXTH (DEMONSTRATION) SEANCE, MONDAY, DECEMBER 2ND, 1929.

The names and order of sitters are as follows: Rudi (9); Price, principal controller, wearing white laboratory jacket,

(8); Professor A. F. P. Pollard, second controller, (7); Mrs. F. Carr (6); Major Hague (5); Mrs. S. Hankey (4); Mr. André David (3); Mr. J. W. Miller (2); Lord Charles Hope, controlling electrical installation (1). Miss Lucie Kaye, in white laboratory jacket with luminous armlets, taking notes, etc. Here is the dictaphonic record:

8.36 P.M. Door sealed. White light out. Temperature 59.25° F. Control good.

8.45. Trance commenced. (Record perfunctory until 9.03 P.M. No phenomena.)

9.04. Mr. P. says he feels a cold breeze. (Here ensued the usual ten-minute break.)

9.09. R. is coming out of trance.

9.10. R. is normal again. Lights turned on, first the orange and then white. Door opened, and window, circle broken.

9.25. Temperature is 60° F. Door sealed. White light out. Control good.

9.28. Trance commenced. Clonic movements. R.'s head has fallen into Mr. P.'s lap. Rudi is in trance. (No phenomena until 9.47. Record perfunctory.)

9.47. Curtain slightly moving. Very suddenly indeed the right hand curtain blew right out over the heads of the sitters. Mr. P., Professor Pollard, Mrs. Carr and Major Hague all felt it over their heads. The curtain immediately settled down quietly again, and R.'s head drops on the cushion by his left side and the violent breathing stops for a few seconds. Then O. says that she is very sorry indeed but she has been called away and will have to go for a few minutes.

9.55. R. is coming out of trance.

9.56. R. is normal again. Lights turned on and circle broken.

10.17. Temperature is 60° F.

10.19. White light out. Control good. Door sealed.

10.22. Trance commenced. R.'s head has fallen on Professor P.'s right and Mr. P.'s left arms. R. is in trance. O. says "Gott zum Gruss." Electric bell [smoked contact] rings for about half a second, immediately followed by something falling over. (Afterwards found to have been the electric contact-maker removed from its case.) Curtain is moving rather violently. Miss K. had both her hands on the shoulder of Major Hague. Curtain swung out very violently, unhooking the luminous ribbon from the right hand curtain and leaving it hanging over the center red lamp which is burning at about 40 watts. Cur-

tain again swings out suddenly, with great force. R.'s breathing is very heavy and perfectly steady and regular. Mr. P. says that during the last phenomenon R. was clawing at his hands, digging his nails into Mr. P.'s hands. O. asks if the sitters would keep fairly quiet for a few seconds to enable her to collect some more power.

10.41. Mr. P. says his leg has been touched. (Miss K. is now standing behind Mr. David's chair and has placed her hands on his shoulders) Professor Pollard says he feels something touching him, and Mr. P. says something has again touched his leg. The curtain immediately swings out. The waste-paper basket is seen to move along the floor in a series of short hops, travelling towards the medium; it slowly and gently rises to a height of about five feet going towards the center curtain opening and resting as it touches the curtain, and then suddenly flicks across the room over the heads of the sitters and lands on the floor by the divan, after having hit Mrs. Carr. (Miss K. has still got her hands on the shoulders of Mr. David.) Mr. P. says O. is drawing off power again. Mr. P. asks Professor Pollard to confirm that he has been holding the four hands of R. and Mr. P. throughout these phenomena. Professor Pollard enthusiastically confirms this.

10.47. O. says she has almost come to the end of her power. She asks us to place a handkerchief on the table under the center red light and to raise the red light. She says that if the present circle cared to sit again some day she thinks it would be possible to give them a materialization. Mr. Miller breaks contact and places his white silk handkerchief on the table under the light, which is now burning at about 55 watts. Immediately after joining up again, O. asks him to pull the table out a little further from the curtains; this is done. We talk for some minutes, and O. says the power is hardly sufficient for the purpose. Mr. P. suggests lowering the center light a little (it is very bright) and her trying to just move the handkerchief as a "parting shot." She agrees and Miss K. lowers the center red light rheostat to about 45 watts, then immediately placing her hands on Professor Pollard's shoulders, where they remain throughout the following phenomena.

10.57. The handkerchief is seen to rise,

wave about a little and then disappear into the cabinet.

10.59. O. says the power is gone for tonight, and tells us to look inside the cabinet when the lights are turned up. She says "Auf wiedersehen" till Thursday.

11.06. R. is out of trance. Lights turned up. (Circle broken. The silk handkerchief is found in the cabinet by the wall tightly knotted at one corner. [Handkerchief found in corner of cabinet farthest from medium.]

(Signed) LUCIE KAYE.

A careful perusal of above record will reveal the fact that we had a brilliant séance. The curtain movements were not so impressive as at the previous sitting but they were very strong nevertheless. That Olga "liked" the circle is proved by the fact that she asked it to meet again when she would produce a materialization (as in April). Also (and Miss Kaye has omitted to record this) Olga on two or three occasions asked us if we were "pleased" at what we had seen. Olga is very "human"!

Another good point in this séance is the fact that we were getting the phenomena in better light, and we are persevering with this. In April last we had quite a good light for viewing some of the pseudopods.

The handkerchief incident was brilliant. Olga had "finished," she told us, and was about to leave us. As she had asked for the handkerchief to be placed on the low table under the light I thought it was a pity that she should not do something with it. When it was snatched into the cabinet and we were told to "look inside" at the end of the séance, it never occurred to the writer that she was going to tie a knot in the corner. Our surprise was greater, therefore, when we found the silk handkerchief in the corner of the cabinet farthest from the medium, near the special thermograph, with a very *tight* knot in it. A tight knot cannot be made in a handkerchief unless one has two hands or one hand and an "anchor" at the other end. I would give a considerable sum to be able to witness the complete process of that knot being tied. The reader must appreciate the fact that that handkerchief was *never*, at any time, nearer than five feet from the medium and was out of reach of every sitter. Also, this white silk handkerchief was *never* out of our sight until it was snatched *into* the cabinet, and *never* left the cabinet until Lord Charles Hope removed it immediately

the lights were turned up, when we found it had a tight knot in it.

Professor Pollard made an excellent assistant controller and was apparently quite acceptable to Olga. Two or three times during the height of the phenomena he informed the circle that all our hands were gripping tightly and in good contact—as shown by the indicator board. This super-check control creates a good impression on the circle.

For the first time after any séance with the Schneider boys, the medium complained of a pain in his back. He usually feels sleepy and hungry after a sitting but the day following the last séance he complained of rheumatic pains in the lumbar region of his back. It may be a touch of lumbago caused by the very wet weather we are experiencing. On the other hand, it might be caused by the strain of the cramped and doubled-up position which the boy assumes when in the trance state. I have often wondered if the "pauses" in the séances are not provided for the sole purpose of allowing the medium a little breathing space and time to recover from the severe physical strain occasioned by the séance. When Olga says she is "going" because her power is finished I think it is merely because the medium is physically "finished."

The temperature in the cabinet showed a distinct drop between 9.15 and 9.45. (See Fig. 3) Two minutes later (9.47) the first phenomenon (curtain moving) occurred. It again dropped between 10.15 and 10.45 when brilliant manifestations were occurring.

SEVENTH (EXPERIMENTAL) SEANCE, THURSDAY, DECEMBER 5TH, 1929.

We have advanced another stage in the successful investigation of Rudi's mediumship—Olga has now submitted to a change of chief controller, and has produced phenomena under the new conditions. It has always been our aim to vary conditions of control and I specially selected Professor A. F. P. Pollard as principal controller on account of his experience with psychics, his medical knowledge, and his genial personality. Olga rather took to him and I know that Rudi likes him.

Another important innovation at this seventh sitting was the partitioning of the séance room into two equal portions by means of a mosquito net (250 mesh). The

previous evening I had been the guest of Dr. William Brown, and we discussed the control of the medium and the sitters from the point of view of the "man in the street" and not from that of the persons who attended the séances. The particular hare that we tried to catch was started by a certain newspaper which emphasized the fact that although all the sitters and the medium were controlled, Miss Kaye was free. They ignored the fact that our note-taker wore a white coat with luminous armlets and placed her hands on the backs of two sitters during the major phenomena. It is obvious that someone must attend to the dictaphone, gramophone, lights, etc. but the best way to control this person was the difficulty.

After I had given considerable thought to the subject I decided I would divide the séance room diagonally by means of a mosquito net. This I have now done, the net reaching from corner to corner, being wired right up to the ceiling, and tacked down to the floor and walls every few inches. At one end of the net is a small aperture through which the sitters can pass, after which the opening is tied to staples on the wall by means of five tapes, each tape carrying a small bell as used on children's toy reins. Any tampering with the tapes is revealed by the bells ringing. Of course, the note-taker's luminous armlets are retained.

If the reader will turn back to the plan of the séance room I will make it clear exactly where the gauze net is. If he will draw a straight line from the upper angle of the door L, to the angle made by the two walls at the top left-hand side of plan, he will get the exact position which the net now occupies. On one side of the net are the cabinet, chairs, etc., on the other side are the door of séance room, dictaphone, gramophone, table, etc. So it is now possible for the note-taker to carry out her duties in the room but at the same time she is entirely segregated from the medium, cabinet, or sitters. The arrangement answered admirably. When all the sitters had taken their places the tapes were tied and the white light gave place to the red. The net arrangement meets that particular criticism which declares that the note-taker is "loose" in the room.

In my previous report on the Rudi séances I mentioned a letter¹ from Professor

¹ This JOURNAL, Sept. 1929, p. 479.

A. M. Low who suggested that the capacity method of electrically controlling a medium and sitters might be better than the indicator light system. In the end we decided that the one we are now using was the best and the surest.

Another test we carried out at the séance on December 5th was suggested by Professor Pollard. We rubbed the floor of the cabinet with wax floor polish, on which we sprinkled powdered starch by means of a dredger. Experiment had proved that even light pressures on the floor pressed the starch powder into the tacky wax and left an impression which could be developed by lightly brushing away the unaffected powder. After the séance we found several impressions in the powder. But they were not very plain and we are now looking about for a better medium to which the powder can adhere. I have already made experiments with a mixture of xylol and Canada balsam which seems to answer well.

The temperature dropped during the first part of the séance but as the window had been opened for a short period we cannot count this fall as being abnormal. The check thermographs recorded similar variations.

The usual plate of flour and musical instruments were used at this séance, and the flap contact-maker, for recording marks on a smoked card was used, the apparatus being put in a deep box and nailed to the floor. No markings were noticed although the bell rang once. Rudi was searched before the séance.

Here is the order of the sitters and the notes as recorded by dictaphone: Rudi (9); Professor A. F. P. Pollard (chief controller) (8); Price (7); Miss Virginia Bagallay (6); Dr. Braun (5); Mrs. Mitcheson (4); Dr. Charles Sampson, psychotherapist, (3); Miss Elizabeth Williamson (2); Lord Charles Hope, controlling electrical installation (1). Miss Lucie Kaye, white coat and luminous armlets taking notes behind mosquito net. This is the dictaphonic record:

8.32 P.M. White light out. Door sealed. Temperature 61° F. Control good.

8.34. Trance has commenced.

8.36. R. is in trance. O. says "*Gott zum Gruss.*"

8.41. O. says everything seems all right; she approves the gauze net which has been stretched across the room.

the new lamp shade, and Professor Pollard's idea of bee's-waxing the floor inside the cabinet and spreading starch over it, in an effort to get foot- or other prints. She says she will give Professor Pollard some phenomena.

8.43. Music.

8.45. Professor Pollard and Mr. Price feel a cold breeze, and Miss B. feels it on her feet.

8.47. Professor P. says R.'s head has fallen on his right shoulder.

8.51. O. says no music for a few minutes, just talk quietly. She says that she understands English as she once spoke it. [In answer to Professor Pollard's enquiry as to whether she understood him.]

8.56. Professor P. says O. is gathering power. O. says she wishes ten minutes' pause. She says it would be possible to pass a dematerialized object through the gauze curtain, but we should have to have a special séance for that purpose.

8.57. R. is coming out of trance.

8.58. R. is normal again. Orange and then white light turned on. Door opened. Circle broken.

9.17. Door sealed. White light out. Control good. Temperature 61.5° F.

9.18. Trance has commenced. Clonic movements.

9.19. R. is in trance.

9.26. R.'s head has again fallen on Professor P.'s right shoulder.

9.42. Miss B. and Mr. Price say they saw the right hand curtain moving.

9.45. O. asks for some one to wipe the medium's forehead. Mr. Price does this with his right hand without breaking contact.

10.08. O. asks for ten minutes' pause.

10.10. R. is normal again. Lights turned on and circle broken.

10.28. Door sealed. White light out. Temperature 62° F. Control good.

10.33. R. is in trance.

10.40. Small hand bell rang.

10.49. R.'s head has fallen into Professor P.'s lap again, and the breathing stopped for a few seconds. Then resumed as usual.

11.00. O. says it will all come right yet. Please turn down the center red light. Mr. Price finds that the light is out.

11.09. Right hand curtain moved. O. asks if all the sitters saw it. They say yes. Music.

11.10. O. says she would like the red

light to be slightly turned on now, and she wants a handkerchief placed on the table. Mr. Price has only to stretch his hand forward over R.'s head to switch on the light, and Lord C. H. places a handkerchief on the center table under the red light. Control good again now.

11.13. Curtain moved.

11.15. R.'s head has fallen on Professor P.'s left arm. Curtain moving.

11.19. O. asks for ten minutes' pause. She says she would like Professor P. to sit next to Dr. Sampson and keep his conversation going, while Mr. Price is to take control.

11.21. R. is normal again. Lights turned on and circle broken.

11.40. White light out. Temperature 62.25° F. Door sealed. Control good. Dr. Sampson has not rejoined the circle, otherwise the sitters are in the same order.

11.42. R. is in trance. O. is very angry that we have not done as she suggested. She says we must break up again, she will come back in a few minutes and she hopes to find everything as she wished.

11.47. R. is out of trance. Red light turned on, and Dr. Sampson called in from the adjoining room where he had been waiting; the sitters are now in the following order: Rudi, Mr. Price, Miss Baggallay, Dr. Braun, Mrs. Mitcheson, Professor Pollard, Dr. Sampson, Miss Williamson and Lord Charles Hope.

11.52. Red light out and control good.

11.55. Trance has commenced. Mr. Price says the clonic movements seem to be rather more violent than usual.

11.56. R. is in trance.

12.04. O. asks for the six indicator lights to be lowered. R.'s head has fallen on to Miss B.'s hand. "Talk hard, everybody."

12.11. Curtain moving. The sitters say: Bravo, Olga. She says: "Hold tight, and talk."

12.14. R.'s head has fallen on Price's left shoulder.

12.20. O. says she is very sorry indeed, but she cannot do any more to-day. "Auf wiedersehen."

12.23. R. is normal again. Lights turned on and circle broken.

(Signed) LUCIE KAYE.

December 10th, 1929.

To-day I have made an interesting experiment. I have tried to simulate the deep and rapid breathing of Rudi in the trance

state. This breathing has been likened to a steam-engine, a tyre being pumped up, etc. Taking off my collar and tie, and with my watch in my hand I found that in 6¼ minutes I was exhausted and could not continue. I have known Rudi continue this hard breathing, interspersed with spasms and the usual clonic movements, for 75 minutes without cessation. And this while being held and in a most uncomfortable position, while of course I was quite free. Rudi's trance is well worth studying and is entirely different from that of Margery's or Stella C.'s.

EIGHTH (DEMONSTRATION) SEANCE, MONDAY, DECEMBER 9TH, 1929.

For this séance Dr. Eugène Osty, director of the Institut Métapsychique, Paris, and a vice-president of the National Laboratory, journeyed specially from Paris. He was accompanied by Dr. David Efron, of the Buenos Aires University—the first university to establish a department of psychical research. Other new sitters include Mr. Shaw Desmond, the novelist, who was one of the *Daily Mail* nominees for "testing" Margery.

The usual test instruments were used at this séance, and the floor of cabinet was sprayed with the xylol-Canada balsam mixture on which was sprinkled powdered starch. Unfortunately, at the end of the sitting the table was thrown right inside the cabinet with a crash and although many marks developed up inside the cabinet we could not tell which were normal and which—if any—abnormal. The smoked plate was also much marked, but there again experiment showed that it was not impossible for the corner of the curtain to have caught the plate although it was at the bottom of a fairly deep box.

Because Professor Pollard was absent I asked Dr. Eugène Osty to assist me in controlling the medium and we witnessed some fine phenomena. Dr. Osty, at the end of this séance, expressed himself satisfied with the electrical control, which, he said, was excellent.

The phenomena included very powerful movements of the curtains at several periods of the séance. Twice the table was thrown over, the last time it was thrown right inside the cabinet with a crash which I thought would have smashed it. The table weighs seven pounds, ten ounces. The

toy zither was also thrown into the cabinet.

A better light was used at this séance during the first portion, and the naked red light was swung out two or three times by the movement of the curtains.

The temperature in the cabinet showed a decided drop, as can be seen by the chart (Fig. 4) reproduced herewith. The drum of the instrument made a complete revolution (3 hours) and recommenced on the same chart. Usually, the stylus falls off at end of run. The temperature fell for nearly $1\frac{1}{4}$ hours, then became steady, and then commenced to rise—which is quite pronounced in the continuation portion of graph. No windows were open during the séance, and although the door was opened during the pauses, the temperature of the landing, etc., outside, was rather warmer than that of the séance room. No fires were burning on the Laboratory floor during the day. It is really most difficult to come to any conclusion concerning the thermal variations that take in the séance room, there are so many factors that have to be considered. But—and this is important—we have invariably recorded a steady rise when we tried the experiment, under the same conditions, but without a medium, of taking the cabinet temperature. During the Stella C. experiments we sat three times without the medium and the temperature invariably rose. But until we can experiment under much more exact conditions, it is useless to come to any definite conclusion. But the data are extremely interesting. One thing is absolutely certain—everyone feels the cool “winds” and “breezes,” and feels *really* cold; I do, myself. But whether this feeling is a physiological or a physical effect remains to be seen.

The order of sitters for the eighth séance was as follows: Rudi (9); Price (8), Dr. Eugène Osty (7), Mrs. Clarice Richards (6), Capt. A. C. Glover (5), Mrs. Donald (4), Mr. Shaw Desmond (3), Dr. David Efron (2), Lord Charles Hope controlling installation (1). Miss Kaye, in white laboratory jacket and luminous armlets taking notes on other side of mosquito net. This is the dictaphonic record:

8.41 P.M. White light out. Door sealed. Temperature is 55.25° F. Control good.

8.43. Trance has commenced. Tremors.

8.44. R.'s head has fallen on to Mr. P.'s left arm.

8.46. R. is in trance.

(Here the usual 10-minute pause was asked for.)

9.08. R. is out of trance. Lights turned up and circle broken.

9.25. White light out. Temperature 55.25° F. Door sealed. Control good.

9.27. Trance has commenced. Tremors.

9.28. R. is in trance.

9.43. O. asks for the waste-paper basket to be placed on the floor and Lord Charles removes it from the table with his left hand, not letting go of Dr. Efron with his right. O. says “*Danke schön.*” Control good again.

9.50. The right hand curtain, after giving a very slight movement, suddenly flies right out, two or three times. The center light must have flown out with it, as the red bulb inside the shade was seen by most of the sitters. O. says she is going to try to give us some “light” phenomena.

9.53. Mr. Price says his left leg has got very cold.

10.03. Capt. Glover says he feels a dreadful cold draught on the back of his neck. Several sitters feel this, also, some down their back. Curtain suddenly flies right out again, over the heads of the sitters, touching Mr. Price and Dr. Osty on their heads, and Miss K. [on other side of net] standing behind Dr. Osty felt the wind of it in her face. The sitters all feel cold breezes. Curtain comes right out again, swinging to and fro two or three times.

10.12. Curtain right out again. O. asks us to excuse her for a few minutes. The breathing stops, and the medium is quiet.

10.15. Breathing again resumed very suddenly. The curtains are both swinging well. They continue to move. Something has just fallen over with rather a crash, probably the table.

10.30. O. asks for ten minutes' pause again.

10.32. O. appears to have gone, the breathing has stopped. R. has relaxed, his head is against the cushion on his left.

10.33. R. is normal again. Lights turned up and circle broken. The table is found turned upside down, the toy zither is found inside the cabinet. One luminous ribbon has been torn off the right hand curtain.

10.52. Door sealed again. Temperature 56° F. White light out. Control good. The luminous ribbons have been fastened to the curtains with safety pins, and table and

toys again returned to their usual positions in front of the cabinet curtains.

10.54. Trance has commenced. Tremors.

10.56. R. is in trance.

10.57. "Talk hard, everybody," says O. O. asks for the center red light to be turned on.

11.03. For the beginning O. wants the red light slightly lowered. Mr. Price alters the rheostat.

11.17. Mr. Price says his left knee is as cold as ice. A few sitters say they saw the left hand curtain moving, others say they heard the waste-paper basket scraping along the floor.

11.23. O. says the power is going. She will try to move the handkerchief. Lord Charles places a handkerchief on the center table, removing the bell and rattle to the floor. Control good again. Mr. Price slightly raises the red light at O.'s suggestion. Curtain is moving and swinging well, four or five times. It appears to be shaken, as though it were being held firm at the bottom. The center red light swings out with the curtain, and the sitters see the bulb.

11.55. Curtains still going. The table has gone over with a crash. On being asked, O. says she has not had enough power left to tie a knot in the handkerchief. She says in our next séances she will try to give us a materialization. "*Auf wiedersehen.*" The power will not allow her to give us any more.

11.59. R. is coming out of trance. O. appears to have gone.

12.01. R. is normal again. The table is found upside down inside the cabinet with the zither underneath it. Circle broken and lights on.

(Signed) LUCIE KAYE.

NINTH (EXPERIMENTAL) SEANCE, THURSDAY, DECEMBER 12TH, 1929.

The most casual reader of this Report can hardly fail to notice that the mediumship of Rudi Schneider, under the conditions imposed by Lord Charles Hope and myself is steadily progressing from a state where Olga's attachment to an individual controller is most marked, to a condition where our tact, kindness and patience is enabling us to substitute other sitters at the controlling end of the circle. Thus, for the first time during this series of experiments, good phenomena were produced last night

(I am writing this on December 13th) with Professor A. F. P. Pollard (of the Imperial College of Science and Technology) and Mrs. Pollard as principal and assistant controllers respectively.

This preference for a known controller is not difficult to understand. If there is any truth in the theory that the medium really draws "power" from the circle, it is far more probable that the controllers play a major part in the production of the phenomena. In other words, they are complementary to the medium and his secondary—or trance—personality.

I have stated more than once in this report that it is our aim to vary séance conditions to such an extent that the hypercritical will not be able to even suggest that Rudi's phenomena can be produced only under set conditions or with particular persons. As Dr. F. C. S. Schiller once remarked, official science will adopt psychical research only when so many scientists have had individual personal experience of séance room phenomena that this body of scientific opinion will be too strong for orthodoxy to resist. I believe that the day is fast drawing near.

I think that it is quite reasonable for a medium's trance personality to show some preference for a particular controller who is well acquainted with the medium and his phenomena and who can be trusted. I remember a famous violinist once telling me that it took him months to get used to a new accompanist (at the piano) and he always felt nervous and shaky when his regular assistant was unable to play for him. Different and varying orchestras had no effect upon him; it was the subtle influence of someone on whom he could rely that gave the *virtuoso* confidence and brought out his genius. I think the cases of the violinist and the medium are analogous—and unless the medium and his controller, and the violinist and his accompanist are *en rapport* during "their" performance—shall I say?—neither can give of his best. If I were invited to attend a demonstration séance with a medium who was unknown to me, I should never dream of suggesting my controlling at the first experiment. But Professor Pollard is now becoming known to Rudi—and Olga—and the fruits of his sympathetic personality are now apparent.

Dr. Eugène Osty and Dr. David Efron made a thorough examination of the system

of electrical control and expressed their complete satisfaction with it. Dr. Osty said it was "magnificent." After the séance these gentlemen informed us that they came to an arrangement whereby Dr. Efron kept his eyes glued to the indicator lights during the sitting, while Dr. Osty watched the phenomena. During every manifestation Dr. Osty squeezed the hand of Dr. Efron who responded with a "bon" intimating that the control was perfect.

Dr. Osty's installation for the photographing of phenomena in complete darkness by means of infra-red rays is rapidly nearing completion. It has cost the Institut Métapsychique, Paris, many hundreds of pounds and will be the biggest thing of its kind in existence. Early in 1930 part of the necessary electrical equipment will be installed and it will then be possible to take fully-exposed pictures, in complete darkness, at a speed of 1/30th of a second. At the end of 1930 the infra-red ray installation will be completed and fully-exposed photographs, taken at a speed of 1/1000th of a second, will be possible. In fact, Dr. Osty informed me that with the new kinetic photographic apparatus which the Institut is acquiring, it will be possible to take *one thousand fully exposed pictures per second*. When we can secure in the séance room a cinematographic record of the process of materialization, we shall be appreciably nearer the time when the laws that govern psychic phenomena will be revealed to us. This high-speed photography in the dark is made possible by (a) a new method of producing infra-red rays with sufficient intensity; (b) a new glass, recently invented by a Frenchman, from which the lenses are constructed and which allows these rays to pass; (c) an extremely high-speed emulsion for the photographic plates and (d) a new apparatus, said to be automatic, for securing the photographs. Dr. Osty is to be congratulated. Both Drs. Osty and Efron left for Paris on December 13th.

For this séance we employed the usual dish of flour, smoked plate, musical instruments, etc., but we did not sprinkle the cabinet floor with starch as we found the xylol-Canada balsam mixture dried too rapidly—the balsam appears to lose its tackiness too quickly. We intend to try a mixture of ether and paraffin wax for the next séance.

We were able to employ rather more

light at this séance and we hope that the better illumination of the séances will be progressive.

Rudi had a nasty head-ache before and during the séance and said he did not feel well. During this period of the experiments he received an offer from the Danish paper, *Berlinske Tidende* to visit the capital and be investigated by the scientists of Copenhagen University, the paper in question paying all expenses. This offer is based solely on the favorable impression which my previous report²⁴ of Rudi's phenomena made on the Danish press.

In the dictaphonic record of this séance the reader will notice that I informed Olga that I should not be present at the next experimental séance and she was asked to do her best. I am purposely absenting myself from this séance—and perhaps others—so that the sittings shall be as varied as possible. For the same reason, Lord Charles Hope sometimes does not take part in the experiments.

The temperature, as recorded by the special instrument in the cabinet, showed a slight rise at commencement of séance and for about an hour remained constant, or with a very slight drop. Then it rose again towards end of séance. The graph is not striking enough to reproduce.

The order of sitters, as per dictaphonic report was as follows: Rudi (9); Professor A. F. P. Pollard, principal controller (8); Mrs. A. F. P. Pollard, second controller (7); Harry Price (6); Mrs. Mitcheson (5); Dr. Eugène Osty (4); Dr. David Efron (3); Miss Elizabeth Williamson (2); Lord Charles Hope, controlling installation (1). Miss Lucie Kaye, in white luminous armlets, at dictaphone behind mosquito net.

Here is the dictaphonic record:

8.47 P.M. Temperature of the room is 57° F. Door sealed. White light out. Control good.

8.49. Trance has commenced. Tremors.

8.52. R. is in trance.

9.13. O. says she would like ten minutes' pause. She says everything is going very well.

9.15. R. is out of trance. Lights turned up and the circle broken. 9.36. Door sealed. White light out. Temperature 57.5° F. Control good.

9.39. Trance has commenced. Tremors.

9.41. R. is in trance. 9.53. O. asks if Professor Pollard will kindly turn the

²⁴ This JOURNAL, September, 1929.

red light out. Professor Pollard does so.

9.58. O. asks for the waste-paper basket to be placed on the table, with the zither underneath it. Lord Charles breaks contact to do this, immediately joining up again. Music.

10.04. O. says that Professor Pollard and Mr. Price are to talk to each other, and Mrs. Pollard is to talk to Miss Kaye. [Through the net.]

10.15. O. says she would like another ten minutes' pause; she says the power is rather difficult to concentrate, but it will all come right yet.

10.19. R. is out of trance. Lights turned on and circle broken.

10.37. Door sealed. Temperature 58° F. White light out. Control good.

10.42. Trance has commenced. Muscular tremors. 10.56. O. says we may now turn on a little red light. Professor Pollard does so.

11.04. Waste-paper basket is moving. Swinging to and fro on the table. Lord Charles and Mr. Price say they hear the small hand-bell. The basket moves more energetically and suddenly the whole table scrapes along the floor away from the cabinet, and falls over with a crash. The right hand curtain swings two or three times and then swings right out over the heads of the sitters.

11.12. O. says the red light is to be turned on a little more and she will try to give us a materialization. The sitters talk hard for a few minutes.

11.26. O. says she is very sorry but the power is not good enough to do any more with. She says Professor Pollard must have felt her drawing off the last atom of it. She is sorry, but glad that she has at least been able to give us something. The sitters all thank her very much. She says she will do her best next Thursday evening when Mr. Price is not present. She will also be with us on Monday and Friday evenings. "*Auf wiedersehen.*"

11.28. R. is out of trance. Lights on. Circle broken.

(Signed) LUCIE KAYE.

TENTH (DEMONSTRATION) SEANCE, MONDAY, DECEMBER 16TH, 1929.

Our tenth seance with Rudi was remarkable in many respects. In the first place, as the guest of honor we had Mr. Will Goldston, founder and president of the Magi-

cians' Club, London (the premier British conjurers' society) and one of the two greatest professional magicians in Europe (Ottokar Fischer, of Vienna, is the other one), and a man who has studied psychic phenomena all his life. Mr. Goldston is the author of no fewer than forty works on legerdemain; was Houdini's greatest friend; and builds illusions for the principal theatres of England and for magicians all over the world. I have stressed Goldston's status in order to combat the chorus of fifth-rate magicians and penny-a-liners who have been howling at us to "let the conjurers in." Mr. Goldston was invited at the last moment. At 7 o'clock Lord Charles Hope rang me up to ask if we could do without him that evening as he wanted to accept a dinner invitation. I immediately 'phoned Goldston and offered him Lord Charles' place in the circle, which he accepted. I will say here and now to save referring to matter again that Mr. Goldston thoroughly examined the place, the control installation, the application of the electrical and tactual control to the medium and, eventually, the phenomena. He was impressed and delighted, and said so in no measured terms. He declared the phenomena absolutely abnormal and impossible of reproduction under the conditions at the seance.

Three of our sitters were young undergraduates of Oxford University. My recent lecture to them had fired their enthusiasm for a seance and we arranged that they should all sit the same evening. They, too, were impressed and delighted at seeing good phenomena under such perfect conditions. Their names are Mr. R. W. Schofield, Mr. J. St. L. Philpot and Mr. O. Gatty. At my request, Mr. Gatty thoroughly searched Rudi.

The phenomena were good, and one of them was brilliant. At 11.06, after a somewhat dull period, things began to move—literally and metaphorically. After some minor phenomena, the table was thrown violently *from cabinet opening to left of circle* (away from medium) where it rested, on its side, legs towards cabinet, between Mr. Philpot and Miss Fountain, but mostly on Mr. Philpot's shins. Soon afterwards, knocks were heard upon it. Olga then said to me "I will knock again, how many would you like?" I at once said to Gatty, "Tell Olga how many knocks you would like." He said "nine," which was con-

veyed to Olga. Immediately, nine slow, loud and deliberate raps were heard upon the table resting on Philpot's shins. It sounded (I am writing this on the day following the séance) exactly as if someone, with very hard knuckles, had loudly rapped upon the table, which was several feet away from the medium. Afterwards, Mr. Philpot said he distinctly felt every knock as the table was jammed harder against his shins, and he felt the vibration of the table as it was struck. It was then knocked three times more in answer to our "bravos!"

Another extraordinary departure (the first I have experienced at any Schneider séance) was Rudi's (or Olga's) "coming back" just as the trance was ending. The preliminaries of Olga's departure had been witnessed and Rudi was preparing for the final spasmodic jerk that brings him into normal consciousness, and which automatically wrenches his hands out of mine. But we had had such good phenomena that I asked the other sitters not to move a limb or a muscle so that the whole circle should once more see the irreproachable control under which we had witnessed the manifestations. Suiting my actions to my words, I refused to allow Rudi to disengage his hands and tenaciously clung to them. This seemed to surprise Rudi (or Olga) because he ceased to struggle, started breathing hard again and, to our amazement, Olga returned. What happened afterwards can be seen from the protocol. I questioned Rudi in his normal state and he said it was extremely rare for Olga to return once she had said "*Auf wiedersehen.*"

When she *did* come back she wanted much more light and Miss Kaye had to turn on (at Olga's request) the séance room orange light which we use for the trance transition period. It was then light enough to read large print, and of course we could see each other plainly. But apart from some curtain-moving we got no further phenomena and Miss Kaye turned the orange light out. But I have impressed upon Olga the necessity of using more light.

For my controlling partner I chose Mrs. Gaspari, Lady Crosfield's sister. In the first place, it is rather important that a woman should be second controller. Secondly, she was an entire stranger to me and the circle (except her sister) and she could understand German. During all the phenomena she repeatedly informed the circle

that her hand was in contact with both Rudi's and my hands, and every few moments she verified the position of all our limbs. Mr. Will Goldston was placed next to her, as No. 6. position is, I consider, the best place in the circle for watching the phenomena and being in close touch with the medium.

Another notable point in the alteration of the technique at this séance was the fact that we had far less music and very much less talking at this sitting. This is all to the good and I hope we can continue in the same way. But last night's séance was remarkably quiet. I was chatting with Mrs. Gaspari when I was not listening to Olga. And there was no singing.

One reason for the good sitting may have been because the weather has turned much colder. We have had weeks of warm, "muggy" wet weather and it has now turned much more seasonable. Rudi does much better when it is cold, although the trance exertions made him perspire freely. The temperature in the cabinet showed a *very slight* drop at two periods during the séance, but they were not important enough to take much notice of.

One more curious thing about this séance was that Rudi groaned considerably during the trance periods. This is not at all usual. With every groan his body dropped upon my chest—or as far as I would allow it. He says he has a very bad headache to-day (December 17).

The following are the order of the sitters and the dictaphonic protocol: Rudi (9); Harry Price, controlling (8); Mrs. Gaspari, assistant controller (7); Mr. Will Goldston (6); Lady Crosfield (5); Mr. R. W. Schofield (4); Mr. John St. L. Philpot (3); Miss Sybil M. Fountain (2); Mr. O. Gatty, controlling electrical system (1). Miss Lucie Kaye, in white jacket and luminous armlets, on far side of net screen, at dictaphone, etc. Here is the dictaphonic transcription: (the essential parts only are quoted. Ed.)

8.47 P.M. White light out. Door sealed. Control good. Temperature 59.25° F.

8.51. Trance has commenced. Tremors.

8.52. R. is in trance.

8.55. Mr. P. says O. is gathering power by stroking his legs.

9.12. O. asks for ten minutes' pause.

9.14. R. is normal again.

9.26. White light out. Control good. Door sealed. Temperature 59.75° F.

9.31. R. is in trance. 9.33. O. asks for the six indicator lights to be lowered. Mr. Gatty breaks contact and does this by the rheostat at his side, and joins up again. 9.58. O. asks for another ten-minute pause.

10.01. R. is normal again. 10.20. Door sealed. White light out. Temperature 61.75° F. Control good. Lady Crosfield has left and the circle has drawn a little closer together.

10.24. R. is going into trance. Tremors.

10.55. O. asks for a little red light to be turned on in the center, and Mr. Price does so; she also asks for a handkerchief to be placed on the table in the center and Mr. Gatty breaks contact to do this immediately joining up again. The right hand curtain moves, immediately followed by the left hand curtain. The movement is fairly violent. Music is playing.

11.04. Curtains still moving. The table with the waste-paper basket on it has moved away from the curtains towards the sitters. O. says she has not done anything with the handkerchief yet. Mrs. Gaspari tells the sitters that during the phenomena she had her hand controlling the hands of both the medium and Mr. Price. Curtains are moving well.

11.06. O. asks for the red light to be out, to give her another chance of collecting power again, this time she says she wants to try a materialization. The medium is moaning again. Curtains moving. Waste-paper basket moving, seems to be rocking to and fro. Moaning heard again. R.'s head is on Mr. P.'s chest for a few seconds. Curtains swinging out violently. Mr. Gatty says he distinctly saw a flash of light between his feet, and Miss Fountain says she feels a very cold breeze. Waste-paper basket is still rocking, now more violently, and suddenly seems to move along with the entire table, which falls over with a crash on Mr. Philpot's shins. The small handbell, placed on the table had fallen off a second or two before the table went over.

11.15. Knocking is heard very loudly on the table. O. asks for someone to ask her to knock a certain number of times. Mr. Price asks Mr. Gatty to suggest a number; he chooses "nine," and O. knocks nine times, slowly and clearly; when the sitters thank her, she knocks another three times in acknowledgment.

11.21. O. says the power has gone, and she does not think she will be able to do any

more. "*Auf wiedersehen*," and the sitters thank her and bid her "good night." Mr. Price says she is now sending the power back through the circle by stroking upwards. [Of course my hands move with hers.]

11.23. O. appears to have gone but R. seems to be finding it very difficult to get back to normal.

11.24. The medium at last gave a shudder as is usual when he comes out of trance, and I thought he was back, but O.'s breathing started again, and she says she had to come back as she left too much power in the cabinet for R. to be able to get back, so she will have to either use it up or disintegrate it. She says she does not know if there is enough power for phenomena but she will try. The sitters are all talking again. O. says there appears to be plenty of power, and she is going to collect a little more, and then ask us to turn on the orange light (outside the circle, controlled by Miss Kaye) and give us a movement of the curtain. However she immediately changes her mind and says she will try for a small materialization instead; she will collect a little power first and then ask some one to hold a handkerchief out for her, which she will attempt to take from him.

11.35. O. says please move the luminous ribbon on the right hand side of the cabinet more to the center, Mr. P. rises to do this, and O. says he is to take it away altogether instead. Contact is made good again. O. wishes the orange light to be turned on now, and Miss Kaye turns the rheostat to a power of about 30 watts. The sitters sit still for a few minutes, and O. says it will have to be turned out again, it is too much light. She says she will try a little work in a good red light every sitting from now on, and so gradually get used to it. The curtains are moving again.

11.53. Mr. Price says Rudi is perspiring freely. The curtains again move, swinging well out over the sitters. Mrs. Gaspari says she felt them over her knees.

11.55. O. says she must not tire her medium too much, and thinks she had better go now.

11.57. R. is normal again, after some difficulty. Circle broken.

(Signed) LUCIE KAYE.

SPECIAL (CONVERSATIONAL) SEANCE, TUESDAY, DECEMBER 17TH, 1929.

I have recorded elsewhere in this report

that occasionally we have a little preliminary séance with Rudi if we want to ask Olga anything, or give her our instructions or wishes. But at the last two or three séances Olga has told us that *she* wanted to have a few words with me, quietly, at the first opportunity.

So to-day (December 17th) I asked Miss Kaye and Rudi to come to the séance room and after making the room semi-dark Rudi sat down and in about three minutes the trance commenced. The trance was identical to those usually observed, and quite as deep, with the usual periods of going into and out of the trance state.

The first thing I asked Olga was that as I did not intend to be at the séance on Thursday next (December 19th) I wanted her to promise me that she would appear as usual and give some good phenomena. Also, I did not propose attending the special séance on the next day (December 20th) and I urged her to do something impressive on that evening also. She promised she would.

Then she asked me one. She said "Are you satisfied with the phenomena you are getting?" I said "Yes, but I want them

in a much better light, similar to the illumination we had at the end of last night's séance." She said she would do her very best.

Then she informed me that it would be useless for us to continue the séances after January 27th, and that the period from that date to the 25th of March would be almost negative. I asked her why. She said she simply could not come. Then I asked her if she would accompany Lord Charles Hope and me to Dr. Osty's Paris Institut in April and she said she would be delighted and squeezed my hand (often she does this in trance when she is pleased) in affectionate affirmation. I thanked her. She also said that after Christmas we were to try the experiment of sitting with a smaller and more intimate circle and that then Lord Charles Hope or someone could sit *on the table* in front of curtain opening, or even in the cabinet itself. I said I would do this. She then said "*Auf wiedersehen*" and in 5 minutes Rudi was out of trance and the séance (which lasted exactly 25 minutes) was over. Very interesting and a little uncanny having a heart-to-heart talk with such an intangible entity.

TWO TEST SITTINGS WITH "MARGERY"

By HAMLIN GARLAND

I.—A Test Sitting with Margery, June 10, 1927

IN arranging for this sitting with the famous psychic, Margery Crandon, I had requested the use of a room in a neutral home and a control so different that the current criticisms of methods in Dr. Crandon's house would not hold. I realized that a sitting in the prepared séance room at 10 Lime Street, would have far less value than one held in a place of our choosing, but as I had difficulty in finding such a place, I suggested, as a compromise, that the sitting be held in the home of Dr. Mark Richardson, whose methods of control had met with my approval.

It is only fair to say that I approached this sitting as a seasoned investigator of more than thirty years' experience, and that I would not condemn any psychic on the records of one sitting. I had held more than two hundred somewhat similar sittings, fifty-five with one person—a woman, and I knew how little is necessary to prevent any phenomena which are a subtle mingling of mind and matter. I had as my official companion in this experiment, Mrs. Mary Derieux, Secretary to the Research Committee of which I was Chairman.

So much for preliminaries. We dined at Dr. Richardson's house in Newton, and as neither the psychic nor her husband was present, we had perfect freedom to discuss her and her mediumship. Dr. Richardson, who had held many sittings with her, pleased me by his frankness, his clear thinking, and by his ingenious methods of testing-out phenomena. He told us that the psychic had developed these strange powers only four years before, and that her guide, "Walter" was her brother who had died at the age of twenty-eight, some ten years before. The only other sitter, Captain Fife, a fingerprint expert, did not arrive till eight o'clock.

When dinner was finished, I helped Mrs.

Richardson clear away the table, curtain the windows and roll up the rugs, while Mrs. Derieux met the psychic, took her to an upper chamber to see that she brought no apparatus of any kind into the séance room.

A three-fold screen, about five feet high served as cabinet. Over the top of this, we placed a cloth. The table I shoved against the door leading to the kitchen, and in the little den off the dining room, which had no outlet but a window, we placed our stenographer. She had a shaded lamp and the door was nearly closed, during most of the sitting.

In an arm chair between the wings of the screen, I placed the psychic and with the aid of Mrs. Derieux, passed a tape around each of her wrists. This tape, at my request, was stitched by Mrs. Richardson to the sleeve of the psychic's kimono. I then folded the tape tightly, doubled it and hammered a tack down through both folds of the tape and the kimono, thus securing each wrist to the chair arm by loops in the middle of the tape. There were no knots to be untied. The two ends were then carried out to the side and firmly tacked to the floor. All discussion of knots or "trick hand-cuffs" or "trick screw-eyes" was eliminated.

Mrs. Derieux, under my direction, passed another tape twice around each of the psychic's ankles and joining the ends of this tape to the ends of the tape which confined her hands, I tacked them to the floor together. The feet (which were clothed in stockings and slippers) had more play than the hands, but I was not greatly concerned about this, for we were after phenomena relating to the hands.

Mrs. Derieux then tied a ribbon tightly (too tightly I feared) around the psychic's neck and knotted it to the high back of her

chair. The play of her head was only a few inches at most.

To all this the psychic, who is an attractive young woman, submitted cheerfully although the heat was intense and her position necessarily most uncomfortable.

Captain Fife, who is a finger-print expert, had brought with him several sheets of paper especially prepared to receive finger-prints, and also some cakes of wax to be used for the same purpose. A kettle of hot water and a dish and cloth were in readiness as was also Dr. Richardson's voice-cut-out machine and a small basket with illuminated handle. The doors were then closed and we took our places.

Captain Fife controlled the psychic's right hand and I her left, and when I say controlled, I mean that I held it so firmly that it could not and did not participate in any of the phenomena.

Mrs. Derieux sat next to Fife, Dr. Richardson was in the center and controlled the light which had a red, as well as a white bulb.

From this point I will follow the notes made by the stenographer who set down what we called out to her. She sat in the den with the door only a few inches ajar and did not emerge until the sitting was over.

Immediately after the light went out, "Walter" whistled merrily as if signalling his presence and then, in a curious guttural tone, took charge of the sitting. At his request I moved a basket containing several wooden letters from my right and placed it in front of the psychic's feet. I had no knowledge of what these letters were. While each of us reported "hand control perfect," Walter could be heard manipulating the basket.

"Walter throws out a letter and says, 'It is a Z.' Mr. Garland picks it up and announces that it is a Z. 'Walter throws out a second letter and says it is a Z. Correct. Walter throws out a third letter and says it is an M. This is confirmed by Mrs. Derieux. A fourth letter is thrown out and is said to be an O, and this confirmed.

Walter then passed the basket out to Mr. Garland. (Later one of the Z's was found to be an N.—A mistake easily to be understood."

Let us stop for a moment and analyze these very simple phenomena, reported as they happened, for they have important implications. The room was very dark. The

psychic not only wore stockings but slippers with a strap across the instep. Her ankles were twice encircled with tape and the tape was nailed to the floor. The doubter will be forced to adopt one or the other of two charges: either that the psychic kicked these letters from the basket and identified them as they fell, or that some one in the circle acted as confederate. So far as the psychic's hands were concerned, they had nothing to do with the manipulation of these letters. If she identified them with the tips of her slippers, she did very well. This precise perception of objects in the dark is one I have often noted in other psychics. It is inexplicable to me.

However, the phenomena we most desired were fingerprints on the paper or on the wax. I resume the notes.—

"Captain Fife places a small table in front of the psychic, a package of plain white paper for fingerprints. At the request of 'Walter' Captain Fife turns the paper over. 'Walter' then said that he had placed both his hands on the two top sheets of the paper."

At this point we broke the circle. Dr. Richardson lit the red bulb and Captain Fife removed two sheets of the paper from the top and one from the bottom. We then resumed control. The psychic appeared to be in a trance with her hands and feet exactly as I had confined them.

Again the notes: "At Walter's request the small basket with illuminated handle, is placed on the table, (by Mr. Garland) and the large basket is placed on the floor in front of the psychic. In the basket Mrs. Derieux (at Walter's request) places two objects. Hand control perfect. Walter stated that an object placed in the basket was a lady's handkerchief. Correct. Walter throws out unexpectedly another letter and says, 'it is an L.' Correct. Walter also throws out a piece of money from the basket and names it correctly." It was a silver quarter. I believe, and to touch this with her toes was the psychic's only possible connection with it.

At this point the small basket on the table began to move and we all bent over to see if we could detect a cause for it. "Mrs. Derieux and Captain Fife both reported two white prongs around the handle of the basket."

I could see only a wavering, swiftly darting shadow. The basket fell and was replaced by Mrs. Derieux. It had a feeble,

agitated movement as though a very slight force were operating against it.

"Basket now rolls over to the left. Control is announced to be perfect."

At the suggestion of Dr. Richardson (or "Walter") I now put my hand over the psychic's mouth so that it could not be said that she blew the basket over, or operated a rod with her teeth. This is the only time that I released control of her hand during a critical period.

With control resumed every hand in the circle being clasped, the basket was lifted and shaken and waved about in the air. There was a convulsive movement of the psychic's knees, at one time, but her left hand remained tightly clasped in mine and Captain Fife reported the same control of her right hand. So far as her left hand was concerned she had nothing to do with the handling of the basket.

"Basket falls upon the floor and Walter throws a small object across the room and says, 'There's a piece of your basket.' The big basket was thrown out in front of psychic and lands in Mrs. Derieux's lap." (Later this piece of the basket was found and identified by Mrs. Derieux.)

At this point the light was turned on. We examined the fastenings and found them undisturbed, except that one of the smaller tacks had given way. The psychic's feet were in her slippers and in the same position as when I looped the tape around her ankles. The straps of her slippers were buttoned and the tapes undisturbed. The ribbon around her neck was precisely as we had tied it and the tacks and stitches of the tapes on her wrists were unchanged.

All the phenomena thus far were familiar to me. I had recorded much more startling telekinetic happenings under much sterner test conditions scores of times, hence I was a bit disappointed. I was eager to find the fingerprints which Walter had said were on the paper. This was the novelty to which I addressed my interest.

We now passed to the experiments with the wax. It must be borne in mind that while the psychic was free of her bonds, she remained sealed in her chair and her hands were controlled by Captain Fife and myself. If she had any part in what followed the fault is our own. I can answer for her left hand.

While the red light was on, Fife placed a shallow dish on the small table in front of the psychic who sat silent, with lax

hands and averted face. Into this dish Dr. Richardson poured some hot water, and Fife laid across the dish a band of folded cloth a few inches wide. This was to receive the tablets of wax on which we hoped to get fingerprints.

Under Fife's direction Mrs. Derieux now placed on the cloth one of the marked pieces of wax. Walter said "the water was not hot enough." Captain Fife added some more. Walter then said, "Gee, that water's hot!"

The light was turned out and I resumed control of the psychic's left hand. Fife declared his control of the right, equally firm. Walter called for the red light saying, "the water is too hot."

As the red light was again turned on, we found the cloth out of the dish and on the table. This surprised me for I supposed it to be in the dish.

If Walter did this, as the notes give it, this is the most significant of all the happenings up to this moment, for to take this cloth from the dish and place it where it lay, required the use of two hands. I am not certain however, that the order of events is precisely as here set down. The experiment with the wax failed on account of the hot water which had melted it, and it may be that Captain Fife had lifted it out in preparation for a second experiment. On this point I must remain non-committal.

There now remained the very valuable experiment with the voice-cut-out machine. This was of particular interest to me for I had carried on many experiences with these voices in broad daylight and in the dark with trumpets and without trumpets, but had never quite satisfied myself that the psychic speech organs and the "spirit voice" were entirely disconnected.

The voice-cut-out machine is quite simple. A wide flat glass mouthpiece at the end of a rubber tube connects with two tall upright glass tubes in which some illuminated balls are suspended. While the psychic blows into the tube, these balls are held in unstable equilibrium. I placed the mouthpiece between the psychic's lips and resumed control of her left hand while Mrs. Derieux held her palm above the open end of the upright glass tube, thus doing away with the suggestion that the balls were moved by someone from the top.

Under these test conditions while the psychic's breath was busied with the tube, Walter whistled and sang and spoke much

more clearly than at any other time during the evening. Apparently the psychic's organs or speech had nothing to do with the production of this voice, and as I have held speech with a similar "spirit voice" in a sun-lit room, I am not disposed to charge anyone in the circle with deception.

At the close of the sitting, we addressed ourselves to the fingerprints. Under the white light, Captain Fife brushed powdered charcoal over the two sheets of paper which had been taken from the top of the packet, and on which Walter declared he had placed both his hands. Slowly, as we watched, Captain Fife uncovered eight fingerprints which he declared had been made during the sitting. Upon later study he decided that the thumbprints were "Walter's" and not those of any person in the circle. Certainly they were not those of the psychic, of that I am quite certain. She did not lift her left hand from the chair arm, during any of the critical moments of the seance.

General Considerations. While the control was not as perfect as I could have made it with more time, and the circle slightly larger than I had planned it, the conditions were such as to break the force of all the criticisms made against the procedure at 10 Lime street. First of all Dr. Crandon must be counted out, and unless we are to consider Captain Fife and Dr. Richardson confederates, this sitting under my own control removes all talk of a trick cabinet, trap doors, and the like. There was no suggestion of fraud. The Crandons appeared most willing that Mrs. Derieux and I should have the best possible opportunity for testing "Walter's" powers, and it is only justice to say so. We are to have another sitting on entirely neutral territory with only the Richardsons, myself and two assistants present. This will eliminate other of the criticisms which lie against our sitting at Dr. Richardson's.

It is only in this way, by many tests repeated many times that any conclusion can be reached. No man by a single sitting can render a judgment for or against a mediumship so baffling and so candid. After hundreds of similar experiments, I am certain of only one fact and that is that these phenomena belong to the field of unexplored biology.

ANOTHER TEST SEANCE WITH MARGERY
SEPTEMBER 1, 1927.

Most critics of the Boston psychic "Mar-

gery" lay much stress upon the "prepared seance room" and the presence of Dr. Crandon, and state their belief that nothing takes place in his absence, or with adequate control. I asked leave to test both these assumptions.

With the cheerful co-operation of Dr. Crandon, and the psychic, I arranged a sitting in the home of Dr. Mark Richardson, with the control in the hands of Mrs. Derieux, secretary of my committee, and myself. Dr. Crandon was not present and my methods of control, if not "adequate" were such as made suggestions of fraud by way of "trick knots" or "trick handcuffs" of no force.

However as this sitting was held in the house of one of Dr. Crandon's friends, I arranged to have another sitting in the home of Mr. C—a man I have known for thirty years, an editor of wide reputation. Except for the presence of Captain Fife (who having been working upon the "spirit" fingerprints was chosen to represent Dr. Crandon), the group was my own. Fife is reported to be a fingerprint expert and to be connected with the Naval Police in Boston, and I have no reason to doubt his ability and sincerity, but I must make this statement in order to forestall criticism.

The circle was small. It included Dr. Frederick Peterson, a member of my committee, Mrs. Peterson, Mr. and Mrs. C—our hosts, Captain Fife and myself. A hired stenographer took notes. I had full control of the fastenings. Following my former method, I encircled the wrists and ankles of the psychic with the central portion of an eighteen foot tape and nailed the folds to her chair-arm, and the ends to the floor. I folded the sleeves of her kimono tight about her wrists and nailed them to the chair.

As a further precaution I used a second piece of tape which I tied in a square knot close about her wrists. Each wrist was guarded by a strap, two tapes and sturdy upholstered tacks. If the psychic's hands had any part in the phenomena which follow, the fault is mine, for she put herself without the slightest hesitancy into my hands. There were no knots to untie, no ropes to slip, no trick handcuffs, and no screw eyes with invisible hinges.

From the standpoint of my committee, Dr. Peterson should have controlled the psychic's right hand, but Captain Fife requested permission to perform that duty.

However, as I had nailed her right wrist to her chair-arm with the same care as her left, I made no objection to Fife's request.

The stenographer sat outside the circle entirely beyond reach of the psychic and had a small red light, shaded so that she could take notes while the sitting was going on. This light was feeble however, and did not illuminate the circle. In effect the sitting was dark.

We took seats around a table facing the psychic and clasping hands in the traditional way. Almost immediately a whistling was heard and the husky voice of "Walter" was heard greeting me.

This may have been the disguised voice of the medium, but as I have experimented at other times with these "direct voices" and have twice heard Walter speak while Margery was blowing into an ingenious voice-cut-out machine, ventriloquism is not entirely adequate as an explanation.

"Walter" greeted me heartily and said that he would do all he could for me. During the entire sitting he was busy doing "stunts," jovial and shrewd. There was nothing "religious" in the air. I shall give a fairly accurate account of his boyish manner of speech.

The phenomena which came along were familiar. In complete darkness "Walter" picked wooden letters from a basket placed before the psychic and named them correctly. Operating within a narrow circle he levitated the basket, waved the illuminated card-board circle (called "the dough-nut") and performed other tasks which I have described in previous reports, and finally invited us each to put into the basket some little object which he said he would undertake to remove and identify.

We all complied and after he had handled and named each object correctly. I said, "Walter, I am going to stump you. I am putting into the basket an object which will test your powers."

His voice had a note of humor in it as he replied, "Shoot!" Leaning over in the rayless darkness, I felt for the basket and laid on its bottom a small metal object. Almost immediately I heard a slight movement and Walter's voice expressed a comic surprise. "You've got me now," it said. "I don't know what this is." Then after a pause he added, "It is a coin, about the size of a Canadian dime. It's got something in the middle of it,—several lines."

"Can you tell me what those lines mean?" I asked.

"Walter" appeared to feel it, and at last said, "No, I can't, but it's a good deal like a Chinese coin."

I applauded him, "You're getting close to it. It is a Washington Street Railway token, with "W" cut in the center."

"How did you expect me to know that? I've never been in Washington," he protested.

I then said, "Walter, that was a successful test, but I shall now give you a harder one."

Thereupon I now laid in the basket another small and absolutely unique metal object. It was about half an inch in length and one sixteenth of an inch in diameter, too small to be seized except by a thumb and finger.

"Walter" whistled as he picked this up. He appeared to feel it. I wish to emphasize this. He did not claim to see the object. Apparently he brought to bear the sense of touch. At last he said, "It's like something off a man's watch chain."

I encouraged him. "You're getting it. Can you tell me anything more about it? Can you discover any difference in the two ends?"

Again he hesitated, as though closely examining it. "No, but I feel a ridge on one side."

All this is extremely interesting, for the object was a printer's "quad" which might be taken in the dark for a small bar off a watch chain, and on one end of it was a microscopic print of the Lord's prayer. On one side there was a nick. Walter perceived this nick. He perceived a difference in the two ends, but could not tell me what it was. If he had done so it would have been a case, not of touch but of telepathy. Apparently he employed the sense of touch rather than the sense of sight, in these perceptions.

This inference was strengthened a little later, when he said, "Put the "dough-nut" down before you on the table, and I'll show you my hand."

I did as directed, and I bent low over the disk of illuminated cardboard I could see a vague mass moving in a circle over the disk. It was not defined, it was only a vague cloud.

"Put your nose in the 'dough-nut'" said "Walter," "and I'll pull your hair."

I bent lower over the cardboard and a

moment later my hair was twitched, gently but unmistakably.

At a similar request Mrs. Peterson bent over the card-board disk and immediately felt the touch of a hand.

As the psychic's hands were held in addition to being nailed to her chair, she must be exonerated from any share in these movements.

When Walter said, "I will give you a thumbprint," I asked for a left thumbprint. "You don't want much, do you?" he banteringly inquired.

Under these test conditions, we obtained the print of a thumb upon the wax tablet, a print which Fife declared to be that of Walter's left thumb. Of this I have no proof, for I am not an expert in such matters. I saw the print, but I cannot say that it was from a left thumb. I do know that Margery's left hand was not used in making this print.

The net result of this sitting is a conviction that Margery's normal hands had no part in the phenomena. We must look elsewhere for the trick, if there was a trick. Margery did not move the basket with her hands or with her breath, or with something held in her teeth. If there is any virtue in cloth and steel, she did not pick up and identify that mysterious coin with

her toes. She did not wave the circle of illuminated card-board. She did not exchange her hand for one of Fife's and leave us holding each other's hands while she twitched the hair of the sitters, for at the close of the sitting the faithful tacks were all in place. I pried every one of them loose with the claws of my hammer. Tacks do not sleep. They cannot be pulled and replaced with the fingers. They cannot be hypnotized.

My report would be more convincing to the society if Dr. Peterson had controlled Margery's right hand, but the fact that Fife was a stranger to me had no effect on my tape or tacks.

Let us be fair. Dr. Crandon has allowed his wife to sit under my complete control in the home of a stranger, with only one of his group present, and that man a well-known fingerprint expert. Surely criticism of the Crandons loses force by virtue of this test sitting, especially when combined with the one which I held at the home of Dr. Richardson.

I don't know how that coin and the other unique object were handled and identified in the dark, but am certain that Margery's hands were under the control of both tape and tacks, and that her left hand being in my grasp had no part in the thumbprint recorded.

THE STRUCTURE OF THE SUB-CONSCIOUS MIND

By RENE SUDRE

THIS week I have been reading a book which is about to be published, and of which the title has strongly attracted my attention: *The Conscious and Subconscious Levels and their Intercommunications*, by Emile Lubac, Adjunct Professor at the University. I counted on finding in this volume, if not actual references to the metapsychical, at least a quantity of facts in close correspondence with our researches. But I have been completely deceived. The book belongs in that category of philosophical works of studiously obscure style, where verbosity masks the poverty of psychological data which the author has to present. Such facts ordinarily could have been condensed within three or four pages, or even into a few lines. In the present case, such as they are, they tend to show that the subconsciousness of the dream state is at a lower level than that of ordinary memory. Which brings me to review what we know of the subconscious, in the light of what is revealed to us through normal consciousness, and to inquire whether we can define the structure of the subconscious.

This word *structure* which I use, just like the word *levels* employed by M. Lubac, is conscripted from the physical domain; which is to say that we must be careful not to interpret it too literally. As soon as we begin to speak of the mind or soul, and of facts spiritual, we find ourselves at a loss for intelligible words; because our ordinary languages have been constructed from the data of our senses, and notably from those of the sense of sight. Any use which we now make of words carrying spatial connotations must be regarded as symbolical; and such usage will remain legitimate if we but refrain from pushing the parallelism too far and remember always that we are dealing with a description and not with an explanation.

With these reservations we shall proceed to speak of the structure of the subconscious: that is to say, of the different do-

main into which strike the roots of our conscious psychological life, and which may have different and various laws of organization and paths of communication.

It is the phenomenon of memory which forces us to picture the existence of a subconscious or unconscious. When we observe that a given sensation, once enjoyed, may be made to reappear, faded and enfeebled to be sure, but none the less recognizable; and when we note that this may occur as often as we wish or even without our wishing it at all, we are obliged to conclude that this sensation has always been present outside of consciousness. For surely we no longer believe, as was believed in the times of Taine, that the (particular) memory is a picture piled up with thousands of others, like postcards in a drawer. The picture appears only at the moment when it is called up; the mechanisms that produced it are the ones that conserved it. But after all, this does not much matter. There is a subconscious side of the memory, and this subconsciousness plays a very large role in the psychological life; for there can be no present sensation or perception which does not draw thereon for its constitution. No idea can possibly be evoked without bringing in its train of associations—a variegated collection of recollections, of tendencies and of actions.

To this subconscious domain of pictures and ideas it is necessary to add the affective subconsciousness which "contains" our hidden sentiments, our humors, our dispositions of mind, our passions. If this aspect of the subconscious arises out of experience as does the other one, of recollections, it forms with this other one the great unconscious domain of the memory. But it may go back further, to the experiences of parents or of ancestors, while still defying us to judge whether this hereditary subconsciousness is at a lower level than the personal subconsciousness. We must however believe this, if we would explain numerous of our thoughts and actions

which in any other basis seems quite inexplicable.

To complete this great domain of the unconscious memory, it is necessary to add the memory of perceptions which at the time of their occurrence have gone unobserved by the clear consciousness, but which have none the less been registered precisely as have the conscious perceptions. In thus bringing together what we have from conscious experience, from unconscious experience, and from heredity or race history, we would seem to have gained a complete inventory of the subconscious. It does not seem possible, at least in the eyes of official science, that there can be anything more of it. But we know, we metapsychists, that consciousness may gain information quite independently of the senses; and we are thus forced to think of a fourth element in the subconscious, that of extrasensorial experience.

When one reads a treatise on psychology, for example that of Dwellshauvers who is so greatly interested in the problems of the subconscious, one notes that categories are made which we have not listed in our enumeration. Dwellshauvers cites first the *automatic subconscious*, which characterizes those activities of purely mental content which at the moment of their achievement pass unnoticed by the person who performs them. This subconscious rises to the surface in the normal state in connection with habit; and in a pathological state, in distraction or in psychic anaesthesia; the word *psychic* here having the connotation given it by orthodox psychology. In the second place, he recognizes a 'co-consciousness' which characterizes the alterations and dualizations of personality. In the third instance he has the *latent active subconscious*, which is the source of creative imagination, of dreams of the Freudian affective complexes, etc.

I do not believe that this supplementary classification is at all accurate. A more rational analysis of the facts will lead us to see that the great domain of the subconscious endowed by the individual's own memories and by extraneous memories which have come to him, either as a matter of heredity or through metapsychical means from his contemporaries, is susceptible of an extremely intense life which escapes us completely and which at every instant is manifesting itself to the consciousness or translating itself into action. The forms of

automatic subconsciousness, of co-consciousness, and of latent active subconsciousness do nothing more than translate to us this hidden life, the importance of which has at other times been denied but is becoming more and more recognized by psychologists. It is necessary for us to grant that all the operations of the mind can be carried on subconsciously, from the most elementary associations and systematizations to the most amazingly complex calculations and artistic inventions. In a word, we are forced to admit a "dynamism" of the subconscious which is perhaps the foundation of mental activity in its entirety.

If now we speak of the structure of the subconscious, we bring in an image which enables us to understand how the contributions from these various sources are distributed, what groupings are effected under the command of what different forces, what levels these occupy, what communications may be effected between them. Not that this picture is always an easy one to draw. The psychology of the subconscious is a type of objective psychology which can be studied only quite aside from conscious manifestations. Psychiatrists and metapsychists have brought to this tremendously difficult research a contribution much greater than any made by psychologists properly so-called. The study of the maladies of personality, of the memory, of abortive actions, of sexuality in the Freudian sense, of dreams, of telepathy and clairvoyance, brings us into the presence of a rich and abundant material and enables us to get a little bit of clear insight into the shadowy regions of the mind. We are thus led to perceive that the conscious portions of mental activity are but the smaller fraction, and that the mind's true work is done in profound depths to which the rays of consciousness never penetrate.

In attempting to distinguish different levels of the subconscious, M. Lubac grants that the passage from one of these levels to another cannot be made over the same path that serves to give the consciousness access to one or another of them. And he thus defines the degree of depth of these levels by means of the communication between them in one sense alone and not in any other. A first means of sounding the subconscious and of attaining one of its nearer levels is to return to one's past haunts, or equally to go to places completely new, thereby producing a sharp

nostalgia, or even to call voluntarily to mind an activity of the past.

A second level is that reached in our dreams. Now we often notice that these two levels have no intercommunication. For when we dream of a person whom we have known a long time and who is dear to us, it would seem that this dream evocation ought to bring into play, to the same number and with the same vivacity as a waking memory does, a crowd of personal memories. In fact it does nothing of the sort; in the presence of the personal dream of this type, the true personal past remains dead and the dream is built up of things that have nothing to do with the dream character, or things that never happened. There is an almost water-tight partition or, if one prefer another figure, a fathomless difference in depth between these two levels of the subconscious which are both so equally accessible to conscious exploration. This is due, M. Lubac tells us, to the fact that in the dream, memory of motor habits plays no role and has none to play: for one is asleep and motor activity is suspended. The depth of subconsciousness is therefore found to correspond with the disinterest of action.

A third level is that in which creative imagination functions. There is here a certain communication with the personal past, since the work of an artist or of a scientist is woven from his own spiritual substance. Nevertheless it seems that the creative imagination does other things than merely combining the data of experience in a thousand ways in search of success in the form of a *chef d'oeuvre* or the solution of a problem. The great mathematician Henri Poincaré insists that at times he has attained creative results of difficulty for which nothing in his anterior thoughts seemed to have paved the way. It therefore is necessary to suppose that the level of the subconscious invention is deeper than that of the personal past. It is not easily reached by any method of direct sounding. It would correspond, M. Lubac says, to a more remote past pertaining to one's parents and ancestors. We would thus have attained the level of the hereditary subconsciousness. This level, very far from that of waking consciousness, would be closer to the dream consciousness.

In such a subconscious structure, it is to be observed that the dream consciousness occupies a privileged position, inasmuch as

it receives many items of information which cannot find any normal means of entry into the waking consciousness; whence arises the old belief in the monitory and premonitory character of dreams. At the same time the dream consciousness serves as depository for all tendencies of antisocial character, as Freud has shown; this condition being brought about by the censorship which is established at the doorway to waking consciousness, and the severe repression of all undesirable thoughts which seek to force their way over that threshold. It is singular that M. Lubac has confined his attention to the dream level and that he has never so much as mentioned those other levels of subconsciousness which are brought to light in the artificial sleep of hypnosis and of trance. On this account we must adjudge his work as wholly incomplete.

The one difficult truth that he has allowed himself to suspect is that of the possibility of communication between the consciousness and the very deep levels of the subconscious, in which there is no element of the individual past but only the hereditary and collective past. This truth is one of the things we learn from metapsychics; but we learn it in a form ever so much larger and more important, since metapsychics leads us to the knowledge that the subconscious gives us access not merely to the experiences of our parents and ancestors, but equally to those of strangers, dead or living, but completely unknown to our waking consciousness. I present this French author to my American public merely as a new example of the immense horizon that would be opened up to official philosophy and psychology if these orthodoxies would but admit, even provisionally, the essential facts of metapsychics. The mere study of scientific and poetical inspiration would then and there bring orthodox science to the very heart of our study, by forcing it to the realization, as M. Lubac has shown, that the personal past is not sufficient to explain all that emerges from the subconscious into the level of clear consciousness.

But M. Lubac's overlooking the phenomena of hypnosis in his study of the subconscious is absolutely unpardonable. It is a result of the attitude taken by a certain fraction of our psychologists, following Babinski's work upon hysteria. Speaking of Morton Prince's celebrated case in the great *Traité de psychologie* of Georges Dumas, Wallon writes: "Why this dissocia-

tion? What is the basis of these multiple personalities, of which some know only themselves while the others have knowledge extending over the entire group? What is the motive and what the mechanism of these alternations?" I confess that I find this a very singular scientific method: to deny a phenomenon because of failure to understand it. But the case of this psychologist is even graver, because he refuses to understand in the name of a particular theory which he borrows from the scientific fashion of the day. A true scientist like Pierre Janet sets consideration of experiment and of common sense against such doctrinary extravagances. Let us pass over the data of the laboratory, he says, where a subject responds poorly to the suggestion of the experimenter; there remain spontaneous phenomena—total loss of proper personality resulting in the wildest pranks which are completely incomprehensible without a real amnesia in terms of which to interpret them. A subject goes from Paris to Marseilles, leaving all his affairs, forgetting his name and his past; following nevertheless a course of intelligent conduct. This belies the idea that he is either an unconscious fool or a conscious impostor. "In order that one can live, it is necessary that one have some intelligence, some notion of life, some thoughts. These persons display intelligence of conduct while not displaying that which we ordinarily call consciousness."

The normal consciousness may therefore disappear without carrying away with it all the functions of the mind: this is the opinion of one who at the moment may be regarded as the foremost psychologists. The subconsciousness may be intelligent; but still its appearance coincides with the disappearance of the true personality. "An unconscious or subconscious experience or fact is not a personal experience or fact. An act or experience which proceeds as though it were the act or experience of another: this is inspiration, automatism. Consciousness adds the personal reaction." In his last course at the College of France, Janet completed this definition of consciousness with the statement that it is "a reaction to our actions."

But enough of this generalization, which carries us far from our subject of the moment. The essential point is to take cognizance of this fact: that as soon as we stop *doing* or *acting*, our true personalities,

which are expressed by our bodies and by our social behavior, disappear to give place to an extremely varied psychic activity which manifests itself either in the incoherence of dream or in the creation of a new personality or in the production of a supernormal fact.

I have often affirmed, with a scientific rigor that nobody has ever been able to contest, that every spiritoid phenomenon consists wholly of the fusion of a phenomenon of fictive personification with one of metapsychical clairvoyance. We see, in plumbing the structure of the subconscious how this working hypothesis is justified and consolidated. The sub-surface workings that go on within us are of such power that in well equipped subjects they bring into play all the levels of the subconscious. It is just the same here as it is for a literary creation, save that here it is the supernormal source that is the most exploited. The functioning of this source is intermittent. It seems that it corresponds to the very deepest levels of the subconscious, and that the paths of communication with the upper levels are scanty and narrow. It is best observed in those subjects who indulge in no creation of roles, but content themselves with drawing upon the subconsciousnesses of others or upon the Universal Unconscious for the cognitions which their normal senses cannot bring them. Prosopopesis is a more facile function than this.

It is of the highest interest, when we are engaged in analysis of the phenomena of metapsychics pure and simple, to remark that these proceed under the same conditions as those governing a very old and poorly organized phenomenon of memory: the scraps which come into the consciousness of a hypnotized subject, and which, seeking to gain record through the motor mechanisms of language, encounter the same difficulties as do the real recollections. These pseudo-memories present analogous lacunae and deformations. The clairvoyant who is faced by a consultant from whose personal past he tries to "read" proceeds quite as though he were bringing his own subconscious in contact with that of the subject and as though he were then drawing out the content of the latter. It even becomes necessary for us to picture the combined subconsciousness of all contemporary humans as constituting a spiritual *milieu* wherein communication is possible. Bergson has shown us that memory has

two entirely different aspects: a cerebral aspect representing the motor habits that are necessary for action, and a spiritual aspect which represents nothing more than unconscious recollections. These latter are localized at no particular point in space; they have no dependence on the body save through their capacity for placing themselves at its service. We may very readily imagine that they are even capable of being caught up by a second individual without in the least ceasing to belong to the first. And we may equally imagine that if that first person should happen to die, they persist through the very affinitive force that has attached them to this second, living person. The subconscious of the living would then be enclosed and immersed in that of the dead, and the explanation would be immediate why clairvoyance is exercised with indifference on the living and on the dead.

The objection usually brought against this viewpoint is the selective character of clairvoyance, which apparently seeks out among thousands of others the one being capable of giving it the particular data it requires. This objection is a valid one so long as we think of individual brains as separated by and isolated in space; but so soon as we enter the world of metapsychics it is essential that we drop this habit of thinking in spatial terms—just as physicists, since Einstein, are obliged to refrain from thinking in terms of the ether. It is a most unfortunate thing that in a question so touching the deepest roots of being, we should have this innate tendency to retain the use of a manner of speech which was coined to meet the immediate necessities of life, of struggle, of action. The world of the mind continues to be conceived by ignorant or thoughtless persons after the model of the material world. Such persons speak of "vibrations," for example, as the highest expression of a spiritual reality; although in fact the concept of vibrations is an image lifted bodily from gross material reality and one that will doubtless be quite *declassé* in the scientific tomorrow. All this is of physics, and not in the least of psychology.

May it not be true, in this restricted domain in which we should locate the mind, that memory ceases to be in any narrow dependence upon the personality; that recollections are called up and are grouped into appropriate ensembles by the mere play

of a desire or an attraction, which itself is often without any clearly conscious recognition? May it not be true that memories survive, but that in surviving they are effaced, worn out, or otherwise cease to be, more or less rapidly according to conditions of which we are totally ignorant? Some such hypothesis is inspired by the necessity for explaining the very peculiar facts which psychological research is continually unearthing. It is in conformance with the most recent trends of physics and psychology. It has the very paramount advantage of freeing us from superstitions invented by early man in his complete ignorance of the universe and its laws. It is a perpetual necessity for us to maintain an attitude of suspicion toward the solutions to which ancient peoples have arrived of the innumerable enigmas which nature presented to them from every side. Have not these peoples seen in the sun a great lamp placed there by a tutelary divinity for the purpose of marking off the working day? Ancient races have invented some extremely fine moral systems, because morals are above all else a practical thing and a *sine qua non* for social existence. But science is in no such sense an essential for life; it is in fact quite the reverse. The animals and the savage races have nothing of it, and yet they display an enjoyment of life which civilized man, always restless, knows less and less.

The study of the subconscious is all there is to metapsychics. It is very difficult, since we can only know it through the intermediacy of the conscious. But it is not impossible, for there are enough communications between the various levels of the subconscious and the conscious to keep us from losing hope that we shall ever be able to sound the most obscure depths. The study of dreams, of distraction, of hypnoidal states engendered by suggestion or by toxic agents or by sensorial impressions, of ancestral memories such as are sometimes met in alleged cases of reincarnation, of creative imagination, of telepathy and clairvoyance: all these, if we but let each item assume its proper relationship with each other, will throw great light on the structure of the subconscious. We see once more that psychical research, far from seeking to return to the spontaneous beliefs of early times, has every reason for joining its efforts with those of the most modern psychology.

NASCENT AND OBSCURE PHENOMENA AND THEIR DETECTION

By THE EDITOR

THE phenomena of physical mediumship may be regarded as the product of an exceedingly delicate reaction between some form of mind-energy operating upon the involuntary nervous system of the psychic and a certain "overplus" of free electricity or electric substance which is more or less loosely associated with the bodily organism. This substance—which we call teleplasm—is capable of being dissociated temporarily from the physical organism under the influence or control of the mind-energy aforesaid and can be re-assembled and condensed outside the body of the psychic at some point relatively near to it.

In the study of the phenomena of materialization, the records constantly attest, or at least suggest, a process of development in the power and extent of the exteriorization of effects by these psychical channels. From an embryonic state, or a state of extreme attenuation, they gradually, under right conditions, attain their full objective quality. This process of development is subject to more than one species of restriction. One is the mental reaction of the sitters, whose psychic organism is drawn upon, in some cases very freely, for the purpose of manifestation. Another is the influence of light. Other conditions such as temperature seem to operate in the determination of what can be produced. All these factors being taken into consideration, there would seem to be a process at work of adjustment and re-adjustment of a most delicate and complex nature. There is a limit to what can be achieved and there is a quantum of effect which cannot be exceeded. For example, the materialization of a complete human form, perfect in all its parts, is an exceptional thing, and the subject or medium naturally gifted with the power to generate such complete forms is rarely found.

Thus a law of economy appears to hold in the production of teleplasm. Of this, the phenomena of Walter Stinson offer a case in point. "Walter" concentrates the power and substance available for his work to a point of economy which affords him only the measure of utility that his experiment may demand and no more than this. Now and then for the purpose of photographic record, he will materialize a complete hand, in which knuckles, sinews, and finger-nails are fully developed.* Usually he is content to form a terminal or "pseudopod" sufficient only for the purpose of getting a grip upon some object. The point to be observed is that economy of power is always the rule in these cases. As a corollary, it is to be inferred that the ease of production is proportionate to the amount of substance available for employment.

Incidentally we may say that the critic who would lean to the hypothesis of fraud must recognize that there is often no artistic quality about such work as "Walter's" nor any attempt at artistry in the materialization for practical uses. The "fake" medium will always try to offer his dupes an artistic fraud in the shape of a full materialization. The apparition of a face or limb lacking in some essential detail or exhibiting monstrosity of proportion is in its nature repugnant to the aesthetic sense but to the scientific student such phenomena possess a peculiar interest and value.

What is stated of the visible materialization is equally true of other forms of physical phenomena. In the production, for example, of the "direct" voice or the "trumpet" voice we find it explanatory to assume the formation of a nucleus of energy sufficiently material to enable sounds to be concentrated and transmitted by the

*That is, superficially. There is no internal anatomical structure apparent, so far as we know.

air-waves. In other words, there would be a minute concentration of teleplasm either within the trumpet or else in the immediate environment of the person whose energy is being used for the purpose. If we accept the theory put forward by the users of the "cabinet" or darkened room as a means of protecting the teleplasm during the process of its formation (since its sensitiveness to light, even to light of small intensity, is a commonplace of the séance-room), then we shall be able to account for with some show of consistency for the production of the vocal nucleus within the trumpet or for the formation of "extra" images upon the photographic plate within the camera, as in either case we have what is really a small dark cabinet in which the psychic substance can concentrate itself without undue interference from light-rays.

The objective nature of these photographic "extras" has been too readily assumed; but the assumption is natural since it accords with the obvious. The facts however when carefully studied seem to point very definitely to the formation of the images *within* the camera (at least in many cases) and by application of some sort of luminous or actinic film in close contact with the surface of the sensitive plate. This is a matter which we would like to discuss further and on which we would invite the views and experiences of readers for discussion in our Forum. At the moment it is our intention to consider the auditory phenomena in their initial state of development when they are weak and sometimes so attenuated as to be scarcely within the range of normal hearing.

In most records of experimental sittings at which voice phenomena have been alleged to take place, these seem to begin as a mere whisper, growing gradually stronger by practice and perhaps gaining also in clearness of articulation. This seems to have been the case with "Walter." In the mediumship of William Cartheuser and others, the habitual control may vocalize loudly and with clearness whilst the new control is scarcely audible. Here the trumpet is the means of concentration: but with Margery's control, the voice issues from a teleplasmic process attached by a cord to the ear and nose of the medium, and emanating from these natural orifices of the head. There are plenty of instances in which the teleplasm is apparently drawn through the skin, say of the chest or ankles

of the medium: but it would appear more easily abstracted through one or other of the natural orifices of the body. And the fact that Walter for the purposes of building his "vocal organ" uses it from the ear and nasal tubes certainly suggests that the material he derives thence is of specially appropriate character or constitution.

From time to time we have heard of attempts towards the construction of a physical apparatus of sufficient delicacy to record the microphonic effects which in theory may be more easily generated by psychic influence than those of the fully audible kind; and there is undoubtedly room for further research in this direction on scientific lines, using the means of amplification of sound which science now offers. But apart from these, it might seem worth while to experiment in the direction of a small enclosed space attached to the ear of the listener, and the following communication may be suggestive. It was received in October, 1928 from Mr. John E. Springer, Attorney-at-law, of Palo Alto, California. We have no subsequent record of the experiment. Viewed merely as the externalization of subjective impressions, it has nevertheless a psychological interest and on that account would seem to merit a mention here. He says:

A METHOD OF PROCURING RAPS.

"I have succeeded in producing what are apparently psychic raps. As I am hopelessly non-psychic, I think it probable that others of my kind who desire to experience a psychic phenomenon through their own organisms may, by application of the method, secure equivalent results. In one face of a small cardboard box I cut an aperture the size and shape of my ear. When fitted to the ear, the box sticks on securely and becomes a sort of sounding-board. Upon retiring, I affix the box to the ear which is not to rest on the pillow, and I will as strongly as possible that as I fall asleep I shall be awakened by a given series of raps upon the cardboard. It frequently—but not always—happens that when I reach the stage of drowsiness where unconsciousness is about to supervene, loud and clear raps upon the box in the pre-determined series bring me back to wakefulness with a start. The raps may be subjective, but it is difficult for one who experiences them to escape from the convic-

tion that they are objective psychic raps."

The experiment is of so simple a nature that we should like to hear of its trial by others among the readers of this JOURNAL. It may be that some who like Mr. Springer have regarded themselves as quite "non-psychic" may discover that they are the possessors of that infinitesimal quantity of free psychic energy needed for the manifestation of these delicate sound-effects. But a word of caution is perhaps needed here, because the application of a resonant

chamber to the outer ear will inevitably reinforce the physical sounds generated by the circulation of the blood in the cerebral vessels. Just as the child will hear the "sound of the sea" in a shell held to the ear, so will any noises of the inner ear be magnified and apparently externalized by the resonance of the cardboard box. But it should be possible to differentiate between these and any systematized series of "raps." And there is always the further possibility of articulate sounds to be noted.

BOOKS RECEIVED

"Révelations" by C. Delespadin. Libraire Amédée Legrand. 95. Boul: Saint-Germain. Paris. pr. 12 fr.

A collection of psychic communications on themes connected with the spiritual life of man and his relation to the hierarchies of spirit. (Gift of the author.)

Hartmann's "International Directory of Psychic Science and Spiritualism." Compiled and edited by William C. Hartmann. (The Occult Press. Jamaica, N. Y. 1930) Price \$1.00. pp. 176.

This Directory claims to be the first of its kind ever attempted in the interest of Psychic Science and Spiritualism from an International standpoint. It is intended to make it an annual publication and arrangements have been made for its distribution in thirty different countries. The compilation is impartial in scope and the lists of names included are not selective.

On p. 6. appears a manifesto by H. I. H. Alexander, Grand Duke of Russia in the shape of a "Call to the Revolution of the Spirit against 'Matter' in the name of Freedom, of Spirit, of Life and of Love for every human being—the world's bloodless revolution."

The volume comes to us too late for review in this issue; but we shall hope to give it further notice in our March number. (Gift of the Publishers.)

INTERNATIONAL NOTES

By HARRY PRICE

RUDI SCHNEIDER is still with us (I am writing this on January 11th) but returns to Braunau in about two weeks' time. He has had a most extraordinary reception at the hands of the scientists, press and public alike and by his charm of manner and simple ways has made many friends.

Rudi has given about 20 sances up to the time of writing and the official report of our experiments will constitute a landmark in psychical research. The report will comprise more than 60,000 words and will include observations by Lord Charles Hope, Prof. A. F. C. Pollard, Dr. Eugène Osty, Mr. C. E. M. Joad, Mr. Shaw Desmond, Mr. Will Goldston, president of the Magicians' Club (and the principal British professional magician) and others. All these gentlemen have been much impressed by the boy, the phenomena, and especially the electrical system of controlling both sitters and medium. This new form of control has now had a thorough test and everyone agrees that nothing more efficient for the purpose has been invented. As Dr. Osty remarks in his report on Rudi it gives one a "feeling of confidence" in both medium and sitters which is, alas, often wanting in psychic experiments.

Under a variety of controllers, and with many different sitters Rudi has produced the following phenomena: "hand," "arm" and mass pseudopods; telekinesis; raps on objects as far away from the medium as 8½ feet; knots tied in a handkerchief; "brushings" and "touchings" of the sitters; and on one occasion Lord Charles Hope had his hand patted by a little white hand (visible to all the sitters) with four fingers, after it had vainly attempted to pick up a rose which Lord Charles held. The report (most of which is already in Mr. Bond's editorial hands) will, I think, cause a sensation.

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Falking of Will Goldston reminds me he has recently presented me with one of the most interesting books which has been published this season, and the author is Mr.

Goldston himself. The book is really a volume of reminiscences and contains much of special interest to American readers, laying bare, as it does, the secrets of such men as Houdini, Zaneig, Chung Ling Soo and other American entertainers who were great personal friends of the author. Quite a large slice of the book is devoted to Harry Houdini whose character is portrayed more truly than by any other writer with whom I am acquainted. The secrets of several of his illusions are revealed and a chapter is devoted to the question as to whether Mrs. Houdini has—or has not—received the secret spirit message which the great magician is alleged to have left behind him. In a letter to Goldston, Beatrice Houdini says (p. 150) "I have gotten the message that I have been waiting for from my beloved, how, if not by spiritual aid, I do not know."

But it is with the Zaneigs that Goldston's revelations make the most interesting reading. I have exposed their methods over and over again but the book under review gives details of some of their pseudo-psychic publicity stunts. Goldston says: "The pair worked on a very complicated and intricate code. There was never any question of thought transference in the act. By framing his question in a certain manner, Julius was able to convey to his wife exactly what sort of object or design had been handed to him.

"Long and continual practice had brought their scheme as near perfection as is humanly possible. On several occasions confederates were placed in the audience, and at such times the effects seemed nothing short of miraculous.

"All their various tests were cunningly faked, and their methods were so thorough that detection was an absolute impossibility to the laymen.

"It often happened that Julius was handed some extremely unusual object which he found impossible to convey to his wife. He would simply pass on to another

¹ *Sensational Tales of Mystery Men*, with Introduction by Hannen Swaffer, 1929, Will Goldston, Ltd., 14, Green Street, London. W. C. 2. 7/6d. net.

member of the audience, and so quick was his work that the omission was rarely noticed."

"Shortly before a press show was due to begin, the Zancigs were approached by a reporter.

"'Zancig, I believe you're a fraud,' said the enterprising young man, 'but if your wife can tell me the word written on the card inside this envelope, I will believe in you.'

"'Let me see the envelope,' returned Julius, motioning his wife to the far side of the room. The reporter watched him closely, but failed to see him press the envelope against a sponge concealed beneath his armpit. That sponge was saturated with alcohol, a spirit which, as most people are aware, makes paper transparent. Julius had no difficulty in reading through the covering.†

"When Ada spoke the secret word, the reporter was astounded."

Hannen Swaffer in an "Introduction" says that "my only quarrel with your book is that it is much too short" in spite of its 250 odd pages. With Swaffer's dictum I cordially agree and can thoroughly recommend the work as being illuminating, entertaining, and authoritative.

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Talking of publicity stunts, an extraordinary affair occurred at Bilston, Staffordshire on January 3rd, when a vaudeville hypnotist advertised that he would publicly bury alive his girl assistant, enclosed in a steel coffin, in a local field.

The hypnotist had accepted the challenge in the local theatre at which he is appearing. He undertook to bury the girl in eight feet of soil, after hypnotizing her, and to let her remain there for half an hour, or he would pay £200 to charity.

Over 2,000 people surged round the plot of waste ground where it was intended to bury the girl.

Intense excitement prevailed when a few minutes after 1 o'clock the steel coffin was pushed through the back stage exit by stage hands.

There was an immediate rush to the end of the theatre. The girl who was to be buried had already changed into her pyjamas in one of the dressing rooms when

a police sergeant and a body of policemen appeared on the scene.

The sergeant asked for the hypnotist and cautioned him that if he carried out the burial the police would have no alternative but to arrest him.

Theatre officials appeared, and it was proposed to carry out in the open-air the ordinary theatre act of burying the coffin containing the girl in a tank of water, but the police prohibited this, too.

The crowd became very excited and women surged round and hooted until the manager of the theatre explained that if the hypnotist gave the act outside the show he would have to spend the night in prison and they would not be able to show the act in the theatre for the rest of the week.

The girl, in an interview, said that she was not afraid to stay under eight feet of soil for an hour and a half after being hypnotized.

* * * * *

It has not yet been decided whether we shall organize the great "signal to Mars," about which I spoke in a previous *Note*.* In the first place the expenses involved are so great that we should have to appeal to the public. Secondly, the work to be undertaken is so considerable that it would be almost impossible for one man to tackle the job.

But we have interested quite a number of people in the scheme which is causing intense interest. As regards the probability of our signals reaching the planet Prof. A. M. Low, in a letter to me says: "It would be even more foolish *not* to make the attempt than it would be to make it."

Messrs. Chance Bros., Ltd., the famous Birmingham firm of light-house engineers and makers of optical glass have interested themselves in the scheme and have spent much time and money in devising an optical system which would give, in practice, a beam of light such as the world has never known. They put their best men on the problem and they have computed a triple reflecting apparatus which will give a beam of light of practically 15,000 million candle power. In their letter to me, dated Dec. 14th, 1929, they say that this beam is "far and away more powerful than anything

†Mr. Price's notes do not tell us who vouches for the statement that the sponge was there, nor are we told who saw him press the envelope. We shall be interested to learn what Mr. Swaffer may have said in his book. Ed.

*The project was in a very tentative stage when Mr. Price first wrote. His present note recounts the more important facts. Mr. Price was offered the post of honorary organizer, in co-operation with a well-known London professor. The Jungfrau (11,340 ft.) was chosen as the best site for the experiment.

that has hitherto been done." They state that this beam is infinitely more powerful than the ignition of ten tons of magnesium in oxygen. The apparatus they suggest and which has been specially designed for our purpose consists of three huge compound prismatic lighthouse lenses of the 1st order, each ten feet in diameter, which would be used in conjunction with a special high intensity arc lamp with means for adjusting the three beams so that they form one main beam in any given direction. Each of these optics with their arc lamps would be adjustable on site and the whole would be mounted on a cast iron table to ensure rigidity. Messrs. Chance Bros. have prepared blue prints of the whole of the apparatus.

The Continental press is taking a keen interest in the project and one Swiss paper seriously suggests that such a terrific light on the Jungfrau would blind half Europe. That is rubbish, of course. When I surveyed the Jungfraujoeh last August I came to the conclusion that the site was ideal for the suggested experiment and that if the beam were projected at the correct angle no harm would come to anyone—not even the Martians! The total cost of the project would be about £14,000 and I am now awaiting for some rich, philanthropic amateur scientist to put up the money.

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Thanks to the kindness of Mr. David Gow, editor of *Light*, who took the notes of the speeches delivered at my luncheon to Dr. and Mrs. Crandon and Dr. Osty, I am now enabled to give the substance of the remarks by those scientists and others who were present at the function.

After I had proposed the health of the visitors Dr. Crandon, in replying, said that he and his wife had been almost overwhelmed with British hospitality. He referred to the usefulness of the work carried on in London by the various societies and the value of the press in the propagation of the ideas for which they stood.

Mr. Hannen Swaffer, in the course of an interesting speech, said that the visit of Dr. Crandon and "Margery" marked a very definite stage in the advance of Psychical Research. He was himself an out and out Spiritualist. He had never known a man with a difficult story to tell who could give it with such effectiveness and such discretion as Dr. Crandon. For one had to be very careful in giving an account

of an important and serious matter to people who, in their turn, wanted to re-tell it sensationally. That was a task which called for great judgment and circumspection.

Mr. Hannen Swaffer gave some interesting reminiscences of his earlier experiences in making public his convictions of the reality of Spiritualism arising out of communications he had received from the late Lord Northcliffe. Since those days a great change had come over the journalistic world and it was not uncommon for Press reporters to describe to each other their own psychic experiences, very much as they would tell each other of their experiences in connection with the ordinary news of the day. He did not think that we should be secretive about this knowledge of ours: it was of tremendous importance. He had proved that the Press could find a better "story" in telling the truth about Spiritualism than in making attacks upon it.

As regards the work of the purely scientific researchers, he could only look on and wonder how they did it! It seemed to him such a tedious process of investigating and testing, on the part of those for whose learning he had a great respect. But he could not help feeling it was a matter best carried on as a simple human affair in the atmosphere of the home circle, where the conditions were more favorable to those manifestations which, to him, proved the reality of survival.

Sir Richard Gregory, the Editor of *Nature*, in the course of some remarks on the attitude of Science towards Psychical Research, said that that attitude had been very much one of indifference, for in their own department scientists accepted each other's statements regarding new discoveries be- truth and exactitude with which these accounts were given. Moreover, such scientific experiments as they made could, as a rule, be repeated. But in psychic phenomena there was an element of uncertainty; there was such a thing as conscious or unconscious deception which was very much opposed to the scientists' way of looking at the phenomena with which they ordinarily dealt. The scientist in his own region worked with a definite aim: he had a goal to reach. Another difficulty the scientists found as regards the investigation of psychic phenomena was that they had so much else to do; they were all the time surrounded with their own problems, biologi-

cal or physical. Yet, as his remarks showed, Sir Richard was not at all unsympathetic to psychic investigation so far as it was concerned with carefully attested facts, capable of such verification as would put it on an assured basis.

Dr. F. C. S. Schiller said that although there was a feeling against giving wholesale publicity to the facts they were discovering, yet he himself had no objection to making known whatever he discovered in the pursuit of what seemed to be a truth. He had had six sittings with "Margery" in Boston and two in London, in the rooms of the S. P. R., and he frankly confessed that he had no explanation of the manifestations which he had witnessed. He could only conclude that they had to be classed as supernormal; he could not explain them in any other way. He recounted some of the phenomena which had taken place in the United States in connection with the "Margery" circle, particulars of which have already been placed on public record. He did not agree to continuing experiments with the object of trying to obtain one perfect case which, in itself, should be absolutely final and conclusive. There must always be some loophole which a perverse ingenuity could discover in the very best cases that could be put forward.

One isolated case might, and frequently did, present certain points of doubt. But if, say, five cases were examined, and each was found to have some imperfect feature, if, say, five cases were examined, and each would probably be found that each case reinforced the weak places of the others, so that, taken as a group, the five cases might prove to be of great significance.

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Professor W. B. Pillsbury, of the University of Michigan has recently issued in this country his *History of Psychology*.³ He summarizes the theories of the Egyptians, the Greek atomists, Plato, Aristotle, the Stoics, and Epicureans, and the schoolman, Thomas Aquinas. From these, he passes to the sixteenth century, which saw the first awakening of a modern attitude towards philosophical, and to a lesser degree towards psychological problems in the person of Descartes. The views of Hobbes, Locke and Leibnitz are next examined, followed by an account of English empiricism as expounded by Berkeley, Hume and Hart-

ley, and of the theories of the German philosophers, Wolff and Kant; and those of the Scottish thinkers like Reid, Stewart, Brown and Hamilton. With the nineteenth century we get an account of the work of Wundt, who, with Fechner, has the honor of founding experimental psychology, and "reached a position of pre-eminence in the psychological world that was challenged by few."

Of Bain, whom he regards as the final representative of distinctly English psychology, he says "even if we grant that there is some lack of order, considerable repetition, and a certain amount of inconsistency in his work, it was very valuable. He is full of shrewd observations in detail, and in mass covered the field as no one had done before him." There are also brief but interesting chapters upon the development of abnormal psychology associated with the names of Janet, Freud, and Adler.

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Another interesting talk on hauntings was given at the City Institute, London, on December 13th, by Mr. S. Jackson Coleman, lecturer on European customs and folklore. One of the most popular myths, said Mr. Coleman, was that ghosts of the dead appeared more at Christmas than at any other time. In Brittany it was the tradition that ghosts were clearly to be seen on Christmas Eve. They were all to be seen marching along the roads, sweetly singing the Gloria from the Christmas Mass. In northern lands it was the belief that the souls of the departed moved about rapidly with gales at Christmas time. Ghosts who took their departure by violent means were the most persistent. Windsor, Hampton Court, Kensington, and other Royal palaces had their ghosts, and so had the meanest cottage. Even Hyde Park and Blackheath had these unwelcome visitants. Drake's ghost was well known in Devon and Cornwall, where it was always accompanied by a hearse drawn by headless horses, and followed by a pack of headless dogs. There were records of ghosts of Queen Elizabeth, of George III, and other Royal personages, said Mr. Coleman. It was said that the Devon and Cornish fishermen dreaded walking on the shore where wrecks had taken place.

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In a recent *Note* I recorded the fact that a Berlin landlord was suing his tenant for "harboring a ghost" and that his house

³ London, Fisher and Unwin, 15s. net.

was becoming less valuable by the presence of the unwelcome spirit. The court has now settled the question and refuses to evict the married couple said to be responsible for the haunting. The court declared that Herr Regulski, the tenant, could "harbor" as many ghosts as he pleased and that they did *not* lessen the value of the house. In England houses with a "reputation" for hauntings often fetch more than their less exciting neighbors and when historic mansions come into the market the invariable ghost is usually charged as an "extra."

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Ghosts have also appeared in a new house at Lahore, India and the local press is growing excited about it. The house in question is occupied by a retired railway official named Harnaraindas, and has been examined by leading citizens and municipal commissioners without any satisfactory explanation being found for the appearance of apparitions, both day and night. During one test all the doors and windows of the house were locked and bolted in the presence of several reputable witnesses. Suddenly all the doors and windows had opened again of their own accord, though every precaution had been taken to prevent practical jokers interfering with the test. Rai Bahadur Durgadas, a Fellow of the Punjab University, was examining the site of the house when large stones began falling on him from above, though the house and the neighboring land had been placed under strict guard, to prevent a hoax.

* * * * *

Speaking of Switzerland, the press has recently reported a curious poltergeist case at Basle, where a house in the Utengasse is supposed to be haunted, the entity making itself heard by means of taps. A boy of six is said to hear the taps as though caused by a skeleton in the wall by his bedside. The police, who were called in, believed it was trickery on the part of the boy, and placed him in bed with his arms and legs tied; but the sounds were still heard as soon as the boy approached the wall.

There is talk of evacuating the building, in which the "haunted" apartment is on the second floor. Police have searched this and adjacent houses from top to bottom without result.

The boy also declares that he has several times seen an old woman dressed in red,

moving slowly cross the room. This happened in the presence of other members of the family, who saw nothing and were surprised to see him turn pale and faint.

* * * * *

The Frau Baronin Gabriele von Schrenck-Notzing has just sent me a copy of her husband's posthumous work¹ which in many ways is one of the most interesting of the late Baron Schrenck's psychic books. It is edited by his widow, with a foreword by Professor Hans Driesch.

The work comprises more than thirty papers on various subjects connected with psychical research, some of which have been published in other languages and translated into German. The subjects dealt with include experiments in telepathy; studies of physical mediumship with such psychics as Stanislaw Tomczyk, Willy and Rudi Schneider, Kathleen Goligher, Eva C., Stanislaw P., etc. In this section is a spirited reply to Vinton's attack on the Schneider mediumship.

A number of poltergeist cases are analyzed and discussed, including the extraordinary affair in the Augustenstrasse, Munich and the curious haunting at Neuried in Bavaria. Not the least valuable portion of this most interesting epitome of Schrenck's activities is a chronological list of the author's works and papers, the first item being an article on hypnotism which was published in the *Sphinx*, Sept., 1886. This bibliography should prove of great service. The book is well illustrated and we owe a debt of gratitude to Baroness von Schrenck-Notzing for placing within reach of the student, in a single volume, such a valuable and varied account of her late husband's work which made his name a household word in psychic and scientific circles all over the world.

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A remarkable incident is reported from Basutoland, where two witch doctors (native "wizards"), one old and the other young, heatedly argued as to their respective powers in the presence of a big crowd of natives. Then the older man declared that he could "will" the other to die. The challenge being accepted, he said: "You will die!" The younger man staggered, fell, and died. The older man was arrested, but was released when it was found that death

¹ *Gesammelte Aufsätze zur Parapsychologie*, Stuttgart, Union Deutsche Verlagsgesellschaft, 1929. Paper, RM. 8; Cloth RM. 10. pp. 437 and sixty illustrations.

was due to heart failure. The natives are nevertheless awed by the affair.

According to the *Acht-Uhr Abendblatt*, the ex-Kaiser recently consulted a well-known Berlin clairvoyant, Herr Johannsen, as to his future. He wished to know—the newspaper says—whether he would die a natural death, whether he would ever return to Germany, and, if so, whether it would be as Kaiser. Herr Johannsen expressed readiness to peer into the future, but asked for a recent portrait of the ex-Kaiser, a specimen of his handwriting, and one of his garments. The only thing the newspaper cannot state is the answer that Herr Johannsen, having received these objects, gave to the questions. It claims to know, however, that his reply caused much gloom in Doorn, as it did not favorably depict the prospects of a return to the Imperial throne. It is an interesting story, but when one reaches the end of it one's credulity is somewhat strained by the statement that during the recent illness of King George an envoy from the British court also sought Herr Johannsen's opinion as to the future course of the illness.

An interesting statement concerning alleged "miracle cures" has just been communicated to the press by a well-known physician who cannot reveal his name on account of professional etiquette. He says: "Every now and then there reverberate over a credulous world reports of miraculous cures taking place almost instantaneously in cases which have received the unavailing attention of doctors, perhaps for many years. The public naturally want to know why such-and-such a person has been allowed to continue being crippled or in pain for so long, and equally naturally consider that the doctors concerned have been either ignorant, negligent, or criminally careless in their treatment.

"The days of the old family doctor have gone—the days in which whatever he said was law and unquestioned. The public now insist that, whenever possible, the doctor shall 'deliver the goods,' or they turn to other sources for treatment and advice. I am entirely in accord with modern ideas in this respect.

"The doctor can no longer afford to 'slack' or become out of date if he wishes to earn a living. But the doctor has his

limitations, be his skill of the highest and his knowledge keyed to the last minute.

"I shall endeavor to show in this article exactly why some doctors fail in certain cases while others sometimes succeed with them, and why, on occasion, some entirely extraneous happening makes the poor medical man appear an incompetent fool.

"First, let me call your attention to the fact that practically all these cases of marvellous and instantaneous cures are nerve cases. We read of paralyzed people walking, the deaf hearing, the dumb speaking, and that pains resembling rheumatic pains disappear as if by magic.

"To understand the position, it is necessary to know that there are two kinds of nervous disease, the functional and the organic. To illustrate the difference between these two conditions, I am going to ask you to imagine a case of paralysis of the arm.

"On investigation it is found that the muscles and nerve supply to that arm are in perfect order, and yet it refuses to work. It might be compared with an electric bell, which will work provided the circuit is completed by pressing the 'bell-push.'

"The brain, which is in all cases the pressing force, refuses to complete the circuit, and, consequently, in spite of a perfect mechanism, the arm remains paralyzed.

"That condition is called a functional one.

"Suppose now that a nerve to that paralyzed arm has been cut by disease or accident. No amount of pressing by the brain could complete the circuit. In this case the condition is described as an organic one.

"All sudden and so-called miraculous cures occur in functional nerve cases—cases in which the mechanism is complete.

"As a result of some emotional stress—the cauterizing of the inside of the nose by a red-hot needle, or immersion in water, or any other shock—the brain suddenly decides to press the plunger, and so the paralyzed walk, the dumb speak, or pain disappears, and another so-called miracle has taken place.

"I do not intend to convey that functional nervous disorders are not real to the patients. As a matter of fact they are the most difficult cases a medical man has to deal with, and as real as scarlet fever or measles, and much more difficult to cure.

"Once the facts I have set out have been grasped the explanation of sudden cures

(in cases which have appeared hopeless) will be apparent.

“The shock may be a cleverly staged performance, or a happy incident; but that is how it is done.”

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Talking of books, I recently had a striking example of how rare occult and magical books are appreciating in value. About six years ago I purchased for 25 pounds a

copy of *Hocus Pocus, Junior*, London 1634. The following year Dr. A. S. W. Rosenbach purchased a copy of the same work for 82 pounds at the Christie-Miller sale in London. A month or so ago the Rosenbach Company of New York offered a copy of this same book to my friend, Dr. Milton Bridges, of the same city for \$2,850, which is almost six hundred pounds^o.

^o This book is illustrated in the *Proc. Nat. Lab. Psy. Research*, Vol. 1. Pt. 2. Plate 13.

LETTER TO THE EDITOR

By MR. E. E. DUDLEY

Your discussion of Pelley's article is very interesting. There is one point which I wondered about a little. If we are to take his statements at their face value (they fit into the picture of other experiences of which I have heard) he is undoubtedly a physical medium. Apparently his development took place rather quickly but then, this is not so unusual with physical mediums. If they are mediums they are born that way (as Geley has shown so clearly) and when the proper spring is released their mediumistic faculties may suddenly become manifest.

Pelley's account includes telekinetic phenomena of a high type, when one considers that they seem not to have been manifested before he had this particular experience.

Thus, again, it seems to be true that the more remarkable subjective phenomena are preceded or accompanied by energetic phenomena of a striking sort.

If he is a physical medium, as seems to be the case, then he is mistaken in thinking

that everyone can have the same experiences or can cultivate the same powers. Applying the pragmatic philosophy, we do not find that any large proportion of the population does have such experiences. And furthermore, the subjective experiences might be hallucinations. Vividness is not in itself an evidence of reality. That is not a serious drawback to acceptance of his story. Too many people have had similar visions which seem to be veridical. Even though we cannot prove that he did or did not perceive the things he describes it should be possible to prove the telekinetic phenomena and the Sanskrit. I should imagine that those would be enough to classify his powers. Do you not think that he should be studied in that light?

Possibly an energy test would have disclosed the fact that Pelley was a medium long before he was aware of the fact. I think that we are going to have the means of making such tests before many years. Walter could have told him almost at once—if he had wished to do so.

N. Y. SECTIONAL ACTIVITIES

THE Secretary of the N. Y. Section reports a gratifying increase in the membership since last month, approximating to 20 per cent. over the figures for December, 1929. The interest shown in the series of Monday evening lectures has been noteworthy.

Lectures in 1929 ended on Monday, December 16th, when Revd. Edward Cosbey gave an address on "The Significance of Psychic Phenomena" of which we give a short résumé in this number.

The 1930 spring session opened with Mr. Roy Mitchell's address, already reported. Following this, on the 13th of January, the Section listened to Revd. Charles Brugler who took the place of Dr. L. R. G. Crandon. On January 20th, Mr. George Wehner, himself a trance medium and the author of "A Curious Life" spoke on "One Hour of

Trance." On the 27th, Mrs. Mary Derieux was billed to speak on her "Psychic Experiences" but was unable to do so. Her place was taken by Mr. Charles Stebbins who gave an interesting account of occult experiences in his own life. These were reminiscent in part of those related by Mr. Dudley Pelley, since they dealt with states of consciousness outside the body.

On the 3rd of February, Revd. Owen Washburn of Orford, N. H. was the speaker. He is one of the psychically gifted, and his relation of personal experiences in the psychic world secured the full attention of his audience and made a marked impression. We are glad to say that it will be possible to give the substance of his address in our March issue.

HELEN T. BIGELOW,
Executive Secretary.

"THE SIGNIFICANCE OF PSYCHIC PHENOMENA"

On Monday evening, December 16th, Reverend Edward Cosbey of St. Luke's Montclair discussed the doctrine of the Communion of Saints as held by the church, in connection with psychic phenomena and their significance. From the outset it was evident that the lecturer wished to steer clear of that very specialized use of the word 'saint' which ecclesiastical tradition has imposed upon the world, and to come back to the simpler Biblical connotation of the word, namely, 'those who are called to be holy.' He emphasized the unity of spirit which underlay all the external differences of opinion in individuals or groups within the church and turned for illustration away from the occult phenomena to the common experiences of life in the community at large. He lamented the narrowness of interpretation current among past generations of churchmen and instanced the story of Saul's visit to the medium at Endor as one that should offer a more inclusive explanation on the lines of modern spiritualistic or psychic experience; touching upon the modes of divination practised by the Hebrews, such as the 'Yes' and 'No' box (Urim and Thummim) with its selection of light or dark objects. 'There is' he said 'in the church of today

the same feeling against the things of the spirit unless interpreted in the orthodox manner.' The higher criticism he thought had damaged the belief in the continuity of life which was formerly a fundamental tenet although wrongly symbolized as 'eternal rest,' which is an idea that does not fit in with our notions of life. He endorsed any system which would bring comfort through the belief in continuity of life which must mean continuity of relationships. There are communal relationships already subsisting which are not obvious to us until we are brought face to face with them by such agencies as the radio. It may be inferred that more subtle and universal relationships exist which we are not able to understand or make use of at present but which will become apparent when the level of spiritual experience is raised. In the case of those who are deprived of sight, hearing or other faculties there come mysterious compensations which point to already subsisting powers of mind and soul awaiting their opportunity to manifest themselves. The work of Helen Keller showed that the germ of these perceptions was 'in the air' already. He quoted the author of 'Life after Death' as drawing a distinction between 'communion' and 'com-

munication' definable as 'Consciousness of Union' versus 'Unity of Consciousness.' The phenomena of mob-psychology, such as the contagious nature of panic pointed to this underlying unity: also the infectious enthusiasm of the 'fans' attending the public games and its strange uplifting power over the ordinary spectator. (Perhaps the power of oratory or of the Armistice-day silence would offer a more impressive parallel. Ed.) In the relation of parent and child, though expressed often by nonsensical speech, the same communion was apparent but, in human life, it received its highest expression in the mutual emotion of lovers. These were the overtones in the daily intercourse of life and bespoke the greater reality of 'communion' as contrasted with 'communication.' The sense of a common ground of understanding was instinctive in some relations of life, and it would be the increase of this which would bring about the state known as the Kingdom of Heaven which should be thought of, not as a distant or future event apart from our daily life but as a condition to be realized within its scope. He felt very sure that to neglect to learn the realities of this communion now would entail greater difficulty in learning it in the after-life.

Questions were asked at the conclusion as to the christian doctrine of the resurrection of the body; but the lecturer fought shy of making any definition of this, indicating a lack of interest in the subject. This was probably a disappointment to many of his audience, as the question of the "spiritual body" or 'body of the resurrection, is one of profound importance to the psychical student and is one that the churches cannot afford to ignore. Instances were adduced of the clairvoyant perception of an emanation from hospital patients '*in articulo mortis*:' one lady citing the case of a hospital nurse who had witnessed many such instances. These would take the form of a whitish vaporous substance issuing from the mouth of the dying person. There are of course plenty of other instances of this phenomenon on record. The case of a girl with spinal meningitis was mentioned. In this instance no less than nine persons testified to seeing the emanation which occurred after a fervent prayer had been made by all for the deliverance of the sufferer from intolerable physical torture. In conclusion Mr. Cosbey admitted that he considered the modern doctrine of the 'unconscious' mind furnished the most valuable contribution to psychology.

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By HARRY PRICE

PUBLISHED BY

THE AMERICAN SOCIETY FOR PSYCHICAL RESEARCH, Inc.

Vol. XXIV, No. 3

Price 50 Cents

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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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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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March, 1930

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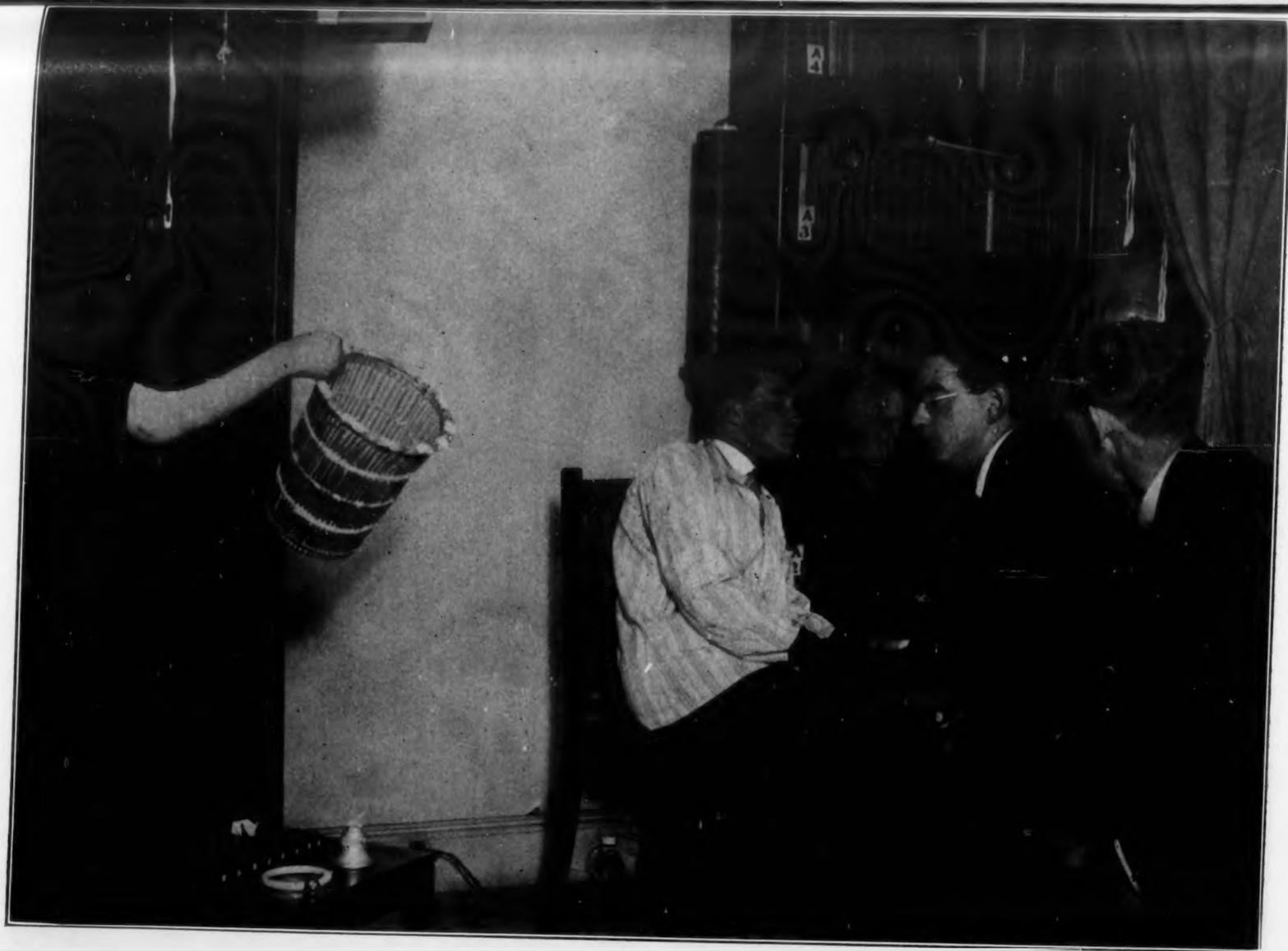
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Reconstruction of the "arm" phenomenon at 13th sitting, showing exact relative positions of medium, controllers, pseudopod, basket, table, etc. N. B. Lamp was much nearer the "arm" than it appears in the photograph.

PSYCHIC RESEARCH

THE JOURNAL OF THE AMERICAN SOCIETY FOR PSYCHICAL RESEARCH, Inc.

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Vol. XXV, No. 3; March, 1930

EDITORIAL NOTES

SIR OLIVER LODGE, in response to an invitation to contribute a message for the New Year to American readers of the JOURNAL, sends a note of goodwill and friendly encouragement to the Editor together with an advance copy of a small book which, he feels, contains the summation of much that he has recently thought and written on the subject of psychic research and its value and significance as a factor in molding the constructive moral and mental factors at present at work in human society. This book is one of a series edited by Dr. Percy Dearmer of King's College, London and entitled "Affirmations." This one is No. 3 of Section VIII and Sir Oliver calls it "The Reality of a Spiritual World."

We hope to give our readers the substance of this message in our April issue, when we shall also consider the larger work "Phantom Walls" first published by Sir Oliver in October last. "The Reality of a Spiritual World" is now on sale in England and its author advises us that it is soon to be published also in America. He indicates an enlarged scope for science in the growing demonstration of Human Survival and of the existence of a spiritual world. Here are Sir Oliver's affirmations, in which we may read the core of his message for the encouragement of the readers of this JOURNAL: and with this we will for the moment rest content. He says:

"It is not presumptuous to formulate the results to which we have been led in the pursuit of truth: indeed in a book of Affirmations such a statement seems called for. Accordingly I summarize my own conviction in what follows. The basic conclusion to which I have been led is that a Spiritual world is a reality; that there are many orders or grades of being; that the human spirit continues; that there is no insuperable barrier between different orders of existence; and that under certain conditions inter-communication is possible. This is the working hypothesis on which I proceed; and I know that it is true.

"If this is dogmatic, I risk the accusation of dogmatism; for, once more, I know that it is true."

* * * * *

News from London emphasizes the growing need of a solution to the problem of an advance of psychic research upon constructive lines which shall tend towards securing for Psychic Science and for the philosophy which attends it a recognized place among the accredited sciences. This can only be achieved by the elimination of the doctrines of credulity on the one hand, together with all the loose and uncontrolled practice of psychic enquiry which has done so much to bring the movement into disrepute; and, on the other, those groups of the wilfully

unbelieving whose energies seem devoted to the discovery of fraud and the destruction of credit in every notable case, however well-attested. But the day is past when mere negation and refusal to examine evidence which might be inconvenient can pass muster as scientific principle: and the public are now sufficiently well-educated to detect bias even when veiled under the cloak of academic wisdom.

The reconstruction that is to come must be on the lines of a dominant scientific method: but the Science which will inspire the future useful activity of the established Societies for Psychic Research must and will be of an affirmative nature. It will be constructive and not disintegrative. It will be a science which will, on the one hand, take account of every fact however unfamiliar and will, on the other, seek a hypothesis which shall admit of each and all such facts and place them in their proper category of recognized phenomena.

* * * * *

Our Society has in this respect the advantage derived from the experience of older foundations having the same objects and ideals. To each there comes the same problem which the changing spirit of the day—the *Zeitgeist*—brings forth. In the time of W. H. Myers there was an era of constructive activity and he has laid for us a permanent platform on which we may some day securely build a greater superstructure. But the contrary winds of credulity and incredulity have rocked the immature fabric that was being raised upon his work, and the storms of controversy aroused by the two opposing forces have delayed and hindered for a generation the progress of the true construction which must be strong enough to withstand all tempests of attack. We look now for the inauguration of another and we hope more permanent epoch of building activity. The general public are becoming educated in the essential features of psychic research and experience and it is they who, in the last resort, will take the matter into their hands and express their instructed will. It is a process of the democratization of knowledge and what is happening in our world is parallel to what is happening in the field of religious thought and that of social science. In each one, the Professor is no longer a demi-god and knowledge is no

longer the attribute of the few—the select company of the learned, to be received implicitly with a sense of superior authority. The day is approaching when every man will be his own priest and his own professor. But the professors of the Faction of Unbelief will fight hard ere they are put down from their pedestals of academic authority, and compelled to take their place in the ranks of learners of a method new to them and maybe subversive of many of their cherished traditions.

* * * * *

We offer our cordial and sincere congratulations to our London contemporary "Light," and in particular to its veteran Editor, Mr. David Gow, on the redemption of his Journal from an association which for many years restrained much of its freedom of action. Never was money better applied than in the purchase of the new freedom of organization and expression which "Light" may now enjoy as a fully independent organ. May the present Editor live long and preserve the health which is indispensable to his faithful and scholarly labors.

"Light" we are given to understand will be placed under the control of a select Directorate whose *personnel* will warrant the best hopes for its future influence in guiding and instructing its readers in the soundest principles of psychic research. It is but another instance of the raising of the level in the quality of the output of periodicals dealing with psychic affairs which has been of late eminently noticeable in the copies received here in exchange for our Journal from various parts of the world.

* * * * *

There will be a good opportunity for all interested to hear Dr. L. G. Crandon speak in New York on the subject of the latest results of the Margery mediumship. The date is the 31st of March and the ballroom of the Biltmore Hotel has been secured through the good offices of the Executive Secretary of the N. Y. Section of the Society. This hall will accommodate an audience of upwards of a thousand persons. From our own knowledge of the course of the Margery mediumship during the past year we can promise that the disclosures to be made to metropolitan hearers will be of paramount importance.

Responses to the Questionnaire have been prompt and numerous. A large proportion of them contain suggestions of a varied nature as to the enlargement of the scope of the Society's activities and of its usefulness. There is certainly no lack of interest displayed among members themselves and it is distinctly encouraging to find that the interest is general and vital. The foe to be combated is apathy rather than active hostility and constructive criticism is always to be welcomed. It is probable that the analysis of the replies will indicate a

growth of the sense of discrimination and that the question of scientific method and control will emerge in a clearer form to the advantage of our future work.

* * * * *

Subscribers desirous of having their back numbers of the JOURNAL bound may do so by returning the same to the Secretary at Hyslop House. Prices will be as follows: $\frac{3}{4}$ leather back and corner, cloth side, \$2.50; full black cloth or colored cloth, \$1.75; includes name and volume number in gold on back.

LETTER TO THE EDITOR

ELECTRICAL *versus* TACTUAL CONTROL

To the Editor of "*Psychic Research*."

Sir.

I agree with Dr. Crandon when he states (in the October issue of PSYCHIC RESEARCH) that the adhesive plaster method of control is good if properly applied. But I entirely disagree with his opinion that the electrical control, as used by me, is "complicated." On the contrary, the beauty of this method is its simplicity—and reliability.

The wiring of the seance-room may be a little involved; but, once this is arranged, the installation is there for all time and the application of the control to medium and sitters is a matter of seconds only. I guarantee I could immobilize a circle of sitters, with medium, in a tenth of the time it

would take to tape them to their chairs.

Another great advantage of the electrical method is the comfort it gives to the sitters and mediums. The arms are quite free, though controlled, and noses can be scratched without a break of circuit; and the feet, on the leaden plates, have a limited though appreciable lateral movement which is quite different to the taped control which, I should imagine, must cause the medium some degree of stiffness and discomfort. And then the electrical control incorporates the *tactical control* which, after all, is the best control of all, assuming the controllers are competent and honest. I reiterate that I consider the electrical control, once installed, to be much simpler to apply than any taping or tying.

HARRY PRICE.

EXPERIMENTAL SITTINGS WITH RUDI SCHNEIDER IN LONDON

Part III.

BY HARRY PRICE

I HAVE already stated that I purposely absented myself from this séance, Mr. A. Egerton taking my place. Lord Charles Hope was in charge of the séance, Professor and Mrs. Pollard acting as first and second controllers respectively. Also, there were seven, instead of eight sitters on this evening.

Taking into consideration that we deliberately altered the conditions of the sitting, the séance was a fairly good one. Olga was as good as her word and produced her usual phenomena. As I have previously remarked, the manifestations can be witnessed under any variation of sitters or controller so long as the medium is used to the altered conditions and the controller is a suitable person who is in sympathy with Olga's idiosyncrasies and has a pleasant personality. I am never tired of reiterating that the relation between a medium and his sitters and controllers is a psychological one; and it is vital that the harmony of the experiments be not disturbed by factors that are antagonistic to the proper mental atmosphere of the séance, which is so necessary for good results. In the cases of the two psychotherapists we have seen how their psychic influence reacted unfavourably on Olga and the phenomena. It does not matter how sceptical a person is, or what control conditions he demands so long as he does not exude antagonism or some influence which inhibits the phenomena. I believe it is entirely a question of personality. Some people who call themselves investigators think they can handle a medium like a machine, and turn on the phenomena like turning on a tap. Well, they cannot, and the sooner they realise this the sooner will they obtain satisfactory results with psychics. Whatever view one takes as to the origin or causation of the

phenomena, the medium still remains a piece of very delicate human mechanism that requires handling more skilfully than any instrument of precision ever invented. Anything can be done with a good medium if it is done in a proper manner. If an investigator thinks he is dealing with a mass of screws and levers, instead of a hyper-sensitive human personality or ego, he will arrive nowhere. Like the pig of the Sussex proverb, an entranced medium can be coaxed, but not driven.

As I was not present at this séance I cannot personally describe it: so that the reader—like myself—must be content with the dictaphonic protocol. The thermal conditions of this séance were disturbed by the lighting of the gas stove during one of the pauses, so the resultant thermograph record is quite worthless. The graph shows when the stove was lighted, with a corresponding drop when the room became less warm owing to the stove being turned out.

The following is the order of sitters: Rudi (9), Prof. A. F. P. Pollard, controlling (8); Mrs. Pollard, second controller (7); Mrs. Mitcheson (6), Mr. A. Egerton (5), Miss Virginia Baggallay (4), Miss Elizabeth Williamson (3), Lord Charles Hope controlling installation (2), Miss Lucie Kaye, white coat and luminous armlets, behind mosquito net, taking notes, etc.

Here is the dictaphonic record:

8.35 P.M. Door sealed. White light out. Temperature 55.5° F. Control good.

8.43. Trance has commenced. Tremors.

8.45. R. is in trance. O. says "*Gott zum Gruss.*"

9.07. O. asks for ten minutes' pause and says she will begin the phenomena immediately after it. "*Auf wiederschen.*"

9.08. R. is out of trance.

9.21. Temperature of the room 55.25° F. Door sealed. White light out. Control good.

9.26. Trance has commenced. Tremors.

9.28. R. is in trance.

9.46. O. says that for the beginning she would like the red light in the centre turned out. Prof. Pollard breaks contact and does this and the control is made good again.

9.57. O. asks for another ten minutes' pause; she says it is becoming a little difficult for her, but it will all come right yet.

10.00. R. is normal again.

10.13. Door sealed. White light out. Temperature of the room is 56.5° F., the gas fire having been lit during the interval. Control good.

10.17½. Trance has commenced. Tremors.

10.20. R. is in trance.

10.30. O. says the two Professors are to talk to each other.

10.47. O. says Prof. Pollard is now to turn on the red light and Lord Charles is to place the little table exactly under the red light. This is all done and the control made good again. For the second time O. says the Professors are to talk together.

11.07. The right curtain moved.

11.10. Curtain moving again, quite strongly.

11.15. O. says she has collected power for a materialisation, and would Lord Charles please move the table nearer the opening of the cabinet curtains, but keeping it under the red light. Lord Charles breaks contact and does this, but O. directs him to move it a little further out from the curtains. Lord Charles then joins up again. Brisk conversation.

11.22. O. says Lord Charles has not moved the table under the red light, and he is to try again. He does, and joins up again.

11.24. The sitters see the table with the waste-paper basket on it move bodily away from the curtains. "Bravo, Olga."

11.29. The curtains suddenly fly right out, and are moving well.

11.32. Prof. Pollard and Mrs. Mitcheson are to talk to each other.

11.33. O. says she would like a little more red light. Prof. Pollard turns it on, and O. asks for some one to wipe the medium's forehead. Mrs. Pollard takes a

handkerchief with her free hand, but O. takes it from her, asking if she might do it herself.

11.37. O. says she would like another ten minutes' pause, if it would not make the sitters too late. The sitters say they will gladly wait and O. says "*Auf wiedersehen.*"

11.38. R. is normal again.

11.51. Temperature of the room is now 56.75° F. Door sealed. White light out. Control good.

11.54½. Trance has commenced. Tremors.

11.56. R. is in trance. "*Gott zum Gruss, Olga.*"

12.15. O. says she is very sorry, but the power is not sufficiently strong, and she will not be able to give us any more to-night. "*Auf wiedersehen.*"

At 12.15 a.m. Olga also said: If Mr. Price can make it possible to attend on Friday, it would be very nice, as I should like to do something special. I should like Lord Charles to sit inside the cabinet, as he appears to prefer that to the outside, and Professor Pollard can sit outside. I will try to do as much as possible. I could have done a little more to-night, but wanted to save up a little power for to-morrow. The medium's health is a little better, but he should get out into the air *much* more. A good walk to-morrow would be excellent for the sitting.

12.17 Rudi is normal again. Circle broken.

(Signed) LUCIE KAYE.

[The medium's remark concerning the next séance referred to a special sitting which was arranged for the following day (Dec. 20th). I was unable to be present at this. Olga's anxiety concerning the medium's health (he has been suffering from headaches) is curious and I have never known a similar reference at any Schneider séance.]

December 21st, 1929.

Earlier in this report I recorded that Count Perovsky of Brussels, a writer for the London S.P.R., in a letter to their *Journal*¹⁵ sneered at our electrical control, called it "pseudo-scientific paraphernalia" and a "delusion" and drew attention to the fact that the sitters' mouths were not

¹⁵ Nov. 1929, Vol. XXV., p. 163.

controlled! He also stated that, in his opinion, only the medium should be controlled as the sitters are presumed to be honest (or they ought not to be admitted) etc., etc. He said nothing about the *accidental* kicking of an object (such as the paper basket) the movement of which might be mistaken for a phenomenon. But the S.P.R. attack is part of the game, of course, and I decided to waste no time in answering a man who has *never seen* our séance room; who has *never seen* the electrical control and its application to the medium and sitters; and who has *never seen* Rudi himself! The S.P.R.'s *protégé*, from his armchair in Brussels may criticise what is taking place in a Kensington séance room, but I defy him to point out a single weak spot in the control or improve conditions so that the sceptic who (rightly) refuses to accept *our* word that all the sitters are trustworthy, may be convinced.

Though I decided not to reply to Count Perovsky, Dr. F. C. S. Schiller kindly did so and his answer to the S.P.R. attack appeared in their *Journal* the following month.²⁹ Dr. Schiller remarks that a "very important question of method in psychical research" has been raised. He thinks it extraordinary that anyone should suggest that only the medium should be controlled and that the "sitters should be carefully selected, and then trusted"—which is Count Perovsky's idea of investigating a medium. Dr. Schiller then states his case for "dissenting from this curious canon of investigation." As this question of electrical control is so important I will quote Dr. Schiller's remarks *in extenso*:

"(1) The Count does not tell us who is to select the sitters. What guarantees can be suggested that will ensure a *right* selection? Surely the *quis custodiet custodes* question arises already at this stage.

"(2) It is not only necessary to secure trustworthy sitters, but also to give the world reason to believe that they *are* trustworthy. And even if those who know them are able to accept them as trustworthy at the time, how about future generations that are expected to accept their testimony?

"(3) It seems illogical to trust to the good faith of sitters, while guarding oneself against deception by mediums. If

mediums may properly be suspected of fraud, why not sitters of confederacy?

"(4) Actually there is ground enough for suspecting sitters. In the first place the *habitual* sitter with any medium represents a product of selection. He is one who has persevered, either because he is specially attracted by the type of mediumship, or because he is incapable of detecting any fraud in it. In either case he is open to suspicion. Secondly, it is among persons like him that confederates in fraud are most likely to be sought. Thirdly, the habitual sitter is most likely to relax his vigilance and to abate the precautions against fraud.

"(5) Uncontrolled sitters may not only shake the confidence of the public in the reports of sittings, but also detract from the impressiveness of the sittings for the sitters themselves. For a sitter who is conscious of his own complete rectitude cannot possibly be equally confident about all the other sitters. He must always ask himself whether confederacy is not the explanation of what happens. And uncontrolled sitters can do mischief also in other ways.

"(6) The fact that no precautions can stop up every source of error and deception absolutely seems a very poor reason for not taking as many precautions as are practicable. I express no opinion on the adequacy of Mr. Price's electrical control, as I have not yet tried it: but on the face of it it is an added safeguard, and I entirely fail to follow the argument that it should be dispensed with because psychical research is so difficult and complicated already. Of course psychical research is difficult and complicated, else it would not remain in the inchoate condition it is in: but it will make no progress unless all its difficulties and complications are squarely met. An adequate control of the sitters strikes me as one of the most obvious and valuable improvements to introduce into the technique of sittings, and I cannot see why what is sauce for the goose should not be sauce also for the gander."

Yours, etc.,

F. C. S. SCHILLER.

When Dr. Schiller wrote the above letter he had not had an opportunity of witnessing the working of our electrical control installation and its application to the

²⁹ Dec. 1929, XXV. p. 175.

sitters and medium. But at our fifth séance on November 28th, 1929, Dr. Schiller was present and witnessed the extraordinary movements of the curtains which I have already recorded. He expressed himself satisfied with the electrical control and fully endorsed our method of immobilising both medium and sitters.

* * * * *

I have just (December 21st) received the formal—and unsolicited—report of the séance which Capt. F. McDermott (Indian Army, retd.) the well-known writer and traveller attended on November 18th, 1929. I have already cited his article to the *Evening News* but this was written in a somewhat popular vein, whereas the present account represents the considered judgment of a very shrewd and impartial observer whom—although a member of the Laboratory—I met for the first time at the séance he describes.

REPORT OF SEANCE HELD AT THE NATIONAL
LABORATORY OF PSYCHICAL RESEARCH
ON 18TH NOVEMBER, 1929, WITH
RUDI SCHNEIDER.

"I, the undersigned, was present at the above séance throughout the whole of its course.

"CONTROL OF SITTERS. All sitters were controlled by a system of electrical devices, which will no doubt be fully described elsewhere, and into the details of which I do not, therefore, propose to enter. Separate circuits were used for hands and feet respectively; and it appeared that the only way in which the control might be evaded was by means of short-circuiting. During the afternoon of the 18th. November I made various experiments to find ways by which this might be done. I found that the hand circuit could not be evaded except by collusion with the sitter on the left and right. The foot circuit might conceivably be short-circuited by means of something such as a metal rod. During the actual sitting, however, I found it sufficiently difficult in the dark to keep contact at all with the metal plates nailed to the floor; and to manipulate a rod in such a way that it completed the circuit while leaving the feet free, and later to get rid of the rod before the light was put up while all the time one's hands are being

held, is a feat which I should like to see performed before stating that it is possible. The sitter next but one to the medium did not have his right hand electrically controlled, and this will be referred to again later.

"CONTROL OF THE MEDIUM. This was threefold. His hands and feet completed separate electric circuits in the same way as with the sitters. Mr. Harry Price, the Director of the Laboratory, held his wrists and made contact with both his feet. There was also what was virtually an additional control by the sitter on Mr. Price's left. This will be found fully described under the heading "Report of the Séance."

"REPORT OF THE SEANCE. Immediately before the séance I inspected the room and the "cabinet" in which the phenomena took place, and could find nothing of a suspicious nature. The cabinet consisted merely of a corner of the room which had been screened off by curtains, made visible in the dark by strips of luminous tape and a luminous fan. Various objects with which it was hoped to obtain phenomena had been placed, some inside, and some outside, the cabinet. Some of these objects had been coated with luminous paint.

"The sitting started at 8.42 p.m. after Miss Kaye, the Secretary of the Laboratory, had locked and sealed the door. Miss Kaye then busied herself with recording on the dictaphone, manipulating the gramophone and translating the German spoken by the medium.

"The light was put out and shortly afterwards the medium was stated to have gone into trance to sounds similar to the rapid pumping up of a bicycle tyre.

"For some hours nothing occurred, except that the medium's "spirit control"—Olga—spoke through his lips in a quick sibilant whisper. The language used by her was German.

"During this time there were three periods of ten minutes each during which the door was unlocked and unsealed, the light was put up, and sitter and medium—the latter having come out of trance—walked about unrestricted. I particularly noticed, however, that at no time were there less than two sitters left in the séance room. As a matter of fact, I myself did not leave the room except for a period of about one minute during the third inter-

val, and my wife remained in the room throughout that period.

"After this third interval, "Olga" requested the gentleman on Mr. Price's left to go to the end of the circle further away from the medium, as he was stated to have power which it was desired to utilise from that position. I was asked to take his place. When this re-shuffling was complete the foot control was found to be out of order and "Olga" refused to proceed until it was put right.

"The medium came out of trance, the light was put up, and the medium himself discovered that a wire had become disconnected. With the foot control once again working properly the sitting recommenced.

"I was now seated on Mr. Price's left with my left hand electrically controlled and my right hand drawn through Mr. Price's left arm. Almost immediately the medium seized my right hand, drew it between his knees and clutched it between them. His hands (his wrists were still being held by Mr. Price) then seized my right forearm convulsively and his head fell forward on the upper part of my right arm. I was thus in contact, *at one and the same time* with both the medium's legs and hands and also Mr. Price's wrists and knees, and it is to be particularly noted that I remained in this position throughout the periods when phenomena were taking place.

"PHENOMENA OBSERVED. I personally observed the following phenomena, as nearly as I can remember in the order of their occurrence, but not necessarily so:

"The curtains bellowed out to such an extent that they covered my head, though I was sitting four or five feet from them. On one occasion, as if in answer to a question which I put to "Olga," a curtain flicked me sharply on the cheek. Their movements were clearly obvious by means of the luminous tapes. One of these tapes—that nearest the medium—was pulled off and thrown to the floor. A handbell was flung in the air.

"Miss Kaye was requested to hold a luminous waste-paper basket over the heads of the sitters. This she did, and it appeared to be snatched from her in the direction of the cabinet, floated through the air for a second or so, and then fell

heavily to the floor at the feet of the sitters.

"A small zither was thrown from a table outside the cabinet to the floor and "Olga" requested that it should be replaced. Lord Charles Hope, one of the sitters, broke the control in order to do this, but stated that he could not find the zither in the dark. "Olga" thereupon described its position, a statement acknowledged by Lord Charles Hope to be perfectly correct.

"I noticed that while phenomena were taking place the muscles of the medium's legs trembled as if with ague. He was also extremely hot and was perspiring, a condition quite opposite to that I have observed with other mediums, when it appeared that the blood had been drawn from the extremities, leaving them quite cold.

"During the whole of the sitting all those present were exhorted to talk or sing loudly.

"At the request of "Olga" the sitting ended shortly after midnight.

"CONCLUSION. I am perfectly convinced that the medium could not have been directly responsible for the phenomena, which I am of opinion were due to some supernormal agency.

(Signed) F. McDERMOTT.

Cap. I. A. (retd.)"

The only comment which I have to make concerning Capt. McDermott's report is to mention that I have discussed in my previous report⁷ the question of short-circuiting the control.

Capt. McDermott tried also during the afternoon of the séance and found, as I have previously recorded, that three dishonest sitters would be required for a person to fraudulently manipulate his hands, and of course the indicator lights would at once show the hiatus caused by the change over. And one would have to have his hands free in order to short-circuit his feet control—and again the indicator lights would reveal the fraud. The broken wire mentioned by the Captain was caused by the Rev. D. B. Kittermaster in leaving his seat in the semi-darkness. It was found during the next pause.

Mr. Shaw Desmond, the well-known

⁷ This JOURNAL, Sept., 1929.

novelist and investigator, in an article³ published recently gives us his impressions of the séance which he had with Rudi on December 9th, 1929. He says:

"There is, so far as I know, scarcely any trick of the fraudulent type of medium with which I am not familiar, from the use of "collapsible scissors" for holding and moving objects at a distance, to collusion with a confederate introduced for the purpose into the séance room. . . .

"Sitting with Rudi Schneider, I have seen the following phenomena within a foot of my nose in red light:

"I have seen a basket lifted in the air and dropped after a little interval. I have seen a bell rung by invisible hands. The men of science who sat with me vouched for the fact that a curtain, weighing 9lb. 14oz., was flung with great force as by a wind over their heads; and I have seen, with six other watchers of either sex, a table flung through the curtains. . . .

"He was lying in trance, his head in the lap of Mr. Harry Price, director of the National Laboratory of Psychical Research. The only "free" person in the room, free for the manipulation of the dictaphone and recording generally, was curtained off by a curtain hung with bells to betray any attempt at communication with the séance proper. Also, I literally held my nose over a basket when it was lifting; but there was no connection that I could see. . . .

"I know of some hundreds of mediums who habitually use fraud in all the great cities of the world, preying upon gullible clients. But I also know of others who do not do these things.

"There is an immense amount of fraud, both conscious and unconscious, in the production of psychic phenomena. There are charlatans of both sexes who for many years have habitually sucked their clients dry of money—and of something more valuable than money—of faith.

"These men and women will in the near future find that the gaol gates gape for such as they—and the people who will send them there will be the colleges of psychic science now springing up in London and elsewhere, who have already their 'black lists.'

"For there is to-day a science of psychic

phenomena, which engages the attention of increasing numbers of scientists, both psychologists and physicists, of the first rank throughout the world.

"It is these men who will eliminate the fraudulent medium and set this science by the side of others upon a firm basis of evidence. For there can be no other scientific basis. . . .

"One is led to the conclusion, purely on the evidence, that, although there still exists a formidable amount of fraud among those who profess to produce phenomena, there are also those who do produce such phenomena genuinely.

"Within the next year it will be found that at least half a dozen scientists of high rank, known to the writer, will give public adherence to this last statement."

TWELFTH (SPECIAL EXPERIMENTAL) SEANCE, FRIDAY, DECEMBER 20TH, 1929.

Considerable progress towards perfect séance conditions and a good light was made at this twelfth sitting which the reader (if he will refer to the notes accompanying the protocol of the sixth séance on December 2nd.) will see was suggested by Olga because she wanted the same circle to meet again "for materialisation." I was not able to be present myself and Professor and Mrs. Pollard again controlled the medium during the first portion, then Mr. David and Mrs. Pollard.

Several variations in the usual séance technique were made at this experiment. In the first place, Olga asked Lord Charles Hope and Professor Pollard to sit either *inside the cabinet* or on the small table in front of cabinet opening. Lord Charles Hope sat on small table during first portion, afterwards accompanying Prof. Pollard into the cabinet. Secondly, Miss Kaye was asked to join the circle in order to make up the requisite number of sitters as Lord Charles Hope was sitting on table in centre of circle, in front of curtains. Consequently, the official protocol was spoken into the dictaphone at end of each pause, the sitters agreeing among themselves what should be recorded.

It will be noticed that the curtains swung out, the table "hopped" some inches, the table was *drawn towards the cabinet* and the waste-paper basket rocked,

³"What I Think of 'Margery' and Rudi Schneider's Powers," *Sunday News*, London, Dec. 15, 1929.

all these phenomena taking place while Lord Charles Hope and Professor Pollard were in the cabinet, and the medium rigidly controlled by two persons and the electrical contact system. I am unable to give my own impressions as I was not there but I have discussed the séance with some of the sitters who all declare that the manifestations, under the merciless conditions of control, were most striking and convincing. Lord Charles Hope was in charge of the sitting. The temperature in the cabinet appeared to drop very slightly, once.

The following is the arrangement of sitters, and the dictaphonic protocol of the séance:

Rudi (9), Prof. A. F. P. Pollard, first controller (8); Mrs. Pollard, second controller (7); Miss Lucie Kaye in white laboratory jacket and luminous arnlets (6); Mr. André David (5), Mrs. Carr (4), Mrs. Hankey (3), Miss Virginia Baggallay (2), Mr. J. W. Miller, controlling electrical installation (1). Lord Charles Hope sitting on "coffee table" in centre of circle in front of curtain openings. Here are the notes:

8.45 to 9.25 P.M. White lights out. Door sealed. Control good. Red light on. Rudi went into trance comparatively quickly; Olga said "*Gott zum Gruss*" and we bade her "good evening," she asked us to talk, which we did till 9.20, when she asked for ten minutes' pause. Rudi came out of trance and we broke up. Olga asked us for the second part of the sitting to sit as follows: Rudi, Mr. David, Mrs. Pollard, Miss Kaye, Mrs. Carr, Mrs. Hankey, Miss Baggallay and Mr. Miller. Lord Charles and Prof. Pollard to sit inside the cabinet if they like. [They do.] (These notes were made during the first pause.)

9.40. White light out and door sealed. The sitters are now arranged as O. suggested. Rudi again goes into trance quickly and easily. After ten minutes' talking the right-hand curtain began moving. A few minutes later it moved again, quite violently. Waste-paper basket rocking, gradually getting a greater swing on it, then stopped and the entire table seemed to "hop" to the left (from the sitters' point of view) some 5 or 6 inches, without any sound. On the table at the time were the small hand-bell with the basket over it

and the toy zither on the basket, and a child's rattle lying by it. The table then kept up a slight movement, finally being drawn towards the cabinet; the rattle then fell off the table; the table fell over into the cabinet, falling against Professor Pollard's leg, but the waste-paper basket and the bell fell towards the sitters in the circle and lay within a couple of inches of their feet. The waste-paper basket moved slightly after that, but the only violent movements occurred with the curtains which shook four or five times. O. asked if all the sitters had been able to see everything and they all said "yes, thank you very much." O. asked the sitters inside the cabinet to say if they had seen anything or experienced anything and they said "no," but the only feeling they had had was that whatever power there was in operation was outside the cabinet and not inside. O. then asked for another ten-minute pause, to give herself and the medium a rest. Circle broke up at 11.15. (These notes were made during the second pause.)

11.15. We sat again for half an hour exactly without getting any further phenomena. O. had asked us to place the waste-paper basket on the floor under the red light with a handkerchief on it. We did this, but placing a luminous plaque under the handkerchief, in an effort to get the shadow of the pseudopod outlined. She asked us to remove the luminous plaque, as the light was too strong for her, after ten minutes. We broke up at 11.45 as O. said the power was too weak to do any more. (These notes were made at the end of the sitting.)

(Signed) LUCIE KAYE.

December 22nd, 1929.

This day has been published Mr. Will Goldston's account of his séance with Rudi Schneider which he had on Monday last, the 16th instant. I make no apology for reprinting it as it is vital to this investigation that independent observers should record their impressions. Very few magicians of my acquaintance are capable of writing an authoritative report, in proper sequence, of a séance and their observations would be of no more value than those of an ordinary sitter. But I reiterate that Mr. Goldston is the greatest British professional magician; has been a maker of

illusions for thirty years; and has a flourishing magical business. He has also written a library of works on magic. I had no idea he was going to publish an account of his experiences with Rudi and his report came as a surprise. This is what Mr. Goldston says:²⁰

"Because I am an illusionist and a conjurer I made a special point of being the first sitter to arrive for the séance to which Mr. Harry Price, director of the National Laboratory of Psychical Research, in Kensington, invited me.

"That gave me time to have a good look at the séance room. When I say a 'good look' I mean a conjurer's inspection, which is severe and detailed.

"No objection was made against my examining the room and its fittings, so I tapped the walls, looked carefully at the floor for trap-doors, and felt every inch of the two curtains which hang in the corner of the room, forming a cabinet, which the spiritualists say is necessary for the production of the 'psychic forces.'

"But more than that, I tested the electrical control, which is designed to prevent the medium or any one of the sitters from moving undetected. It is an ingenious system involving the use of six red electric lamps on the wall. If during a séance the hands or feet of the medium or of anyone in the circle are moved then one or more of the lamps go out. I could find no fault in this system of control or in the way it works.

"I examined, also, the cabinet before which a red light suspended from an ordinary flex burned, as well as the stool and the waste-paper basket, which was placed in front of the cabinet. The four ribbons attached to the curtains were just ordinary luminous ribbons.

"All this I was able to do before the other sitters had assembled.

"Rudi Schneider, to whom I was introduced, is a pleasant young man of great simplicity, who speaks only his native language, German. He wore no coat or waist-coat. Among the seven sitters who arrived later were a lady of title and three university students. These young men were al-

lowed to search Rudi, and they did their job thoroughly.

"We took our place in the circle, our gloved hands and our feet forming contact with the electrical device. Mr. Price held the medium and we joined hands with each other and, two of us, with Mr. Price. The medium was away from the cabinet.

"When the ordinary electric light was turned out there was sufficient light from the six red lamps to see everyone quite distinctly. I kept my eyes wide open and my senses alert.

"In a trance, the medium made a strange, continuous noise like a saw or a horse. He panted all the time.

"An hour went by and nothing happened. Gramophone records were played occasionally—jazz tunes and general music. Then Olga, as it was claimed, came through. It was the medium's voice we heard, but she was supposed to be using his vocal organs. She spoke in German, bidding us 'Good evening.' I understand German and followed everything she said.

"It was suggested that an interval of ten minutes should take place to allow the control to gather force, and we adjourned to the next room for a smoke, Rudi having come out of his trance.

"I was the last to leave that séance room—wishing to have another good look round, and I was the first to return to it. Rudi was the third person to walk from the room. He seemed tired.

"After another sitting of fifty minutes, during which Olga spoke again, we had another interval, after which things began to happen. We saw the stool, on which stood the basket illuminated by phosphorous paint, move towards us. It moved in a peculiar way and then suddenly toppled over.

"Then the curtains of the cabinet flew apart and the ribbons on the curtains straightened out like flags blowing in the wind.

"We felt a fearful icy draught blowing. It was uncanny. I watched keenly for signs of trickery, but saw none.

"In the midst of all this the flex to which the electric lamp in the cabinet was fastened projected from the cabinet as stiff as a bar of iron. The lamp turned right round, and then the whole thing went back to its place.

²⁰ "A Night With the Ghosts: Famous Illusionist's Impressions of a Séance with Rudi Schneider." By Will Goldston. *Sunday Graphic*, London, Dec. 22, 1929.

"Immediately following these manifestations we heard a number of raps. Olga asked for a number and one of the students suggested nine. That number of raps was then given.

"Several heavy thuds followed, as though a giant were striking a block of marble with a mallet. The extraordinary thing was that the thuds did not seem to come from the walls, the ceiling or the floor, but from the table. They were powerful thuds and yet they did not cause vibration in the room, as such thuds caused by normal means would create.

"There was another interval after this.

"This was approaching midnight after we had been sitting for a long time.

"When we reassembled Olga said she would show us even more wonderful things, but nothing happened and she said we had better finish the séance. Anxious to discover whether Rudi Schneider understood the principles of conjuring I showed some palming and sleight of hand tricks on the stairs, but he never looked in the right place and seemed to understand nothing of the magical principle of 'mis-direction.'

"I am convinced that what I saw at the séance was not trickery. No group of my fellow magicians could have produced those effects under such conditions."

THIRTEENTH (DEMONSTRATION) SEANCE. MONDAY, DECEMBER 23RD, 1929.

This séance can be summed up in two words; it was *absolutely brilliant*. It was, in some respects, the best sitting Rudi has ever given in London. We had much more light than usual and the manifestations we witnessed were simply magnificent.

If the reader will turn to the account of the "conversational séance" which we had on December 17th he will see that Olga asked us to hold a "smaller and more intimate circle" when she said that she would give us some good phenomena. She suggested that this smaller group should meet "after Christmas." But the usual Monday séance on December 23rd was so near Christmas that we found ourselves with quite a small circle which we hoped would meet with Olga's approval for the special manifestations. Prof. and Mrs. Pollard could not attend this séance so Miss Baggallay and I had to control. I searched

Rudi previous to the experiments. Miss Kaye was in her usual position (on other side of mosquito net) during the first portion of sitting but Olga asked her to join the circle during the second portion. This she did (at 10.25) untying the tapes of aperture leading to the group and cabinet, standing behind and placing her hands on Mrs. Baggallay's shoulders. The entire group met at the end of the evening and prepared the official protocol. So after 10.25 (the time when Miss Kaye left the dictaphone) the report is that which was drawn up by the sitters at the end of the experiments.

I will try to describe my impressions of this séance but words almost fail me and it is impossible to do justice to what we all saw at this very "lucky thirteenth" sitting.

Most of the best phenomena were presented in the full light of the red lamp hanging in front of curtain opening, through which we all saw the very white delicate hand (like a woman's) steal and try to pick up the rose which Lord Charles Hope was holding under the lamp. The hand emerged from the cabinet, (like a timid mouse coming out of its hole) for a distance of about eight inches but did not get within two or three inches of Lord Charles' hand. Actually, Lord Charles' hand was *between the medium and pseudopod*. One thinks of these things afterwards but it is a pity that he did not move his hand a little in order to meet the pseudopod or "terminal." But he did make contact later. The hand was *extraordinarily white*—much whiter than the handkerchief over which the terminal appeared and *very much whiter* than Lord Charles' hand, and the pale yellow artificial rose which lay in his palm. All the sitters commented upon this curious whiteness. All this was plainly visible under the naked red bulb. Lord Charles (who of course had the best view as his eyes were but a few inches from the "hand") thinks that the movement of the white terminal stopped at about three inches from his hand; I thought it came rather nearer, but I saw it from a different angle. Like the rest of the sitters, I saw only four fingers, long and tapering, and could see no thumb. I have simulated the experiment with my own hand and I find that the "hand" was visible to me for

about ten seconds during emergence and withdrawal. The other sitters may have seen it for a shorter or greater period; this would depend upon where they sat and if the emergence of the hand were hidden by any part of the folds of the curtains through which the pseudopod pushed itself.

Another striking manifestation was witnessed *even while Lord Charles Hope was moving the table away from the curtains*; the latter did not stop swinging and billowing. This fact suggests all sorts of possibilities if we had the boy long enough to carry out the necessary experiments.

Another curious phenomenon was that the curtains, at one period of their movements, were formed into *steps* and appeared quite stiff, just as if they had been laid over a flight of stairs. I afterwards tried to simulate this movement with my hands and found it quite impossible to obtain even a similar effect. It was very curious. We saw something similar at the séance Mr. Goldston attended except that the curtains appeared to be pushed out by a number of spikes (Crawford's "psychic rods"?). For the first time at any séance Olga asked us not to disturb the curtains and we suggested that we should not turn on the white light during the pause. This arrangement was carried out, the bright orange light (instead of the white) being switched on. The sitters and medium left the room in a body. (Rudi first) locked the door, and returned together. This "conservation of power" during a pause appeared to have the desired—and promised—result.

The *pièce de résistance* of this most remarkable séance was the appearance of the feminine arm and hand, complete from elbow, which slowly emerged from between the curtains, with the basket between its fingers. The basket, *in mid air*, had already been swept into the cabinet and to our astonishment the basket emerged from between the curtains which parted and revealed to most of the onlookers a perfectly formed woman's arm, with hand and fingers similar to those which had nearly touched Lord Charles' hand just previously, except that the hand appeared to possess all its fingers. It is curious how one's thoughts turn to comparisons in such circumstances. I immediately likened the

arm—and especially its upward movements—to a swan's neck and head, in a pose similar to that which the skiographist makes when he throws the picture of a swan on his screen. The arm was faintly reminiscent of the swan-neck pseudopod which I witnessed at a séance with Willy Schneider and which I sketched at the time. This sketch was reproduced in this JOURNAL¹⁰ at the time, when I remarked that the terminal "swayed with a peculiar motion like a pendulum." But the arm we witnessed through Rudi last night (I am writing this on Dec. 24th) was perfectly formed, and the movement of slowly lifting the basket was a perfectly natural one. When the basket began to emerge from the curtains Lord Charles—so he informed us—was startled for a moment because he did not recognize the basket, owing to the unfamiliar position in which it was presented to the sitters. The reason why some of the sitters did not see the arm perfectly was because the "arm" and basket, in emerging from the curtains, pushed the *left* hand curtain out; those on the right of the circle naturally obtained the best view, the left-hand curtain partly obstructing the view of those on the left of the group. Actually, I believe it was only Lord Charles, (who was stooping, with his hand on the coffee table) who did not get a complete view of the "arm," owing to his position. The sitter (Mrs. Garrett) next to Lord Charles obtained a perfect view of the arm. All the other sitters agreed that it was a perfectly-formed arm, like a woman's; white, with fingers; and bare from the elbow. It was a brilliant spectacle. There was some discussion as to whether the basket was *thrown* at Miss Baggallay (it hit her in the face) or whether it merely "dropped off" (as one observer put it) the terminal. From my perfect view of the arm, as I saw it from my position at the right of the circle, I favor the opinion that the "arm" tossed it towards Miss Baggallay. It then withdrew into the cabinet.

Another new manifestation which I have often experienced at the Willy séances, but less frequently at Rudi's (in Austria) and never previously in London, was the "touchings." I had my trouser leg tugged twice, the small of my back thumped once,

¹⁰ For Jan., 1926, p. 35.

and "something" brushed past me—almost *pushed* past me—between my chair and the bookcase (not shown on plan reproduced) against the side of which Rudi sometimes leans when coming out of trance. Miss Baggallay's leg was also touched or something brushed past it. The first time I felt the entity brush past me I said nothing in order to see whether Olga had done it for my especial benefit, and whether she would mention the fact. She did, and I then acknowledged that I had felt the "something" brushing past. She then repeated the manifestation. This was at the period of the séance when a new control, *Anton*, was alleged to be present. I had never heard of *Anton* before.

For the first time at any London séance one of the sitters made contact with a "limb," "terminal," or "pseudopod"—call it what we will. Lord Charles Hope was the lucky individual and—as the protocol shows—the "hand" touched his while it lay on the table under the subdued light of the lamp. The "hand" was faintly visible, and Lord Charles stated that it patted his hand, and he *distinctly* felt the fingers.

The breezes were very cold at this séance but, unfortunately, when the cabinet thermograph was set, the stylus was not placed in close enough contact with the chart; consequently, the temperature was not recorded. This was very unfortunate as I believe the graph would have shown a distinct drop.

In case the reader does not appreciate the severity of the control under which we witnessed the above extraordinary manifestations, I must ask him to remember that during the whole of the period of the trance Rudi and I were connected with four electric light indicators which never wavered; his wrists were held in a vice-like grip by me, and his legs were pressed close between mine; Miss Baggallay's right hand was on our four locked hands and *during every major phenomenon she informed the circle that she was verifying the position of all our limbs.* The phenomena were witnessed in a much better light than usual and the trance seemed deeper. Rudi was moaning and panting alternatively when Olga was not speaking to us and half the time Rudi's head was on my chest. All the other sitters were, as usual, electrically controlled. It was a brilliant evening and

the phenomena were as varied and interesting as they were brilliant. If Rudi's reputation rested on nothing more than this one séance, his mediumship was proved up to the hilt. Never, in the recorded history of any psychic, have phenomena been witnessed under such a merciless control of medium and before sitters of such repute.

It will be seen from the protocol that I put in a good word for Dr. William Brown, telling Olga that she must get used to whatever psychic emanation the Doctor was responsible for and that it was important that he should return to the circle. She squeezed my hand in affectionate affirmation of my wishes. Thus ended the last séance of 1929.

The following is the order of sitters at the thirteenth séance: Rudi (9), Price, controlling (8); Miss Virginia Baggallay, assistant controller (7); Mrs. H. L. Baggallay (6), Mrs. Garrett (5), Lord Charles Hope. Miss Lucie Kaye, in white laboratory jacket with luminous armlets behind mosquito net at dictaphone. After 10.25 Miss Kaye stood behind circle, with hands on Mrs. Baggallay's shoulders.

Here is the official protocol partly dictaphonic, the remainder drawn up at end of séance by all the sitters:

8.37 P.M. Temperature is 51.75° F. Door sealed.

8.40. White light out. Control good.

8.42. Trance has commenced. Clonic movements.

8.43. R. is in trance. "*Gott zum Gruss*" says Olga.

8.47. R.'s head has fallen on Mr. P.'s chest. "*Sprechen.*" O. says she is very satisfied with everything. She is "drawing power."

8.55. Lord Charles Hope says he saw the fan pinned to the curtains moving. On being questioned O. says "yes," she did move it. She says the sitters must hold tight, and talk, *talk*. She says the talking is none too good to-night. The red light in the centre of the circle is at 60 watts, as full on as it will go.

8.59. O. says she has now gathered enough power and wishes for ten minutes' pause. Mr. P. asks her if she has brought him a Christmas present to which she answers, "yes," it is still on its way, she will deliver it herself. She says that during the pause, the red light is to hang a

little further away from the curtains; the luminous ribbons are to be hung much nearer the centre of the opening; the wastepaper basket is to be placed under the table, but not over the smoked plate and the luminous plaque is to be kept on the table with a handkerchief over it.

9.02. R. is normal again. Circle broken.

9.18. Temperature of the room is now 52.25° F. Door sealed. Control good. White light out.

9.20. Trance has commenced. R. appears to have gone and his head has fallen on Mr. P.'s left arm.

9.22. R. is in trance.

9.30. The foot control indicator light went out for a second, but was put right again immediately. O. says the lady next to Lord Charles should keep her feet still, and Mrs. Garrett acknowledges that it was she who moved.

9.33. O. says Lord Charles should put a handkerchief on the table; she is told that there is one there, but she doesn't think it is large enough, so Lord Charles breaks contact and places one of his own on the table. (This is the first time a lady's handkerchief had been placed on the table.) Control good again.

9.34. Right and then left hand curtains moving. The movement seems more jerky than usual, but is continuous. The curtains still moving, to and fro rather than in and out. [Lateral movements.] Right-hand curtain suddenly billows out and swings out half covering the table. Then moving off again. O. asks Lord Charles to move the table a little further away from the curtains. He breaks contact and does this, but the curtains do not stop moving.

9.40. O. asks Lord Charles to hold the little artificial rose he brought for her in his hand under the red light. Both curtains are still moving. The sitters talk hard for a few seconds and then O. says the power for materialization is still a little too weak and we must be patient.

9.42. Mrs. and Miss Baggallay both see a white pseudopod reaching out from the opening in the curtains. A perfectly white well-formed hand has issued from the cabinet, but did not reach out far enough to touch Lord Charles' hand or the rose. It was a lady's hand, but appeared to have but four fingers. None of the sitters saw the thumb. O. says the materialization

power has again become a little weak. The curtains are still on the move. They appear to be shaken from the bottom and have been over and over again drawn across each other.

9.52. O. asks for another ten minutes' pause. The power is gathering again strongly now, but she must rest for a few minutes, she says she will begin work again immediately after the pause. She says it would be better not to open the cabinet curtains during the pause, and on its being suggested, says it would be still better only to turn on the orange light during the pause, so that no white light should disturb the power in the cabinet, which is now strong.

9.55. R.'s head is on Mr. P.'s chest.

9.56. R. is normal. Orange light turned on to about 40 watts, and the sitters lock the door after leaving the séance room.

10.15. Door sealed. White light out. Temperature 52.5° F. Control good.

10.20. Trance has commenced. Clonic movements. Rudi appears to be going into trance very easily.

10.21. R. is in trance. "*Gott zum Gruss.*" O. asks for the entire circle to move a little closer together and nearer the cabinet. This is done, but Lord Charles can now no longer reach the metal plate necessary for the foot control. But O. says it does not matter. All other sitters controlled as usual.

10.25. Lord Charles is to put the wastepaper basket on the table over the rose. Table moved slightly toward Mrs. Baggallay. Basket moved along the table and knocked off the small hand-bell on to the floor. Curtains moving simultaneously; then the basket rocked with a heavy rotary movement, then it was picked up slowly and raised, turned over in the air with the mouth of the basket towards the sitters. Then it was tossed towards Miss Baggallay, at the same time the curtains were billowing out and on their return journey, while the basket was still in mid-air, the basket was swept into the cabinet and the curtains closed over it. Curtains moving all the time. Curtains fluttering. The basket slowly pushed out of curtain opening at the same time as it was slowly raised and most sitters saw distinctly a feminine arm, complete from elbow, including hand and fingers which were holding the basket. The

basket was then thrown and hit Miss Baggallay in the face. All this while the red light was turned on full. Olga then asked for the light to be slightly lowered, which was done. Lord Charles had been holding his hand under the red light for some time, and he distinctly felt fingers tapping on his hand. Then Lord Charles, at his own request placed his head on the table with the hope that his hair would be pulled. O. could not manage that. Curtains moving. Lord Charles then wanted to find the rose, which must have been swept off the table with the waste-paper basket, but O. said it was somewhere in the cabinet and that he would never be able to find it without too much disturbance. (As a matter of fact, after the séance, it was found under the basket.) During the latter part of the séance, something brushed past Miss Baggallay's leg; previously Mr. Price's trouser-leg had been pulled twice, his shoulder and back had been thumped and something brushed past his right side twice. O. volunteered the information that a friend of hers, called Anton, had arrived to assist her, and she asked Mr. Price if he had felt

anything before he had recorded the fact. At 11.30 P. suddenly ceased the heavy breathing for a few seconds and then, on resuming, O. said she had been called away for at least an hour, and that she did not think the power would be strong enough after that time to make it worth our while waiting. She said she was very sorry to have to go, but it could not be helped. Olga was then informed by Mr. Price that we wished to have Dr. William Brown back in the circle and trusted that she would then produce good phenomena; she said she would. She said "*Auf wiedersehen*" till after Christmas, and wished us Peace and Goodwill; she also said that she would like the identical sitters to come again and this was arranged for the 2nd of January. The sitters wished her Peace and Happiness, and she thanked them. Circle broken.

The notes after 10.25 P.M. were collated by all the sitters after the séance was over, as Miss Kaye had, at Olga's request, been standing behind the circle with her hands on Mrs. Baggallay's shoulders after that time.

(Signed) LUCIE KAYE.

PRESIDENT LINCOLN'S MANIFESTO FOR THE ABOLITION OF SLAVERY

THE NARRATIVE OF COLONEL KASE

THERE is a remarkable story extant in regard to the influence which led Lincoln to conceive the idea of emancipation and to act upon it by the issue of his famous proclamation. It seems authentic and if so, it deserves to be widely known. The credit for the preservation of this story is due to Mrs. M. E. Williams and it is now reprinted as a pamphlet in which form it has come before us.† The story implies a belief on the part of the President in spirit-communication.

Colonel S. P. Kase of Philadelphia, a millionaire railroad builder and close personal friend of Lincoln was present at a séance given by Mrs. Williams at the close of which that lady said to him that he should, before he died, leave some record of his personal knowledge of the President's belief and the guidance which he acknowledged having received through spiritualistic channels during the stormy days of the Civil War. To this, Colonel Kase agreed and the story was taken down from his dictation and given to the representative of the "Mercury." "To answer your question in brief," he said, "I believe that President Lincoln was induced, by the knowledge received through spiritualism, to issue his famous Proclamation of Emancipation. My knowledge on that subject is extensive. I had occasion to visit Washington in 1862 on railroad business. Arriving early in the afternoon, I took a walk down Pennsylvania Avenue to the Capitol grounds. Passing a house near the grounds where I had formerly boarded I saw the name of H. Conkling on the door . . . I knew Conkling to be a writing medium. As I looked at the house, a voice alongside of me said "Go in and see him. He is in the same room you used to occupy."

"I had no power," said Col. Kase, "to move forward. I felt that I must enter the

house, and I did. As I entered the room, Conkling was sitting in a corner, and was in the act of sealing a letter. He at once said: 'Mr. Kase, I want you to carry this letter to the President. You can see him, but I cannot.' I observed 'I cannot take your letter; send it by mail.' He said 'You must take it to him, otherwise he will not see it.' I replied 'I can't take your letter as I am not acquainted with the President and I am on important business and want to be introduced to him under different auspices than delivering a letter I know nothing about.'

Immediately the voice behind me said: "Go, see what will become of this." It was the same voice that I had heard upon the street. My mind changed instantly. I said: "I will go if you will go along too. Give me the letter." Conkling said: "I cannot see him, but you can."

All this time, Conkling remained in an abnormal state. We arrived at the White House about dusk. I rang the bell and a servant opened the door. The President was at tea, but would see me after that. When we had entered the parlor, Conkling said: "I cannot see him, but you can." Presently the servant came to the door and invited me forward. He opened the door of the President's room. The President was coming forward to meet me but as he saw me he drew back, apparently a little frightened. (Here in parenthesis, it is remarked in the copy of the original from which we quote, that Colonel Kase so nearly resembled George Washington that this may have struck Mr. Lincoln forcibly.)

"I remarked 'This is the President, Mr. Lincoln, I presume.' He hesitated but finally said 'Yes.' I said 'My name is S. P. Kase, of Danville, Pennsylvania.' 'Oh,' he remarked 'you are from Pennsylvania. Be seated.' I took a chair on one side of the table; he on the other. Mr. Lincoln began to draw me out about Pennsylvania

† Our thanks are due to this lady for her kind permission to reproduce the story.

and the then condition of things there. We discussed politics and the war question for half an hour. I found him very affable and agreeable. I handed him the Conkling letter, and after reading it, he looked at me and said: 'What does this mean?' I answered 'I do not know, Mr. President, but I presume it means just what it says.' 'He again read it over to himself very carefully and said again 'What can this mean? I reiterated what I had said. 'You think it means what it says but you do not know its contents?' he said; to which I smilingly said I thought so. 'Well, Sir,' he observed, 'I will read it to you'—which he did. The letter read:

"I have been sent from the City of New York by spiritual influences to confer with you pertaining to the interests of the nation. I cannot return until I have an interview. Please appoint the time.

Yours, etc., H. B. CONKLING.' "

Col. Kase's narrative goes on to say that the President then asked him questions about spiritualism and seemed much interested in what the Colonel told him of his own experiences. He made an appointment to see Conkling on the Sunday following.

During the four weeks ensuing, Col. Kase did his own business and was standing in the gallery of the Congress Hall well satisfied with the results of his mission when an old lady approached him handing him a card and saying "Call any time it will suit you." This was Mrs. Laurie, a spiritualist of Georgetown. With his friend Judge Wattles, he called that night about 8 p. m. and there found the President and Mrs. Lincoln. Soon he observed a young girl walking towards the President from the other end of the large parlor. Her eyes were closed. She came to the President and said "Sir, you were called to the position you occupy for a very great purpose. The world is universally in bondage. It must be physically set free, so that it may mentally rise to its proper status. There is a spiritual congress supervising the affairs of this nation as well as a congress at Wash-

ington. This republic will lead the van of republics throughout the world."

"This was a text," says Colonel Kase, "on which she lectured the President for a full hour and a half, dwelling strongly on the importance of the emancipation of the slaves; saying that the war could not end unless slavery was abolished.

Among other things, she prophesied that from the time of the issuing of the Emancipation proclamation there would be no reverses to the Union armies. 'I never listened,' he says, 'to a lecture so grand and sublime, and so full of thought as this—delivered by a little girl who must have been under deep control of the spirit of some ancient philosopher.' The President listened with the greatest attention throughout her discourse' . . . 'The girl woke up from her trance condition and, frightened at the thought of speaking before the President, ran off. Then the piano began to play, and, looking in that direction, I saw Mrs. Laurie's daughter playing, with her eyes closed, apparently entranced . . . Two evenings following I went to Mrs. Laurie's where I again met the President and Mrs. Lincoln. The President was again lectured by the little girl and the instrument was played as before stated. Sufficient be it to say that within some three or four weeks after these manifestations and interviews President Lincoln issued his Emancipation Proclamation, to take effect on January 1, 1863, so that Col. Kase states that he was fully assured in his own mind that the various spiritual manifestations witnessed, together with information received on the subject, fully convinced President Lincoln of the necessity of its issue.

In concluding this statement, he adverts to the predictions made by the child, that the war could not end unless slavery were abolished, and that no reverses should occur to the Union armies after the proclamation was made. As to this he says "I believe we had twenty-six battles after this great event and were all successful on the Union side except possibly one or two unimportant skirmishes."

PSYCHICAL RESEARCH AND THE NEW PHYSICS

BY RENE SUDRE
(Editor's Translation)

THE establishing of Metapsychics as a legitimate science ranking with the other sciences is retarded not so much because its phenomena may not be proved authentic as because the average man of science is unable to find a convincing explanation for them. That which might, for the whole range of facts, carry a coherent interpretation will have done more for Metapsychics than the work of a hundred qualified experimentors could accomplish, even were they the greatest *savants* of their time. I am acquainted with some such experimentalists in France who hold a great reproach for theories and have followed the advice of Richet in saying: "Facts, more facts—facts always!" They are naive enough to imagine that the group of well-observed facts which they bring will suffice to force the barriers of scepticism and procure the admission of Metapsychics by official learning. But they are now aware with chagrin that they have convinced no one, and that they will simply have to go over the same ground again a hundred times. The desired endorsement will not come as long as these phenomena, too marvellous in their nature, are lacking even a provisional explanation.

Men of science, professors and academicians, whom I have consulted on this point, have confirmed the correctness of my opinion as to the reason for their attitude. This is why I personally have concentrated all my efforts on the theoretical side. It goes without saying, however, that I let pass no opportunity for experiment when I can obtain conditions of scientific control. But I think it of more urgent importance to study the frontiers of the metapsychic field in order to discover common ground and new links of fact. As to this aspect of the question I have every reason to feel satisfied. I can here affirm with every certainty that official science is moving to-

wards a series of hypotheses which are clearing the way for a rational theory of metapsychics. Here I would speak in particular of the science of physics. The award of the Nobel prize to our fellow-countryman Louis de Broglie for his work on "wave-mechanics" shows that the attention of all physicists is directed in a practical way towards a field inaccessible to direct observation, namely that of the infinitesimal atomic structure and to the relations between matter and radiation. But it is just here that we may reasonably hope to discover the explanation of those facts which are interesting us.

It is important to lay stress upon the fact that this field is independent of that of "relativity."** Without doubt the two fields will eventually reunite and blend. I took part, a little while since, in a debate at the Sorbonne, conducted under the auspices of the French Philosophical Society, in which Einstein held controversy with Louis de Broglie, Edouard Langevin, Emile Borel, Jean Perrin, Edouard Le Roy and others on "Determinism and Causality in contemporary Physics." With a subject so vast, this debate resolved itself into what was practically a conversation in the course of which the scientists and philosophers present recognized that Physics was now under the necessity of abandoning the notion of a fixed determinism such as has inspired it until the present time and of admitting that causality seems to fade out in the gamut of atomic or molecular constitution. This conclusion is so important for the psychologist and the metapsychist that it should be brought into the open and discussed in all its bearings. For clearness' sake I would like to recite the recent discoveries upon which the idea is founded. It is now three centuries since the question

** This "independence" is questioned by physicists since the principal equations of De Broglie's theory are derived directly from Einstein's "Restricted Theory of Relativity."

arose as to the nature of Light, and no one could explain it except as Motion. But how is such motion transferred from one point to another? If space is a *plenum* then it must be by means of contact between elastic particles progressively distorted; but if a *vacuum* then it must be after the manner of the projection of missiles leaving one point to reach another. Huyghens stood for the first of these hypotheses—that of undulation—and Newton for the second—that of emission. By the XVIIIth century we find two schools of Optics to either of which one might adhere without being anywhere near arriving at the crucial experiment. We have had to await a fairly late day to put the Newtonian theory of optics in contradiction of the facts. One of the inevitable consequences of his view is that light travels more quickly in water than in air.

Yet Arago, and above all Foucault, have established as beyond argument that light travels more quickly in air than in water. On the other hand, there are a number of the phenomena of light such as "interference," "diffraction," and "polarization" which are very difficult to explain if one holds that light is the result of minute bodies of corpuscles impelled at great speed and having more or less the power to penetrate physical objects. Young and Fresnel, giving to the idea of Huyghens all the precision of which it is susceptible, then built up that admirable undulatory theory which, taking account of all known phenomena and capable of predicting new ones, has held its own in the domain of Physics for a century past.

But it is just this theory, apparently so perfect, that is shaken* by the recent discoveries. It often happens that a theory proves inadequate to explain new facts, but that theory may be amended, making it, in its perfect form, still more valuable. Here, however, the crisis is more serious, because we are forced to return to the hypothesis of Newton, which has been definitely denounced—that is, to the corpuscular or emissive theory of light. The issue is rendered still more awkward because on the top of the undulatory theory of Fresnel there

has been superimposed the electro-magnetic theory of Maxwell which assimilates Light and electric Radiation and which unifies the whole field of radiation, Hertzian waves, the infra-red, the visible or light rays, the X-rays, and the Gamma and Ultra-gamma rays also. The two theories then are strictly one. They assume a free propagation of waves in an elastic medium filling all space and interpenetrating all material bodies: namely, the Ether. Every agitation of the ether propagates itself by distributing its energy through a sphere of increasing extent, in such fashion that the intensity decreases as the square of the distance traversed. Moreover, the form this motion takes remains the same: it is a transverse vibration having a well-determined frequency and obedient to the laws of harmonic motion. This vibration is of a dual nature: it answers to the definition of an electric and also a magnetic force. It would seem impossible to believe that a group of theories so solidly buttressed could ever be shaken.

But this is just what has actually happened. The first blows were delivered by Einstein on the one hand, and by Thomson on the other. They derive their force from the works of Planck on the radiation of bodies heated in an oven. Proportionately to the degree of temperature to which bodies are thus heated, they emit radiations of increasing frequencies: from infra-red to red, orange, yellow . . . and finally violet and ultra-violet. Planck had to assume that these radiations were not emitted in a continuous manner but in groups or parcels whose energy is proportional to their frequency.

To these "parcels" he gave the name of "Quanta" of energy. In combining the theory of the "quanta" with the electronic theory of Lorentz, Einstein imaged the mechanism of emission and of absorption of radiation by the atoms.

One knows that the most elementary model of the atom is that of a tiny solar system in which electrons of variable number revolve around a central nucleus. When an atom is struck by a luminous wave, the energy imparted to it goes to displace the electrons from their habitual orbits and eventually to propel them into space without. This is what is termed the "photo-

* M. Sudre used the word "demolished" and we have ventured to substitute "shaken" in our translation of his paper as all that can really be said is that the physical interpretation of the quantities which appear in the equations of the theory are undergoing modification. Ed.

electric" effect and it is used in the cells employed in apparatus for television.

Einstein then announced that the energy of motion possessed by an electron set free from its nucleus by light of a certain color was proportionate to the frequency of the vibration of that ray. In other words, an electron detached by violet light will possess twice the energy of one detached by red light. Experiment—notably that conducted in the Ryerson laboratory—has verified these predictions, which thus constitute one of the fundamental laws of modern physics, namely that which governs the exchanges of energy between Matter and Light, or, more generally, between Matter and Electro-magnetic radiation.

The photo-electric phenomenon has already established the fact that these exchanges are made in discontinuous fashion, as it were in sudden jerks. All happens as tho' the physical electrons were detached by a rain of little corpuscles endowed with an energy proportionate to their frequency, each one of these luminous corpuscles* discharging only a single electron. And so we are brought back to the Newtonian theory. But the return to Newton's physics must have been hastened by the discovery of an eminent *savant* in America, Arthur H. Compton of the University of Chicago. When a luminous corpuscle strikes a free electron (i. e. one that is no longer attached to an atom as are those which take part in the photo-electric effect), there occurs that which happens to a body at rest when it is struck by a projectile. The body is set in motion and the projectile loses kinetic energy. For a photon to lose energy is to pass to a lower frequency. Compton has shown effectively that when a radiation of high frequency—such as X-rays—strikes any object, scattered (or secondary) X-rays of less frequency are produced. The lowering of frequency as ascertained by the spectroscope was demonstrated to be equal to that which he had calculated.

After this discovery it was no longer possible to maintain the classic theory of light-undulations: and yet that theory cannot be sacrificed in its entirety; for there remain certain phenomena for which it alone can provide an explanation—in particular that of diffraction. When a bundle of light-rays passes thro' a small opening: the image it

creates on a screen does not at all correspond to that of one propelled in a direct line, but is composed of a series of concentric circles whose diameters may be determined with absolute precision by the undulatory theory. Ten years ago physicists found themselves in face of the most insoluble problem since two theories which had seemed mutually exclusive were claiming the right to represent the truth. Sir William Bragg had pictured their embarrassment in an amusing manner when he said that one held the classic theory of light on Mondays, Wednesdays and Fridays, and the corpuscular theory on Tuesdays, Thursdays and Saturdays. And with a touch of malice Eddington added "Perhaps that ought to make us feel a little sympathetic towards the man whose philosophy of the universe takes one form on weekdays and another form on Sundays."

It was Louis de Broglie who brought the solution with a theory sympathetic to both views, admitting that radiations are both undular in character and at the same time formed of corpuscles intimately linked together. A bundle of light-rays is granular, yet it possesses a wave-length corresponding to its frequency of vibration. Truth to say, the wave is dispossessed of its time-honored privilege of place. It can no longer be compared with the waves which are produced by water, and it carries with it no energy. One might re-edit a "mot celebre" to the effect that it is no more than a mathematical expression. It is the corpuscle, the "photon," which is the carrier of all the energy and which dissociates the particles of matter which it strikes. The intensity of the vibratory motion on the crest of the wave is defined by the number of photons which are contained in one unit of volume. Where two trains of waves meet there may be either a doubling in intensity or an annihilation of the light. In the first case twice the number of photons will pass any given point: in the second, none or very few will pass. To sum up, the distribution of photons in space will conform to the laws of undulatory phenomena. That which we accord to the photon we cannot refuse to the electrons constituting matter.

These ideas, put forth in 1924 by a young man submitting his thesis for a doctorate, were verified by experiment three years later. Two American physicists, Davisson

* Or "photons."

and Germer proved that the electrons produced by an incandescent filament falling upon a crystal of nickel are scattered in preferential directions, behaving just like a pencil of light-rays or more precisely, like one of X-rays. This fine demonstration was followed by many others, and now scarcely a day passes without some communication made in the Academy on the undulatory properties of electronic streams. But it must be understood that all the difficulties are by no means disposed of and the edifice of the science of wave-mechanics has yet to be built: but it is well within sight. The essential point for the layman to remember is that the gulf that was believed to exist between matter and radiant energy is filled in. A flint may now be regarded as of the same essential nature as an electric current or a ray of light. Their reactions one upon the other are in every case understood.†

One of the more serious consequences of these new notions from the philosophic point of view is the failure or falsification of the laws of mechanics as soon as one quits the field of our sensory apprehension to descend into that of the infinitesimally small. The milliards upon milliards of corpuscles which go to make up a pebble conform in their mass to the laws of mechanics: but each one, taken by itself, cannot be regarded as bound by those laws. One is compelled to admit that there resides within them a certain absence of determination of movement. Such a conclusion would have scandalized the physicists of the last century who assigned to each element of matter a strictly defined direction and rate of motion, however impossible to calculate.

Today, however, Heisenberg has come to the point of affirming that a given particle may occupy a given position in space or may have a certain speed of motion; but that it cannot have at one and the same time, a measurable position *and* motion also. For example, the greater our chances of discovering the position of an electron, the less we may be able to observe its speed, and *vice versa*. Moreover, how can observation be regarded as possible when we con-

sider that in order to observe it is necessary to see, and to see, one must throw upon the corpuscles a pencil of light-rays which, being themselves energy, will disturb their motion? For the New Physics, the principle of Non-determination is the analogue of the principle of Relativity and we must banish the false hypotheses. We are forbidden to apply to the world of the atom ideas which only possess value for the world of gross particles of matter like our own.

Philosophic minds unwilling to adopt the principle of "spirit" can yet accept without contradiction the conclusions of the new physics: but they are in a position of marked disadvantage because they are without any weapon against their adversaries. It was said formerly: "If you assume the existence of spirit, we cannot see how it can operate upon matter, because all the motions of matter are subject to necessity (are determined rigorously)." Today we know that this is not the truth for the ultimate particles of matter. As to these, we not only cannot know what they are in themselves essentially, but we cannot even determine their physical constitution. As Eddington the astronomer has so well said in his work "The Nature of the Physical World": "Why not attach the physical atom to something of spiritual nature of which a prominent characteristic is Thought? It seems rather silly to attach it to something of a so-called "concrete" nature inconsistent with thought and then to wonder where the thought comes from . . . there is nothing to prevent the assemblage of atoms constituting a brain from being of itself a thinking object, in virtue of that nature which physics leaves undetermined and undeterminable."‡

Physical science having thus raised the veto which she had imposed upon the natural sciences, these may now with all confidence bring in the elements of contingency and ultimacy in their descriptions and their rationalizings. The molecules or atoms which compose a living cell may henceforth without the contravention of any physical law be assumed as being subject to the control of an unknowable Force which one may call "Life" and whose existence had been postulated by the best physiologists.

† An American Professor of Physics to whom we submitted this paper says of this conclusion: "I cannot agree with the last three sentences of this paragraph. Photons are not the same as electrons; neither are the waves associated with a moving electron the same as the electromagnetic waves of Maxwell's theory."

‡ Readers may be referred to p. 259 of Eddington's book for the context, which will make this reference clearer. Ed.

All the more are we, when we speak of "spirit" for the explanation of phenomena of the physiological order, without fear that we shall meet with opposition on the ground of "the conservation of energy." We know that this law has no meaning except within the gamut of measurable or ponderable effects and that it vanishes as soon as we enter the ultra-microscopic field.†

In fine, the principles of the New Physics permit us a glimpse of the way in which metapsychic phenomena are produced—those at least of them which express themselves in physical actions. The laws of Nature are "statistical" laws, that is to say, they are laws founded upon numerous instances on which a cumulative assurance is built. If, for example the rate of mortality in a given land was not subject to a natural law, then the insurance companies would go bankrupt. Yet these companies take no count of the duration of life of the individual; it suffices for them that they know with great exactitude the average span of life in the population at large.

In normal physiology, there is a factor which maintains as a constant the behavior of the average cell, in spite of the diverse character of individuals. Two leaves are never quite alike and yet we regard them as being fellows. But imagine a break in the average character of the plan or pattern, the structure being greatly modified until a monstrosity is produced. Metapsychics offer us phenomena more abnormal than teratology*—productions in which Thought intervenes in their construction

by virtue of an errant force. Ordinarily, thought only affects vital processes in an imperceptible degree. The fact of markings either individual or transmitted from parents proves that this element of disturbance may be a very pronounced one. Given the cellular structure in individuals, we may suppose that the mental factor has operated upon certain specific cells or on groups of these in a measure sufficient to produce a visible effect. We can go one step farther and grant that the mind has the power under normal conditions to act upon molecules and atoms which do not form a part of the body, be it through an electronic activity from a distance, or through a direct animation of matter. In the first case we have the phenomenon of ideoplastics; in the second that of hyl-elastics (disruption of matter or dissociation of its particles. Ed.) as in the case of "apports," the sudden evanescence of objects, etc.

Following Myers, I have insisted upon the importance of these last considerations for our metapsychic theory. "Whether the subject dematerializes a part of his body or whether he dematerializes some object external to himself, the phenomenon is essentially the same: it bespeaks the operation of intelligence working upon the molecular scale: we perceive always that Mind is capable of controlling matter and of organizing it by virtue of a technique immensely superior to our own, since it is applied to particles of matter vastly more minute."

These lines I wrote some five or six years ago without appreciating the latest conclusions of the New Physics, and they are more fully justified today when the existence of "spirit" can no longer be challenged by physicists through arguments drawn exclusively from the study of the physical world. But there remain yet many other things to be deduced from the modern concept of the universe. I purpose to return to this point in the articles to follow, and in particular, to give attention to the problem of clairvoyance.

† This is perhaps a rather sweeping assertion. Dr. James Brinsmade, of the Thompson Physical Laboratory, Williams College, to whom we are indebted for an expert opinion, says: "We recognize of course the statistical nature of the experimental evidence on which it was founded, and also that our scale for measuring energy depends on the frame of reference which we use (as shown by relativity considerations) and that energy and matter probably are inter-convertible; but Compton's calculation on the magnitude of the frequency-change to be expected in the Compton effect (mentioned above) are based explicitly on the conservation of both energy and momentum in each individual impact between a photon and an electron; and the Einstein photo-electric equation (also mentioned) equates the energy carried by a photon to the energy imparted to the photo-electron which it ejects."

* The Science of Monstrosities. From Gr. "Teras" = A Monster.

AN INDIAN POLTERGEIST

BY HARRY PRICE AND MISS H. KOHN

THAT the unexpected usually happens is a truism which needs no emphasizing. As I was sitting in my office dictating replies to members of the National Laboratory who were enquiring what the autumn "programme" would be (here appears to be an impression in some quarters that we can "produce" good mediums, complete with phenomena, like turning on a tap) I received a letter, bearing the London post-mark, which was to be the means of dispelling the gloom occasioned by our temporary psychic inactivity and incidentally to acquaint me with the details of the most amazing (and one of the best authenticated) poltergeist case which has ever come under my notice—that of Eleonore Zugun not excepted.

The letter was from a Miss H. Kohn, a lecturer in languages at the governmental Deccan College, Poona (Bombay University), who was in London on a very curious mission—that of seeking relief for the phenomena-ridden Indian boy, Damodar Ketkar, who has been under the observation of Miss Kohn and her family for about six years.

Miss Kohn, a charming, cultured lady of German parentage, got in touch with us in a curious way. Some Catholic friends in Poona subscribed to the *Month*, a periodical to which the Rev. Father Herbert Thurston, S. J. sometimes contributes accounts of psychic happenings. The case of Eleonore Zugun was recorded in this way and it was remarked that there were many correspondences between Eleonore's manifestations and those of Damodar's. Miss Kohn wrote to Father Thurston who kindly put her in touch with the Laboratory.

Miss Kohn was due for leave and she decided to take a holiday by coming to London and interesting us in the case.

Damodar's original name was Bapat, and his elder brother, Ramkrishna Bapat, is likewise troubled by unpleasant phenomena of a kind which we usually associate with poltergeist cases. Damodar is ten years

old at this writing, Ramkrishna is eighteen.

Miss Kohn lives with her married sister and her husband, Dr. and Mrs. Ketkar who, six years ago, found Damodar in a orphanage, took a fancy to him and adopted him, the boy assuming his benefactor's name. Dr. Ketkar has a printing and publishing establishment in Poona, and is also by way of being an author.

Miss Kohn has taken an academic interest in psychic matters for many years and, when this case was brought to her very door, had the good sense to make notes of the manifestations as they occurred, adding times and dates in an intelligent manner that would put some experienced investigators to shame. Miss Kohn brought all her data to London and placed it in my hands. It forms the second part of this report.

Neither Miss Kohn nor the Ketkars are spiritualists but they have been driven into considering the possibility of the spirit hypothesis by the extraordinary events which at times have almost compelled them to vacate their home. In her notes Miss Kohn uses the word "spirit" in the descriptive sense and for want of a better term, and often refers to Damodar (abbreviated to D.) as her nephew.

Another curious thing the readers will notice is the calling in of witch-doctors, magicians, and exorcists in the attempt to "cure" the boy. The burying of the effigy of the supposed "spirit" is reminiscent of the practices of the 16th-century witches. Amulets too were tried with little success. The clairvoyants claimed to have seen the disturbing entities and *after* the visit of these mediums the boy said that he also see the "spirits," and promptly described them. I think this is clearly a case of suggestion. Apparently the *poltergeist* has a horror of exorcists and refuses to loosen his grip on the boy; but prayer appears to be efficacious at times.

Although the case is not on all fours with that of Eleonore Zugun¹ there are very

¹ See *Am. S. P. R. Journal*, Aug., Sept. and Oct. 1926; Jan. and Feb., 1927.

many points of similarity. The tricks with the ink and the toys; the curious appearances and disappearances of coins and notes; the alleged consumption of food by spirits; the apports, the movements of furniture—all these manifestations are of the Eleonore type. But the Damodar phenomena differ in many ways, *e. g.* the alleged levitations; the trouble at meals and in bed; the reaction to prayers and *mantras*; the “apparitions;” and certainly Dracu (Eleonore’s tormenter) never performed any “useful actions.”

Damodar’s guardians are wondering whether the manifestations will cease at puberty. It is well known that puberty is a barrier seldom successfully conquered by psychic phenomena. Mediumship occurs before or after the maturing process, as a rule; only in the rarest cases are phenomena of any description observed during the childhood and adulthood of the same subject. Stella C., the Schneider boys, and many other became mediumistic *after* puberty. Conversely, Eleonore Zugun completely *lost* her psychic powers towards the end of her fourteenth year, at the approach of the menses; I believe I am correct in stating that no phenomena were witnessed after the first catamenial period.

But of course the time of sexual maturity varies somewhat in different climates. In northern countries the age is between fourteen and sixteen years in the male—in England the “legal” age of puberty is fourteen for the male and twelve for the female. In hot climates children arrive at maturity much earlier and Damodar, in his eleventh year must be fully developed, or very near it. Damodar’s brother, Ramkrishna, who is now aged eighteen has, of course, reached maturity; and his phenomena *continue, but in a milder form.* But there is no record that he was troubled with these manifestations at an earlier age than nine years; so they commenced probably after the youth had reached puberty, or at least after the maturing processes had commenced.

The detailed report which is here presented to the reader embraces a period from July, 1928 to July, 1929. Recent letters from India record the fact that the manifestations continue and are very violent. I have had several interviews with Miss Kohn who has greatly impressed me

with her account of the case; so much so, in fact, that I have invited Damodar and his guardian to visit the Laboratory in order that we may acquire, if possible, further data concerning the so-called *poltergeist* phenomena. At the time of writing it is probable that they will make the journey. Whether the boy’s power will “suffer a sea change” when he crosses the ocean is a matter for speculation; it is a risk that we have to take with every foreign medium. But we hope that the large sum involved in these experiments will be well spent.

There has been very little publicity concerning this case. I remember seeing among my foreign press clippings an account of this boy and his phenomena. This was probably the *Times of India* account mentioned by Miss Kohn, who occasionally invited a number of pressmen to witness the phenomena. But if little has been heard of Damodar India, the case has been much discussed in Poona (in the Central division of Bombay) and in Bombay itself—119 miles from the boy’s home town, on the Great Indian Peninsula railway.

My readers will be wondering what sort of a boy Damodar is and in answer to my enquiries I was informed that the lad is quite normal except for his unwilling and unconscious participation in the pranks of the disturbing *Geist*. Except for trouble with his eyes, he is healthy, eats well, is fond of games and playing with children of his own age and (as can be seen from the snapshot reproduced) seems to be a jolly little fellow in every way. He is very intelligent (this is invariably the case with *poltergeist* subjects), fond of his lessons and is inclined to be afraid of the results of his unpleasant experiences.

As with the Schneider boys, this peculiar form of mediumship “runs in the family” and though Damodar’s brother, Ramkrishna, has also experienced violent manifestations, the trouble is now abating. Like his younger brother, Ramkrishna is quite normal and healthy apart from the phenomena, and dislikes the whole business very much. The boys’ mother became insane and committed suicide.

Anyone reading Miss Kohn’s record (which I print in her own words) can

² See Andrew Lang’s excellent monograph, *Poltergeist*, in the Ency. Britt. 11th Edition, Vol. 22.

hardly fail to come to the conclusion that there is a *prima facie* case for investigation. I have had the further advantage of meeting Miss Kohn and I reiterate she is a very intelligent and level-headed professional woman who emphasizes the fact that she has *not* exaggerated in her account of the case; that it was physically impossible for the boy to have produced all the phenomena himself as many occurred when the lad was asleep and watched by several persons; that all the local medical men and others who have observed the case are convinced of the abnormality of the manifestations.

The following is the record of twelve months' observation of Damodar Bapat, taken *verbatim* from the extremely lucid notes made at the time:

GENERAL IMPRESSIONS (July, 1918)

The phenomena of the violent variety take place generally while the house is comparatively quiet—hence the shock is all the greater. Several phenomena of the same type take place usually in rapid succession. Sometimes the direction of the missile is apparently aimless: at other times the objects are hurled straight at one of us. Sometimes the nature of the manifestations is purely mischievous and harmless: at other times it is most certainly destructive. Often, when the mischievous entity seems directly to follow one of the boys from room to room, causing annoying things to occur, it seems to be its aim to get the boy punished by us. The entities most decidedly object to our having medicines, disinfectants, ink and saccharin in our possession, for these are things which are especially singled out for destruction. On some days the speciality is the breaking of pictures, on other days it is the "spiriting away" and breaking of eggs, and the stealing of money, some of which last-named is dropped again spitefully from mid-air, and some of which is never returned.

It is the boys who are personally pursued by these spiteful entities; and it is not a case of a "haunted house." This fact is evident, because, wherever the boys go, something "happens" sooner or later; whereas, in their absence, the house in which we are living is perfectly normal. Our neighbors' two dogs, though occasionally uneasy, never howl, though they are

constantly in our rooms when the phenomena occur.

There seems to be more than one of these malicious beings because, on days when my nephew is with us, and the elder boy is living at our old bungalow at Deccan Gymkhana, phenomena have been known to take place simultaneously at both places.

FURTHER IMPRESSIONS (October, 1928)

It seems doubtful if the "spirits" which are causing the trouble, are the departed spirits of human beings. We ourselves cannot prove this, though (apart from what the little boy states he has seen) my sister has on at least one occasion seen a definite apparition; but the theories and statements of the exorcist, and the clairvoyant (who is not a professional clairvoyant, and therefore not an interested party) when examined in the light of the actual happenings, are exceedingly plausible.

The power which these disembodied "spirits" have over ordinary material objects like coins, purses, and the like, is inexplicable. *Where* these objects are, when they are held in suspension for minutes, hours or whole days, is a complete mystery to us.

The *cunning* of the "spirits" is remarkable; in spite of our utmost precaution, we are often outwitted by them. They have some kind of sight, and also some kind of hearing, for they know where all our things are kept, and when we mention a certain object, they have often immediately removed precisely that object.

In some cases the "spirits" seem to be dependent on part of the energy of one of the boys concerned, in order to do the mischief. On the other hand, in the case of the elder boy, the malicious actions of the "spirits" were even more violent during his sleep, for then his actual body was the power of the "spirits."

When in very furious mood, the spirits did not respect persons, *i. e.* the phenomena occurred for even strangers to see. However, often a distinct respect for, or shyness of, outsiders has been shown. Hence the mere presence of friends has often proved protective for us.

It has been suggested that *our mental attitude* may be able to regulate the phenomena: but this theory does not hold, be-

cause even when we (including the boys) were engrossed in occupations involving mental concentration, or when both boys were asleep, the phenomena occurred just the same.

One thing may be stated as a fact: *We have observed that the spirits do show most definite reaction to any serious attempt of an exorcist to interfere with them.*

The little boy began to "see" spirits only in August, 1928, for a few days constantly, and then only intermittently. The elder boy has never at any time had such visions.

However, the *purpose of the "spirits"* in persecuting so relentlessly these two brothers, remains a mystery.

THEORIES

(i) The spirit of their stepmother, *i. e.* the first wife of the boy's father, may be troubling her stepsons through a jealousy which was so strong during her lifetime that it has continued even beyond the grave, *i. e.* her ambitions for her own son were not fulfilled. Her spirit may be using the spirit of Lakshman (also her stepson) as a tool to do harm to his brothers who are still in this life.

(ii) The whole persecution may have been instigated by a (living) man, a contemporary of the boys' father. This man, who was employed in the same company, and had a grudge against the boys' father, may have hired a "jadoowalla" (sorcerer) to do harm to the boys' father and his family, through the medium of spirits under the sorcerers' control. When both the instigator and the sorcerer died, the spirits may have continued automatically to wreak the vengeance on the boys, in which case the trouble might continue until that family dies out—unless a powerful exorcist exorcises the troublesome spirits. This theory, however, involves the issue of how far it is possible for a living human being to control disembodied spirits, or the spirits of the departed. It seems, indeed, that the powers of a sorcerer, *i. e.* one who claims to have spirits at his bidding, whom he controls by means of "mantras" or incantations, may be very great.

The apparent consumption by the spirits of edible articles, such as eggs and fruits, is inexplicable.

There is a theory that if a particular craving for food or drink, or a particular passion for, say, wealth or revenge, is allowed by a person to play too great a part in his life, and if this craving is unsatisfied, the departed spirit of the person may be earth-bound by this excessive desire. For instance (it is held by some), the spirit of a person who was never able to get as much strong drink as he wanted, may, instead of departing to the higher sphere where it should by rights go, haunt public-houses and places where mortals drink wine or beer. Similarly, a miser, who allowed his passion for gold to master his better feelings, may haunt his own or other people's money when he departs from this life.

According to this theory, a mother who loved her own son very passionately, and died before she had a chance to bring him up, might wreak her spite and disappointment on the children of her husband's second wife.

According to reliable persons, the spirits of persons who died leaving some duty unfulfilled, have often appeared to living beings as visible ghosts: when asked why they haunted the house, they have told the thing they wanted one—and then, when the living person did this thing, the ghost ceased troubling. But in our case, the spirits are not "*bona-fide*" in this sense—they are malicious, and bent on harm—for they have often been asked to say whether we can do anything for them, and there is no such cause as an unfulfilled promise given.

THE CASE HISTORY

In May, 1923, my sister and brother-in-law adopted the little boy, who had just then completed his fourth year. Information about the family was obtained. The little boy was an orphan. His mother had died some years previously, and his father, a man of about 60 years (Brahmin), only 11 months before May, 1923; on the death of the father, the little boy was admitted to an orphanage in Bombay, where he was kindly treated. The father had had one son by his first marriage, that son being now grown-up and employed as a solicitor's clerk. The first wife had died, and the father then married again. In his second marriage, he had three sons. The eldest of these sons died at the age of about nine:

his name was Lakshman. The second one (Ramkrishna) had found employment in a tea-shop in Bombay, as, owing to the adverse fortunes of the family, his education had been interrupted. The youngest child was the one now adopted by us. From May, 1923, until April, 1928, he has lived with us, and spent a happy childhood untroubled by any supernormal happenings.

Among other information gleaned about the family, there were reports that the second son (Ramkrishna Bapat) of the second wife had been "troubled by spirits" when he was about nine years old; that the family had suffered greatly on this account; then they had taken the boy to some place of pilgrimage, where he had received some kind of "treatment"; and that the strange occurrences had entirely ceased during a period of three years. However, the "spirits" had previously molested him for about four years. Prior to this, the mother, *i. e.* the second wife, had been very depressed owing to apparitions which she is said to have seen on the stairs of their house. These apparitions were visible to no one else, but the woman insisted that she saw them: she at last refused to go into the house. She became insane, and finally ended her life by pouring kerosene on her *sari* and setting fire to it. This was about 1920.

We paid no great attention to the story about the "spirits" as we took it to be the product of the imagination of ignorant and superstitious people. In about 1924 my brother-in-law looked up this elder boy, whom he found being thoroughly overworked and exploited in a Bombay tea-shop, and in a half-starved condition. The boy told him that the mysterious happenings had begun again, and that he was being dismissed by one employer after another, because, while he was in the act of serving soda-water or lemonade, the liquid would suddenly leap up into the air, and cups and glasses would fall and break, or roll about in an unaccountable manner: naturally the employers blamed him for the mischief.

EARLY MANIFESTATIONS THROUGH THE OLDER BROTHER

My brother-in-law provided for better conditions for the boy, and after a time

asked a clerk in Bombay to see to his going to school to continue his education. He went to school for one year, and completed his *Gujarathi* education. The first day of school of the second year, the boy reported that, as he was walking along with his satchel, he felt himself transported to Victoria Gardens, minus the satchel. We again paid no great attention to these tales. The boy was then about fifteen years old. My brother-in-law then arranged for him to learn composing in his (my brother-in-law's) press in Poona, but first of all the boy was to live in Bombay with my brother-in-law's clerk there. For some time he slept in the Bombay office with the clerk and another assistant. During that time (it was now August of 1927) complaints by letter constantly reached my brother-in-law. The Bombay clerk asked for the boy to be removed, as daily supernormal things were happening. Objects in the office were removed noisily from their places, tricks were played with water-pots and milk-vessels, and both the clerk and his assistant felt too nervous to keep the boy there.

We were highly amused by these letters, but my brother-in-law, angry at what he considered the credulity and stupidity of his Bombay employees resolve to put an end to the nuisance by bringing the boy to Poona. (The boy had previously since 1925, been to Poona several times, when he had visited house, and nothing extraordinary had ever occurred.) My sister and I expressed our willingness to have the boy sleep in our house for a time. (We had then just removed to No. 2, Sholapur Road, Poona.) Firstly, we fully believed we fully believed we should be able to ascertain that the alleged phenomena were merely illusions on the part of credulous, superstitious people; secondly, we thought that it might be a case of sleep-walking; thirdly, we were not devoid of curiosity.

In August, 1927, the boy came to Poona, and spent his days in the city, where he learned composing. Every evening he came to No. 2, Sholapur Road. (This arrangement was not a permanent one, and as will be clear from the context, was not in effect during all of the phenomena described in this section of the report.)

We decided to take turns to sit up all night to watch the boy. To prevent our being duped by optical illusions, two of us

sat up together, by turns. We barricaded the doors of the room, to prevent the possibility of any mischief from outside. We carefully noted the position of all objects in the room.

The first night nothing happened, and as we felt sure that nothing ever *would* happen, we retired to bed at about four A. M. In the morning, our servant complained that the wick of the lamp which had been in that room had been pulled right down into the lamp, and twisted. The next night we decided to keep watch more seriously.

This time I suddenly saw *the mirror* (16 x 12 inches) descend from the wall, and stand gently on the floor, leaning against the wall. I pointed it out to the others, then examined the string, which was not torn. As the mirror was heavy, and the string quadruple, it was evident that the mirror could not have fallen in the ordinary way, and that it must therefore have been *deliberately detached from its nail* (which remained firmly in the wall) *by some invisible being*. The boy slept heavily all through this incident.

With the exception of the illusions produced at the entertainments of Messrs. Maskelyne and Devant, in London, I had never before seen a "phenomenon" of this kind.

The wicks of the lamp and lantern were now tampered with every night—evidently towards morning, as we often watched until four A. M. or so. One evening soon after this, while the boy was lying down on the veranda sleeping, we all saw our green glass paper-weight roll from one end of the veranda to the other, and stop there. To do this, it descended gently from the small table on which it habitually lay. This phenomenon was repeated on several days, always when the boy was either resting, or taking his tea.

One evening nothing happened for several hours, and we all went to bed. The boy was sleeping on a heavy wooden trestle table in the front room of the cottage: I was sleeping in the next room, intentionally keeping the door between us ajar, so that I might be roused by the first sound. Soon after we had abandoned our vigil, we were all roused by a tremendous bang. We rushed into the front room, to find the table moved out into the room at an angle of 45 degrees from the position it had

occupied by the wall. The boy, looking very much alarmed, was lying with his bedding in a heap on the floor, complaining that he had been thrown from the table. Moreover, the whole room was in the utmost disorder: a small trunk containing my clothes was standing blocking the door at the opposite end of the room. Books and other articles were scattered here and there, and the chairs were all in different positions. We resolved not to make too much of the incident, so, after putting the room to rights, we told the boy to sleep again. However, he was nervous of the table, and spread his bedding on the floor.

On several occasions, in broad daylight, we now saw coins fall among us from above. This was always while the boy was in the house, prior to going to the office in the morning. At first we could not always see the coins in mid-air, but merely saw them fall, being startled by the contact of the coin with the floor. Soon, however, we were able to observe more closely, and actually saw the money appear in the air. Generally the coins were one-piece or two-annas. In some cases these seemed to be coins which were missing from our purses; in other cases we could not account for the coins. In every case it was most obvious that the boy was not himself doing the mischief.

One day my nephew's ball came rolling along the floor of the veranda, while we were at breakfast, and gave me a hard knock on the ankle. On another occasion the *ayah* was knocked violently in the back. One day our hammer descended mysteriously from its place on top of a cupboard, this also while we were at breakfast, and the servants were not in the house. On one occasion I missed my watch from its place on the table, and it then equally mysteriously reappeared, though I kept a keen look-out for the boy's movements when he returned in the evening. Once during the night, my handbag was suddenly removed from the chair near my bed, to the floor, causing a bang which awakened me; I satisfied myself that the boy was sound asleep in the next room.

In March, 1928, after everyone else had retired to bed, my sister and I were sitting reading, at about ten P. M., at No. 21, Kahun Road, Poona, to which house we had removed on November 10, 1927. We stood

up, with a view to retiring to rest. At that moment a large, heavy padlock (without a key) fell from above, rather close to my head. We were very much startled by this noise coming so suddenly in the stillness of the house. We were also intrigued by the lock, which did not belong to us. I awoke the neighbors, to ask whether any of their locks were missing, but no one claimed the lock.

One day early in 1928, my sister and I set out with my nephew [Damodar, not Ramkrishna] on a shopping expedition, as he wished to buy a certain toy costing two rupees. He had saved up this amount out of his pocket money, and brought it out with him locked up in his small savings-box. My sister confirmed that he had the money with him when we left the house. When we reached the shop, however, the two rupees were missing from the savings-box. We were puzzled, as we had been so confident that the money was in the box when we left the house. However, we thought that, after all, we must have deceived ourselves—for we never, at that time, dreamed of connecting this little incident with the supernormal happenings in which the elder boy was involved.

During the latter part of 1927, several people in Poona City, having heard of the elder boy's quaint experiences, offered to let him sleep in their houses. Invariably, however, they were only too pleased to let him go away again after a few nights, as members of the family grew nervous, owing to mischief played on their water and milk vessels.

Early in 1928, after some months of comparative freedom from the nuisances, the elder boy sometimes called at 21, Kahun Road, and nothing much occurred.

During March and April, 1928, we had practically dismissed the subject of the occurrences from our minds. The elder boy sometimes came to our place with messages, or just to visit us.

During the first half of April I stayed at Deccan Gymkhana. I came back to 21, Kahun Road for a day, prior to going to Bombay for a week. Early on April 18th, I returned from Bombay to 21, Kahun Road, and was due to leave again on the same night, to catch the two o'clock night train to Ootacamund. I spent the after-

noon packing, and in the evening (a very hot night) we put the beds out into the compound, and I told my nephew [Damodar] stories till he fell asleep. My sister, my brother-in-law and I then sat outside talking, and the elder boy was asleep. At about one o'clock, when all was quiet, and I was waiting for my *tonga*, my sister and I sat in the dining-room talking. I had placed my leather hand-bag on the table, and neither of us was touching the table. In the flap of the leather handbag there were about twenty unanswered letters and postcards tightly squeezed in, so tightly that it would have required an effort to get them out. All of a sudden, when both of us happened to be looking in the direction of the table, my hand-bag gently slid from the table to the floor, and the letters and papers were scattered over the whole floor. We called my brother-in-law to witness this, and all three of us agreed that this had a very sinister appearance, this recurrence of the mischief at dead of night, just at the time of my departure on a long journey. My sister recommended me to look inside my bag to see whether the money for my ticket was intact. All the money was there. The *tonga* came, and we went once more to the compound to look at my sleeping nephew. We passed in to the house again, through my bedroom. I looked round the room to see that all my luggage had been taken to the *tonga*, when, with a most deliberate movement, seen by my sister and myself, my waste-paper basket rolled on its side, and came and gave me a decided knock on the ankle. There was no question of any dog or cat having done this. We did not at all like the look of this curious demonstration, which seemed to say to me: "Go along, you can go now."

Up to this point, it had never occurred to any of us to connect the phenomena with any person other than the elder boy. The very next morning, however (when I was already on my journey), my sister and my nephew were shocked and terrified when—after the elder boy's departure to business—one of my nephew's toys (the handle of an old "Kiddyphone" toy gramophone) flew from the cupboard past my sister and nephew in the dining-room near the screen with great force, and dropped in the front sitting-room. Also, my nephew's old box of A. B. C. letters jumped from behind the

cupboard, and overturned in front of my nephew.

My little nephew was, therefore, now definitely and clearly involved in the supernatural trouble, and the next day after this preliminary "warning" to him, the trouble began to center around the little boy in its most violent and shocking form, preventing him even from eating, drinking and sleeping for several days.

The main features of the events were described in Mr. J. D. Jenkins' articles in *The Times of India* and also in my sister's letters addressed to me at Ootacamund.

MAIN FEATURES OF THE MOST VIOLENT PERIOD (April and May, 1928)

According to the testimony of my sister, my brother-in-law, and our neighbors in Kahun Road, the following took place:

On *April 20th*, my nephew's toys which were in his cupboard, came flying at him, being hurled by the invisible being or beings with great force. When he went to the other rooms to avoid the missiles, the toys still continued to be thrown at him. Sometimes the things would come from some other direction (*i. e.* not straight from the cupboard) and yet they were the toys which had been in the cupboard just before. These objects came in such rapid succession and with such fury that my sister and my nephew felt absolutely paralyzed with fright.

On the evening of *April 21st* the alarms became so incessant that, to the minds of all in the house, it seemed like the apparent summoning of them by the "unseen"—so insistent was this summoning that, in their despair, they spoke aloud, as if in response to a person. With that, the whole thing stopped, and even the night after, there was nothing at all. It seemed to those concerned, that these things might be the result of a pathetic and painful struggle on the part of the unseen beings to obtain communication with us for some reason or other. Among the events recorded by my sister on *April 23rd*, are the following:

Her waste-paper basket was thrown across her room—it did not "walk" this time. A big lump of stone which keeps open the outer door of her room was thrown from there to the doorway of the dining-room. A tiny brass "wati" (about 1½

inches in diameter), such as are used in *khanawals* for *ghee*, fell in the veranda. A rupee which had been lost, returned on the following day, not in silver, but in small change up to 15 annas 9 pies, in three instalments. The last missing pice came the next morning after that. A pice fell. The elder boy's tea-spoon jumped up in the air and dropped down without his touching it. A two-anna piece fell; it was missing from my brother-in-law's pocket, which was found bulging wide, though he remembered to have left it flat and shut.

On the evening of *April 21st*, at intervals varying from a half-a-minute to five minutes, nine keys fell from mid-air (three pairs and three single ones): about five of these dropped silently before the members of the family into the elder boy's bed as he sat on it before retiring. The other keys dropped elsewhere.

At 9:45 A. M. on *April 23rd*, my sister says in a letter, the elder boy "suddenly materialized in front of me in your doorway like a rubber ball. He looked bright but amazed, and said 'I have just come from Karjat.' He didn't come through any door." My sister describes the posture of the boy as having been most remarkable. When she looked up from her letter-writing, she saw him bending forward: both his arms were hanging away from his sides, and the hands hanging limp—his feet were not touching the floor, as she saw a distinct space between his feet and the threshold. It was precisely the posture of a person who has been gripped round the waist and carried, and therefore makes no effort but is gently dropped at his destination.

On *April 28th*, things reached a climax. The little boy's food and toys were repeatedly snatched from his hand, and his drink from his mouth, though he made frantic attempts to retain his hold of these things. His toys came literally in showers from his cupboard when no one was in the room who could have done this. As the child moved through the rooms, he was surrounded (and consequently the other members of the family too) by broken glass, scattered liquids (including bottles of citronella oil, liniment, brilliantine, eye-drops, and saccharin, all of which were hurled from their accustomed places), and the noise of the crashing objects. The child was exceedingly brave, but hysterical. For

a great part of the time, the smashes were occurring at intervals of not even one whole minute. It became necessary to feed him by hand. My sister removed all glass objects from the bathroom, as the little boy was being molested in that room too. To the minds of those in the house, it looked like a determined effort aimed at the child's life. They were in great despair. It seemed to them like a terrible curse. Even on my

brother-in-law's lap, the little boy proved to be undefended. On the night of *April 27th*, however, the little boy was able to sleep, even without the help of a sleeping-draught which had been obtained by way of a precaution. On the night of *April 26th*, there had been no sleep for any one in the house. The ink-pots were hurled, spilling all the ink on the walls and floor.

(To be continued)

BOOKS RECEIVED

"Phantom Walls" Sir O. Lodge. Hodder and Stoughton, Ltd. Warwick Square, London, E. C. Price 5s/—net.

Purchased for the Library.

"Jo, the Indian Friend" By Clara H. Whitmore, A. M. (The Christopher Publishing House, Boston, Mass., \$1.00 net.)

A record of events in Charleston, Maine in a community of small farmers. "Jo" is the Indian control of a family circle. Presented by the writer.

"A Curious Life." Autobiography of the medium, Charles Wehner. Introduction by Talbot Mundy. (Horace Liveright. New York. \$2.50. Gift of the publisher.

"Death Unveiled" By Anna Louise Fletcher. Privately printed at Washington, D. C.

Records the writer's psychic experiences from childhood upwards: chapters on haunted houses, dreams, obsessions, "mind radio," and prediction, etc.: also recounts phenomena witnessed with several well-known mediums.

"Spirit Mediums Exposed" By Samri Frikell. Bound copy of a Macfadden publication, presented by the publishers. Price on bookstalls, 50c.

Contains Houdini's own version of the "Margery" case and Mr. J. M. Bird's rejoinder which conveniently summarizes the facts. The admission of this rejoinder may tend to correct some popular fallacies which are widespread through Houdini's constant advertisement. The story of the discovery of the Glastonbury chapels is retold in a friendly spirit but much embroidered by the art of the reporter and its interest qualified by a concluding paragraph in which it is alleged that the discoverer (your Editor) admitted knowledge of the existence of a book in the British Museum which possessed the correct information as to the location of the chapels. But he fails to add that no document throwing any light upon their location was brought to Mr. Bond's knowledge until some years after the discovery of the Edgar Chapel. All such discovery of documents is fully admitted in his book "The Gate of Remembrance" and there were no others known to your Editor either in the British Museum or elsewhere. The Jesuit magazine "The Month" had an almost exactly similar story which they circulated about ten years ago; but they afterwards withdrew it with a printed apology. Mr. Frikell's lance, however, is inserted with so much courtesy that no pain need be felt and indeed it has not punctured the skin. But the medium had to be "exposed"; so there's an end of it.

BOOK NOTICES

Hartmann's International Directory of Psychic Science and Spiritualism should be a very useful book of reference. It contains a list of all the principal periodicals published in the U. S. and other countries on subjects connected with Psychic Research from the scientific to the mystical and occult. A section follows which gives the names and addresses of individuals prominent in the movement from authors to mediums with brief descriptions of their special qualifications or line of work. A catalogue of the principal Societies is also given. This is divided under the heads Psychism, Psychical Research, and Spiritualism, and it covers most of the foreign countries. There is a section given to the Spiritualist Camps in the various States of the Union and another to the Spiritualist churches owning their own property. The local Societies and Churches are tabulated under the several States. Section 7 contains a bibliography which covers the earlier period of the movement. Libraries and Reading Centers (chiefly in the U. S.) are on record here, together with a few foreign ones. There is a portrait register of prominent personalities; and a professional register of teachers, lecturers and mediums. A few local Societies make special announcements of their activities (pp. 134-135). Section 12 gives books on sale dealing with psychic science and their prices, as offered by the various publishing houses who appear in the list. The work will be much appreciated by all who are engaged in correspondence upon these subjects or who need direction.

AN AUTOBIOGRAPHY OF MEDIUMSHIP

Reviewed by THE RESEARCH OFFICER

ONE of the canons of early physical research was that which regarded the medium as the unwilling and unassisting vehicle of investigation, upon whom the processes of observation were to be carried along wholly from without. The thesis of these early years was that the phenomena were not established as things that actually occurred, and that accordingly it was necessary to give the benefit of every doubt to the hypothesis that they did not occur but merely seemed to or purported to. Under this thesis, it is necessary at every step to avoid giving the medium the slightest freedom of action in any direction or the slightest credit of any sort; for of course, if the phenomena are fraudulent the fraud is his, and everything he says or does must be regarded through the distorted prism of this suspicion.

Modern analysis shows numerous fallacies in this viewpoint. In the first place, while the early investigators show a sporadic realization of the fact that to the "strictly scientific skeptic" who is determined not to accept the phenomena the investigator who reports them as occurring shows either a gross incompetency or a moral obliquity fully equal to that of which the medium must be accused, they did not consistently exclude fraud by themselves in anything like the measure in which they excluded fraud by the medium. Of course today we know that this is in fact impossible but in terms of the older philosophy it ought to be attempted.

Again: if one were examining some obscure mental faculty which carried, on the face of the results attained by the subject, the guarantee that he was exercising his mind in directions closed to most persons, one would pay some attention to this subject's introspections and one would even provoke him to introspect. He is presumably not so good an observer as a more-or-less trained investigator and his ideas of

what goes on in his own mind may be far from the ultimate and actual facts, but they will at least constitute data of interest to the psychologist. When we ask an experimental subject to report to us whether he does or does not feel certain stimuli, we sometimes have to make reservations against the accuracy of his replies, as for instance when he is a conscript suspected of malingering. More usually, the worst thing we assume about him is that through auto-suggestion or hypnosis or some other means he is honestly mistaken in his reporting; and this necessarily means that the terms of his reports constitute data of extreme importance.

As long ago as the fruitful years of the Piper mediumship, seasoned students of psychical research like Hyslop and Hodgson realized, and put into practice, the principle that once the presumption of validity is established for mediumistic phenomena and with it that of good faith for the medium, the latter's reports as to his own subjective experiences, and even the reports of trance personalities as to theirs, constitute valuable material for one who seeks to isolate the machinery underlying the phenomena. Since the decline of this celebrated case, it seems to the present reviewer that there has been a strong tendency to ignore this fruitful field and to return to the earlier dogma that everything the medium tells us must be rejected as interested and potentially false. That this is a grave error should be evident from mere formulation of the problem in the terms in which we here formulate it.

It is therefore with extreme interest that we have read the recently published autobiography of one of our best-known trance mediums. Mr. George Wehner, in "A Curious Life," gives naturally a deal of material of routine character about the persons he has known, the sittings he has held, the satisfaction that his sitters have

attained through his communications, etc. To omit this side of his experiences would obviously rob his book of much of the interest which it will hold for his numerous friends. But that is only half the story; and the other half is one to which research cannot afford to turn a deaf ear.

Mr. Wehner, like many other mediums, has had ever since he can remember, experiences which orthodox psychology must interpret in terms of visual and auditory and tactile hallucinations, but which the subject and his friends regard as constituting a super-sensory or extra-sensory contact with the world beyond the grave. In his case these experiences have had a depth and broadness rather greater than appears to be the usual case even with accomplished mediums, and in particular have taken on an extreme variety of forms. These clairvoyant and clairaudient elements of his life he describes in considerable detail. In addition, Mr. Wehner appears to have a much more intelligent grasp of the emotional aspects of his own mediumship than any other psychic of similar type whom this reviewer has ever encountered; and his statements and implications as to what it

all means to him will react upon most readers.

Whether one take to this book the spiritistic outlook which leads one to accept Mr. Wehner's experiences as actually corresponding to external realities, or whether one be of the animistic school that is forced to explain them all away as the products of subconscious improvisation, the book affords an interesting and important fund of data on the subjective content of mediumship. There doubtless occur minor inaccuracies of reporting; who among us could write in such intimate detail of his inner life without in some degree representing it as he would have it rather than as it is? But this should not detract from the ultimate value of the observations upon himself which Mr. Wehner sets down. We have had quite enough of the type of compilation that sets before us the complete output of communication received through a given medium, with no attempt at criticism or analysis. It is a welcome relief to have a medium who is ready to tell us the things about himself that we should so very much rather know.

THE SPIRITUAL ADVENTURES OF A BUSINESS MAN

BY T. A. R. PURCHAS

Foreword by Sir Arthur Conan Doyle and Preface by
Robert Blatchford.

Published by Simpkin Marshall Lmt. and The Psychic Press.

Price 7/6

A most interesting and admirably written book by one who has spent more than thirty-five years in the study of psychics. Lucid and very much to the point. The phenomena reported are all of a subjective nature and are said to have occurred in and about Johannesburg, S. A., during the period from 1916 to 1920. The author did not make use of professional mediums, but organized and developed his own "home" circles, with his wife as principal medium.

Several noteworthy "cases" are recorded, in particular the "Campion-Brand case," wherein two Johannesburg boys,

who had been killed in Flanders in 1917, and who were quite unknown to the Purchas circle, purported to communicate and gave their names and former Johannesburg addresses. After some difficulty these were found to be correct. Many other equally interesting cases are reported, and throughout his narrative, to quote Mr. Blatchford's preface, "Mr. Purchas . . . tells his psychic experiences in a plain, business-like way." Yet in a way which grips one, and which causes one to think.

T.F.P.

INTERNATIONAL NOTES

By HARRY PRICE

I MUCH regret to announce the death of two well-known British spiritualists, Dr. Abraham Wallace and Mr. G. C. Ashton Jonson.

Dr. Wallace passed away on January 22nd, at Paignton, Devon, at the age of 80. He was one of the oldest spiritualists in England and his interest in psychic matters dated from the early 'seventies. Originally he was on the council of the London S. P. R. and left that body when the controversy concerning its anti-spiritualistic tendencies became acute. It was Dr. Wallace who was instrumental in exposing Eldred, the notorious fraudulent medium whose mechanical arm-chair (secreting wigs, masks, etc.) was the wonder of all beholders. Dr. Wallace knew all the old-time mediums and psychics such as Bournsell, the spirit photographer; the Davenport Brothers; Stainton Moses, Mrs. Mellon, Husk and many others. He was cremated at Golder's Green on January 27th.

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Mr. G. C. Ashton Jonson's death was very sudden. I have already mentioned in these *Notes* that he accompanied Sir Arthur Conan Doyle to South Africa early in 1929. When he returned he again travelled with Sir Arthur to Scandinavia. His death was due, I understand, to phlebitis, the result of a kick in a swimming bath during his tour in South Africa. He died in London on January 10th.

Mr. Ashton Jonson was an accomplished musician and composer, and a Wagnerian expert. He was the honorary librarian of the Royal Automobile Association and it was through our mutual love of books that I first made contact with Mr. Jonson. Like Dr. Abraham Wallace and the present writer, he was a member of the Ghost Club at whose monthly re-unions he will be much missed.

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Mention of Sir Arthur Conan Doyle reminds me that he is still very ill and has hardly left his room for ten weeks. He has

been ordered three months' complete rest. I have often wondered whether he associates his illness with the trip to Denmark because there is a curious story attaching to his visit to Copenhagen.

In January, 1925 I was asked to give a number of lectures in Copenhagen in connection with the Psychic Exhibition (which I eventually brought to London¹) which was about to open there. I consented. When I arrived in the Danish capital I found that a number of halls had been booked in Scandinavia for Sir Arthur Conan Doyle and that I was to take his place. Sir Arthur having had to postpone his visit at the last moment.

When I returned home I asked Sir Arthur why he had so suddenly abandoned his Scandinavian lecture tour and he informed me that the controls of several mediums had definitely warned him against going to Copenhagen, etc. I sympathized. Incidentally, it cost Sir Arthur some hundreds of pounds to cancel his engagements.

And now Sir Arthur and Mr. Ashton Jonson have just returned and the latter is dead and the former is very ill.

It seems almost as if Denmark has exerted some sinister influence over Sir Arthur and his friends.

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Light, the London spiritualist organ has reverted to its original owners, the London Spiritualist Alliance, which has purchased the paper from Messrs. Hutchinson & Co. *Light* has been published for nearly fifty years and has seen some famous editors such as Stainton Moses ("M. A., Oxon.") and Mr. David Gow who will continue his very capable editorship for the new owners. The activities of the London Spiritualist Alliance will be fully recorded in the paper.

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An outward and visible sign of the extraordinary wave of interest in things psychic which is sweeping Great Britain is the fact that at the time of writing no fewer

¹ See this JOURNAL, July 1925.

than four spiritualistic plays are running in London.

"The Last Enemy" is at the Fortune Theatre and is drawing good audiences since the cast was present at a séance with Rudi Schneider—a fact of which the management made the very most in the public press. The plot is the familiar one of spirit return.

Mr. Ralph Neale's play "The Watcher" is at the Everyman Theatre. It concerns a woman who has lost her soul, but not her youth; in the end she grows old before her lover's eyes, which is rather reminiscent of Rider Haggard's "She."

"Long Live Death," which is described as a "psychic melodrama," is running at the Gate Theatre and drawing crowded houses. The play is by Mr. Peter Godfrey and the chief character is a Dr. Kubin who has discovered how to separate the soul from the body and give each a definite contemporaneous existence. It is apparently done by drugs and electricity to an accompaniment of jazz music on a gramophone. For example, he tries the experiment on a girl called Carol Hume, with the result that we presently see and hear her Soul moving and talking in a red dress, with her Body a yard or two away also busy in a similar frock. While, however, the Body is talking platitudes to a little party of psychological researchers, the Soul is driving a knife into the throat of an elderly rival of the diabolical Kubin. In the end, the malefactor invites a number of persons to dinner, and tries in their presence to separate his own elements; but the electric battery fails to work, while the drug works only too well. Consequently, he dies in great agony. The play was well received.

The fourth psychic play is called "Through the Veil" and is definitely spiritualistic. The authors are Cecil Madden and Sir Auckland Geddes though all the latter's friends are wondering what he is doing in this galley. The play has been produced at the Duchess Theatre.

If "Through the Veil" means anything at all, it is a warning to young "natural" mediums to desist before it is too late. It has been called "a play for experts." The play centres round a young girl who is an amateur medium. She "sees" her brother who was killed in an airplane accident.

Their mother is also possessed of psychic powers and is living apart from her husband (a clergyman) on that account. The father sees the vision of his son and believes it is "the devil from hell" taking the form of his son. Another clergyman, who had himself been a medium, suggests that the apparition was ectoplasm exuded from the body of the young girl and returning thereto. In the end the materialized brother beckons his sister to the vicarage balcony over which she falls and is killed. "Through the Veil" is not a very convincing play and was terribly slated by the press.

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The famous crystal of the equally famous Dr. John Dee, (1527-1608) the magician, is being put up to auction on February 20th. It was purchased about 65 years ago by one of the Huth family and is being sold by the executors of Mrs. Octavia Huth, of Fosbury Manor, Wilts. With the crystal are six discs which are also supposed to have belonged to the great astrologer. Another "crystal," Dee's famous *speculum* or mirror, a piece of solid pink glass about the size of an orange, is preserved in the British Museum. An account of Dr. Dee's crystal (presumably the one now offered for sale) is to be found in *Notes and Queries*, 1924, Vol. cxlvi, pp. 223-225.

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Fraulein Dr. Gerda Walther writes me that an interesting case of poltergeist disturbance is exciting a great deal of interest in Copenhagen (where Dr. Walther is giving two lectures on our Rudi Schneider experiments). The poltergeist appears to have established itself in the home of a baker in the Frederiksborggade. The disturbance commenced on January 30th at 6.20 in the evening and the entity announced itself by giving a vigorous "bump" against the door. Then pieces of wood commenced flying about and the light went out—only to reappear a little later—with no one near the switch. Although the house was afterwards locked up, the place was turned upside down by an alleged invisible agency. The baker and his house-keeper have had to seek police protection. I hope Dr. Christian Winther will investigate this case.

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A companion volume to *Oddities* has

been compiled by Commander R. T. Gould the breezy investigator of "mysteries" and makes excellent reading. He discusses at full length the extraordinary case of poltergeist disturbance known as "Bealings Bells" and comes to the conclusion (he could hardly do otherwise) that the manifestations were genuinely supernormal.

Major Edward Moor, F. R. S. had a house at Great Bealings, Suffolk, in 1834 and for no apparent reason all his house-bells commenced suddenly to ring and kept on ringing—month after month. Every means was tried to find the perpetrator of the "hoax," but in the end the Major and his friends had to admit that no normal reason could be found for the sustained bell-ringing. Major Moor then wrote the book *Bealings Bells* which Commander Gould describes (p. 128) as "extremely rare." I rather disagree with him because at least three copies of this monograph have passed through my hands.

Commander Gould discusses giants; the noise which emanated from the colossal statue, known as the "cry of Memnon"; the old alchemists (including Dr. James Price, the famous "last of the alchemists"); the canals of Mars, etc., etc. Of peculiar interest to my American readers is the author's account of how Dr. S. H. Emmens (an Englishman) turned Mexican silver dollars into gold which he sold to the U. S. Mint.

In the year 1899 "the *New York Herald*," we are told, "came out with a 'scoop' article, containing such headlines as

THIS MAN MAKES GOLD AND SELLS
IT TO THE
UNITED STATES MINT.
IS DR. EMMENS A MODERN
ROSICRUCIAN?
UNCLE SAM HAS BEEN BUYING HIS
BRICKS FOR TWO YEARS.

Between April and December, 1897, the United States Assay Office purchased "argentaureum gold" from Dr. Emmens to the value of £1,528. He had much correspondence with Sir William Crookes, F. R. S., which eventually became somewhat acri-

monious. The author states "Emmens' feat of persuading the United States Mint to buy a considerable quantity of what he assured them was artificial gold, has never, I think, been duplicated. Nor can I form any theory of fraud which would make such a proceeding either practical or necessary. As to the facts of the sale, there is no doubt."

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At a recent meeting of the Liberal Jewish Synagogue, St. John's Wood Rd., London, Sir Oliver Lodge gave an address on science and religion which he said were not "poles apart" as usually supposed, but one.

By religion, he explained, he understood the reaction of man to the whole of the universe; by science he understood a groping after truth—a search eliminating all feeling and emotions, if possible.

"There is goodness, beauty and truth. Goodness is related especially to religion, beauty to art and truth to science, and yet these three are one. They cannot really be dissected out from one another.

"You may attend to one more than to another, but you cannot really understand one without attention to the other, any more than you can understand a tree by attending to the root only, the branches only, or the fruit only. They are an indissoluble whole."

In physical science, Sir Oliver said, there was a good deal more mystery than there used to be. It no longer laid down the law. There was much more uncertainty.

"We are groping our way and finding out that what we thought we understood we do not. We thought last century that we knew what life was. Now we know we do not. And yet we know far more than we did know, but the more we know the more we feel that there is some mystery that we have not proved.

"We are making our way towards a great generalization which, in my view, will extend away from matter altogether into the unseen. I believe that the linking of the spiritual and material is at hand."

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The "Parapsychical Institute" of Vienna, an organization associated with the name of Herr Ubald Tartaruga has closed its doors. For some years this society has been in a moribund condition; and the advent of the new Austrian Society for Psy-

Mysteries: Another Book of Unexplained Facts by Commander R. T. Gould, London, Philip Allan, 12 s. d. net.

Reviewed in these Notes, Jan. 1929, p. 54.

chical Research (of which Professor Hans Thirring is president) has rendered it superfluous. There is not room in Vienna for two psychic societies and it was only a question of time before the smaller organization succumbed.

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An interesting case of twins looking, thinking, and acting alike is attracting considerable public attention as I write these *Notes*. The twins in question are Miss Elsie Harrop and Mrs. Hilda Thompson, the latter recently married. If it is not a case of "two minds with but a single thought" it is something very like it. The twins, whose home is at Hooton Hall, Rotherham, are blue-eyed blondes so alike in appearance that it is difficult to distinguish between them. They say that ever since they can remember they have had the same thoughts and done the same things. Their dreams are the same and although they now live far apart, they find they are unconsciously wearing similar clothes and even pursuing the same hobbies. For example, a short time ago both started to make a rug at the same time; both became tired of doing it at the same time; and both commenced cross-stitching at the same time. Last summer both decided to visit the same watering place and both

found themselves at the same hotel at the same time without either knowing what the other was going to do. But most extraordinary of all, Hilda is married to a Mr. James Thompson of Chesterfield, while the other, Elsie, is being married shortly to a Dr. James Thompson (no relation) of Glasgow.

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Rudi Schneider left England for Braunau on January 21st, after a visit lasting about ten weeks during which we held twenty-one séances. The report of our experiments is already completed and runs into about a hundred thousand words. It includes observations by Lord Charles Hope, Dr. William Brown, Professor Pollard, and others. It is an interesting document. We hope that Rudi will go to the Institut Métapsychique, Paris, some time in April and it is possible that he may again visit the National Laboratory in the autumn. It is worthy of record that his most recent visit cost us exactly £158, about double this amount having been expended on the Schneider mediumship during the past twelve months. Of course, the medium received only a portion of this amount. I state the figures merely to show the cost of investigating foreign mediums.

N. Y. SECTIONAL ACTIVITIES

THE Lecture Program for March, 1930 includes the following speakers:

Monday, March 3rd. Mr. William Ross, on "Yoga."

Monday, March 10th. Jocelyn Taylor Mitchell on "Egyptian Magic." (illustrated with lantern slides)

Monday, March 17th. Dr. Edwin F. Bowers, "Is Life continuous after death?"

Monday, March 24th. Miss Gertrude O. Tubby, "Communications with the late Dr. Hyslop."

Monday, March 31st. Dr. L. R. G. Crandon, "The Margery Mediumship."

Further particulars will be found in the printed leaflet which is obtainable of the Executive Secretary and of which a copy is posted on the A. S. P. R. Notice Board at Hyslop House.

Special attention is drawn to the fact that Dr. Crandon's lecture will take place at the Biltmore Hotel, in the large Ballroom. Those desirous of securing places should not be later than 8.15 P.M. as there will be a great demand for seats.

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THE ANNETTE LEVY MEMORIAL SPIRITUALIST CENTER

We have received notice of this new foundation from one of our members, Mrs. Matilda Levy, of 626 East Eighth Street, Brooklyn, N. Y. It is organized in Brooklyn for the purpose of spreading the facts of spiritualism and the progress made in psychical research.

The Center is non-sectarian: yet its main object is to reach the Jewish people. Monthly lectures by eminent speakers on these subjects and a bi-monthly thought exchange are the first stepping-stones of this center. Mrs. Levy will be glad to receive correspondence concerning the work at the above address.

It is hoped that a series of afternoon lectures of an educational kind may shortly be instituted for the advantage of members both of the Society and the N. Y. Sec-

tion. This will lead the way to some more systematic plan of courses of instruction and for the study of the best books on the various aspects of psychic research. Mr. Bligh Bond will meet students at 4 P.M. on Wednesday afternoons during the month, beginning March 12th, for the purpose of studying the arithmetical symbolism of the Greek and Hebrew Scriptures and its method of interpretation. This course has been for some time planned to follow his lecture on the same subject and in response to numerous enquiries.

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The Research Officer is being asked to arrange for a series of afternoon demonstrations of the fraudulent methods used by the false mediums and their detection. Details will be posted on the notice-board in the hall.

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Correspondents have expressed regret that the address of Dr. Glen Hamilton on the Winnipeg phenomena was not recorded in the JOURNAL. Those interested might like to know that an excellent report appeared in the "Brooklyn Eagle" (Eagle Bldg., Brooklyn, N. Y.) for November 26, 1929, and it is still possible to secure copies. Mr. John O'Neill, who writes the report, is the Science Editor of the paper and he has marshalled the facts in a very able manner. Mr. O'Neill, writing recently says: "It may interest you to know that immediately after the meeting I sent a cablegram to Sir Oliver Lodge asking him if the picture obtained by Dr. Hamilton was that of his son and authentic. About 36 hours later I received a reply that picture was a likeness of his son but could not state if it was authentic."

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Mr. Roy Mitchell's address has been reprinted from these *Notes* and copies may be had at Hyslop House. The price will be fifteen cents. Mr. Owen Washburn's address, which we print with this issue, will be similarly reprinted: price 15 cents. These will form Nos. I and II of a series of Sectional Addresses.

NOTES ON ADDRESS BY REV. OWEN R. WASHBURN, 8:30 P.M., MONDAY, FEB. 3RD, 1930.

The speaker was introduced by Major H. T. M. Scott to a full attendance of members and friends. The address was much appreciated and applauded. Mr. Washburn, who is pastor of the West Congregational church at Orford, N. H. said that he had come there at some cost to himself and in a state of health, according to physicians, which might prevent his again being in New York. He wished to give to the group most interested in psychic phenomena some of the important conclusions he has arrived at after a life time during which he has been able to observe much as to the relations between this and the spirit world and to enjoy all the forms of mental phenomena by reason of his own power to observe and receive communications from the spirit world. He had experienced these psychic powers, which some might attribute to self deception or to illusions, while doing the world's work, including such tasks as are required in four years as a state senator and many years as an editor (and for a while a managing editor) of a daily newspaper. He had never been entranced or in any abnormal state but had seen and heard and known such psychic phenomena as had proved to him the existence of a spirit world of which this world is a part. He felt that at his age he could not long remain in this life and he wished, with no reservations, to speak of his years of life during which, at a moment's notice, he has been able, when there was a useful end to serve, not otherwise, to obtain suggestions or information from the spirit realms.

Taking up first the problem of why those spirits using trance mediums or trumpets for communications do not tell who they are Mr. Washburn explained: "I have been told by some spirit intelligence that the separation between this world and the spirit world is necessary to prevent the enslavement of mortals by undeveloped spirits. If "the touch of the vanished hand" so longed for by the thoughtless were easily given then an evil spirit could drum on our eyelids and prevent sleep until we obeyed their lightest command. The engineering of God has wisely provided for the needs and safety of mankind. It is so arranged by Deity that to bridge the chasm made by death there must be cooperation

from the spirit side by those bound together by good will, self-control and unity of purpose. These are virtues the good possess but which the evil do not possess. It requires group work, by the good spirits, to control forces, prevent intrusion, and to notify spirits of opportunities for meeting loved ones on earth. One spirit I asked about the matter said there were thirty-six in the band required for trumpet mediumship and that all were usually employed on needful occasions. Taking this band as an example we can see that they constitute a body of thought; a unity. In that unity there is one purpose. That purpose is not to reason but to maintain a proper channel of communication from the other world to this. The spokesman for such a band is not speaking as an individual. The body of thought composed by the thirty-six is not engaged in communicating and the individuals are not there as individuals but as parts of a unity in thought. Hence the spokesman is prone to speak of himself as "John" or "Rose." If the speaker said "I am John W. Evans, former president of the First National Bank of Harlem" or "I am Rose W. John who kept a tea house at 31 West Third Street, New York" the speaker would take himself or herself out of the unity, out of the body of thought, forget the purpose and unity of the band and disturb the conditions necessary to good communications. Also such a statement would be half untrue, since the speaker is not really speaking for an individual but for the whole band. Each member of the band truly shares in the total unity and thought of the band. No one individual is rightly allowed to speak for others as an individual. It is difficult to transmit from spirits proper names, but it is often done. Mental pictures are much used and impressions of ideas are helpful in communicating from the other world. Proper names often have no meaning that can thus be used or pictured. Also a spirit communicating, in close *rapport* with a band, is more or less influenced to a non-personal attitude, often, and thus finds it difficult to give names, dates and places clearly.

The avenues to the spirit world are kept open only by the good in the spirit world; but these avenues, Mr. Washburn said, can

be used by undeveloped spirits, once they are open. Most of the substitutions and misleadings which make it necessary that men always test all communications by reason and, as St. Paul says "Try the spirits," come in the last half of the seance or sittings given by mediums. To guard a seance from evil influences it should open with prayer sincerely given and including a desire that the mind of Christ shall rule and close in the same way. A reverent attitude should be observed during the sittings and thus the spirits who would not wish to attend a meeting for prayer will be inclined to stay away. Ordinarily sittings should be limited to sixty minutes and should not occur daily but only once or twice a week. Weak or sickly persons should sit outside a circle, not in it, at seances. No medium should be asked to sit when ill, hungry or tired; it tends to unsatisfactory communications and evil influences.

Continuing, the speaker told of his discovery that he had definite psychic powers that could be made useful. He inherited a ring, made for a grandmother of his about the year 1802. Holding it in his hand one day he felt a new sensation in his hand and arm and then was aware that the ring represented a personality and that a thought associated with the owner of a lock of human hair which the grandmother had braided and placed under a crystal on the ring, had reached him: a thought of great love and sadness. Later he found he could pick up objects and give their history, provided always there was a useful end to serve. Lastly the speaker found he could do each of the various psychic things classed as mental phenomena.

Illustrating this power Mr. Washburn told of being asked by a man named, we will say, Mr. T., who was in the habit of jeering at his interest in spirit return, to find the scoffer's lost diamond which had been missing for two weeks and much searched for. A minute later the gem was found in a pile of sacks in the man's cellar, where it had fallen when he put away an extra bit of ice. A few days later the speaker attended a spiritualist summer camp and found Mr. T. and his wife standing in a grove, it being a pleasant summer afternoon. Mr. Washburn said, as he approached: "I have a message for you. Your

first wife says, 'Take that ring with the little blue stone in it that she gave you before her marriage and give it to this woman here by your side with her love and you will understand what she means'." This was all the message. Later the wife who was present in the earth life explained the circumstances of the matter. Before the first wife had married Mr. T. she had said to him, when they were alone together: "I am going to marry you, I am going to live with you a while and then I am going to die and you are going to marry again. I want you to take this ring and keep it and after I die, if I like your second wife, I will return and tell you to give her the ring with the little blue stone in it and you will understand what I mean." Mr. T., an unbeliever as to immortality, asked her how she could return from the dead, to which she replied "Love will find a way." The two were married and after some years the husband fell in love with the woman who was later his second wife. He was not tactful. His first wife knew of the affair and died, jealous, unhappy and suffering. Mr. T. married his second wife at once. Immediately he suffered keen remorse, feeling that every kindness to his second wife was an insult to his first. His second wife found herself repulsed at every turn and when Mr. Washburn found Mr. T.'s diamond they decided to go to the spiritualist summer camp; if any solution of the trouble, the cause of which the second wife did not suspect, could come from the spirit world they would consider it. If not they were to part there, the second wife going to her former home and he paying alimony. Into this critical situation Mr. Washburn came with the exact message the first wife had said she would give if she liked the second wife. At once the husband felt he honored his first wife by being good to his second wife. He confessed to his second wife and the estrangement ended in a satisfactory love life. The speaker asked any one who had a reasonable explanation not involving spirit return for that incident to please make that explanation known. He himself did not know there had been a first wife and was only slightly acquainted with the husband and wife he helped.

Another illustration the speaker gave as follows: "I knew George Fuller the artist, when I was sixteen, slightly. I met him

twice, a few minutes each time and we did not discuss his art ideas. Some ten years later I was waiting to deliver the sermon in a little church in Western Pennsylvania, the young people having a song service before I was to speak. As I waited I saw with my spiritual sight George Fuller come into the church. I spoke to him by a mental method, which makes no air vibrations, and he replied so that I heard what he said as given in words but not audible to ordinary ears. I induced him to deliver the sermon for me. He was averse to this but on my plea that he knew more than the people and should share, he said that if I would change my subject from "The Talents" to "The Talent for Art" he would give me the address, sentence by sentence and I could repeat each sentence to the congregation. This he did. I recalled the whole address, which was a very able one, for some months and one fragment I can still repeat. It was long remembered by the more intellectual in the congregation. Here is the section I now remember, a fair sample of the whole:

"Shakespeare said: 'All the world's a stage. No! All the world's a studio and all the people in it merely students. They have their palettes and their brushes, their chisels and their models, and on the throbbing canvas of human emotions and from the varied clay of human life they make for themselves beautiful pictures or statues as they will. Think not the great artist is he who by work with color or form has won the applause of men. Rather is your greatest artist he who, coming from his work at night with furrowed brow or knotted muscles, to a wife who is not always kind, to children who are not always pleasant, takes the varied desires and prejudices and appetites of that household and blends them together until he sits down in peace and happiness to the cheerful light, the white cloth and the peace of the evening meal. For the one who works on wood or stone works in the things which are seen, and the things which are seen are temporal, but he who works with the aspirations and loves of the human heart works with the things which are not seen and the things which are not seen are eternal.'"

Mr. Washburn added: "I was as much surprised and delighted at various brilliant utterances of Mr. Fuller as I would have

been had I been listening from a pew. A few months later I visited Mr. Spencer G. Fuller, a son of the famous artist, at his farm home in Deerfield, Mass. There I repeated nearly or quite the whole address; which had been in some unusual way retained in my memory. When I finished the son said: "You have made not one error in describing my father's views. I could not have done it as well myself. He never published his art views and he believed in spirit return and said, before his death, he would return and communicate if he could. I believe he did return."

The speaker then told several stories, illustrating the power he had enjoyed, when useful ends were served, to see with the psychic vision or to know without knowing how he knew. He at one time lived by newspaper work and used a small back office at 129 West 125th Street, New York. There came to him there a very athletic looking young man who walked in and demanded that Mr. Washburn tell him what he was thinking about. Mr. Washburn repeatedly asked him to leave the office but he refused. Finally he said to the young man, "I will tell you! You are wondering if you can hit me between the eyes with that blackjack in your right-hand overcoat pocket and 'go through me' and 'get away with it.'" To this the man exclaimed "My God, how did you know that?" Then added: "How do you know I won't do it?" To this the speaker responded: "You are not man enough; you could not hit me while I am looking at you." Admitting this his visitor said: "What else am I thinking of?" To this Mr. Washburn replied: "If you kill that girl over in Brooklyn you are planning to murder, the police will have you in three hours." His visitor swore and with flushed face cried "I will kill her." To this the speaker answered: "You will not, for the same man who told you of that blackjack in your right-hand overcoat pocket tells you the police will have you in three hours. They will 'rail-road' you. They will put you in the electric chair." The young man left soon after with a strong impression of the horrors of the electric death penalty. The newspapers made no report of any murder of a young girl in Brooklyn, following this interview.

The speaker told of his power, independent of his will, derived from a source quite

unknown to him, of foretelling events. He knew in Philadelphia a Mr. and Mrs. Range, temporarily in the city, with an office for the sale of stock in a corporation. Their nearest relative lived in Minnesota. He went with Mrs. Range to an out-of-door celebration in the City Hall Square in that city. Noticing that she was sad he asked her the cause. She said, it was on a last night of the year, that she missed her son who was bound with a long time contract not to leave an island off the Alaska coast where he had charge of a mine. To this the speaker responded: "You will eat Thanksgiving dinner with that son in the house of your relatives." Mrs. Range cherished the hope until ten o'clock on Thanksgiving day morning when she lamented having done so. At that moment her son walked in, having sold his interest in the mine and cancelled his contract. He had heard that cousins of the family had moved to Philadelphia, unknown to his parents. They found the name in the telephone book and dined with the relatives, as had been predicted.

Another instance of prophesy occurred when Hon. Reuben D. Silliman, formerly Federal Judge for Hawaii, brought a resident of Hawaii and of San Francisco to call upon the speaker at his office in 125th Street. They came on a Thursday, the friend being an unbeliever in psychic things. Mr. Washburn told enough facts that he could not have known by usual methods to interest the friend; and the friend asked for an appointment for further talk, naming the following Wednesday at half past two o'clock as the time. Mr. Washburn consented to see him then but assured the two men that the friend would not be there, nor would he see him for years, if ever. The friend was indignant, told the Judge he would show Mr. Washburn that he could do as he pleased and declared that he would walk through that office door at half past two on the appointed day, if alive. Mr. Washburn bade him a final goodbye. On the afternoon set for the visit the friend left his down-town hotel early, went to the subway, waited for an express train, took the train, going into a car and standing by a certain seat. In the seat was a man from San Francisco whom he knew. The man asked him why he allowed a block of buildings in San Francisco to be sold for taxes. The friend said he did not allow

it; that his agent attended to the matter. It developed that the agent was in the hospital, too ill to transact business and the buildings were to be sold, but by accepting the offer made him by his informant of a reservation on the Western express, he found that he could arrive in San Francisco just in time to prevent the sale. He forgot his appointment, went to the train and wrote back to the Judge that as his car crossed the 125th Street switches he recalled the appointment with Mr. Washburn and the prophesy of his failure to keep his appointment. The speaker said he could not understand how even a spirit could know that the man would take a certain car, beside a certain seat in a certain train, in a subway where the trains passed every one or two minutes.

Passing now to the mention of his therapeutic gifts, Mr. Washburn has found that he could do any psychic thing, in almost any case, that would be helpful. At times he sees the spiritual body of people who ask his help, the abnormal bodily areas of people who are in bad health showing at such times as too white or too red. The areas lighter colored than the rest of the spirit body indicate lack of action, the areas too red indicate inflammation. He, at times, sees mental pictures of past conditions or events, or hears, mentally, sounds that signify; as when he heard a pistol shot near the head of a woman with nervous trouble. A hint, as he discovered later, that her nervous ills originated in a shock received when her husband was shot by her side by a man behind him. Another nervous case brought to him the sound of surf, like cannon. The woman asking help had her nerves disturbed while shipwrecked in a storm. More often the speaker knew without knowing how he knew; as though he had remembered it. In one instance a woman came to his office and remarked: "I wish you knew a friend of mine, a woman." "Yes" he answered, "tell her this:" and he gave a few words that taken together meant nothing. The visitor remembered the words and told her friend and the next day the woman whom the speaker had never seen or otherwise heard of came to his office, saying "That was a code message you gave me, a code only my friend and I ever used." "Yes," said Mr. Washburn, "she was the woman who shot herself and

died, last week, at Ardsley." The visitor then explained; the code message, translated, meant "Do not kill yourself, wait." She added that she had prepared to kill herself and was writing farewell letters when the code message was brought to her. Those who think spiritualism of no value, the speaker said, should consider that in innumerable similar cases spirit messages have served good purposes. He thought much, if not all, the gain in the practical application of humane ideals as to women, children and the unfortunate had originated in the heavenly host, whose captain is Christ, whose body is made up of high-minded souls of all ages, including the good and practical who have recently died, and who have one process for human improvement; that of taking what good they can find in the world and making it better.

As an example of the usefulness of spirit messages the lecture included an account of the following experience. A Mrs. H. lost her only son in the world war. He was last of a family line, had just refused an offer of a very large income for ten years in order to enlist, and had died from the stupid neglect of an army officer. The mother had her nervous system wrecked by grief and went frequently to a hospital for nervous cases. She wrote Mr. Washburn that if she knew her son was alive anywhere she would not need to go to the hospital. After some weeks of delay the speaker, who had never seen even the ground where the house of Mrs. H. had been built nor heard from the dead son or his mother from the time the boy was a child till he died, was impressed to write to the mother: "In the top of your house is a garret. In the garret is a 'den,' a room which your son made for himself. In that 'den' is a desk or a bureau he used for a desk. In that desk or bureau is a secret drawer which your son made. In that drawer is a piece of paper. On that piece of paper is a writing in your son's handwriting which is a message for you. Go up stairs and get it."

Mrs. H. thought the letter, as she said, "silly." But after a time she recalled, slowly, from her troubled mind, that her son did have a room he had himself made, in the garret. Later she remembered that he had used a low bureau with two drawers as a desk. A few days later she remembered that when a boy the son had said he was

going to make a secret drawer. She went to the garret, found the secret drawer very cleverly hidden, and in it a piece of paper with her son's handwriting, boldly written, with an exclamation point. The paper was part of a magazine article saying that the best remedy for sorrow was to be at work and preferably at some altruistic task. On the border of the paper was written, with an old fashioned "stylographic" pen no longer in use, "Get busy!" Evidently the boy had saved the clipping, and added the slogan, for his own comfort when a young man. No one on earth knew of the facts as to the existence of the paper and the writing. The mother never again went to the hospital. She became busy caring for crippled orphans, giving them a new playground and special instruction such as will enable them to earn a living in spite of the handicap of lameness.

The speaker asserted that, when a useful end was to be served, he was practically always able to know what he needed to know in order to help those in trouble. He thought it sometimes not best for the life of some who are afflicted, considering that life as an eternal one, to be relieved by spirit aid from bodily ills. Gluttony, selfishness, drunkenness, bad temper and other defects of character bring their unpleasant results as to bodily conditions. To relieve such offenders of the penalties of wrong attitudes, before the wrong attitudes are changed, is not for the general good of the sufferers. Many people need at least as much suffering as they endure. Few people endure more pain than they have merited by unkindness to men or animals, by selfishness or wilful stupidity. Few can endure much more prosperity than they have, without becoming subject to degradation of character through yielding to temptations offered by more wealth or power.

Mr. Washburn told several instances of being informed from the spirit world as to the cause of physical and mental troubles, and of being made aware, through psychic channels, of how to aid the suffering. In one instance he cured a man who had for fifty years been a victim of the liquor habit by subtly suggesting to him that he stop fighting the habit; that he drink when he really wished to do so but not otherwise. Whether this suggestion caused the cure he could not say but the man abruptly ceased

smoking and drinking and never took up those habits again. In another instance a wealthy woman came to him, suffering from periodic insanity which made her violent, cruel to her children and disorderly. Five specialists in nervous disorders had pronounced her permanently unbalanced but Mr. Washburn saw that she had hysterically imitated another woman who had become insane while living in her house and made a complete cure that proved permanent, in a few minutes. It is a law, the speaker said, that when a victim of suffering realizes a certain mental attitude as the cause of that suffering, both cause and effect disappear and complete cure follows.

This helpful kind of information, he said, was received in many ways but usually by a process resembling memory; as though it were recalled from some former experience. It had enabled him, without money or political backing or newspaper support to lead in political affairs in a district having 60 cities and towns and to finally be elected to a state senate. He knew in each emergency just what to do. This information had on several occasions kept him from disaster in business, though usually he did not have this help as to business matters. It is evidently best for men that they, as a rule, overcome obstacles or submit to defeat by their own choices and efforts. All things that happen to us are good for us, he declared, and he would not have a smashed hip he has had for ten years, made well so as to cure his lameness, if in so doing he were to lose his memory of experiences and the gains in self-control, foresight, sympathy and general character resulting from the disaster.

Mr. Washburn counts as one of the greatest gains of his psychic experiences the understanding and high moments resulting from the ability thus given to see the beautiful and spiritual in the lives of others, he said. He counts the greatest gain his ability to know the spiritual excellence in visible and invisible nature, in the lives of men and women of good will. He has been set free from most of the apprehension as to death. On one occasion he awoke in his home to find himself some four or five feet above his body. He was aware of the time, of the moonlight of the winter night and he reasoned, he said, as to

whether, being about to leave the body, apparently, he would do better to call his wife, who was in the next room and not well, or to leave her to find his body in the morning. He delayed a decision while he wondered how he happened to be out of the body without adequate reason or any pain or struggle. He recalled what he had eaten and the circumstances of the day, that he had dined early, gone to bed late; mental processes not possible in dreams. Then he tried to call his wife; made the call but found it was a calling out only in the spirit realm. After repeated failures he ceased to cry out and began to consider anew why he was out of the body, decided he was not really dead and shortly after regained control of his throat, so he could call if he wished. He thinks that experience a rehearsal of what occurs at death.

The care of the spirit world for those whom spirits love here Mr. Washburn holds to proved in innumerable instances. A year ago his son who had not seen the speaker's automobile for six months or himself for three, wrote him from 300 miles away that his auto, a new one, had defective brakes needing instant attention. Writing from Syracuse he said that a spirit had appeared at a séance, told him to tell his father that the spirits watched over him and his work and to prove it they now sent word to the father to fix his brakes. The speaker had not noticed that the brakes were wrong but they proved to be inefficient and examination showed a three-and-a-half inch section of a brake band broken off because of a defective rivet, interfering at times with brake action.

In closing the speaker said that from what he knew he thought the statement by a spirit he had recently heard speak through a trance medium in Wilmington, Delaware, was correct. This spirit had said that in dying she had left the body before she was aware of it and was looking down upon her body. A silver cord connected her with her body, at first, but as the spirit moved upward the cord parted and she was in the spirit world. The spirit world she found to be a place of land and water, trees and houses, much like this. People there ate if they wished, but the accepted way of getting force she could not well explain but the force for action was taken

by spirits "from the whole universe." That the spirit land had different conditions in different sections. The material which corresponds to the atmosphere of earth, in that land, is different in different localities. For the undeveloped there are localities which they cannot leave. In other localities they feel great discomfort, as would an Arctic native under a tropic sun, or a frog in a desert. Hence the undeveloped who are also the evil, there being no evil people save those spiritually or emotionally undeveloped, must stay in one realm, together, enduring one another. With them are suicides, those who kill themselves being, as the speaker said the spirit asserted, people who thus separate themselves from the Divine Being. The will of God is that man shall leave his body only when he must. To set this will aside is to set aside the close contact of the will of God with the will of man, and as the spirit said "Those who do it will be very sorry a very long time." Any one living in the lower areas, the undeveloped, can at any time by will and effort, progress and finally move to the realms that are the natural dwelling places of the more developed spirits. Each area above the lowest overlaps a little the area

proper for the less developed, so the people of lower development may always have the council and encouragement of higher spirits, if they desire. All children are, at death, the spirit said, taken from the lowest area by loving spirits, and cared for. Presumably if these children prefer the undeveloped, or evil, attitude after being cared for till older, they may go to that state. To those spirits who communicate, as far as the speaker knew, Christ is far off, as a person, but his spirit is with all, both mortal and spirits, who seek him. He is the great Captain of Good Spirits and with him work the apostles, the saintly, the good who died long ago or last month, the loved of our own households, the spiritually minded of this life. Christ does not sit idly listening to prayers and hymns, merely. He, and those who work with him, never interfering with the free will of man, constitute that body of spirit and thought and love which is the true Holy Ghost, the Comforter, the Saviour of the world by elevating the willing and aspiring mind out of the bondage of stupidity and the undeveloped state into the glorious liberty of the children of God.

N. Y. SECTION "DEVELOPMENT" CLASSES

Some of the members of the New York Section who are particularly desirous of securing more rapid progress in the work of Psychic Research and who have found such progress much hampered by the difficulty of obtaining the services of mediums, are endeavoring to meet this difficulty by organizing "Development" Classes, to sit regularly once a week under the guidance and direction of the most capa-

ble persons who can be secured, with a view to developing such psychic gifts and talents as the members of these classes may possess. Three such classes have already been started.

Persons interested are requested to confer with Mrs. Warner, Mr. Arthur Goadby, or Col. Derby who will be glad to meet them after the Monday lecture or after the Thursday tea.

PSYCHIC RESEARCH

APRIL, 1930

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Price 50 Cents

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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[Faint, illegible text, possibly bleed-through from the reverse side of the page]



Séance Room, showing gauze screen *in situ* and clearly denoting division between Miss Lucie Kaye at dictaphone and circle of sitters.





Cabinet, table, basket, chairs, etc., taken *through* the gauze screen

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screen which divides the room into two portions.

PSYCHIC RESEARCH

THE JOURNAL OF THE AMERICAN SOCIETY FOR PSYCHICAL RESEARCH, Inc.

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Vol. XXVI, No. 4; April, 1930

EDITORIAL NOTES

PSYCHIC RESEARCH laments the loss of one of its most eminent advocates in the person of Lord Balfour, who has passed away in the fullness of his years, bequeathing to us the tradition of a philosophic and impartial mind, and a record of public service as a statesman hardly surpassed in the annals of the English-speaking community. His farewell to earth was that of the true metaphysician, greeting death as a friend, with a smile upon his lips. The regrets are ours; regrets sentimental in that with his passing we lose another of the few remaining of those great Victorian Englishmen whose vision pierced beyond the materialism of their day and who intuitively knew and felt the coming of an era in which science would extend her borders into the field of psychical realities. But our regrets are also practical because the cause which we have at heart can ill afford a weakening of those traditions which have made for dignity, for stability, and for the rule of impartial judgment, perfect courtesy and restraint in a field wherein mutual tolerance and understanding is at all times greatly needed. May the mantle of his serenity rest upon us all.

* * * * *

Arthur James Balfour was one of the group of distinguished men who combined

to form the nucleus of the Society for Psychical Research, instituted in London in 1882. William Ewart Gladstone lent his support. The first President was Professor Henry Sidwick and among the early Presidents was Mr. Balfour. The object of the Society was stated to be the introduction of scientific method into the study of debatable phenomena. The names of Edmund Gurney, F. W. H. Myers, Andrew Lang, Sir William Barrett (then Prof. Barrett), Lord Tennyson, Lord Rayleigh and others were among the first adherents. Among the earlier presidents we find the names of Prof. Balfour Stewart and Prof. William James. The tradition which these men implanted has been a continuing force in the mental life of England and has ramified throughout the world, largely influencing American thought and the attitude of true science towards the investigation of the whole region of obscure facts which we class as psychic phenomena.

* * * * *

Perhaps of living Englishmen it may be claimed that Sir Oliver Lodge most faithfully perpetuates the tradition bequeathed by the original group. Last month we promised a more detailed survey of some of his recent publications. We accordingly devote the rest of our Editorial space to a consideration of these.

PHANTOM WALLS*
and
THE REALITY OF A SPIRITUAL
WORLD†

PHANTOM WALLS! A well-chosen title, since it designates those walls of clay which here for a while hold us in thrall, restraining the activities of the human spirit enmeshed within their scope and compelling obedience of a sort; obedience to the routine of physical laws which rule its visible activities. But in two ways our thralldom is beginning to appear illusory and the barriers are yielding to the impact of those vital energies which seek emancipation. These twofold ways are complementary. The walls are being battered from without and from within. The outward assault is being delivered by Physical Science and now that she has laid aside much of the old cumbersome armour of theory that formerly hampered her energies, she is able to reduce those solid walls to a mere shadow of their former substance. The other assault is penetrating the fleshly barriers from within: and again this is done in the name of science; for it is the experimental knowledge of the powers of the human soul and their superiority to the limitations of the body that is already allowing the prisoner to discover modes of escape from his cell and means of extending his activities over a constantly widening area without the walls that have so long pent him in.

Sir Oliver Lodge is perhaps of all men the best qualified to write on the transcendent powers and qualities of the human mind and spirit: for he has equal acquaintance, equal experience both of the assault from the outward side and that from the inward; this from his peculiar position as an expert in Physics and also in Psychics and Metapsychics. He is thus able to balance and co-ordinate the conclusions derived from both sources and his conclusions are fruitful; his arguments solid, logical, and convincing. For this reason—on account of this dual capacity possessed by him, it will seem to many of those who know his work

that in the new era of scientific achievement which we are entering, his name will stand to posterity as that of a prophet of the New Era in an eminent degree. In the book under notice and in the small booklet which is also the subject of review Sir Oliver appears to be placing the capstone upon his labor of many years and to be summing up his conclusions rather in the manner of a literary and philosophic testament. A declaration of mature personal conviction, virile and courageous, when well founded is a strength and a help to all. And the message Sir Oliver has to give his fellow-men and women is of this nature. In his preface Sir Oliver calls attention to the insistence of modern science on the illusory nature of our mundane experience. He contrasts the views of Einstein and Edington on the one hand with those of De Broglie and Schrödinger on the other, finding in each a probable element of truth, and no necessary contradiction. There is a general consensus in the view that our physical perception of existence is but a shadowy phantom of reality. Yet, as he says, the mind of man tries to penetrate through the illusion and to grasp that which lies behind. It refuses to be limited by sensory experience, feeling itself instinctively in affinity with the basic realities. "Mind animates matter; its incarnate function is to interact and interfere with physical process". . . "we feel that we are greater and more enduring than any self-constructed instrument of manifestation here and now." "It is" he says "because a beneficent spiritual world has to me become the ultimate reality that I have composed this book."

The causes of the interest shown by the average man in religion are the subject of discussion in the first chapter, and he recognizes the fact, which is beginning to be well-understood, that the failure of the churches in the influence of their teaching is no criterion of any loss of interest in problems connected with the reality of a spiritual world. Perhaps, he says, the fundamental question in the people's mind is whether this life is all, or whether when personality and character have once been developed in association with a material body, they shall continue under other conditions . . . apart from the material body in which they were developed. This prob-

*"Phantom Walls" by Sir Oliver Lodge, London, Hodder and Stoughton, St. Paul's House, E. C. Price 5/- net, pp. 251. 2nd Ed. November, 1929.

†Being No. 3 of Section VIII of "Affirmations." Ernest Benn, Ltd., Bouverie House, Fleet Street, London. Price One shilling. (1930)

lem he thinks is one that might be attacked by science and some definite answer attained; and in the opinion of some, the evidences already constitute proof. The effort to examine this evidence is worth while: and if ever it is found that verified occurrences point unmistakably in that direction—if, in fact, they already carry conviction to trained minds—then the whole outlook on life is changed, and the effective existence of a spiritual world begins to be demonstrated. It brings with it the idea of a continuity of effort for the progress and elevation of the race: that humanity is being guided through the perpetual power of those who, whether here or in the life beyond, are willing agents of the Mind which ordained the course of our evolution. The Churches are presumably doing their best to cultivate an atmosphere of faith: but knowledge is growing and the plain man is beginning to feel that some knowledge on these topics is attainable. As in every exploration, the only plan is to make sure of our ground as far as we have gone and then to proceed further. Our direct awareness is only of such aspects of knowledge as are accessible to our animal senses: but our intuitions tell us much more. The poet often gains a hold on truths denied to the reasoning observer. But the supersensual phenomena dealt with by the mathematician are just as difficult of direct apprehension and involve just as much speculation and hypothesis as any of the barely credible mental phenomena which are here discussed. What M. Sudre has said as to the reasons why science holds aloof from the study of psychic phenomena is echoed by Sir O. Lodge when he says (p. 28) that this aloofness is "not because the phenomena are elusive and difficult of observation: rather is it because they appear to run counter to preconceptions or prejudgments, or what may be called rational prejudices based upon a long course of study of natural phenomena. The aim of science has been for the most part a study of materialistic phenomena, a study of mechanism whereby results are achieved; an investigation into the physical processes which go on and which appear to be co-extensive with nature. Any theory which seems to involve the action of Higher Beings or of any unknown entity controlling and working the mechanism is apt to be discounte-

nanced as a relic of primitive superstition. But as many biologists have found when they attempted to build a philosophy upon their material facts, the mechanism never explained an outstanding difficulty about consciousness. Their own awareness of the process was something more than the process itself. What mechanical device could understand its own working? Thus philosophic materialism was driven to hold that consciousness was a sort of illusion whose functions could themselves, if we knew how, be reduced to mechanism of a complex kind. But this, he says, is conspicuously irrational to suppose. It is the denial of some parts of reality itself, and such denials are illegitimate and also superstitious. The higher elements in the consciousness of man are far more than molecular processes in his brain. They are displayed by chemical processes, but in themselves transcend and outlast them, belonging to another order of existence interpenetrating and utilizing the material but not limited or co-extensive with it. That, he thinks, is the view that most philosophers now take. Reality is a much bigger thing than the mechanicians had thought. Testimony to survival need no longer be unacceptable, but what survival means and what its implications are, may still remain to be ascertained. There is a *prima facie* case for investigation.

Sir Oliver devotes his third chapter to the difficulties and objections of the materialist. He points out the tendency of the specialist to ignore anything which does not contact his field of study. This is eminently the case with the materialist. But here he lays his finger on the very heart of their limitation. For in their study of physical reactions they fail to attend to what is far more important, namely those evanescent forces which have promoted physical or chemical change and have left the scene of their activities. So he directs his readers' mind to these forces and their power to interact with matter. The student of the atom and its constitution fails to attend to the radiation which has gone away from the atom. But the physicist is beginning to attend far more to what is happening in space outside the atom, whose behavior teaches him many things as to the state of Space. So he studies the magnetic and gravitational fields and finds much of

a new and wonderful nature. But it is outside the material range of phenomena and indicates to him that matter is subject to influences not proceeding from itself but from without. So when we see the material of the living body act in a peculiar way, we feel sure that its cells or particles are obeying laws like other particles; but their spontaneity (as in the response of an animal to a call) suggests an interaction with something outside the physical just as real as a gravitational or electric field. We must thus use matter as an index or manifestation of something that lies behind and employs it for purpose of demonstration. . . . "the laws of mechanics, so far as matter is concerned, accurately hold. But those laws are supplemented, and animated bodies are . . . controlled towards some purpose . . . by something apparently outside or beyond themselves." The enthusiasm of the anatomist for the brain as a structure has led them "to exaggerate and think that they discovered, not the *instrument* of mind, but the mind itself. That, I venture to say, is an illusion. Thought is no more in the brain than music is in the violin. An instrument has to be played upon: it originates nothing. No musical instrument ever composed a piece of music! The particles in Newton's brain never composed the *Principia*." So with the classic illustration of the extinction of a candle-flame as symbol of the perishing of the soul on the dissolution of the flesh, Sir Oliver points out that the real point is lost sight of, this being the radiation of light from the candle: which radiation was the real purpose of the flame and goes on forever. So the real function of the candle depends not upon matter but upon the properties of space and the radiation is "the real soul of the candle, its whole object and meaning." He sums up the chapter by saying "Mechanism is a reality, but it is not all: it needs guidance. And there is far more than mechanism in the Universe. Evolution is a genuine process, but there are things which no physical evolution can rationally account for."

We now begin to see the strength of Sir Oliver's ground. He grants to the materialist the fact that apparently every psychic or mental happening has a physical concomitant: in other words, that you must always have a vehicle of some sort for any

manifestation. So it is a question of finding proof of a physical vehicle of mind which is outside matter but acts upon it through some immaterial and yet physical field of energy. He has bent his attention on the properties of space predicating the ether as the field of these processes of interaction and seeing in electricity and magnetism something typical of the forces at the command of mind and will. "It is natural" he says (p. 61) "to frame the hypothesis that this etheric medium may constitute the physical vehicle for life and mind when they are dissociated from matter . . . to suppose that mind requires for its activity *some* physical vehicle, though it may be of an entirely supersensual kind, is in analogy and accordance with all the rest of our experience . . . survival, however, is not to be established on grounds of analogy or by arguments of probability: it must be proven by direct experience."

The old theological position of regarding spirit as something totally foreign to matter and the intervention of spiritual power as "miracle" has no doubt lost its hold altogether. The new conception of spiritual intervention and control as being involved through the agency of some psychical embodiment is one that is bound to give new vitality to what has hitherto been merely a matter of faith. Let it once be demonstrated that there is, as our author affirms, a type of physical existence just as real and substantial as ours but no longer associated with matter as we know it, and the great barrier between religious thought and the thought of the materialist is removed. "The strength of materialism remains but in a glorified form. . . . Whilst the essential and rational claims of the materialist are satisfied, his illegitimate denials are contradicted and shown to be incompatible with the progress of scientific knowledge" (p. 67). He accepts transmutation of the modes of energy as the keynote of the phenomena of life rather than extinction. "Energy" he reminds us "continues without loss, changing form but always constant in amount. . . . Death is not the characteristic and fundamental thing in the universe, but continued life. Energy need not always be associated with matter; it may pass into the ether and indeed is constantly so doing." . . . It is a natural hypothesis that the interaction between life and mat-

ter is temporary, while the interaction of life with the greater physical universe is permanent. In that sense, survival is the law to which there need be no exception. But when we talk of human survival we mean more than that. We mean individual survival, the survival of personality and character." But it is a question whether all human beings have sufficient personality to make their individual persistence likely. Only when personality becomes considerable and dominant will it have a considerable and dominant survival. But the problem is one of reality. A great love endures, but a little bit of affection may still survive.

Discussing practical problems arising from the growing proof of survival Sir Oliver remarks (p. 93) that the psychical and the physical always seem to be related to each other. "There is a reaction between the psychical and the physical; whether it is necessary always, I don't know . . . but by the physical we mean something more than merely matter. . . . We act on matter indirectly through the ether. The ether is responsible not only for gravitation and for electricity, etc. . . it is responsible for cohesion, for linking together all the particles which would otherwise be disconnected. . . . I suggest that it is there, in that connecting and all-pervading medium, that we must look for the permanent basis of life. Mind inhabits and primarily acts upon the ether. Only with difficulty and in secondary and subordinate fashion does it act upon matter."

The growth in mental and spiritual values he holds to be the true purpose of evolution. This means the spiritual utilization of physical processes in the perfecting of the individual personality. The new outlook in Physics is discussed (Ch. VIII) and a survey of the psychic phenomena needing investigation follows. Space is devoted to the question of premonitions and what they imply, and a certain amount of foreknowledge of events is claimed both from rational and intuitive sources. The asserted difficulty of the spiritist hypothesis from a scientific point of view is considered and also the influence of demonstrated survival on Science, Philosophy and Religion. Although Christianity may be regarded as a life rather than a doctrine, he feels that the assured scientific knowledge of survival,

when it comes, will without doubt make its doctrinal acceptance easier: and the episode of the Incarnation which made the demonstration of the Resurrection possible will be illuminated and shown to be neither exceptional nor miraculous but a true part of all human experience.

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PSYCHIC RESEARCH AND OCCULTISM

The views of Maurice Maeterlinck

It has been suggested that readers of *PSYCHIC RESEARCH* will be glad to have presented to them in succinct form, from time to time, the views of men distinguished in science, philosophy or otherwise prominent in the thought of the day, in regard to the hypothesis of human survival and the nature of mediumistic phenomena. As we are dealing in this number with some of Sir Oliver Lodge's recent conclusions, it may seem a fitting opportunity to introduce also certain observations made by Maurice Maeterlinck in his work "The Great Secret." (Translated by Bernard Miall.)

Maeterlinck hardly differentiates between the psychic researcher and the occultist, whom he classes together now under the same head—that of investigators who are applying the methods of experimental science to the study of abnormal phenomena. There is no real objection to this, because, as he says, the time has gone by when the word "occultist" implied a hierophant, an adept, an initiate or a seer. The "occultist" used to be a figure of mystery and perhaps derived his prestige from the cloak of profound knowledge which he habitually wore. But the word of course implies really no more than the searcher for things that are hidden, and the approach of the Eastern occultist to his subject is just as much an intellectual one as is that of the Western student of psychic and metapsychic fact. Having learned wisdom from innumerable disappointments, says Maeterlinck, our modern occultists have resigned themselves to a more modest function. "In the heart of a science which, by the very nature of its investigations has almost inevitably become materialistic, they have patiently conquered a little island on which they give asylum to phenomena

which the laws, or rather the habits, of matter as we believe ourselves to know them, are not sufficient to explain. They have thus gradually succeeded, if not in proving, yet in preparing us to accept the proof, that there is in man (whom we may regard as a sort of summary* of the universe) a spiritual power other than that which proceeds from his organs or his material and conscious mind—which does not entirely depend on the existence of his body."

"We must admit" he goes on to say "that the island thus won by our occultists—who are now assuming the name of metaphysicists—is as yet in considerable disorder. One sees upon it all the confusion of a provisional settlement. Thither, day by day, the conquerors bear their discoveries, great or small; unloading them and heaping them pell mell upon the beach. There the doubtful will be found beside the indisputable, the excellent by the worthless; while the beginning is confounded with the end.

"It would seem to be time to deduce from this abundance and confusion of materials a few general laws which would introduce a little order into their midst; but it is doubtful whether this could be attempted at the present moment; for the inventory is not yet complete and one feels that an unexpected discovery may call the whole position in question and upset the most carefully constructed theories.

"In the meantime, one might try to begin at the beginning. Since the phenomena recorded tend to prove that the spiritual power which emanates from man does not entirely depend upon his brain and his bodily life, it would be logical to show in the first place that thought may exist without a brain and *did*, as a matter of fact, exist before there was such an organ as a brain. If one could do this, then survival after death and all the phenomena attributed to the sub-consciousness would be-

come almost natural and, at all events far more capable of explanation."

Maeterlinck is of course quite right here. The first thesis of the psychic researcher must be that of the autonomy of Mind and its independence of the material or individual organism. Until this is proved we have no sure platform for the further thesis of Survival: and much effort has been wasted, there is no doubt, by the attempt to overleap this first stage of research. He is also right in indicating that what we, for want of a better definition, term "the sub-conscious mind" may be most helpfully conceived of as a vehicle of Idea, or of Thought which has not been reduced to concrete expression, in contrast to the Thought which issues fully clothed in its appropriate garment of words from the brain of the individual thinker.

"For some years now" he proceeds "the investigations of our metaphysicists—from which we have not as yet deduced all the consequences—have provided us, if not with unanswerable arguments (which we shall never find)—at least with the raw material which will enable us to hold our own against the materialists; no longer amidst the clouds of religion or metaphysics but on their own territory whose sole ruler is the goddess—the highly respectable goddess—of the experimental method."

He speaks of the incidence of successive fashions in research and how one type of enquiry will after a time be neglected in favor of another which has a stronger appeal to the interest of the moment. "The Society for Psychical Research, in particular" he says, has "devoted itself almost exclusively during the last few years to the problems of 'cross-correspondences'; and while its enquiry has not yielded absolutely unassailable results, it does at least permit us to believe more and more seriously in the presence all about us of spiritual entities, invisible and intelligent—disembodied or other spirits who amuse themselves—the word is employed advisedly—by proving to us that they make nothing of space or time, and are pursuing some purpose which we cannot as yet understand."

"I know" he says "of course, that we can, strictly speaking, attribute these unexpected communications to the unknown faculty of the sub-consciousness, but this hypothesis becomes daily more precarious and

*Here Maeterlinck touches in passing a doctrine of great antiquity—that of Man as the Microcosm. It is implied in the Biblical description of Adam as created "in the Image of God" and may be seen clearly in the teaching of Christ as regards the immanence of the "Kingdom of Heaven" in the soul of man. We can trace the development of the idea in the Greek and Rabbinical schools. It would perhaps be expressible in philosophic terms as the belief that man's recognition of all things in his environment is dependent upon the Ideal or archetypal image of the same things within his own soul, and that there is thus within Man an interior cosmos which is the counterpart of the external Universe or Macrocosm.

it may be that the time is not far distant when we shall be finally compelled to admit the existence of these disembodied entities 'doubles,' 'wandering spirits,' 'elementals,' devas 'dzyan-chohans,' cosmic spirits—which the occultists of old never doubted. In this connection, to say nothing for the present of Sir Oliver Lodge's 'Raymond' or of the highly interesting spiritualistic experiments of P. E. Cornillier . . . the recent researches of Dr. W. Crawford which have made a sensation in the world of metapsychics, have afforded a remarkable confirmation of the theory of the 'invisibles.' These phenomena of levitation were perfectly well known before Dr. Crawford's investigation; but by his discovery of the invisible lever, sometimes perceptible to the touch and even capable of being photographed, he is the first to reveal the entire material and psychical mechanism. Moreover, in the course of his innumerable experiments he noted that everything happened as though invisible entities were watching the experiments, assisting and even directing him. . . . Having remarked that these mysterious operators did not seem fully to understand the scientific interest of the phenomena, he questioned them and concluded from their replies that they were only laborers of some sort, manipulating forces which they did not understand and accomplishing a task required of them by a higher order of beings who could not, or did not, condescend to do the work themselves."

"It may of course be maintained that these invisible collaborators emanate from the subconsciousness of the medium or of other persons present, so that the problem is still unsolved."

Maeterlinck feels that it is a matter for serious consideration that one so skeptical as Crawford should be brought to a point of conviction in such a matter as this. On p. 254 of the translated edition of his book will be found the significant passage which we will end by quoting here.

"It is probable enough that there are, in the Invisible or the Infinite, things that the understanding cannot grasp—on which it has no hold—but to which another faculty can attain: and this faculty is perhaps what is known as the soul, or that higher subconsciousness (why not 'super-consciousness? Ed.) which the ancient reli-

gions had learned to cultivate by spiritual exercises and above all, by a renunciation and a spiritual concentration of which we have forgotten the rules and even the idea."

* * * * *

VERIFICATION OF A TABLE COMMUNICATION

In the "Series of Psychical Experiments" reported by the Research Officer in the *JOURNAL* for April, 1929 (p. 230) will be found one listed as No. 37 in which Mrs. Ernest Bigelow's group obtained the name of Amy Stoddard Gray. The reference may be quoted as it is a very brief one:

Table (June 21st): "Amy Stoddard Gray. I was a 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.

A letter has been received from one of our new members, Mrs. Schutz who writes as follows:

"I feel that I knew this Mrs. Stoddard Gray as a materializing medium in New York City some 34 years ago. At that time I was an officer in the Salvation Army, but, with another officer, attended materializing séances given by a Mrs. Stoddard Gray and her son Dewitt. A sister-in-law of mine who passed away here in California (in Zulare Co.) materialized. Mrs. Gray, who was all the time outside the cabinet—said to the spirit 'Why do you keep looking at your hands? There is nothing the matter with your hands now.'

"I was at this sister-in-law's deathbed and the last conscious look she gave was at her finger-nails as they turned purple—then up into my brother's face, as much as to say 'You see I'm dying.' To me, that was an unusual test—as well as the height, build and profile of this same sister-in-law.

"As she came, she gave the name of Mary, which was her name. Mrs. Gray said that with her came the presence of a little child though the child was not dead. My sister-in-law passed away on the 10th day after childbirth and I had taken care of her baby after her death and often felt,

when holding the baby, that if I would look around I would see Mary, as I sensed her presence so much.

"I heard people say that Mrs. Gray also faked. But I could never see how she could have faked what I saw. I surely would have liked to have been present when this message came through from Mrs. Gray, as I feel very grateful to her for what I received."

* * * * *

A PSYCHIC EXPERIENCE

My niece, Mrs. W—. (name and address are on the Society's file) on the night of March 20th, 1924, arose at some time near the middle of the night to see if the children, asleep in an adjoining room, were properly covered, as they appeared restless. She called to her son Robert and asked him what was the matter: and upon his stating that he was cold, she took a blanket from a chair and went out into the hall on her way to the children's room, just beyond.

The hall was quite dark although lighted by a street light to some extent through a window in the front of the house. (She was standing with her back to this light.) Before her stretched a long passage leading to the rear of the house and to the bathroom at its end. This passage was still darker than the front hall. As she reached the beginning of this passage she saw, just opposite to the door to the children's room, coming towards her from the rear of the

passage, a woman dressed in a gray dress which fitted well at the waist; the lower part of her figure from the waist downwards being less distinct or nebulous. Her hair was light and brushed back, and her right hand covered her mouth and chin, obscuring her features to that extent. Her gaze was directed to the ground before her, nor did she raise her eyes at any time. She advanced rather quickly and the sound of her footsteps was distinctly audible. At first Mrs. W—. thought she might be a friend of the servant whose room was at the rear of the passage; but soon she saw that this could not be. The figure advanced until it was a foot or two from her face when, by an extraordinary effort, being now thoroughly alarmed, she managed to turn on an electric switch near at hand. Upon flooding the hall with light, nothing whatever could be found to explain the phenomenon.

A neighbor stated that the appearance of the phantom corresponded with that of a Mrs. X—, who had died in the house some time before, it having been built by the X—, family, the owners previous to the W—s. A son had lived there with his parents and also, subsequent to their death, with his two aunts; but when about to be married, they moved away and the house was sold to the present owners. Up to the present time no further manifestations have been experienced by any member of the W—, family.

WALLACE R. BUTLER.

EXPERIMENTAL SITTINGS WITH RUDI SCHNEIDER IN LONDON

Part V.

BY HARRY PRICE

FOURTEENTH (SPECIAL) SEANCE, MONDAY,
DECEMBER 30TH, 1929.

I REMARKED at the conclusion of my notes of the 13th séance that it was the last one to be held during 1929. But "man proposes," etc.

To-day (Dec. 30th) we had a message from the manager of the Fortune Theatre, London, asking us if we would allow the cast of "The Last Enemy," (a new psychic play) to view the National Laboratory. Of course we consented.

Mr. Frank Harvey, the author of the play, and a number of actors in the cast duly arrived this afternoon and were much interested in what they saw. Then Rudi happened to come in and the suggestion was made that we should hold a séance. It was all very impromptu and informal and, as Rudi had no objection, we adjourned to the séance room and commenced the first *afternoon* sitting I have ever had with either of the Schneider boys.

The séance was very successful although it lasted only an hour. Everything was carried out exactly as if it had been one of our most important experiments. During the first session I told Olga the circumstances of our sudden decision to hold a séance and told her to do her best. I also informed her that I had to leave at 4.30 in order to catch my usual train home. She promised to give us some good phenomena.

The sitters first searched the room, cabinet, etc., and then the electrical control system was explained to them; they were much interested. Then I searched Rudi in their presence; then he donned the pyjama jacket; the sitters took their places, and the séance commenced.

We witnessed some exceedingly good phenomena (which came very quickly) during the second (and last) session. The cur-

tains billowed right over our heads and then for about 3 or 4 minutes a curious bulge-like effect was noticed. My neighbor said it looked as if a balloon had been suddenly inflated on the other side of the curtains. This effect I have witnessed frequently in Braunau, but seldom in London.

Then came the "touchings." My ankle was "pinched" (if I can thus describe it) twice and Miss Mars' leg was pinched once.

Apart from the curtains billowing (usually the first signs of good phenomena) one of the most striking manifestations we witnessed was the twanging of the zither, which was placed on top of the waste-paper basket which stood on the table in front of curtain opening. For some seconds, during a lull in the conversation, several strings of the zither were twanged and one of the sitters (Mr. Frank Lawton) thought some attempt was made at playing a tune. I should add that the red lamp over basket and table was half on (*i.e.* 30 watts) during the *whole* of this séance and the dictaphonic protocol will show that it was never touched during the sitting. After the manifestation upon the zither, the waste-paper basket was lifted *from* the table *at the same time* as the zither was gently lifted *to* the floor. The placing of the zither on the floor was done so gently that no one *heard* it deposited though the zither is made of wood and the floor is covered with a hard cork carpet. But the movements of the zither and the basket were followed distinctly as both are luminous and the red lamp shed its rays upon both objects, though there was not enough light to see *what* was moving them. If a terminal, it must have been a dark one as I am sure we should have seen a white pseudopod such as we witnessed at the last sitting.

After the basket was picked up—and

thrown down—the table was violently pushed over and then two series of raps—with perhaps a minute's pause between each series—were rained upon the fallen table. During the whole of these phenomena Miss Marjorie Mars, the second controller, was telling the circle that she verified the position of all our eight limbs, and one of the party was told off to watch the indicators. The lights never wavered.

Soon after the above phenomena the hand-bell rang. But before the bell rang the basket was picked up (it was near the end of circle *farthest* from the medium) slowly and it just as slowly rose into the air, at the same time as it was drawn towards the curtain opening. Then it was thrown down.

Every sitter felt the usual cool breezes, and several remarked how cold their extremities had become. The cabinet thermometer showed a steady rise during the hour the séance lasted.

It was a novel experience for all of the cast of "The Last Enemy" and they enjoyed it thoroughly. Not one of the sitters had previously attended a séance and all were much impressed and made a great fuss of Rudi. It was rather a novelty to us, too—it was so very informal.

The following is the order and names of sitters: Rudi (9), Price, first controller (8); Mr. Frank Lawton, second controller (7); Miss Marjorie Mars (6), Mr. Laurence Olivier (5), Mr. Nicholas Hannen (4), Mr. O. B. Clarence (3), Mr. Carl Harbord (2), Mr. Frank Harvey controlling installation (1). Miss Kaye, white coat and luminous armlets, other side of sealed mosquito net, at dictaphone. Here is the dictaphonic protocol:

3.10 P.M. Door sealed. White light out. Control good. Red light at 30 watts. Temperature 62.75° F.

3.15. Rudi is in trance.

3.31. O. asks for ten minutes' pause. Mr. Lawton and Miss Mars are to change places, as she would like Miss Mars sitting nearer to her; O. thinks she has good power. She says everything will be all right.

3.34. Rudi is normal again.

3.43. White light out. Control good. Door sealed.

3.47. R. is in trance.

3.49. O. asks the sitter at the end of the circle to lower the six rheostat lights.

Mr. Harvey breaks to do so, and immediately joins up again. Curtain moving. Curtains suddenly billowed right out; very suddenly. Mr. Price's left leg is touched three times and Miss Mars' right leg once. Right hand curtain swings right out again. Both curtains blowing right out violently. The movement appears to be even much more energetic than usual. Zither strings played several times.

4.05. Waste-paper basket moving. Curtains out again. O. says keep up talking, but not quite so loudly, please. Basket picked up and thrown down.

4.06. Waste-paper basket slowly and very evenly lifts to a height of about six feet, remains suspended for a second or two and the curtains blow right out and knock the basket towards the sitters. It falls to the ground. Curtains blow out very violently right up to the ceiling, seemingly, and in falling back, brush against the sitters' heads. O. says Miss Mars has very good power. Miss Mars' right leg appears to be on a nerve, and she cannot keep it still. O. says "Sh-sh," and as we listen the table falls over with a crash. It is then heard to rap 15 times. R.'s head has fallen forward on to Mr. Price's chest. Hand-bell rings.

4.15. O. appears to have gone.

4.16. Rudi is normal again. Circle broken.

(Signed) LUCIE KAYE.

December 31st, 1929.

In a press interview to-day Miss Mars said that she was so affected by the phenomena that she was "impressed to the point of being frightened."

Mr. Frank Lawton, the young actor who leapt into prominence as "Young Woodley" also gave his impressions to the press and I make no apology for reproducing what he says. It is important that we should publish the sitters' reactions to the Schneider mediumship, irrespective of the profession of the observer. Some allowance must be made for "Young Woodley's" youthful enthusiasm and the novelty of it all. This is what Mr. Frank Lawton says:⁴³

"Frank Lawton, the young actor of 'Young Woodley' fame, has become a

⁴¹ *Daily Mail*, Dec. 31st, 1929.

⁴³ "Young Woodley At a Séance; His Eerie Experience With Rudi Schneider." *Star*, Dec. 31st, 1929.

serious student of spiritualism and psychic research.

"His views on the Hereafter have been influenced by the spirit play in which he is now taking a part, and yesterday he attended his 'séance' at the National Laboratory of Psychical Research at South Kensington, where Rudi Schneider, the Austrian motor mechanic, and reputed to be the greatest male physical medium in the world, is undergoing a series of tests. . . .

"Until yesterday Mr. Lawton had never been to a spiritualist or psychic séance, and when he was invited to see Rudi Schneider exhibit his psychic powers to the actors and actresses playing in 'The Last Enemy,' a spirit play at the Fortune Theatre, 'Young Woodley' thought he was going to hear all about his past and future.

"I have never been so scared in all my life, but it was jolly impressive,' Mr. Lawton stammered, as he tried to put his experiences into words.

"It's so jolly hard to know what to think of it, you know, but I will tell you just what happened.

"There were seven of us in the magic circle, and at the first sitting I held the hand of Rudi Schneider on one side and Miss Marjorie Mars on the other.

"We were given a pair of funny gloves—sort of metal mittens, you know—gloves with metal tips, and we had to place our feet on a metal plate fixed on the floor just in front of our chairs.

"This is the fraud-proof control, and if we released either a foot or a hand we were betrayed by a red light on the wall.

"We all joined hands, and then the lights went out, and we saw numerous objects dotted about the room—a wooden stool, a basket, a zither, and other things, all streaked with some sort of paint to illuminate them.

"We were told to make as much noise as we liked, but it was too eerie to talk much, as we waited for Rudi to go into a trance.

"We waited about a quarter of an hour, but nothing happened, so Rudi had another shot. So we all settled down for another wait for something to happen. We waited half an hour this time, and then—well, things did begin to happen.

"The basket started to jump about on its own, and then the curtains were chucked

about, and the stool was hurled across the room.

"Marjorie Mars shrieked when these phenomena began to happen—and I was a bit scared myself, so we gripped hands a bit harder.

"I think we would have got the wind up really seriously if we had not been told that Rudi never hits anyone with the stool and other stuff.

"Miss Mars was then asked by Olga, Rudi's trance personality, to change places with me, and when she held Rudi's hand, more things started jumping about, and a zither began to play. And then Rudi came out of his trance, and we all gasped with relief.

"It was all very impressive, but I was still sceptical, because we were told that when Rudi went into a trance some extraordinary force got to work, and Rudi did all these things subconsciously.

"What the force really is nobody has yet discovered, and so there is no real explanation to offer for such phenomena. . . .

January 2nd, 1930.

I have now received from Dr. Eugène Osty, the Director of the Institut Méta-psychique Internationale, Paris, the report—or rather impressions—of the two séances for which he and Dr. David Efron travelled specially from the French capital. Dr. Osty's report is exactly the sort of thing I should have written myself, had I been invited to attend, as visitor, some experiments with a medium with whom I had never previously sat. In a covering letter (dated Dec. 30th, 1929) Dr. Osty emphasizes the fact that the phenomena, Rudi, the electrical control, and our general arrangements impressed him very much. He hopes that Rudi can arrange to visit Paris and that some photographs of the pseudopods, etc., will be obtained. His infra-red installation will be completed by the end of January, 1930.

DR. OSTY'S REPORT OF THE EIGHTH AND NINTH SEANCES.

By invitation of Mr. Harry Price, Director of the National Laboratory of Psychical Research, London, I was present at two séances at that address on the 9th and 12th

of December, 1929, given by the medium, Rudi Schneider.

What I am going to say about these does not represent an exact and detailed report of the *séances* at which I was present, but rather my principal observations which I set down in writing afterwards.

The *conditions* under which the *séances* took place seemed to me of such a nature as to exclude the explanation of fraud on the part of the Medium or of any assistant.

All the circle (whose hands were clad in gloves made, in part, of wire tissue) formed, by the contact of their hands, an electric circuit, the closing of which was indicated by an illuminated lamp on a six-lamp board hooked to the wall near the ceiling. I was able to test on several occasions that this lamp went out as soon as I stopped pressing the palm of one or other of my gloved hands against that of one of my neighbor's.

The feet of the company were similarly covered with electrically conducting socks which, by contact with plates fixed on the floor, made a closed electric circuit checked by an illuminated lamp. As soon as anyone relaxed contact with the plate, or with the foot of a neighbor, the control-lamp went out.

The Medium, Rudi Schneider, similarly clad in gloves and socks, had each hand and each foot controlled by an illuminated red lamp.

Thus, four lamps were controlling the Medium's hands and feet; one lamp was controlling contact by the feet of the company with the ground plates and with each other; and one lamp controlled the contact of all their hands.

Every time I tried to check the control by releasing contact with hand or foot the signal-lamp went out.

Beyond this automatic electric check the medium had both hands held by the hands of a controller, and both legs held between the two legs of the same controller who in the first sitting was Mr. Harry Price and in the second, Professor A. F. P. Pollard.

One single person was outside of the electric circuit: Miss Kaye, secretary of the National Laboratory, charged with recording the incidents of the *séance* by dicta-
phone.

Miss Kaye was separated from the company and Medium by a large white gauze

veil stretched from the ceiling to the floor and from wall to wall, and cutting the room in two parts. Part of the edge of this veil, left free to permit passing into the portion reserved for the *séances*, (there being no other exit) was in contact with the wall, and was fastened with tapes and small bells with the object of disclosing any passing during the *séance*. Miss Kaye had her fore-arms covered with luminous ribbons which made her visible in the darkness.

In the angle of the wall two hanging curtains formed the traditional cabinet, their edges being silhouetted by luminous ribbons.

In front of the curtains was placed a small low table on which was a basket picked out with luminous paint, a bell, and a small stringed instrument.

At about five centimetres above the little table hung a red electric lamp which was lit from time to time.

The *séance* took place practically in darkness, in the sense that the eyes could not detect how the phenomena were effected; but, thanks to the luminous paint and ribbons, could see the phenomena.

Thus, in the darkness before the manifestations took place, the eyes of the assembly saw the six red lamps of the electrical control high up on the wall near the ceiling; the dim red glow of the lamp over the little table; the luminous silhouette of the wicker basket; the luminous outline of the curtains of the black cabinet. Beyond that, darkness.

The Medium, Rudi Schneider, was seated about one meter [4' 11" from Rudi's right foot to cabinet opening.] from the curtains of the black cabinet and the objects in front of them. The sitters were disposed in an arc before the black cabinet, about one and a half metres distant from it.

PHENOMENA OBSERVED.

1. *Séance on December 9th, 1929.*

This *séance* lasted from about 9 P.M. to midnight, being divided into four trances, if one can thus describe them, separated by fifteen-minute intervals of rest for Rudi Schneider, who, on coming out of trance, went into an adjoining room with some of the sitters. During these periods of rest I did not leave the *séance* room.

During the first trance—no phenomena.

During the second trance, after a period, which I estimate at fifteen minutes, the two curtains of the cabinet began to move a little; then suddenly they were projected forward as though by a sudden violent breeze. At the same time I heard the fall of the small table and the objects on it.

During these phenomena—movements, then a sudden pushing of the curtains—which lasted a few seconds, my eyes were twice lifted to the electrical control board, the six lamps of which were burning.

In the third trance there were slight movements of the curtains. Rudi Schneider (in his Olga personification) said he would try to produce luminous phenomena. Nothing happened. A period of rest.

During the fourth trance the curtains were suddenly blown forward in gusts. The sound of the table and its objects falling down could be heard. Rudi soon came out of trance. Lights were turned up. The table and its objects were found inside the cabinet, overturned.

2. Séance on December 12th, 1929.

In the séance of December 9th I had been seated beside Mr. Harry Price, who was holding Rudi Schneider. In this latter séance Professor Pollard acted as controller and I took my place in the centre of the company, right in front of the middle of the black cabinet, the medium being placed at the extreme right of the circle.

On my left was Docteur-en-Philosophie Efron of Buenos Aires University, who had come from Paris with me especially to take part in the National Laboratory séances.

It was arranged between us that we should each undertake separate duties, he to keep unceasing watch on the lamp-board, while I paid exclusive attention to the phenomena; a sudden tightening of my hand-clasp was to signal to him the beginning of any notable phenomenon; in this way he would be able to note whether or no the phenomenon had been preceded by the extinction of a control-lamp.

This séance consisted of three trances. First trance: no phenomena.

Second trance: No phenomena.

Third trance: At one moment I saw the luminous basket moving on the table, and gave the pre-arranged signal to M. Efron. The basket oscillated on its base about ten times. One could hear the small table grat-

ing on the floor while the luminous basket, which it supported, came nearer; suddenly there was a loud noise of falling, and the basket was thrown to the ground at my feet.

The Olga personification said, through Rudi Schneider, that although there was not much power she would try to give a materialization. Nothing happened. A quarter of an hour after, the subject came out of trance. The séance was finished.

Dr. Efron then told me that his eyes had been fixed ceaselessly on the control-board but he had observed no extinction of any lamp before or during the phenomena.

My remaining impressions of the two séances may be summed up thus: I cannot imagine how Rudi Schneider could have been able to produce the aforesaid phenomena by fraud, having at the same time his four limbs controlled, both electrically and by a person impeding all his movements. Furthermore, the persons present were all English people known to Mr. Price and who had come, like M. Efron and myself, to form an opinion; I estimate that there is small chance that any among these would have been the fraudulent author of the phenomena. In any case, those present at the séances of the 9th and 12th of December were not the same people, except Lord Charles Hope, while the phenomena did not alter in type. If I add to this that they were all submitted to the automatic control of the electric current, the risks from this source of fraud seem so remote that there arises in my mind a *feeling of confidence* in the genuineness of the phenomena which I shall retain until my confidence is proved to be ill-founded.

(Signed) E. OSTY.

* * * * *

On this day (Jan. 2nd, 1930) we also received a letter from Dr. William Brown in answer to our invitation to re-join the circle. The reader will remember that we spoke to Olga (at 13th séance) about it, insisting that the Doctor should return. Olga at once assented.

Dr. Brown in his letter²¹ states that he would like to have further experiments, unless it is more important that other scientists (who have *not* seen the phenom-

²¹ To Miss Kaye, dated Jan. 2nd, and received the same day.

ena) should be present. He says: "At the first sitting I saw interesting phenomena and I feel now these rewarded me for my time spent. . . . It is a pity Rudi is giving up sitting permanently, but one can't blame him. You certainly have been getting wonderful results under stringent conditions." It is a fact that after the termination of our experiments Rudi will not sit again (except perhaps in Paris in April) as he wants to devote himself to his career—just as Willy Schneider is doing.

FIFTEENTH (DEMONSTRATION) SEANCE,
THURSDAY, JANUARY 2ND, 1930.

If the reader will turn back to the official protocol of the 13th séance he will see that Olga said she would like the "identical sitters" to meet some time and she implied that she would then do something really wonderful. It was arranged to meet on Jan. 2nd, 1930.

If I described the 13th séance as "absolutely brilliant" I really do not know what to call the 15th—in many ways it was the most extraordinary séance I have had with either of the Schneider boys.

We made several novel variations in the circle formation. Firstly, Lord Charles Hope controlled, with Miss Virginia Baggally assisting. Lord Charles had never previously controlled. Secondly, I sat at the extreme left of the circle (farthest from the medium) looking after the electrical installation; this is a place I had not previously occupied. Thirdly, it was a very small circle—six persons only, including the medium. I have come to the conclusion that small circles are advantageous to the production of phenomena. I searched Rudi immediately before the séance; he then put on my pyjama jacket.

There were also "innovations" on the part of Olga. She insisted upon each member of the group singing a verse of a song—almost as difficult (for some of us) as producing a phenomenon! But we obliged—in three languages!

Another notable feature of the observed phenomena was the *almost continual* movement of the curtains. First one, then the other (they are hung separately) moved, shook, or bellowed out. For *ten minutes* the curtain opposite me (one farthest from the medium) appeared as if an inflated

balloon were causing it to bulge—it remained quite stationary (and was commented upon by every sitter) except that Lord Charles thought it rather increased in size. It then gradually subsided.

Just as at the 13th sitting the objects (flap contact-maker, curtains, etc.) in front of curtain opening or on table continued moving even during the period that Lord Charles or I had to break control in order to adjust rheostats or replace fallen objects. Another feature of this séance was that the table kept hopping about—or was boldly pushed—during almost the entire period that Rudi was in trance.

It was rather amusing—and a little pathetic—to see how very solicitous Olga was on my behalf. As it was the first time I had been at the extreme left end of the arc she was so *afraid* I should miss something. The left of the curtain opening is not a very good place to witness the manifestations. So Olga kept exhorting me to *watch closely* the curtain opening. I was well rewarded for my vigil. In fact, I am egotistical enough to think that some of the phenomena were produced for my especial benefit.

After one admonition to "watch," a tubular mass about the size of a man's thigh, roughly rounded in shape, and (as I think) of a pale chocolate color, pushed itself out of the curtain opening, near *or on* the ground and (apparently) pushed the table over. This pseudopod was witnessed by Mrs. Garrett (my neighbor) and me. The table obstructed the view of the other sitters. We watched it for perhaps three minutes and discussed the color of it while it was still visible. Mrs. Garrett thought it was *slightly* luminous but I think that was only the rays of the red light reflected from the rather shiny surface of the "terminal." If the reader can imagine the misshapen leg of a colored person being pushed out of the curtain opening, thigh first, that is exactly what it reminded me of. I could not see the end of the terminal that was pushing the table as that was outside the area of light shed by the lamp. Neither could we see the portion of the pseudopod inside the cabinet though the rays from the luminous markings of the basket (painted with real bromide of radium paint and *permanently* luminous) added quite perceptibly to the illumination of the "terminal." I see that in the protocol Miss Kaye

has called the mass a "tube" and it certainly did suggest a tubular formation but we have no evidence that it *was* a tube. I am very sorry it was not white—it would then have been even more impressive.

Another novelty was the *suspension* of Lord Charles Hope's artificial yellow rose (that the little white "hand" tried to pick up during the 13th séance) in the waste-paper basket. That same day I had put about twenty dabs of bromide of radium paint upon the leaves, petals and stalk and while the chocolate-colored "terminal" was rocking the table, on which was the inverted basket, the luminous flower rose and for some seconds remained suspended in the interior of the basket. While we were still gazing at this I remarked to Mrs. Garrett that it reminded me of a bird in a cage, and the simile is a good one. What made the rose rise? Is it possible that a long, thin offshoot or sucker from the mass below found its way between the interstices of the wicker basket and elevated the artificial flower? That is a reasonable hypothesis.

The next manifestation was brilliant. *Again* an arm, white, and more fully formed than the chocolate "leg" appeared through the opening, at about the height of the table (16 inches high), seized the basket, knocked it five times against Mrs. Baggallay's leg, threw it down and withdrew into the cabinet. Olga then asked Lord Charles how many knocks he would like made on the table. He said five and the table was bumped (that aptly describes it) five times on the ground, very deliberately.

An entirely novel experience to me was Olga's asking a sitter to *mentally* suggest a number which she would reveal by the same number of knocks. Miss Kaye was selected because her knowledge of the boy's mother tongue makes it easy for her to understand the whispered instructions, almost hissed out in sibilant German between the pantings of the entranced medium. I think it was sheer guess work on the part of the trance personality that Olga even attempted this "mental" manifestation. Of course Miss Kaye was on the other side of the mosquito net, but that does not prevent her conversing with the medium.

After the "telepathic" experiment we witnessed still another pseudopod which emerged from the curtain opening. We all saw it. It was rather like a triangular leg

and a foot, quite white. It remained for about ten seconds and slowly withdrew into the cabinet. That phenomenon ended a most extraordinary session.

After the pause we had the singing competition and I am sure Lord Charles Hope won! His little French *chansonnette* quite captivated Olga who rewarded him by squeezing his hand in grateful approval. I thought it highly undesirable to re-introduce Olga's theme song "O Katharina," but I risked it!

When the singing was over the curtain opposite me began to bulge and remained in that position for a considerable time. Then something tugged the sock of my right leg just above my shoe. A minute or so later something knocked against my chair but Olga disclaimed all responsibility! The "knock" was more of a jolt, and did not seem to me to be intentional, but an accident as Olga suggested.

Again (at midnight) a pseudopod! This time it was a small hand, part of which was not visible although we watched it for several minutes. It rose slowly and at one time I thought it would touch me. Every sitter saw this phenomenon except Lord Charles Hope whose position as controller precluded his watching the "hand" which appeared first behind the basket and, as it rose, it travelled in an anti clock-wise direction until it came to rest on our side of the table over which it remained for about a minute. It then disappeared into the shadow of the cabinet.

The last phenomenon was wonderful and represented a positive "answer" to a direct request for a certain phenomenon. Lord Charles Hope asked Olga if she would play the zither and after a little hesitation she said she would try and play in time with the gramophone. But the record Miss Kaye put on displeased her! But immediately the machine ceased a little white hand crept out from between the curtains and commenced twanging the strings of the zither which is dotted with luminous paint. Several chords were heard several times, the chords getting fainter each time, simultaneously with the breathing (*i. e.* the intensity of the trance) of the medium. The hand disappeared a fraction of a second before the table was violently thrown down. The "crash" ended a wonderful evening.

No one was talking during the playing of the zither.

When the white light was turned on we pulled the curtains back and thoroughly examined the walls and floor of the cabinet, but could find no trace of anything except some small markings on the smoked card of the contact-maker. The "touchings" must have been very light and gentle as the flap was not depressed sufficiently to make contact and so ring the bell. Unfortunately, we have not yet succeeded in finding a perfect substance with which to sprinkle the floor and take impressions of any object (such as a terminal) which might come in contact with it. The temperature of the cabinet showed a slight rise.

We did not talk nearly so much or so loudly as usual during this séance and the music was conspicuous by its absence—the gramophone was played but for a few seconds.

The incident of the box of matches is curious. I am writing this report on the day following (Jan. 3rd, 1930) the séance and I have not yet discovered the owner of the match-box which contains *nine spent matches*. We are not accepting this incident as a phenomenon—we merely record it.

It will be noticed that the dictaphonic protocol is much longer than usual owing to the many manifestations and incidents which occurred at this fifteenth séance. Miss Kaye was kept very busy in her netted portion of the séance room. Besides being the longest, I think it is also the most interesting. To the person who was *not* present, the account of this séance reads like a romance but the incidents were witnessed by six persons; they were recorded at the moment of occurrence; and the phenomena happened under conditions of control which defy criticism—conditions which automatically ruled out accidental movements of the objects, mal-observation, or conscious or sub-conscious fraud.

The sitters sat in the following order: Rudi (9), Lord Charles Hope, controlling (8); Miss Virginia Baggallay, second controller (7); Mrs. H. L. Baggallay (6), Mrs. E. Garrett (5), Price, controlling electrical installation (4). Miss Lucie Kaye, in white jacket with luminous armlets, behind sealed mosquito net, at dictaphone. Here is the dictaphonic protocol:

8.51 P.M. Temperature 54.8° F. Door sealed. White light out. Red light on, 30 watts. Control good.

8.56. Rudi is in trance.

9.12. O. says she has now gathered together the power she needs and she would like ten minutes' pause, and would be glad if we would let as little light into the room as possible.

9.14. R. is normal again.

9.29. The white light has not been on during the pause, only the orange. Control good. Door sealed.

9.35. Rudi is in trance. "*Gott zum Gruss.*"

9.38. Left hand curtain first, and then the right hand curtain moved.

9.51. Both curtains moving well.

9.56. Curtains keeping up a more or less continuous movement. O. asks for the zither to be placed underneath the table with the flap bell-box next to it on the sitters' side. Mr. Price to break contact and do this. He does, and immediately joins up again. The curtains were both moving before Mr. Price had time to get back to his chair, and the bell-box made three little jumps towards him.

10.00. The table is moving away from the cabinet in little jerks. O. says Mr. Price is to watch the opening in the curtains well; she says the power is not quite strong enough to get the materialization very near the red light, so the sitters will have to watch carefully.

10.07. O. repeats that Mr. Price is to watch carefully. Table jumped. Mr. Price and Mrs. Garrett see a pale-colored "tube" or pseudopod emerge from the curtain opening and stretch out towards the table. Apparently this force was responsible for the movement of the table.

10.10. The artificial rose, painted luminous, and lying on the table underneath the waste-paper basket, is seen to be suspended inside the basket for some seconds. Left hand curtain moving and now the right hand curtain, too, and now an arm is seen to appear from the opening and reaching out towards the waste-paper basket knocks it off the table towards the sitters; but, before falling to the ground, the basket knocks Mrs. Baggallay's knee five times. Curtains moving. Olga asks Lord Charles Hope to say how many times she is to knock. He suggests five times. The knocks

come distinctly and slowly and are made apparently by lifting the table at the corner nearest the cabinet and letting it fall back to the floor; each knock seemed a very slightly duplicated knock, as though the table rocked itself back to position. The luminous rose, which is still on the table, was seen to move slightly with each knock. O. says Miss Kaye can mentally ask for a certain number of knocks. She thinks of five, but O. knocks only three times. Then O. says she can ask for a number aloud, and she says three; O. says she hasn't enough power for so much, and Miss Kaye suggests two; we wait perhaps ten seconds and then the table gives two mighty knocks and falls over with a terrific crash towards Mr. Price on the left hand side of the curtains. The table is now out of sight. Miss Kaye immediately says she seems to see something moving in the corner where the table lies, and again the table goes over. It is impossible to see which way up it is lying. As the table went over after the two knocks, the curtains flew apart and a large mass, seemingly triangular in shape, and quite white as to color, was seen close to the floor at the curtain opening. Most of the sitters immediately took it for a foot and a leg up to the knee, and that is roughly the shape of it.

10.23. O. asks for another ten-minute pause. No one, she says, is to go into the cabinet, and it would be better not to turn on more light than absolutely necessary. The table is to be stood in front of the opening again, with the waste-paper basket under it and the zither and the rose on it.

10.24. O. says "*Auf wiedersehen*" and then the sitters see the curtains both moving again, and O. explains that she is still there.

10.26. Rudi is normal again. No lights whatever are being turned on. The door is opened, and the sitters retire to the adjoining Laboratory locking the séance room door after them.

10.47. Door sealed. Control good. Table has been arranged as suggested. Lights have not been turned on.

10.50. Trance has commenced. Tremors.

11.25. O. asks for the centre light to be lowered. This is done. [By Lord Charles Hope who then resumes control.]

11.40. Curtains moving. The left hand curtain is moving very well to-night. The

left curtain appears to be bulging slightly, as though someone were standing behind it.

11.45. Curtain bulging slightly more. Mr. Price says someone has touched his ankle. It felt as though his sock had been tugged by two fingers. Curtains moving well. O. says we can slightly raise the light again. Curtains moving. The bell-box moved. Mr. Price says something knocked against his chair. O. says it was not she, but she says the power is not very easy to concentrate and it is possible that in dispersing, it may have knocked the chair. It is evidently sufficiently solid.

11.55. O. says she would rather we lowered the light again; it is easier for her. She says she has to drag the power from us to-night; that is why things are taking so long. But the power is quite good. The medium has groaned a good deal to-night; this always appears to accompany the materializations.

12.00. O. says Mr. Price is to watch very carefully. She is going to try to materialize a pseudopod in the opening of the curtain and low down, near the floor; it should gradually grow upwards and she will then try to grow a hand on to it. We all applaud her. The talking continues for a few minutes and then Mr. Price and Mrs. Garrett say they see a partly formed hand near the floor, which appears to be slowly moving towards Mr. Price. They say it seems to be growing, there are now four fingers visible; it is still on the move, now slightly rising. Olga keeps asking if all the sitters can see it. Mrs. Baggallay says yes, she can now, too. Also Miss Baggallay. Lord Charles Hope cannot yet, as the table is more or less between him and where the other sitters say it is. The hand now rising to the table level and over the table. At one time, when it first appeared, Mr. Price and Mrs. Garrett could see it only between the net-work of the waste-paper basket. The hand has remained visible for at least five minutes.

12.07 A.M. Olga asks for leave to rest the medium for a few minutes and the circle talk quietly. Olga then says that the power is gradually getting weaker, and she would like to make the remaining few sittings as successful as possible. She says it would be a good idea to have at least one person present at each of the remaining sittings,

who can really help her. Mr. Price, Mrs. Baggallay and Lord Charles Hope she approves of as good sitters, and says that she would also like to see Miss Mars again. Olga now says she will try to play the zither as we seem to want her to; Mr. Price is to place it on the table without the rose on it, and she wants a little quiet music. The music she stops at once, because she doesn't approve of the piece and says "Sh-sh" and as we listen the zither can be heard distinctly. A small white hand is seen by all sitters to emerge from the cabinet, and can be seen touching the zither. The breathing is now very strenuous, but weakens during the seconds in which the zither is heard;

it is heard altogether five or six times, each time playing two or three chords. The sitters thank her very much, and immediately the table goes over with a crash, and Olga says that is the finish for to-night. She wants this same circle to sit once more before Rudi leaves London.

12.25. Rudi is normal again. A box of matches is found on the floor near the overturned table; the box is slightly damaged; no one appears to have lost a box, and no one claims it. Circle broken. Rudi says his feet hurt as well as the small of his back.

(Signed) LUCIE KAYE.

DEBATED PHENOMENA IN THE SCHNEIDER MEDIUMSHIP

LETTER TO THE EDITOR FROM DR. WALTHER OF MUNICH

Dear Sir.

Certainly I do not intend to recommence the discussion with Mr. Bird *re* the Schneider mediumship. I think the report of Mr. Price about his recent sittings with Rudi is the best answer that can possibly be given. There is only one single little point I would like to put right. I know I am rather late about it, but as I was away in Denmark lecturing on psychic research until the end of February I only just got the January issue of *PSYCHIC RESEARCH* with Mr. Bird's article.

As you will remember, Mr. Bird alleges he saw a sleeve when the materialized hand was manipulating a luminous necklacc. In my opinion this is the only item which can be looked upon as a sort of proof of fraud in his report; and what he quoted of my answer to it looks very poor indeed. So I

would like to point out that "Olga" sometimes covers the end of the materialized hand with a part of the (blank) cabinet-curtain—perhaps in order to protect it from the light of the lamp hanging in front of the cabinet.

This part of the curtain, lying upon or wrapped around the materialized hand might perhaps look like a sleeve especially if one doesn't know this practice of Olga's. So I asked Mr. Bird whether it wasn't possible that he was mistaken about the sleeve and if it couldn't have been the curtain, carried along with the hand. (In my letter to Mr. Bird of October 4, 1929, p. 4, line 17-15 from bottom.) Mr. Bird seems to have overlooked this little paragraph in my letter, so I would be very thankful to you if you could just mention this fact with a few words somewhere, as I think it is a very important point.

Yours faithfully,
(Dr.) GERDA WALTHER.

THE INTERPRETATION OF PREDICTIONS OF FUTURE EVENTS

BY RENE SUDRE
(Editor's Translation)

SHALL we ever discover a satisfactory explanation of the divination of the future? The reality of such divination cannot be a matter of any doubt. Unfortunately it is only the spontaneous cases—that is to say, those which rest upon more or less credible witnesses—that we must accept as historic fact. There are very few instances in which the prediction has been registered in writing in all its details and placed in security with every warrant that it should not be tampered with after the announcement of the event; or in which a knowledge of the prediction has not added to the likelihood of its realization.

In this respect I deem as worthless from a scientific point of view what I would term the "almanac prophecies" in which events affecting the community are predicted in terms sufficiently vague to be in any case assured of some sort of fulfillment. In this category of "almanac prophecies" I reckon the vaticinations of the astrologers. I have just received the first number of a new review entitled "The Seer" and edited by the "Astrological Institute" of Carthage. Under a cloak of idealism this Institute pursues ends very clearly of a mercantile nature, since it offers a complete tariff for horoscopes at prices varying from \$7.50 for a "scientific horoscope" to \$40 for a horoscope "on the triple system."* I mean some day to speak in this JOURNAL of what I think of this "scientific astrology." Meanwhile I will give extracts from "The Seer" of some typical examples of almanac prophecy.

It would appear, then, that the January moon is menacing owing to the conjunc-

tion of Saturn and Mars, two "malefic" planets. But this menace is greater for England, the west of France, for Spain and Portugal, than it is for countries east of the meridian of Greenwich. There follows a list of events in the different countries of Europe which I shall not trouble to recount, and none of which have as yet transpired on the date on which I write this article. For France the notable announcement is a serious shipwreck in the Straits of Calais; an earthquake in the gulf of Gascony, violent tempests and a scandal in the journalistic or literary world.

It is unnecessary to bring the moon and the planets into the affair in order to predict tempests and earth tremors; these happen every day and the scandals as well. Thus the astrologers are not put to any trouble to justify their predictions; an attentive reader of their publications will always find them right. When the events thus realized have not claimed public attention they say that it is one of the other planets which has operated to diminish the intensity of the event. In this way it is that these superstitious ideas are perpetuated among the credulous. It is just the same as when the fortune-teller by cards predicts for you a journey, a piece of good news, or the advent of a dark man who will ask money of you. There are, alas! always dark men who come to ask for your money!

It is now evident why, as a preamble to all scientific studies of prophecy and in a general way of divinations, it is necessary to expound the principle that the events divined may be affected by causes of very minute probability. The more feeble this probability, the more one may affirm the existence of a metapsychic element: and there are on record such happenings, written down in detail as the thing seen; and these, being of an unique nature, give proof

*It is a question of the value of the time given to the calculation, the interpretive work, and stenography. Assuming the sincerity of the work done and the conviction which—whether we share it or not—animates the task, there is no reason why it should not be paid for as any statistical report would be. In justice to Dr. Robert Wheeler, Editor of the "Seer," we print on p. 174 of this Journal his comment on M. Sudre's observation.

of clairvoyant faculty without any need of recourse to long and laborious tests with subjects whose faculty may be feeble or intermittent. I have already pointed out in this JOURNAL the phenomena of "duplicative precognition" as possessing a high degree of importance in a general way for the establishing of the reality of divination of the future and for our assistance in explaining its laws.

It would appear that psychic researchers have not noted these remarks, if I am to judge by the number of theories of clairvoyance which continue to appear to the present time. These theories are arbitrary views of spirit in the sense that they ignore groups of phenomena which cannot be embraced within their framework. One must be familiar with the field of psychic research in order to work in it as one would work in other scientific fields in which one takes account of what has already been done and does not insist upon putting forward interpretations whose falsity has already been shown.

Certainly there are but few men of scientific mind who are ready to show an interest in our studies. I don't say that of Dr. Angelos Tanagras who has just issued in the "*Zeitschrift für Parapsychologie*" for Nov., 1929, a new explanation of prophecy.

Dr. Tanagras is President of the Hellenic S. P. R. and he is the zealous organizer of the forthcoming Congress of Psychic Research which is to be held in Athens in the spring.* He endeavors to import a positive tone in the elucidation of all these delicate problems; and he does not commence by invoking mystical or supernatural causes before weighing the rational solutions. I shall therefore discuss his interpretation of precognition but not without criticism of his introductory argument against the possibility of exactness in the determination of the future. That according to his view, would rule out the notion of human responsibility and would be in contradiction of the idea of the Divine. This introduction of a moral question into a purely scientific argument is a grave fault of method. It is the same that

vitiating the whole work of Geley. The edifice of Science would never have been built if it had had to be done in conformity with the moral ideas of this or that people or country. It is perhaps unfortunate for Biblical doctrine that the earth is not the center of the universe; but that is a fact nevertheless, and science has no other course than to establish facts.

If metapsychics leads to the conclusion that the future is rigidly determined, so much the worse for the rules of human conduct. Apart from this, moralists assume the task of finding new byways to the salving of their cherished beliefs. Reason reconciles herself to every fact. Our great Pascal, who had the clarity of genius in spite of his subjection to religion, said: "Reason will bend herself in every direction. Not so, happily, will facts."

Dr. Tanagras declares that life is predetermined only in its greater lines. Here he is considering phenomena as purely physical in their nature as the stellar motions, whose recurrence is exact. But when one approaches the field of living beings, as for example in the phenomenon of growth, any exact prevision is impossible. "It would be going too far to claim to see behind no-matter-what phenomenon of nature the determination of its issues, as for instance when sickness is encountered, when a leaf is detached from a tree by the flight of a bird, or an ant is crushed beneath the wheels of a cart. Who could suppose that a superior power has led that ant in such a manner that its encounter with the wheels was inevitable? One might add a further consideration. The force of the wind throws a grain upon a soil unfitted for its increase and the plant is meager and short-lived. Must one admit for this mischance a destiny of that grain?"

This sort of reasoning holds a confusion on the part of Dr. Tanagras which astonished me. The word "destiny" is one of those inappropriate words too old in language and fraught with erroneous meaning. In modern language there is no such thing as the "destiny" of a leaf, an ant, or a grain. There are a group of causes which are successive in time and which make for the fall of the leaf, the obliteration of the ant, and the wilting of the grain. They are as they are and would be not otherwise. Such phenomena are neither recorded in a

* This Congress is to be under the presidency of Dr. Driesch and it is hoped that it may be well attended. I trust that Professor Richet may take part in it as well as a respectable number of European representative men. Address Dr. Tanagras. Rue Aristotelous 53. Athens.

book nor written in the stars. But we might have been able to foresee them even as we foresee an eclipse, had we all the data which ordain their occurrence. They seem to us unpredictable because they are too complex. Six elements are needed to determine the orbit of a comet: a million would be necessary to determine the fall of a leaf and to be able to predict that fall. It is our ignorance of causes which makes us believe in chance, which is the absence of causes. This position of the determinist problem has been known for a long time past. I hold it as being extremely strong and irrefutable. Should one wish to attack determinism, it is determinism of another sort that one would consider. One must postulate, as Bourtreux has done, that the chain of determinism is continuous *in appearance only* but is in reality discontinuous in a million imperceptible places which the feebleness of our sense does not permit us to see. At any given instant, in the interior of a cellule, for example, there is an absolute beginning—that is to say, the displacement of such and such a molecule does not depend upon any antecedent state of things, but occurs of its own accord by virtue of a kind of "will" of its own. Modern physics has given to this purely metaphysical hypothesis a renewal to which I made allusion in my last article. Still, one must concede that since the development of the "Quantum" theory, the position and state of motion of a corpuscle of physical matter cannot be fully determined concurrently: for the more exact the measure of its position, the less exact will be the determination of its motion. These are the "relations of uncertainty" of Heissenberg and they are incompatible with the classic notion of determinism. They impose upon physical laws a form of probability and no longer one of certitude. "Following this so novel conception" says Louis de Broglie "the science of physics cannot predict future happenings with certainty. It simply says that they are possible events and that they have relative probabilities. Each time an event takes place, Nature offers a certain choice between diverse possibilities: when such choice is effected, the future probabilities are controlled by it: for even if one cannot speak of laws of causality, one may still always recognize stringent laws of probability."

Here then we have casualty (not causality. Ed.) restored at the very heart of natural phenomena:† with the proviso, however, that as regards the physical laws, nothing is changed. Whatever the caprice of the individual atoms which go to build the earth, our globe will continue to turn with its proper motion around the sun. Statistical or exact law—the law of gravitation—abides. Equally one can maintain that the "destiny" of the leaf, the ant, or the seed, to use the language of Dr. Tanagras, remain the same in either case. It is even possible that they might be foreseen: but the prevision would be statistical, though of an order of probability very superior to that which would enable us to affirm that there will, this year, be born in France as many girls as boys within 5 per cent. nearly. And it must be held that the metapsychic faculty adapts its perceptions to these "minutiae" and to their innumerable breaches of the chain of determinism, if it is to show an exact foreknowledge of the future.

One must therefore get accustomed to the notion that lack of power to foresee effects on the scale of the corpuseles does not involve any parallel lack of power to foresee where the scale of human measures is concerned. And this is so without taking into account other hypotheses like that of the Eternal Now as being compatible with the complete suppression of the idea of causality as understood by the phrase "determinism."

To continue our examination of the views of Dr. Tanagras. He enumerates four forms of prevision of the future: (1) chance; (2) telepathy; (3) clairvoyance; (4) suggestion. The strict definition which he gives of clairvoyance makes him find this enumeration incomplete. He believes, in fact, that clairvoyance is a species of vision of an extra-sensorial type, of objects seen by the means of a kind of radiation. I believe however, I have shown that this hypothesis of physical rays was deprived of all appearance of truth from the moment that it was sought to group together all cases of divination. The complete continuity of these last necessitates

†That is, on the infinitesimal scale. But in the aggregate, it will always be the *average* sequence that will be apparent, and so the casual element will not be manifest. Individual reactions will be merged in the typical uniformity of the sum-total. Ed.

the notion of an unique faculty—"metagnomy"—, a faculty essentially spiritual which embraces nearly all the phenomena of telepathy. One is not therefore astonished that Dr. Tanagras, since establishing categories of an arbitrary nature, declares that there are phenomena which find no place in them. "How should one explain the prediction of the death of a certain person if one bars out entirely the illness or the suggestion? In the same way, how are we to account for the prophecy of a railway accident, a shipwreck or a collision of automobiles? And lastly, how may one explain the prevision of some undefined misfortune which is to strike a stranger? For such cases, which he thinks to be still unexplained, Dr. Tanagras erects a psycho-physical theory to which he gives the name 'psychoboly,' i. e., 'the projection of the soul.' Living organisms would, according to this, possess a sort of radio-activity under the influence of the sympathetic nervous system. They produce a fluid which would be capable of acting upon matter either organic or inorganic. They would justify the popular belief in the 'evil eye.' Those who know the history of metapsychics will recognize in the 'psychoboly' of Dr. Tanagras the 'universal fluid' of Mesmer, that animal magnetism which according to the declaration of the great botanist Laurent de Jussieu in 1784, "is conveyed from man to man with the production of sensible effects."

But how would the existence of such a fluid explain the prevision of the future? Here I think M. Tanagras' demonstration becomes a little vague and confused. He attributes to his fluid the property of bringing weal or woe and of being the agent in these series of good and evil chances which popular tradition sees in the life of individuals. Whilst the periods of good radiation (either for ourselves or for others) draw to us favorable events in conditions not yet studied and under the influence of suggestions which rest latent in our unconscious being; at the same time it operates round and about us through its superhuman properties creating also in our environment a protective medium. During days of evil radiation there is, in contrast, an absence of the protective psychoboly and in this condition a foreign and perhaps hostile psychoboly may attack us."

"After this manner," says Dr. Tanagras, "psychoboly can act unconsciously upon the brain of the engine-driver and provoke an accident." But what he does not clearly explain is the prediction of the accident. One would have to suppose that the clairvoyant is in touch with two persons telepathically, namely with the one who is to influence the engine-driver and with the engine-driver himself: further, that he has compared the two psychobolies and discovered whether that of the engine-driver is, or is not, in a condition to resist. As the two persons might be entirely unknown one to the other, and as the prediction in question may have been made some days beforehand, one can see the irrelevancy of such an explanation. Finally, even if it were of value, it would only have reference to the fact of the accident. But one knows that some predictions are very detailed, that they present a true picture of the scene of their occurrence. And how is "psychoboly" to account for this prior knowledge of all the sequence of facts, even to the most insignificant, concerned with the driver's default? Let us agree that the old hypothesis of the psychic fluid, more or less blent with the hypothesis of suggestion, is totally powerless to throw any light on the most difficult of problems which confronts the metapsychist. None the less we may thank Dr. Tanagras for having laid before us views which are not without some truth. One's objection is that they do not apply to all experience and in particular that they ignore the capital fact of duplicative precognition.

Unfortunately the majority of those interested in metapsychics are tied by their preconceptions; some are spiritualists, religious people, deists, and are unwilling to admit that the future may be strictly determined up to a point at which all details may be predictable. The concession which they make is that the future is determined as to its greater lines but that a substantial part of it rests with the freedom of choice of the individual. They are thus led to ignore those quite authentic metapsychic facts which lead us to say with amazement "The Oriental is right and all is written!" Once again I think I must reiterate that it is the right of the scientific spirit to forget all that the disciplines of civilization have accumulated on the subject of our moral

notions, either conscious or unconscious. Morality is the work of man and nature ignores it. If we would study nature we must divest ourselves of our prejudices and be ready to record all her phenomena equally. The detailed prevision of the future is a phenomenon so frequent that it cannot be passed over in silence. The more I reflect on this subject, the more I believe that none of the usual explanations of metapsychic fact is capable of offering us the solution.

It is all the more necessary that we should disabuse our minds of the banal explanations of a material or physical order that the radio or the wireless have evoked on all sides. I may claim a fairly intimate knowledge of these two departments of physics since one of them is closely allied to my own professional activities. I can affirm that neither the waves nor the radiations can explain telepathy or clairvoyance. There is even more cogent reason for refusing recourse to these to explain prevision by clairvoyance. In the dense obscurity which enwraps the act of precognition, contemporary physics shows us a glimmer of help. For physics, Time has not the same absolute value that psychology would confer upon it. It may be regarded as a fourth dimension of space. The fact that we do not possess the knowledge of this dimension that we have of the rest, is not one that will cause embarrassment to the physicist who takes no account of anything but the frame-work of the external universe. Reason shows us in effect that we could be living in a plane universe of two dimensions only and would have just the same difficulty in conceiving of a solid universe of three dimensions. As Eddington has said "These are conceptions to which we have not as yet become accustomed: but they are not abstract conceptions." And with greater force it may be urged that they are not the "unthinkable things" as M. Bozzano one day called them with his invincible repugnance to every scientific notion. Yet it is not difficult to comprehend how a world of four dimensions might

appear to us in an aspect three dimensional only—the aspect of our natural world, if the mind, incapable of grasping it in its totality, could only take cognizance of it by sections infinitely close to one another, so close that they would seem to blend one into another like the pictures of the cinema film.

But let there be a disorganization of the brain machinery sufficient to allow to the mind of the clairvoyant a consciousness of those segments which have not yet been experienced by normal man, and he will have taken a step, however little, along the line of the fourth dimension.

Here we would note that this hypothesis implies nothing of determination, that is to say, of the causal linking of the present to the future. The events will be simply co-existent in the time-dimension just as they are co-existent in space. The future state of the world would no more be explained by reference to its immediately anterior state: for there would be the possibility of the intrusion of spiritual factors in the scheme of evolution. But that evolution would be realized in its totality and comprised within that totality would be all the efforts which we may make for the changing of its course.

This perspective of an Eternal Present is somewhat discouraging from the moralist's point of view. It would be a justification of fatalism if nature had not placed within us an instinct a thousand times more strong than all the speculations of the philosophers. This instinct restrains the potential energy which is in the world from degeneration and maintains the great illusions necessary to its end. I am not however a doctrinaire and I prefer to return to the field of solid scientific facts when I feel the soil thus trembling beneath my feet. I would merely show that the physicists of our own day are offering a fine lesson in courage to the metapsychists, in their construction of theories far more revolutionary than the facts attested by the latter.

A CASE OF OBSESSION WITH ALLEGED PRECOGNITION OF EVENTS

By THE EDITOR

ON or about the 10th of February a communication reached us from a correspondent in Western America whose name and address is withheld at his own request. The letter unfolds a somewhat tragic story: that of a life overshadowed for ten years by an influence which has dominated both dreams and waking thought in its unhappy subject. The contact began in the dream state, but recently advanced to the stage of a clairaudience which is represented as almost perpetual. Our correspondent claims that his dreams have been constantly of a premonitory nature, and that in innumerable instances the verification has followed. "The dreams" he says "were given principally during two periods of the day: at night when I was seemingly asleep, and as day-dreams while I lay on the bed or sometimes while I was out walking. They may be divided roughly into two groups: those concerning events or occurrences in which I was involved which later came true . . . and those which later did not come true." He speaks of one class of dream as giving him exact forecasts either of books that he subsequently read, or of motion pictures that he subsequently viewed. These latter were generally given at night and in form similar to that of a motion-picture seen at close range through a stereoscopic device, so as to disguise what they depicted until their nature was (afterwards) revealed to him.

Although, he says, the detailed memory of these dreams was wiped out from his mind, yet he affirms that sufficient impression was left to make him sure at a later date, of the time at which they were given. Some of these were impressed upon him as far back as his fifth year, and concerned small incidents in his life which later transpired. In recent years, dreams of this type have become clearer and more detailed and the impression left upon the memory has been consequently more permanent. They

have enlarged in scope, taking in events that he has learned of only through the radio or newspapers. In some he was portrayed as taking part in the events. For example, he states that he dreamed that he read in a newspaper of the declaration of war in 1914, two weeks before the event. But dreams of this larger scope began as a series three years ago and lasted two years and some of them remained so strongly in his memory that the association between them and the subsequent events was readily manifest. The voice phenomenon developed still more recently and is described by him as if it were the direct stimulation of the aural nerve. This led to an occasional control of his vocal chords, causing him seemingly to speak to himself. He regards the manner of control as twofold, either direct or indirect. Of the first method he is conscious: of the impressions produced by the second he says he is usually unaware until it is later explained.

In regard to such dreams as that of the world-war, he says that the time at which the dream was given could be recalled and a definite date set for its occurrence. "In this way" he says "I am able to say definitely that the dreams anticipated the events sometimes by more than two years." In general, they formed part of what was seemingly a fantastic existence of his own. But the events were easily recognizable. Among those which were subsequently verified, he says, were (1). the China-Russian war including the period of its commencement and the manner of it. (2). Uprisings against the Chinese Government (Nationalist), including the leaders of revolt, the time their action began, the areas in which the outbreak occurred. All these were predicted in June, 1928. (3). Rebellions and changes of dynasty in Afghanistan—these rebellions including the time of their outbreak, their final outcome also: again in June, 1928. (4). The election of President

Hoover, and its sweeping nature, including the carrying of the Southern states. This was predicted in May, 1928. (5). The victory of the Labor Party in England: including the narrowness of the margin and the names of several of those who were to become members. Predicted in June, 1928. (6). The visit of the English Premier Ramsay Macdonald to Washington: the period at which it was to be made; its results; and Mr. Macdonald's state of health during the trip. Given in May, 1928. (7). The round-the-world flight of the Graf Zeppelin: its date and route; names of sundry passengers and the daily record of the weather encountered. Given in June, 1928. (8). The Byrd Antarctic expedition: the weather encountered and the results obtained to date (Feb., 1930). Given in dreams in June, 1928. (10). A Fire in the Executive Offices at Washington, D. C. which took place December 24, 1929 was predicted in dreams given in February, 1928. (9). The Wilkins-Hearst Antarctic Expedition with detail similar to (8). Given in June, 1928. (11). A fire at the Pathe studio in New York occurring in December, 1929 was predicted, with the number of persons killed, their names, etc. The deponent says that information as to the death of one of the girls (Catherine Porter) was given to her mother by him; presumably some time before the event. The dream took place in May, 1929. (12). A dream occurring in January, 1929 of an aeroplane accident which involved the crew of a motion picture company from the Fox Studios was fulfilled by the event on Jan. 3, 1930.

In addition to these and various others of minor importance, he says he had foreknowledge of several murder cases in and around the district in which he lives. These dreams all occurred at least six months before the event. The outcome of various criminal cases in the Superior Court of his nearest city was given, as well as the happenings during the trial. These were given him nearly a year before they took place. The most recent mayoral election in the same city with the names of candidates, the persons eliminated in the preliminary ballot, the victor in the final voting and the sweeping nature of his majority, were all given more than a year before. Our communicator laments the fact that the con-

trolling influence has not permitted him to make contemporary record of the experience at the time and that to a greater or lesser extent the same type of control prevents his giving any predictions of future events. It has a method, he says, of giving him a series of variations of these events and not allowing him to know which of the variants is to come to pass in actuality. For this reason it is, he says, impossible for him to make any certain predictions concerning the future. However it has hinted in various dreams "that it may block the success of the London Naval Arms Conference through the failure of England to ratify the agreement reached, if any. In various dreams it has included incidents from some future war against the United States, involving an attack upon the Pacific Coast and the capture of Los Angeles. This war, he says, has been variously dated as to take place in or about the years 1940 or 1980.

There has been an allusion in the dreams to an Anglo-Russian war, to take place possibly within the next 15 years. But this again may be "50 years." Reference also has been to an Anglo-American war to occur within the century. The possible political union of the U. S. and Canada within the next 50 years has been mentioned in dreams. Increased friction between the various classes of society is suggested. This is to spread even to the United States within the next century. The complete revision of the American Constitution is foreshadowed, including the creation of a third advisory House, as to be established some time within the next seventy years. The abandonment of prohibition by the U. S. Government and the adoption of a system providing for the production and consumption of alcoholic liquors under Federal license and under the supervision of a Federal Temperance Bureau is predicted as coming within the next twenty years. The re-election of Herbert Hoover in 1932 is forecast. A sweeping victory by the United States in the Olympic Games to be held in California in 1932 is promised. The break-up of the Democratic party and the building-up of a strong progressive party which will capture the Presidency about 1950 is also forecast. The downfall of the present Russian government and the substitution of a more democratic form which will base its power on the peasantry has been pre-

dicted. The reorganization of the British Empire, including the giving of full Dominion status to India, and the grouping of the various areas of the Empire into three large Vice-Royalties under princes of the Royal House has been mentioned as possible.

As regards the "motion-picture" dreams, there was one, he says, which duplicated word for word and action for action, scenes from a talking motion-picture which he did not see until more than two years later. This was given before the perfecting of the method had made such a rendering probable. The extensive use of color in these films was also predicted more than two years before. Some of these dreams predicted the exact date and the actual theaters at which specific pictures would be shown.

Often magazine articles and short stories were given him in dream which later he found correct, word for word and page for page as they appeared, and these dreams were often given two or even three years beforehand. "This" he says "has been practically true of every issue of every magazine that I have read during the past six months including your own publication *PSYCHIC RESEARCH*." The same may be said of the books he has read. They were given him often three years before. Some were not copyrighted until 1928 or 1929.

But now his narrative takes account of another and more unsatisfactory aspect of these revelations. "Many things" he says "have been explained to me by the voice; but just how much trust is to be placed in the statements made I do not know; for I have found out that some of its statements were made purposely to mislead me. And others may belong to that class. With those that were made with deliberate intention to deceive, I will not bother; but some of the others are deserving of mention. How accurate they may be I do not know."

These largely concern the origin and character of our latter day "spirit-communications" and need not be given here. They point to the agency, or at least to the instrumentality, of certain grades of intelligence superior to that of man as we recognize man's power here, and to an extensive organization of the phenomena of the séance-room under the control of such

higher mentalities. It is stated that those of us who have not progressed far enough are sent into a great waiting-place similar to the Nirvana of the Buddhists, from which they are sent back into the world again to learn lessons which they have failed to learn. The part of the personality which continues after death is what may best be called the mind. The power controlling the subject of these experiences claims to have acted on occasion as the sincere intermediary between living and dead and that it has been the source of most messages claiming to be interpretative of the nature of existence after death and that the version it gives is the nearest to correctness. It has claimed responsibility for false financial advice given by mediums and that it impersonates spiritualistic controls. A hierarchy of cosmic "vice-regents" of a planetary order of control is freely alleged and also the unpleasant suggestion that these rulers at times abuse their powers and privileges to the detriment of their human subjects. In this way, wars are brought about and the nations suffer other forms of disaster. The power is claimed of the control of the elements and the exact foreknowledge of weather conditions; also a certain power over the lives of animals, for the control of their actions.

Magazine and newspaper writers are also alleged to be subject to the control or influence of such powers as this and obey their monitions unconsciously; and this control extends to political positions including those that are seemingly chosen by election; but the power is always exercised in a way that makes the result seem to be natural. There is a suggestion of the arbitrary and even of the whimsical in the motivation of human affairs from this source which would not inspire comfort in any victim of such suggestions. And one who, like our correspondent, has been the unwilling recipient of these super-human claims and assumptions may well be the object of sympathy, since their perpetual recurrence has obviously made his life during the past few years, little better than a continuous nightmare.

It would be easy enough to dismiss the case as one of *paramnesia*—that type of false memory which on the hearing or seeing of an event creates concurrently a

quasi-recollection of the same thing as a by-gone impression. Such errors of mentality are common to most of us and notably the feeling that we have been participators in some train of circumstances or witnesses of some scene in our present experience: so that we say—"All this hath been before."

But the deponent comes with certain credentials as to his normality in other respects and as a critic of his own experience; whilst the fact alleged by him that he has been from early childhood subject to these hallucinations and that they seem to be constitutional with him, makes his case more interesting and unusual. Moreover, from the philosophic view, we are now bound to admit the possibility of foreknowledge of events as an occasional phenomenon. There is much in M. Sudre's paper to stimulate thought on this subject. In the present writer's experience there has been quite sufficient to impress him strongly with the idea typified in the common saying that "coming events cast their shadows before them." Times out of number, those impending shadows have been cast by spontaneous utterances and through the script of the automatist. Again and again they have had their fulfillment in the sequence of events which is after all but the working-out of causes in operation long before they came from the womb of Time. But always there was the proviso of a certain incalculable element entering through the power of the human will that made for a new determination and which might modify the issue either in the sense of altering its character or of retarding or accelerating the fulfillment. Thus there would be some hint of a subtle spiritual preponderance at work influencing the relation of the material forces which, if left alone, would bring their mathematical balance and close the equation of events in the series by the incidence of the exact crisis foreshadowed. Through this unseen preponderance there would arise certain alternative probabilities and the wisest could not exactly foretell the issue and its precise date. It seems analogous to the assertion of the physicist that the *position* and *state of motion* of a particle of matter cannot be determined concurrently because the more exact the measure of its position, the less exact will be the determination of its motion; so that, as De Broglie says, "the science of physics

cannot predict future happenings with certainty." Yet an approximation may be found: and in the world of events successive in Time, that approximation sometimes will appear to those possessing the clairvoyant faculty. To illustrate my meaning by example, let me quote a circumstance with which I became familiar about the year 1925. I had been sitting for automatic writing with H. T. S., a well-known London medium, and one day she spoke of a Mrs. K—, who, it was claimed, had the power of answering with an absolute "yes" or "no" any simple question as to future events of public interest or importance. Some one, I do not know who, suggested as a test of this, that an attempt be made to forecast the outcome of the Grand National Steeplechase which was due to take place within a few weeks. Mrs. K— is a German woman and knew nothing of English racing matters, but she agreed to try, and she told H. T. S. that she feared she had failed, as all she could get were the words "Music Hall" and that seemed nonsense. But a horse was entered for the race with this very queer name, and was regarded as an "outsider" of no importance. There seemed no probability that Mrs. K— could have heard of it, and, if she had, a more unlikely winner could hardly have been selected. H. T. S. was interested in the forecast and on the strength of it she and several of her friends made small wagers, obtaining of course very long odds. Some two weeks later, she again saw Mrs. K— and asked her whether she still thought that Music Hall would win. During this time, it may be remarked, the odds had shortened and the horse was coming into favor. Mrs. K— said that she wished that H. T. S. had not consulted her so long before the event, because she felt now that there was a doubt now owing to something that was going to happen which might ruin the horse's chances. What this exactly was, I did not gather from H. T. S.'s report to me. But very shortly before the race, the height of the hurdles was raised a few inches by the Committee and in the event, Music Hall caught his foot in one of them and was out of the running.

This always seemed to me a striking illustration of the principle we have been discussing. There is, in the *Anima Mundi*—in the soul of nature or of humanity—

both a memory of all past experience and an awareness of the trend of all causes present in operation to shape the future. This Awareness is not our individual prerogative, but those of us who have the faculty of linking themselves consciously or subconsciously with it can by its help read that which is written as the outcome of all the

material factors set in motion to ordain events. But at all times there is ready to enter into existing combinations that third factor of spiritual freedom and self-determination which is incalculable because until it enters it does not exist in the routine of the physical Sequence of Events.

ASTROLOGY IN PRACTICE

Believing that readers of the JOURNAL will like to hear both sides of the question, the Editor laid some of M. Sudre's strictures before Dr. Francis Rolt-Wheeler, Director of the "Seer," and the following points are quoted from his letter dated March 5th:

"A long biographical sketch is not needed. A clergyman of the Church of England, a Doctor of Philosophy, member of several learned societies, I could not fail but note the steady increase in the understanding of the higher psychology . . . which has marked the last twenty years. . . . Having naturally a scientific bent, my attention was drawn . . . to that branch of the occult science which was readily susceptible of proof by the material sciences or by the abstract science of mathematics. I refer to Astrology. It claimed to be an inheritor of the Ancient Tradition. It claimed also to proceed by modern methods. . . . Anyone could learn. I did so. Having attained but a very small degree of proficiency . . . I then cast 100 horoscopes of friends or famous people in whose lives I could control the facts later. I wrote the interpretations from the textbooks. . . . Please note that there is no intuition, no skill, no experience so far. I made a list of all these facts to each horoscope. Then, in order to be absolutely fair, I laid out a system of purely mathematical checking according to the Calculus of Probabilities (the rigid Choisnard system). Then I worked out both sets of

results, one by the calculus, the other by astrological methods. Up to this time I was a skeptic. The results were as follows:

Predictions proved accurate by calculus 13 per cent. Predictions proved accurate by astrology 72 per cent.

The problem was there in a nutshell. What was there in astrology which rendered possible a proportion of 59 per cent more in exactitude than was given by the Calculus of Probabilities? I engaged upon astrology and tested it over a period of many years.

You have a contributor who has taken exception to the priced scale of the casting of horoscopes which appears on our covers. Quite naturally we have a scale of prices. What else is possible? One is complete with 3 charts and 24 pages; a second group . . . runs to 40 pages . . . and yet another . . . to 75 pages. The prices are different for the different amount of work expended. . . . We have to consider calculations, interpretative time and stenographic time. The whole affair is perfectly straight at every single point, except that we hardly—no, don't—cover expenses. If your contributor feels that there is an injustice being done to the public, his remedy is a very simple one: let him send his initials, his sex, his place, date and hour of birth to me and I will do his horoscope for him free on the condition that you publish it."

LEVELS OF CONSCIOUSNESS IN DREAM AND TRANCE STATES

With a Record of Trance-phenomena

By EDWARD P. BUFFET

IN ITS February, 1930, number, *PSYCHIC RESEARCH* again gives room to the speculations of M. Rene Sudre. It is doubtful that such continued space is deserved by the hectic pleader for a personal hypothesis which few of us can accept. Yet his present paper holds out leads for several remarks, concurrent and otherwise.

With respect first to dreams, he implicitly if not explicitly shows the error of an assumption that the "dream level" is a single one. Our self-observation should teach us that there is a perceptive dream level not far below the waking consciousness but that the truly constructive or imaginative one is buried much deeper. There are probably times in the sleep of all of us when this becomes brilliantly clear. We hear in our dream a significant utterance made, or perhaps a verse composed and recited by someone who stands quite apart from us. It is the unexpectedness thereof and the passivity on our part that impresses us. This distinguishes it from ordinary upgushes into the dreaming or waking mind, which likewise may be messages from elsewhere, but not so evidently.

A dream phenomenon which occurred to me near the end of 1929 may be worth describing. As I was dozing off toward sleep at night a trivial event of the day led me to think of a place I had visited many years before where there was a large powder magazine. I languidly mused upon its being blown up, intentionally or otherwise. Soon there occurred to me the hallucination of an explosion so sharp as to give me quite a shock. My thought had been dramatized. But my current mind had not dramatized it. I had been too indifferent or the subject to produce so startling a result. Somebody or something unknown

to me had taken up the notion and carried it out by playing this little trick on me.

It would be untrue to say that the complexity of dream consciousness is generally denied, for the theory of symbolism is based upon it, but both as to dreams and to waking thoughts, the difference between the perceptive and imaginative levels is often inadequately considered.

Dreams furnish one of the strongest arguments against the spirit hypothesis. To show that we spend one third of our time weaving webs of fiction goes far toward answering the contention that the analogous trance phenomena cannot plausibly be a big system of lying.

The reply to this argument rests upon the livingly personal and clearly articulate character of the messages received by those of us who for some reason are able to get good results through mediums. We so well recognize the speakers, their habits of language and thought, that our conviction of their presence becomes overwhelming. The communications are not echoes, not mere broken and decaying memories.

The anti-spiritistic explanation of trance phenomena seems generally to assume a dramatization by the medium of knowledge that she has picked up supernormally from the sitter or others. But if there be any fact which my own experiments establish, it is this: the impossibility of such dramatization on the medium's part. It is preposterous to claim that by piecing together a few scraps of fact about people she never met, she can impersonate them more vividly than Shakespeare, making them talk so as to deceive their close friends. I refer here, of course, to the best communications received by intelligent sitters. Those who have gotten such will readily concur. To investigators who have not been able

to obtain such clear messages the argument will carry less weight. It may be through defect of personal qualities as mental sitters that some researchers carry open-mindedness to the point of boredom.

If then, the dramatization does not take place in the medium's under mind, where does it occur? M. Sudre might say "in the Cosmos." Such a guess is incapable of direct proof or disproof although we must at least shun the notion that constructive imagination can build up in fluid memories, that there can be thought without a thinker.

More plausible it were to suppose that the dead man was dramatized in the latent mind of the sitter, who had known him, that the dialogue of the drama was then reflected upon the subconsciousness of the medium and given over to the sitter's normal mind through her lips. This is the more reasonable by likeness to the sitter's revival of his friend in his dreams. It would also help to explain why difference in the quality of sitters so greatly affects the success of seances. But the weight of probability is against this hypothesis. It is too complicated. Many of the trance messages, moreover, are so vivid and purposeful as to be far above dream fancies.

While the finer *nuances* of personality may be appreciable only by the acquaintances of the dead, the distinction of style among the communicators in any good record is plain to every one.

Such incidents as the following hold much of their cogency in the telling:

At a sitting with Mrs. Naomi Anderson, in 1928, my father (deceased 1904) was one of several long communicators. He (or if it was his sister, who came with him, the significance is nearly the same) asked me: "Who was a champion walker when you were young?"

The question struck me as rather foolish and I could surmise only that it referred to some slight activity on my part as a pedestrian. A few hours later the meaning flashed upon me. The "champion walker" in my youth had literally been Edward Payson Weston, named no doubt after the same Puritan minister from whom my father had been baptized Edward Payson, which name had thus descended to me. This had early been a matter of remark in our family and it was a most natural point

for my father to bring up with thoughtful intent to convince me of his identity. That he had been a student of psychic research, rendered it the easier for him on his new plane to see the advantage of attempting such a proof. It is remarkable how large a proportion of the old friends and others who have communicated with me were on earth interested in psychic topics.

Certain of my best communicators have been persons upon whose documentary remains I had been closely engaged, whether or not I had ever known them in the flesh. Nearly the first who gave me a clear message was a scientist, philosopher and mystic, W. K. C., of such character as one never meets twice in a lifetime, whose cherished letters I had lately been copying and annotating. Some of them would interest psychic students. Incidentally, he was connected with the A. S. P. R. He died in 1915 after horrors of neuritis and rheumatism which were re-enacted by the medium. Many evidential facts which he told me could conceivably have been derived from my subconsciousness but hardly his manner of speech, individual yet appropriate to the occasion. That is the forceful quality in good messages—they are not parrot-like repetitions of phrases once spoken by our friends but expressions adapted to new circumstances yet appreciated by us as characteristic.

This man is the happiest spirit I have met, because of the opportunities his new life affords for continuing his chief terrestrial interest—the discovery of universal truth. "My brain is more powerful than before," he exclaims, "I intake tremendously!" He has so far modified his opinions that he regards the collation of his earthly writings with indifference and amusement. Yet he thanked me for taking up the task after many years of intention, with the message, "I am truly grateful to him for his pertinacity of purpose." That expression has an individual flavor which only his acquaintances can taste.

A man better known to the public, H. B. (deceased 1888) in whose letters and documents I had long been immersed deeply and with great admiration, came repeatedly and talked in his characteristic style, giving me numerous reminiscences of his early life and biographical suggestions. While these longer messages came through Mrs.

Anderson, there was a remarkable one from or concerning him at a group sitting with Mrs. Sanders in Hyslop House. This referred to the destruction of a large quantity of his data by an agency which seemed like fire or water, but more like water. A few days later I chanced to examine one of his old letter copy books in the vault where they were kept, and found that the pages were wet although the room and all of the other volumes but one were perfectly dry. This seemed like the miracle of Gideon's fleece. It was shortly explained by discovery that these two volumes were special lazy-man's copy books, the leaves being treated with some chemical which absorbed moisture from the air and saved the trouble of wetting blotters to put between the pages when copying the letters. The books had done their duty so faithfully that they had remained moist for sixty years but meanwhile had dissolved out many hundreds of pages of writing. The unusual caustic action, suggesting fire yet more like water, agrees curiously with Mrs. Sanders' impression.

Of objectively evidential matter another example is the following: A college classmate of mine, who had died a year before, introduced himself by his first name David and discoursed with verisimilitude. He brought as ghostly comrade a person named S——, unknown to me. By subsequent inquiry of David's brother I learned that S—— was a man who had called upon him shortly before death and had soon followed him thereinto. As a sequel, Mrs. S—— has become interested in the matter and has told me things tending to confirm the identity of her husband.

At the same sitting when David appeared Professor Hyslop delivered a fine long characteristic message which was attested by special points of identification both to myself and to my fellow sitter. He warned me not to credit all that purports to come from him. He also cautioned me against accepting everything in a book of his which he privately knew that I had lately been reading.

The most dramatic message that has reached me from the other side has come from my grandfather, C. C. V. R. (deceased 1900). He was a man of fine rugged Dutch character, somewhat resembling Paul Kruger, last President of the Trans-

vaal, strong in protest against injustice, devoted notably to the honor of the dead and the care of their graves.

Owing to the widening of a street a few years ago, the family plot in which he lay was broken up and the bodies and stones supposedly moved to another lot in the cemetery, but those who executed the work bungled it badly. I knew this in a general way but was not prepared for the storm of reproach with which, at an Anderson sitting, C. C. V. R. manifested himself. It was entirely of his own volition that he opened the subject. In characteristic terms he inquired where he was buried, asked about his tombstone, said that the graveyard was broken up and the job not completely done and repeatedly expressed his indignation. "The others are indignant about it too," he declared. (If so, they have not made their complaints to me, and I have conversed with two of them at least.) "Belonged to me, that six foot of earth," he remarked. "I paid for it. People who are buried and own six feet of earth—they scorn it over those who are cremated. Nobody should take it from them. I'm glad I've got an opportunity, anyway, to rise from my grave and make a protest."

More to the point against a subjective interpretation, he kept harping upon being "buried beside a brick wall," an allusion which I did not understand. The emphasis indeed was greater than casual proximity of his old or new grave to some brick foundation would explain. Later inquiry has disclosed the fact that in breaking up the graveyard some odds and ends of people, tombstones, etc., had been thrown into a trench by the brick wall of a warehouse. It seems that he was trying to tell me that he is lying there, lost in the process of removal.

Beneath my grandfather's fierce indignation, the medium, with true discernment, detected a vein of better humor. After having entered his protest he passed on to old family and church reminiscences. He remarked that in the house there had been some good ale and that "even now sometimes he would like to indulge and have a happy time." Although he was actually a very temperate man this human touch must carry conviction to those who knew him well. There came a very ancient lady with him, who lived to be ninety,

named Jane. By subtracting dates obtained severally from two histories to confirm her age, I have pretty well identified her as an aunt of his who had lived in Revolutionary times and of whom he had often spoken in life. A "brown and white china dog in a sitting-down attitude" which he mentioned, is claimed by my cousin as one which she (the cousin) had sent him when a child.

Messages containing many fine shades of individuality have come from three relatives or connections of mine, among others—Philip, who was burned to death by a fall with a lamp; Charles, a retired naval officer, who was cremated, and a brilliant young man who committed suicide by shooting. Philip's is a mixture of fretfulness, courtesy and quiet cynicism. He says he is taking care of a dog named "Spot." His widow tells me that he never had a dog of that name but that long ago one so called had belonged to her brother in the house where Philip afterwards lived. Was that the reason why "Spot" looked up Philip on the other side? This is the sort of case in which we may find some real evidence of animal survival. Where dogs appear with, or to, their masters, as so frequently occurs, they may be mere thought-forms raised in memory, like the inanimate objects. As Prof. Hyslop once pointed out, you cannot be sure that the ghost of the churn-dog is really there, any more than the ghost of the churn.

Speaking of animals, Mrs. Sanders once saw, with a deceased aunt of mine, a flock of little shaggy creatures which looked to her like Angora goats. They had passed out, she said, more than one at a time, not as if by poison but rather by something like an animal epidemic. I take them to be the little ducks, or possibly chickens, which my aunt in her last years used to watch and which passed out numerously in the manner described. The same aunt, at an Anderson sitting, brought our last two dogs with her and their points were told convincingly of their identity, but the telepathic influences that might account for them were strong. Mrs. Anderson saw a thin old gray, pointed-faced collie entering my father's sick-room during his last illness. We had no dog at the time. Could it be "Watch," a dog of his boyhood?

The cremated Charles aforementioned,

as has become apparent by study of my records, regularly haunted the sittings with Mrs. Sanders and Mrs. Anderson and interrupted, calling his name and that of his widow. When once he got the floor at Mrs. Anderson's he delivered a severe lecture upon the horrors of cremation. It was quite technical and I could not put it all down in my longhand notes. "The shattering of the atoms is something terrible," was one of his expressions. When alive he had been wont to discourse upon the blessings of cremation. Probably he wishes to warn his widow against the experience through which he has passed by his mistake. He still grudgingly admits that cremation may be performed after a week's interval from death.

The young man who shot himself tells me that he had thought to escape from existence and was "mad at the continuity." He has "suffered not physically but mentally. There are no compensations. It is only a question of facing yourself." He met his stern grandfather in the ghost world and was "scared to death or ashamed and tried to dodge his grandfather." He hopes that people have forgotten him. He dwells upon the remorse for his rash deed and seems to be seeking consolation from the sitter through assurance that it was not cowardly. He thinks that if he had waited and told his troubles it might have been averted. He sees the one who has taken his place in the home. When after his death the family sold their house, he says, it upset him terribly. Probably this refers to the summer cottage. In the sitting that building was described to me with architectural details which I did not remember but have since verified.

Except possibly the foregoing, the most pathetic case in my records is that of a near relative who died some years ago in unhappy senile mentality. She has come again and again at sittings with almost every medium. If things are what they seem she has not emerged from the state in which she died, although her depression and the wandering of her mind are not so bad at some times as at others. She appears also to be clinging to earthly ties so as to hinder her progress and perhaps to be more or less an obsessor. "I can't get used to this life over here," she once exclaimed and longed to be back on earth in

old times when she was happy. With her appearances have come many vivid local details and proper names like "Stony Brook," a maid "Maggie," a horse "Jennie," and a highly convincing inflection of my own name.

Assuming the truth of the spirit hypothesis, cases such as this propound some of our toughest problems, which we must try to solve. For one thing, we are uncertain whether such persistence of mental handicaps is real, or is due only to a resumption of physical conditions for the purpose of communicating, as when the death symptoms are felt by the medium.

Again, we are perplexed by the fact that such melancholy spirits appear to us in company with their relatives whose state is placid and joyous. The truth may be that the troubled souls are enshrouded in fog and darkness, so that they do not see the bright ones who are so near to them. Of this there is much evidence, if we may rely upon it, in such case reports as those of Dr. Carl Wickland, in "Thirty Years Among the Dead."

These and other problems of mental mediumship should be attacked through a coordinate analysis of all trustworthy case records with an effort to induce from them general laws. Psychic students seem to be too much bent upon following their independent experiments and shun the task of

collating the mass of valuable material that awaits interpretation. Not speculation but classification is needed.

To conclude, the most convincing proof of the spirit hypothesis is direct recognition of personality. A skeptic is unmoved by second-hand say-so, partly because he misses the subtle points and partly because he distrusts the sitter's judgment. Even a lesser experience of his own would move him much easier. Conviction can be brought to the intelligent critic by affording him opportunity to test for himself. This is simpler in mental than in physical mediumship because the control against fraud depends upon the individual sitter; he knows when his private affairs are secret beyond normal detection. It is above all things necessary for a society for psychical research to seek out and develop good mediums. They should be jealously guarded from persons who would waste their powers through idle curiosity or who are not competent and willing to take accurate notes of all sittings. The use of these mediums for investigations by devoted psychic students is required. To further the cause, however, it is still more necessary that orthodox psychologists, psychiatrists, scientists and clergy shall be afforded facilities and inducements to make those convincing personal trials that are possible with a well qualified and honest medium.

AN INDIAN POLTERGEIST

(SECOND INSTALMENT)

BY HARRY PRICE AND MISS H. KOHN

AFTER a few days, the entire family removed to the house of Bet Narayan Maharaj, hoping that Narayan Maharaj, who has a reputation for curing cases of "possessed persons," might be able to help in this case. However, though they stayed there for a whole month, things did not improve.

I visited the family at Bet Narayan Maharaj's (near Kedgaon) for one day and one night on *May 23rd*, on my way to Bombay. The little boy had a peaceful morning. We celebrated his ninth birthday, and we hoped that this was perhaps the beginning of an improvement. However, in the afternoon and evening, stones fell on us apparently from the roof; the little boy became excited and hysterical, rushing up and down in uncontrollable laughter. We repeatedly searched his pockets and found nothing there: I then followed him about, watching him closely and seeing that he picked nothing whatsoever up. Then a stone would be thrown: I again put my hand in his pockets, which were full of stones. I emptied out the stones, and again watched closely: the procedure would be repeated. To the ordinary simpler: in this instance, he would naturally accuse the child of mischief. But to myself, who knew very well he had not picked up the stones, no explanation offered itself. Other objects, too, not only stones, simply "came into his hands," when the child had not even moved, and yet the objects were things which a moment before had been in quite a different place! On one occasion, I was told, the little boy, apropos of nothing, threw a handful of dust into the face of our servant, a man of whom he has always been very fond. As soon as he had done it, he burst into tears, begging the servant not to think that he had done it intentionally. He said the dust came into his hand, and he was impelled by some strange impulse to throw it. When he heard that the dust had gone into the servant's eye, he was horribly upset: the servant, who has known the

child's character for the last five years, and well knows that such malice is absolutely foreign to him, interpreted it as a case of "momentary possession." The percentage of such cases was very small compared with the cases of things deliberately aimed at, and not by the child.

On the return of the family to Poona, my nephew was taken by my brother-in-law to the doctor who periodically examines the child's eyes. While the doctor was engaged in this task, a shower of printer's type fell on him from above (my brother-in-law and nephew had been in the press previously): the doctor was unnerved at that "Chamatkar" in his own surgery.

On *June 9th* our hammer flew across the bedroom while my nephew was asleep, and it woke him. The next day he was nervous and feverish, and his sleep was restless. A prominent medical man stated it as his opinion, that, in these cases of alleged supernormal phenomena, "the supposed victim is always the does, even if he is asleep." He did not, however, suggest any cure!

The third week in June was critical. The night of *June 14th* was like "Hell let loose," and the objects came crashing so madly that my sister rushed with her baby to our neighbors, where she spent the night. My nephew went there too, but returned to No. 21, and slept with my brother-in-law and the elder boy. Every evening the neighbors volunteered to come and sit in our house, as all felt that there was "strength in numbers," though one could do nothing against the invisible furies. After two or three evenings, several of the volunteers dropped out, as the experienced had unnerved them. Others were staunch, and remained.

On *June 15th*, all the neighbors went home at about 13:30 P. M. and went to bed. In the meantime, in desperation seeking for some means to ward off the fury of the invisible ones, some one had placed fruit and invited the "spirits" to eat it and depart. No sooner had the neighbors got

to bed, than my sister and brother-in-law had to shout for them again, for the fruits were eaten, and the invisible ones flung back the skins scraped clean, and with teeth-marks clearly visible on them. The neighbors returned at once, and eight persons were present in all: they all examined the fruit-skins, and no natural explanation could be found. My sister and brother-in-law maintain that they heard the feet of the spirits and also the smacking of their lips. In the daytime a spirit mocked my sister and made a noise like a dog above. This was the first time any sound had been heard, apart from the noise of the crashing objects.

My little nephew returned to school, as the school authorities were sympathetic. Only a piece and a lemon fell in school. At home, fruit went out of a closed cupboard, and the remains were flung back from above, after hours.

The elder boy had fever for a few days, and my sister nursed him. A doctor came to see him on *June 15th*, and was literally bombarded with crashing objects, some of which hit him. As an example of the cowardly malice of the invisible ones, and of their evident determination to get these boys punished by us, my sister reports the following phenomenon which she was able to observe closely. As she sat in my bedroom, in which the elder boy was lying ill on a bedstead in the center of the room, she saw gently descend from my high shelf a small screw-top glass jar containing kerosene oil. She watched the jar with fascinated eyes. The elder boy was half asleep, and motionless. The jar did not break when it reached the floor, but began to roll along towards her. At the precise instant when the jar rolled past the elder boy, and not before, it began to leak, making small oil-stains on the floor. On another occasion, my sister missed a certain sweet lime which she wanted. Everyone denied having taken it. As she came into the room where the elder boy was lying, she noticed a strong smell of sweet lime. She smelt his hands, and they smelt strongly of it, but he still denied having taken it. She smelt his mouth, which did not at all smell of the fruit. Immediately afterwards, the remains of the missing lime were hurled from mid-air. Thus the boy was cleared of suspicion.

On Tuesday, *June 19th*, 1928, the first case of *levitation* occurred so far as my nephew is concerned. He was playing in the compound. He chanced to be alone for a moment. After a few minutes he came into the house to my sister, looking dreadfully pale and frightened, and scarcely able to speak. He reported that he had felt himself lifted from the compound into the motor-car which stands in the shed. His eyes had been closed. When he had opened them, he found himself on the front seat of the car. When he came out of the shed, he had to pull aside the "chick" which forms the door to the shed. Though a few minutes before, he had been in the best of health, he was now very sick. He had ten movements in an hour and a half. A doctor was called at once, who said that the child was completely physically exhausted. His pulse was almost gone, and his eyes were rolling. He was unable to eat for several days, and was quite thin and weak. As he had not previously eaten any over-ripe fruit, or anything else which, according to the doctor, could have produced the condition he was in, the doctor decided that his condition was due purely to the great fright he had felt.

(On *June 23rd*, when I returned from Bombay, my nephew was improving in health, though minor "chamatkars" were constantly happening.)

On *June 18th*, a friend came to dinner in the evening. He brought two sweet limes, saying: "These are for your invisible friends." No sooner had he said the words, than an empty Trypsogen bottle crashed by his head and smashed with terrific force, followed by a loaf of bread over the screen. The friend grew upset, and had to excuse himself: his nerves were so shaken that my brother-in-law had to see him home.

A *clairvoyant* (a teacher by profession) offered to come to the house to try and help; (he says that from his childhood he has had the power of seeing spirits which were unseen by the other members of his family, and which his mother corroborated from his descriptions as being the spirits of his grand-parents, etc.) This gentleman began to describe the phantom of a boy of about nine years old, whom he said he could clearly see hovering about our rooms intent on mischief and fun: he described

the appearance of this boy in great detail, down to some particularly large pearl earrings in his ears; according to the clairvoyant, this boy greatly resembled my little nephew. His description tallied so strikingly with the accounts which the elder boy had previously given to my brother-in-law of the personal appearance of Lakshman, the dead brother (who died in about 1910) and whom his mother had often described to him, that a theory was formulated that it was the spirit of Lakshman which was doing at least some of the mischief. The clairvoyant said that he also saw the spirit of a beautiful Brahman woman, as well as that of my nephew's father, and of my nephew's step-mother, and the Bhil woman who used to act as an *ayah* to my nephew when his mother died.

Sunday, June 24th, 1928. At nine A. M. a man called to see my brother-in-law; I crossed the room, and was in the act of picking up a pad and pencil for him, when an aspirin bottle which had stood on a shelf in the dining-room was suddenly hurled in my direction by an "invisible hand" with such tremendous force that I involuntarily screamed, anticipating a violent crash. However, the bottle fell gently by my feet, without breaking; only the metal stopper was dented. At the moment when this happened, my nephew (Damodar) was standing quietly near me.

Wednesday, June 27th. At midday, a waste-paper basket showed signs of restlessness. It rolled from place to place several times, in the presence of my sister, D., and myself. Two packets of butter, placed on a shelf temporarily, changed their positions twice during an interval of about five minutes, *i. e.* one of the packets hopped, as it were, from the shelf down on to a trunk a few inches away from the shelf; then suddenly both packets were on the trunk; then again one of the packets was once more on the original shelf. My sister, D., and myself witnessed this little performance without rising from our seats.

Thursday, June 28th. At 3:30 P. M. I went out, leaving on my table a tightly closed screw-top aluminum "safety" inkpot, containing a glass bottle of "Swan" ink. By this elaborate device I had hoped to surpass the cunning of the malicious "spirits." I returned to the house at precisely five P. M. The very instant be-

fore I entered the house, there had been a crash. The "Swan" glass bottle had broken into innumerable pieces, which I saw scattered over the floor of my room; and the entire floor was a mass of freshly spilt ink. The aluminum outer inkpot was nowhere to be seen! I involuntarily looked upwards, as so many objects have been seen to descend from above, during our experiences of the past few months. I called out jokingly: "I do hope the spirit will throw back the pot, it cost me one rupee eight annas!" No sooner had I finished speaking, than I saw the missing inkpot appear in mid-air, at a distance of roughly six inches from the ceiling of my room. It fell on to the bed. I rushed to examine it, and found it as tightly screwed as when I had closed it that afternoon.

Friday, June 29th. Six P. M. A medicine bottle was hurled, smashing, and spilling its contents.

Saturday, June 30th. 7:30 to 8:30 A. M. The green glass ball paper-weight, which has often shown activity, rolled of its own accord, from the table in the front room, through the whole room, again without breaking. At eight A. M. my sister bought four dozen eggs, which were counted, and put in a basket in the food cupboard in the dining-room. Almost immediately one egg shot in our direction from the direction of the (closed) cupboard, and smashed. We took the basket out of the cupboard, and ascertained that one egg was missing. I had no sooner gathered up the egg-shell and washed the stain from the floor than a second egg came violently from the opposite direction, *i. e.* not as if coming from the cupboard, and smashed near the spot where the first egg had smashed. We again counted the remaining eggs, and ascertained that a second egg was missing. D., whom we were closely observing, had not approached the cupboard during this time, and therefore could not possibly have had any hand in the mischief. At eleven A. M. two more eggs were broken in the same manner, and a fifth egg at seven P. M. At noon, eighteen small cakes were bought and placed on a plate in the food cupboard. After a very few minutes, during which time no one had entered the dining-room, my sister found the plate on the floor of the dining-room with only four cakes. She found no crumbs of the missing cakes: she

examined the children and the dogs, but found no trace. At six P. M. while two visitors were with us, my watch was hurled with great force in my direction from my table, as I entered the room: it hit me. The works broke, though not the glass.

Sunday, July 1st. In the morning, one further egg behaved after the fashion of those smashed on the previous day, and at 1:30 P. M. during lunch, another one rolled under the table, and cracked. At three P. M. a screw-top jar containing soft soap (an object which had been missing for some weeks from its usual shelf in the bathroom) suddenly crashed down from a height in the front of the house, breaking into many fragments. This occurred after an interval of quietness, while we were sitting calmly after lunch. A few moments after this, the green glass paper-weight (generally so gentle in its gambols) crashed violently from the table across the room, and broke into several pieces. At 3:30 P. M. in my room, where D. and I were sitting, three rupee pieces fell in rapid succession, apparently from near the ceiling. I examined my hand-bag, from which precisely this amount was missing. Seven to 7:30 P. M., a large bottle containing phenyl smashed, spilling the contents. Immediately after this, the bottle of aspirin smashed, scattering the contents. Both these bottles had stood on a shelf in a cupboard in the bedroom. D's lantern fell from his cupboard. The remains of my watch (which I had left on my table the day before) came to greet me, with immense violence, as I entered the room. This time the parts of the watch were separated and one hand was detached, but the glass was still intact. Immediately after, the small bottle containing D's eye-drops crashed across two rooms, spilling the contents.

Monday July 2nd. At eleven A. M. the lid of a china butter-dish rolled from the (closed) cupboard in the direction of D., who was standing by the gramophone in the same room. At seven P. M. at the bungalow of some friends where we, including D. and the elder boy, had been taking tea, as we stood on the veranda waiting for the car a brass ash-tray (which had been in the room where we had taken tea) crossed through three rooms and rolled on to the veranda slowly, stopping deliberately

behind the elder boy. This was in the presence of our host and hostess.

Tuesday, July 3rd. D. went back to school after an absence of some days, and returned home at 4:15 P. M. As a further attempt to solve the ink problem, I had made a very small quantity of ink with a copying-ink pencil, and put it into a small tin which closes particularly tightly. This I left on a high shelf in my room. A few minutes before my return from college in the afternoon, this tin was flung, evidently describing a curve in its career, from my room, through the dining-room (leaving purple stains on the door-frame at a height of $5\frac{1}{2}$ feet from the floor), and landed with great force on the front verandas, where it opened and spilled its contents. At the moment when this occurred, D. was sitting on the floor engrossed in affixing stamps to a number of envelopes. In the evening, a bottle containing the baby's medicine landed near me in the front room. D. was standing a yard away from me while I proceeded to pick up the pieces. I picked up the largest piece of glass, a curved piece with the label still adhering to it, and placed it on *The Times of India* which happened to be lying on the table just by me. As I bent down to pick up any further large pieces, the identical piece which I had just placed on the newspaper deliberately jumped down by my hand on the floor. As D. stood on my left, and the table in question was on my right, he could not possibly have been instrumental in removing this piece of glass. During the same afternoon, a few minutes after my return from college, I missed my purse from my handbag. I felt especially annoyed, as students had that day given me small change for books, and the contents of the purse was about five rupees. After a few moments, several coins fell in my room (in the presence of my sister, D. and myself); finally the purse itself with the remaining amount fell, apparently from the air near the ceiling. The amount of money was approximately correct.

Friday, July 6th. We went to the cemetery. I had exactly three rupees in my purse. D. and I came back by *tonga*. For about ten minutes D. held my handbag for me, but neither he nor I opened the bag. When we reached home and wanted to pay the *tonga* driver, there was only one rupee

in the purse. The money was not returned. A search of D's pockets proved as futile as usual. This was the first sum of money I had actually lost in this way.

At 8:30 P. M. an egg came out of the locked cupboard, and broke on the floor. The absence of one egg from this cupboard showed this broken egg to be one of those which had been locked in the cupboard, and counted shortly before. A cut-glass salt-cellar was hurled from the dining-room and broke. As soon as D. sat down to his supper, in my presence, six small spoons which had been placed on the table (out of the reach of his hands) suddenly fell all in a heap under the table, just by his feet.

Sunday, July 8th. A small glass jar containing vegetable extract which stood among other jars in the (closed) cupboard in the dining-room, was hurled forcibly from that room into my bedroom, at the moment when D. (in my presence) was undressing for bed. In order to land where it did the jar must have turned a corner. It broke into many pieces. No sooner had I finished picking up the fragments, then a glass jar broke at the feet of D. who was standing by his cupboard about to open it. It was a kind of jar of which we had only one in the house, and the label, which had not been washed off, still adhered to the largest fragment. D. exclaimed in surprise: "This is the jar which I took to school on Friday, and left in my desk, as our teacher had told us to bring a jar for planting a potato." My sister verified the jar as being the identical one which he had taken to school. The next morning I accompanied D. to school, where the jar was found to be missing.

Monday, July 9th. At five P. M. while we were having tea in the dining-room (in the presence of a friend, Miss H.) D. stepped into my bedroom. At the same moment, a small screw-top jar, in which my brother-in-law had succeeded in preserving some ink for some days, was hurled from his study in the front of the house, across the dining-room in which we were sitting, into my bedroom where D. stood. It broke, spilling the ink.

July 10 to 13th. Comparative quiet, though the clattering of objects disturbed D. as usual both in the bathroom and at meal-times. At bath-time in the morning,

in the presence of my sister, the electric light was often seen to be switched on and off while D. was busy washing or drying himself. In the afternoon of July 12th, when Miss M., D's teacher, was with us for tea, nothing whatever occurred—though later in the evening a few things fell without breaking.

Saturday, July 14th. During the morning, while two gentlemen from the press were sitting in the front room, a saucer fell and broke. It had stood on the floor, near the drinking-water pot. At about five P. M. a clothes-brush was hurled from my sister's bedroom into the dining-room towards my sister and D. My sister replaced the brush. An instant afterwards, while she and D. stood by the open gramophone, the same brush came again. By catching it, she prevented it from damaging the gramophone. Several metal drinking-cups (*pela*) fell noisily. I was giving a lesson from five to six P. M. in my room, and heard only the commotion caused by the falling of these objects.

Sunday, July 15th. At midday, the metal *pelas* were active. A handful of small lacquered wooden toys belonging to the baby, which were lying on a table on the front veranda, came violently through the front room, into the dining-room where D. was standing with me. A little later, a small tin full of gramophone needles, which, by way of precaution, my sister had placed high up on a cupboard, fell, scattering the needles. My brother-in-law's saccharin was again scattered, while no one was near the table on which it lay.

At six P. M. some ladies and gentlemen came in, with a view to holding a kind of "séance." Suddenly D., who was sitting on my sister's lap, held out a five-rupee note, and said: "This has just come in my hand." He insists that no one gave it to him. At our request, all our guests examined their purses, but no one missed any money. Neither was anything missing from our (locked) cupboards. A journalist who was present made the sign of the double triangle on the five-rupee note, and I then locked it into a trunk, the key of which I always kept on my person. The séance was held. Nothing striking occurred at first. Then, while we were all talking of other things, and not of the "spirits," the dining-table suddenly moved about three inches

from the side where I sat beside Mrs. G. and was pushed noisily (though no one was leaning upon it) towards the elder boy, who sat at the opposite end. The same thing had occurred two nights previously. Though the rapping of the table in answer to the questions put to the "spirits," seemed striking enough to such novices as ourselves, we agreed to place no reliance on this kind of phenomenon. At nine P. M. we dispersed.

The night of Sunday, July 15th, however proved to be very disturbed, as the most inexplicable things took place at frequent intervals, while both boys were fast asleep. It was too late for the elder boy to return to Deccan Gymkhana to sleep, so he settled for the night on a carpet (*satranji*) on the floor in the little front room; he is always a sound sleeper and by 10:30 was asleep. I slept with D. in my bedroom (which is separated from the front room only by the dining-room). At about eleven P. M. we were all, except D., awakened by a loud bang and a groan. My sister and brother-in-law rushed in, and found the elder boy (R. B.) sitting up on the *satranji* in great alarm, not where he had originally gone to sleep, but by the screen which divides the front room from the dining-room, *i. e.* about five feet from the spot on which he had gone to sleep. He again spread his *satranji* on the original spot, and went to sleep again. I had awakened just in time to see the boy still in motion on the *satranji*, just arriving by the screen, which was visible to me from my bed opposite the open door.

At about 11:30 P. M. a loud bang again roused us. This time the elder boy (R. B.) got up quickly, complaining that the office table (which stands in the front room) had come on him and awakened him: my sister and brother-in-law observed the position of the table. It was the shifting of the table which had caused the noise, and this table now stood about one foot away from the window instead of close to the window. At midnight I heard the clattering of the drinking-water pot and the *pelas*. We searched the place, and ascertained that no dogs were there. We called in our neighbor Mr. J. who stayed for one hour. R. B. slept peacefully while Mr. J. was in the house. At one A. M. Mr. J. went home, and we once more attempted sleep. After

a quarter-minute or less, I heard distinctly a further four knocks, and after the fourth, the metallic sound which I think was a *pela* moving. These eight knocks were not loud, though they were distinct to my ears, and they were not heard by my sister and brother-in-law in their room.

At about four A. M. we were again awakened by a louder bang than ever. This time R. B. was squatting, with a bewildered face, on the floor, about one foot beside his *satranji*: he complained that he had felt himself bodily lifted half-way up to the ceiling, and that he and the *satranji* came down again, but in different places. This noise awakened D. After six A. M. we slept for a short time in peace.

Monday July 16th. At 5:30 P. M. I took D. to the cinema, where nothing untoward occurred. We returned at nine P. M. and he began to tell his parents the story of the cinema film, which dealt with sea-pirates. We began supper, and were not thinking of spirits. However, as soon as D. began eating, his plate twitched away from him. This happened four or five times, though we told him to make up his mind that he was going to eat his supper. While my sister was serving rice out of the dish the table gave a sudden lurch in her direction, though none of us was pushing it. After this, we held our plates in our laps, and all went well.

Tuesday, July 17th. In the evening, D. was in the kitchen with the servant. After a few minutes, he came running into the house looking frightened, and insisted that he had found himself in the motor car in the shed, though he had not walked from the kitchen to the shed. My sister told him to play only on the front veranda. Once again he came into the house, stating that he had again found himself transported into the car. These are the only occasions when D. admits any real fear.

At about seven P. M. we were all sitting in the front room. D. was stamping some envelopes with a rubber stamp, sitting opposite my brother-in-law. I sat behind D. I happened to be watching him intently, and he was thoroughly engrossed in his task, both his hands being busy with the papers and stamp. Suddenly his chair receded by about four inches. After that, I kept my hand on the back of his chair.

Wednesday, July 18th. At about six P. M. I was sitting in the front room with some friends. My hand-bag containing the key to my trunk was with me all the time. (At that time my trunk contained a five-rupee note of mine, and a purse with four separate rupees, also the mysterious five-rupee note now marked with the double triangle). At six P. M. my sister and D., with a friend, returned from a walk, and went straight to my room. The first thing which my sister noticed, was that the padlock of my trunk was hanging open. Both the five-rupee notes were there, but the purse was gone. As usual, I gave a broad hint to the spirits to return my money! While D. (and we too) was in the room, two rupees fell, but not the remaining two. We went into the front room, D. standing near by. Suddenly the purse (not as usual merely open, but this time turned inside out) fell in our midst, from above—but without the missing rupees, of which no more has been seen.

Thursday, July 19th. At nine A. M. D. stepped from the bathroom into my sister's bedroom, and was immediately followed by a shower of papers which had been in a basket. Three of us gathered them up, and he replaced them in their basket in the bathroom. I saw him return into the bedroom with empty hand—but about two seconds afterwards, the bedroom was again littered by the same papers. We again picked them up, despatched D. to school, and I replaced the papers myself. At breakfast-time, as D. stepped over the threshold of the dining-room, he was followed by a tin of cigarettes, which scattered its contents. In the evening, during supper, D. suddenly shivered, and said: "Mummy, I have a feeling that that five-rupee note is gone just now." He was asked why exactly he made this remark. He said he could not say for certain, it was just a feeling. To satisfy him, I went to the trunk. The lock was intact this time, and my key still with me. I opened the trunk, and examined the wallet, in one side of which

I had placed the marked note, and in the other side of which I had put my own five-rupee note. My own note was there, but the mysterious marked note was gone! My brother-in-law had noted down the number of the note on its mysterious appearance, but this note has never been seen since.

During our meal, a two-anna piece fell, another two-anna piece, and a one-anna. I wrapped them up in my handkerchief as they fell, in case they should go on disappearing and reappearing. Two of these coins fell under the table, though not near D. but the other coin fell noisily and curiously into a pile of plates, *i. e.* it came between two of these plates which were piled one on the other, and made such a noise that I thought one of the plates was surely broken. This happened while I stood by the table, staring at the pile of plates.

At 9:30 P. M., while D. was going to bed, some of his toys became active. My sister took care that the lid of his wooden toy-case was properly shut. D. and I got into bed, when a wooden wheel came pelting on to his bed, and he dodged it, as it went very near his head. (He is compelled to dispense with a mosquito net, owing to the furious nature of the occurrences last April, when stones and toys would appear inside his net just after he had been tucked safely in—the memory of these horrors has made him nervous of mosquito-nets for the present.) The wheel was followed by a spinning-top.

I got "fed-up" and fetched an enormous German dictionary weighing about five pounds. I placed this upon the toy-box, and got into bed again. Two minutes had not elapsed when another top (not the same one as before) came towards us, again out of the toy-box. I called my sister's attention to the heavy dictionary. She looked into the box to see what toys were there. After a moment, when she had just left the room, the same top as at first, came out as if to mock our vain imagining that a mere dictionary would prove an obstacle.

(to be continued)

BOOK REVIEWS

PERIODICALS

Zeitschrift für Parapsychologie contains in its January issue the record of Experimental Research in Telekinesis by Prof. Chr. Winther, with the medium Frau Anna Rasmussen (First demonstration). The apparatus employed was a pendulum protected by an enclosure with glass sides. The results observed convinced all the observers of the reality of the force exercised. In the February number an account is given of the second demonstration. A shock-proof space was devised for the experiment, and a column resistant to vibration set up as shown in Fig. 21. For some reason this would not yield positive results; and the matter at the moment rests on those previously recorded. There had been marked swaying of two pendulums at the first sitting, and these had apparently been independently actuated. The two articles are illustrated with diagrams of the movements. Dr. Franz Haslinger contributes an account of the experimental work of Mr. F. W. Warrick of London in supernormal photography with Mrs. Emma Deane as medium. Dr. Joseph Bieniedel furnishes a record of experiments with Frau Silbert, having the object of discovering whether an organic radiation suspected in her case could induce fluorescence in chemical solutions. The well-known green fluorescence of uranium salts was employed and it was found that whilst in darkness no manifestation of this nature was visible, yet when Frau Silbert took a glass of this solution in her hand, a green fluorescence promptly resulted, and this was so strong that the glow could be seen at a distance of ten meters whilst the outline of the glass was plainly visible. If other persons took up the glass, no fluorescence was seen. Often the experiment could be repeated time after time without preparation. The conclusion is that there are radiations of a certain class and of organic origin emanating from the medium. It is hoped that these may be further tested for wave length, physical properties, etc. Other articles on the mediumship and phenomena of Frau Silbert are contributed by Prof. T. Walter and Dr. Paul Süner.

Some 15 pages are devoted to a controversy provoked by the criticisms of Rudolph Lambert on Mrs. Kelley-Hack's book "Millesimo Castle." J. Peter reviews these and the replies of Prof. Bozzano, who maintains that in the experience of Millesimo, the question of controls is not of appreciable significance, in so far as in all the séances, episodes continually arose which were proof against any kind of deception.

SOMETHING MORE THAN A STORY*

Here is a work which it has been a real pleasure to read and to review. It is one of the few which we should single out as worthy to live on after the "best-sellers" have fallen into the limbo of oblivion. For there are books which, although works of fiction, are nevertheless true in a sense deeper than actuality of events and this is one of them. For the author has revealed in his work as in a glass the undistorted reflexion of some of the most intimate and beautiful things which are being revealed to the seeker of the psychical through the agency of an intelligent Will and Sympathy which can now find occasional channels for helpfulness to the afflicted of earth's children.

Merely as a story it is good to read and requires no mental effort to follow, owing to a clarity of style and a literary quality which give reader a perfect grasp of the sequence of the tale, and the import of the strange linkage of lives and circumstances which he has made it his business to record. Without being sentimental, it is a book which stirs deep emotion and one is drawn into a sense of vital sympathy with the actors in the story. How, and by what strange and devious means John Pennyrock and Evelyn Halse were led upon their quest for those unknown victims of the war whom it was their appointed task to benefit and to relieve, is the burden of the chronicle. Granted that it be fiction, yet it is so typically true of many things which we know in our experience of the communion between the two worlds that it reinforces the sense of their reality. The skeptic may say "it is too good to be true." We would say rather "it is too good not to be true" as a representation of the possibilities of intercommunication between the living and the "dead."

*Evelyn:—Something more than a story by James Francis Dwyer. New York. The Vanguard Press, 1929. 214 pp. Price \$2.00.

N. Y. SECTIONAL ACTIVITIES

NOTES OF ADDRESS ON "YOGA." BY MR. WM. J. ROSS, MAR. 3, 1930.

Major R. T. M. SCOTT, Acting Chairman presided and briefly introduced the speaker as an Englishman well versed in the study of "Yoga," and as having himself had many psychic experiences.

The speaker first touched upon certain types of experience which had led him to the study of the Oriental systems of discipline known as Yoga, in order that he might find the solution of the problems which these experiences raised.

When only 11 years old he was sent to a strange place in order to undergo a school examination. He was sitting in an unfamiliar room, a laboratory or demonstration-room with tiers of seats. Whilst seated there, he was thinking of his home and his people. On his return, he was greeted by his mother who asked him if he had been seated in a room such as she described, with children about, and a master of such-and-such a type presiding and he said "Yes." This, he said, set him wondering. A few years later, the medium, Mrs. Cannock was staying in his home. She was lying on a settee playing with a watchchain which had belonged to an uncle of his who was a ship's officer, then on voyage. A few nights before, his little boy had awoke screaming that his father was drowning. His own mother had also been aroused from sleep with an unpleasant sense of something cold and wet touching her. The ship had been posted as overdue at Lloyd's. Now Mrs. Cannock began to have the awful sensations of drowning and of water pouring over her. She described his uncle with fidelity and also the appearance of the captain of the ship. Mrs. C. was not a woman of education and she had scarcely so much as seen a ship. Yet she described the lascar crew and the place where the ship had gone down,—the state of the boat with its deckhouses battered down; and also where the wreckage would be found. A few days later Lloyds posted the ship as missing. Divers went down at the mouth of the Elbe and the wreckage was found as described. This statement covered knowledge both of what

had happened and of what was going to happen. Shortly after this, he was with a few friends in an old farm-house kitchen on the outskirts of Liverpool. It had a stone floor and the bright incandescent lights which are so much used in England. They were trying to get tilts and raps from a table. There were 8 or 9 present. No preparation had been made. But in response to a question, there came suddenly a message for the speaker to the effect that a cousin in Aberdeen had fallen and broken her arm and that the arm had been set but would have to be re-broken and would never be really right again. His mother set out for Scotland and wrote home saying that the message was true as regards the accident but that the arm would be all right. But it had to be re-set later nevertheless and her elbow is now on the wrong side.

He could mention many other things that happened which proved to him that there are more things in the world than we are at all cognizant of. These, said the lecturer, started him on the path of speculation as to the reality of a possible supernormal extension of knowledge or alternatively, as to the receiving of impressions from super-conscious sources. For him the wisdom of the East supplied the answer, since the East approached the problem from the occult angle, whereas we in the west approach it from the mystical point of view. It may cause surprise that the West should be considered mystical in view of its obviously materialistic outlook and intellectual-philosophic bent. Yet we are essentially mystical rather than occultist, because occultism is the intellectual approach of the problems of the Divine Mind as followed in the Orient and among the methods of occultism are the Schools of Yoga.

The Yogis postulate consciousness as using various vehicles—the Mind clothing itself in bodies of Will, Emotion, etc., and the point of contact is the point at which man becomes aware of himself. Yoga is thus the process of bringing these vehicles into attunement with the Self and creating in

them a response to the spiritual. There are Seven recognized schools of Yoga philosophy or method and of these, three are grouped ordinarily under the same head, that of the Raja Yoga, or Royal Method of attainment. These seven all deal with the development of man's consciousness in different vehicles. The Raja Yoga is based on the premise that Man is a Willing, Loving, and Thinking individual and that all these three aspects of his being will enlarge the scope of his consciousness and develop his real Self. Thus they point to the escape from the limitations of his physical personality.*

Other schools of Yoga which tend to deal with these vehicles are physical or material in regard to the processes they employ for the purpose of illumination e.g. the Mantra Yoga which makes use of rhythmic repetitions of sounds inducing states of supra-consciousness and enlightenment. The idea underlying the Mantram is to be traced in the rituals of the Church and the effects of monotonous chanting and music. The idea is that Form of any kind produces a reaction in our consciousness. Hence the repetition of visual forms, colors, etc., has the mantric value. In a modern room with its hard lines and angles of design the effect produced on the consciousness is intellectual in contrast to that induced by a room full of soft colors and furnished with divans and tapestries, etc., which stimulate the emotional nature. The same kind of Yoga is practised in Japan by the repetition of a few distinct forms on which the attention becomes concentrated.

Next comes Bhakti Yoga which is a Yoga of Devotion or adoration accorded to a Being or Person, as for example that which is accorded to the Christ or to Buddha. This form of Yoga is very prevalent in the Western world, as we know.

It is obvious how dangerous these forms of Yoga, affecting the emotional nature, can be unless the mind is rightly and scientifically controlled: for if it be not so con-

trolled and guided, obsessions of various kinds may easily appear.

Another is the Laya Yoga which employs and regulates the creative forces of Mind, that vital current which the Easterns call Kundalini—the Creative Force which plays in both directions along the spinal column and can be awakened and brought into active operation by mental processes producing by the power of mind creation either in the physical or in the other vehicles of the spirit. But this variety of Yoga is especially dangerous to dabble with unless there is full understanding of all that the operation implies. To the Laya Yogi it is possible so to transmute and direct this current in the upward direction that the Mind becomes creative of actual results on the higher planes.

Now to consider Hatha Yoga, which is based, in the speaker's view, on the proposition that every change in consciousness is accompanied by a related physiological change. Given certain emotions and as a reaction, you perspire or you stutter. Let a man think intensely and there comes a physical reaction. But it seems to go much further than that. Every change in our spiritual nature would produce its corresponding change in the physical condition of a man. So Hatha Yoga reasons from effect to cause saying that if we bring about certain changes in the state of the body, we thereby induce a specific change of consciousness by providing the right condition for that change to supervene. So they stimulate the inner by the exercise of the outer qualities.* If done under trained guidance there is utility in this Yoga. But for most of us an indulgence in Hatha Yoga would be much like the turning loose of an ignorant person in a drug store. He may be cured perhaps but more likely he may be poisoned.

But in Raja Yoga we have no such difficulty and there are no harmful results from its operation. It is the Yoga of the Will tending to the Union of the higher and the lower vehicles of the Self—to the mastery over the emotional nature: and not only in the sense that the one who succeeds in it can feel and think as he will, but that he can use and control the more subtle powers and sensibilities such as clairvoyance and

*The Editor, in the discussion which followed this lecture, drew attention to the fact that Greek philosophy appears to have borrowed the term "Yoga" from an Aryan source, as it is a fact (which does not seem to have drawn the attention of scholars) that an alternative form of the Greek word "EGO"—meaning the conscious Self—is IOGA which might be transliterated "YOGA." Similarly the Eastern word "SUFI" (or wise man) equates with the Greek "SOPHIA"—Wisdom.

*It seems to enter into ceremonial magic, together with Mantra Yoga. Ed.

clairaudience, with freedom because of his knowledge of the laws governing these things. There are three modes of the practice of Raja Yoga and these correspond to Will, Love, and Understanding or Intelligence. That which deals with Will is the real Raja Yoga as we find it in the teaching handed down through Patanjali. Next is the Yoga of Love. The Yoga of Will teaches that man must overcome Five obstacles, and these are Ignorance: Egoism: Desire: Aversion: and the Clinging to Bodily Life. The means whereby he overcomes are Effort, Study, and Devotion to God. The Ignorance here spoken of is that we do not realize that we are Spirit. Man confuses himself with his vehicles. But he is something beyond his emotions. To overcome Desire he has to cease to think that the comforts and discomforts of his body are of any importance. He must try to discern whether that which he desires is a part of the Real or whether it is but one or other aspect of his own personality. The Clinging to Life as a totality is merely a hindrance of the true Light of the Self which would shine through.

Effort is taught by the philosophers as the only line to perfection but it is represented as an uncomfortable doctrine. All Yoga is directed to the realization of the spiritual part in Man. Nothing lower than the highest can affect it.

Now to speak of the practical processes of Yoga. Note that before the student is taught any means of contact with his higher Self, he must have learned the moral lessons. Yoga is not taught to all; but only by those Gurus who teach it and to those who have shown that they can live up to the moral code. This code has five points: Thou shalt not injure: thou shalt not lie: thou shalt not be incontinent: thou shalt not be greedy: thou shalt not steal: and five others which are not prohibitions, namely "Be clean: Be content: Be self-controlled: Be studious: Be devoted." These the student must possess and then he may pass to Yoga itself by the three steps of Right Posture; Right Breathing; and Control of the Senses. Patanjali says that the posture must be easy and the breathing rhythmic. Often when people concentrate, they forget their breathing and then they gasp and lose the thought. So the students of Yoga have been taught to watch their breathing. As

to the Control of the Senses, here is an example.

Say you sit down to read a good detective story and you become unconscious of your surroundings. Easy enough with a good book: but you have to learn to do this at any time to shut out all external disturbances at will. When you have achieved that, you pass to three interior stages, which are:

Concentration. Meditation. Contemplation.

Concentration narrows your attention. Meditation is a continued flow of thought towards the object of your concentration. And this flow widens. Then comes a second period of concentration. This is contemplation. In this you become one with the subject of your thought and meditation. This sequence need not be accompanied by any clairvoyant powers. But it may bring unexpected illumination. The speaker recalled that on one occasion he had been striving for six months to discover an answer to a certain mental problem, and without success. But when asked the very question by a listener which involved the reply, he answered instinctively and his answer contained the solution he had so long vainly sought. In this case the barrier of ignorance was suddenly wrenched away.

The yoga of Will was put first of the three heads of Raja Yoga. This was the method taught by the school of Patanjali. We now come to the second—the Yoga of Love—taught by Shri Krishna. In the Bhagavad Gita, Arjuna is told to fight, and he finds his friends and relatives among the ranks of his opponents. Yet Krishna says he must combat them, for a man must fulfil his duty even if he has to kill those he loves. The man also who is full of love to the world must go out and work in the world and participate in its conflicts. The "perfect man" of Confucius was never neutral but always impartial. These qualities he must possess:

Reverence. Enquiry. Service.

Through these, he reaches his own spiritual self whose one aspect is Love.

The third mode—that of Wisdom—is identified with Shri Shankara Charya. This Yoga produces happiness because it gives

Understanding. So Shankara Charya saw that man could understand life, but first he must understand himself, see himself as part of All, and realize the nature of Maya which is illusion—that this world and all phenomena are illusory. The East did not say that the world does not exist. No. They say it does exist but that we see it wrongly. Our ideas of it are wrong and we mistake the nature of things, and the appearance for the reality. Shankara Charya said that by meditation, man could overcome this error. He meditates on the totality of his being and realizes that which lies behind manifestation. This teacher taught Discrimination between the True and the False

or Illusory: between Right and Wrong. He also taught the control of the feelings, even of pity, and the control of mind and body realized as Contentment, Patience, Confidence and Steadfastness. So all the schools of Yoga indicate that it is within the man himself that there reside all the capacities of discernment of Love, Power and Truth and that the cultivation of these would bring with it all that was true, good and beautiful, creating for man a heaven upon earth—a prospect in which the spiritual nature of man could express itself in all that he feels and in all the powers that lie latent within him.

AN UNSEEN COUNSELOR

I met my unseen friend ten years ago over a ouija board which was being operated for amusement. At first she was only one of a number of communicators, but soon all the others were kept away, to my great satisfaction. The ouija board gave way to automatic writing, and last of all came mental conversations, swift as thought. But for a long time it has been necessary to make first of all a request for her presence on each occasion.

Conversations with her have lately become very laconic, because, she says, I am becoming more difficult to communicate with, but the counsel which I receive from her at various times is full of the best wordly wisdom. I know good advice when I hear it, for I make my living by advising other people.

My lady has much better taste in colors than I have, and insists on my not buying bright ties. Her judgment is excellent in dress goods, and indeed I know of no one who has better taste in clothes. In music she is much more particular than I am, and will not listen to many things that suit me well enough. This is particularly true of music over the radio, which she can hardly be induced to listen to at all, although she likes symphony music, especially the classical pieces. One thing, however, always interests her—a good play. Each separate time the curtain goes up I call her, letting her rest between acts. But

the play must be something fine. She likes moving pictures, and says they are apt to be better than plays. I hear frequently the best preacher anywhere (except yours, of course, dear reader), but she will not listen to him, and when I quote him, even says at times that he is mistaken.

She has a very nice judgment in art too. Good scenery appeals to her, but once, after having repeatedly called her to see a certain mountain from different points of view, I was told she had seen all she wanted of that mountain. When she first came, she used to read the newspapers with me, but now she goes no further than the Sunday photographic picture supplements. The only novels she would ever read with me were Conrad's. I know when she has gone by her failure to reply to me, but I have reason to think that sometimes she stays longer than I suppose. More than once I have made her thoroughly indignant, and she can be very severe on occasion.

I would call her distinctly a witty person. My own bright thoughts all come too late, but hers are on the instant. She is intellectually distinctly my superior. In conversation I have caught her using words which I never do. She is sceptical about spiritualism, and thinks I am rather credulous for keeping an open mind about what are called the physical phenomena.

I have found her to be very candid and

absolutely truthful. Her religious views are mainly confined to the teachings of survival and the possibility of continuous progress. She is good company and frequently good fun, and the greatest regret of my life is that it was so long before I got into communication with her. Although her conversations are now very brief, I would be dreadfully sorry if she went away entirely.

I do not flatter myself that my experi-

ence has been unique. Socrates among philosophers, Gregory among Fathers of the Church, Josiah Quincy among educators, are said to have had similar experiences, and I suppose there have been others, from days long before we have any records. My experience has been a very delightful and profitable one, and on account of it I hold myself most fortunate.

B. L.

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MAY 9 1930

PSYCHIC RESEARCH

MAY, 1930

**Experimental Sittings with
Rudi Schneider in London**
By HARRY PRICE

Reincarnation and Experience
By RENE SUDRE

**The Boston-Venice Cross-Corres-
pondence in the 'Margery'
Mediumship**
By THE EDITOR

An Indian Poltergeist
By HARRY PRICE and MISS H. KOHN

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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.

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Vol. XXVII. No. 5; May, 1930

EDITORIAL NOTES

WE print this month a further article by M. Rene Sudre on the theme of "Reincarnation and Experience." The topic is a much controverted one, and has somewhat fallen into contempt owing to the equal crudity and extravagance of the ideas and claims which have obtained concerning it in the western world. Yet a doctrine which commands the adhesion of a majority of religious professors in the world at large cannot be lightly set aside or ignored. And it is intrinsically one which calls for the attention of the psychical student, seeing that it represents a phase of the study of pre-existence and survival.

M. Sudre informs us that he designs to introduce this subject at the forthcoming Congress of Psychical Research at Athens and that his present article gives a summary of what he proposes to say there. He indicates his wish for the expression of critical opinions on the view he submits.

In his reading of the London resolution cited at the head of his article, M. Sudre seems to have assumed rather more than the wording actually conveys. What the Committee of the International Federation actually subscribed to was the principle of reincarnation on successive planes of life, corresponding with the individual state of

advancement. This is not to be interpreted necessarily as a re-embodiment in gross physical matter: least of all need it imply a re-appearance upon this earth. Hence the anglo-saxon Homologia or confession of faith does not create for the English-speaking believer in survival precisely that difficulty which M. Sudre suggests. Sir Oliver Lodge shows us plainly that we cannot admit of the organized activity of spirit unless a vehicle or body of some kind is provided for it. But that body need not be material or even physical in the sense to which we commonly refer that notion. It may be etheric or of some grade of "mental substance" remoter still from our conceptions. There is now much ground in ascertained fact to warrant the acceptance of the hypothesis of an ether-body as the vehicle, more enduring than the physical, for the interaction of the forces and energies of mind (or spirit) with atomic matter.

On this ground we would take exception to M. Sudre's dismissal of the doctrine of the "perisprit" as unscientific. For the notion of the "perisprit" equates definitely enough with all that we are learning as to the subtle body or vehicle of psychic energies which is responsible for the ideoplastic and telekinetic phenomena of the séance-room. The physical body is controlled by

certain vital forces which are now seen to be resident, not in the particles of matter itself, but, as Sir Oliver Lodge rightly insists, in the localized field of space. These forces are organized and co-ordinated. They habitually draw into their vortices material particles, causing them to react chemically in certain habitual modes, and to cohere in certain habitual forms. They constitute what appears to be a complete epitome of the experience of a lifetime, or the embodiment of the memories of a lifetime. In face of such evidence of the reality of the psychic body as supplied by the thumb-prints of Walter, not to mention numerous other phenomena of an allied nature, M. Sudre's description of the doctrine of the *perispit* as a mere hypothesis framed to meet argument and having no counterpart in experimental reality must be firmly challenged. The reality of such immaterial counterpart of the physical body is recognized alike by the philosophy of the old-time Greek and Oriental schools and by the Pauline teaching of the "spiritual body" in which the man is raised from the corruption of the physical. To some thinkers a "pattern-body" is a necessary assumption to explain the ordered growth of the physical frame, its chemical stability and the cohesion and polarity of its particles.

In the phenomena of materialization we have the fact demonstrated that under given conditions a personality hitherto not in the possession of a physical vehicle of its own may emerge for a while clad in a quasi-material vesture whose material is borrowed from the body of another. It matters not whether the personality emerging into manifestation be that of a deceased individual or merely a subordinate personality of the medium. The essential fact is that a physical vehicle is newly built for temporal expression. And in many cases the process of its building seems analogous to that of birth. If there be any force and soundness in an argument from analogy, the inference here would be that a personality able to borrow a temporary physical vehicle might equally be able to form for itself a permanent one. There is thus scope for the hypothesis that the innumerable phases of "alien" personality which tend to emerge during trance or under hypnosis may be none other than those which, being already within the psychic aura of a living

person, may be seeking opportunity to secure birth when the moment should arrive for conception. The problem of heredity would in this case take on, with some probability, the aspect of sympathetic mental association. In any case, we must be careful how we lay stress on "heredity" as explaining family or tribal idiosyncrasies, because, as psychologists are ready to affirm, "heredity" in this sense is not a proven fact, but only a word coined to represent a certain class of observed similarities. It is a hypothesis only; and the biologist cannot explain how and by what means traits are transmitted. It cannot be that the ancestral traits are stamped upon the actual material particles. But if they are not, then they are of immaterial origin. An *a priori* sympathetic association does however offer us at least a rational explanation of the appearance in a family of children whose tastes and aptitudes are similar to those of one or other of the parents. Mark the definition "tastes and aptitudes" as distinguished from ready-made intellectual attainments. How is it, asks M. Sudre, that we hear of so many infant musicians but never of infant architects or chemists? Surely the answer is that the faculty which has to be elaborated by intellectual study is of the nature of an individual achievement dependent upon study and practice. Such faculties are not natal gifts. They require patient development. But an infant may be born with so marked an aptitude for architecture or chemistry that in the course of the years necessary to their development, he may at length exhibit the full marks of a developed genius. M. Sudre opines that the oblivion of all detailed recollections of the antenatal life of the individual make any rational effort on his part to repair the faults previously committed a sheer impossibility, because in order that he may make this effort he must know what those faults are and must have them constantly present to his mind. But he has been plunged into the waters of Lethe and he is conceived by M. Sudre to come back again to go through an experience which, although it will bring its own moral lessons and its own opportunities for advancement, is nevertheless unrelated to all that has gone before and so it is unrelated to the past lives and does not make for a continuous and co-ordinated

moral growth. In fairness, however, to the re-incarnationist teaching, we must say that this seems an example of special pleading in which certain facts of psychology are ignored.

The veil of oblivion has shrouded from man's gaze all detailed recollections of his state of being preceding his birth. Yet he comes into life as a child dowered with gifts and graces or cursed with faults and shortcomings against which he must struggle with the aid of a certain element in him which is of the nature of conscience and makes for definite inhibitions of conduct. Psychology calls this the act of the "endopsychic censorship" and it is present in the dream-state though more active in the waking one. Now it has been said that conscience is the voice of past experience and this saying is true. It is true because we have not to go back to any supposed previous existence to prove it. All we have to do to find assurance on the point is to analyze our own life-experience. When we do this, we are at once confronted by the fact that although the waters of Forgetfulness have washed away all detailed recollections of our daily life and experience in childhood and adolescence, yet the essence of that experience is still with us in a co-ordinated form, potent for suggestion and for the direction of our wills towards a higher platform of activity which will avoid the pitfalls intuitively sensed though no longer remembered in detail. Yet we do not say that our experience of the moment is unrelated to our experience as a child because we have entirely disremembered the details of that experience. It is with us yet and with us ever. If not within the illuminated focus of our waking consciousness, it may still hover within the periphery of the "fore-conscious"—that partly lighted area of mind from which we may summon recollection. Or it may have descended into the dim and dark recesses of the sub-conscious, whence no effort on

our part may suffice to summon it in detail, but from which it still may speak to our intuitive soul with a force that will dominate and direct our whole course of action. What therefore is true of our present life must be held true of the ante-natal life which whether racial, ancestral, or personal, is ours, is part of us, and is related as an integral part of the whole moral and spiritual scheme of our personal being and progress as individuals.

Life provides for each of us an environment suited to a certain line of further development. It is the business of life to discover this line and to follow it. Happy are those that can do so. But only by obedience to the "endopsychic censor" which is the voice of all past experiences may we succeed in our task: for otherwise we can but re-enact mistakes already committed either by our proper selves or by those associated personalities whose thought-stream mingles with our own and whose tendencies and vagrant moods it is our privilege to co-ordinate and to integrate in the inner kingdom of our own soul, harmonizing their multiple and too often discordant elements into a greater symphony of conscious unity.

* * * * *

Mr. Harry Price's International Notes were received too late for incorporation in the April number and are therefore included in this.

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The Editor would invite readers of the JOURNAL to contribute any record of personal experiences which may have a psychic interest. It has been in times past the practice of the Editorial Committee to publish these when sufficiently well attested and it is hoped that such records may appear in larger numbers as a feature of permanent interest in the JOURNAL, since they are apt to be both helpful and instructive to readers at large.

EXPERIMENTAL SITTINGS WITH RUDI SCHNEIDER IN LONDON

Part VI.

BY HARRY PRICE

NINETEENTH (DEMONSTRATION)
SEANCE, TUESDAY, JANUARY 14TH, 1930.

There is nothing so certain about Rudi's mediumship as its uncertainty. At the eighteenth séance (on Jan. 9th) we took extraordinary pains to ensure a good sitting by inviting those persons familiar with Rudi—and we got nothing. Yesterday, (I am writing this on Jan. 15th) most of the sitters were strangers to the medium and they saw very good phenomena!

I am sorry I was unable to attend this séance as I understand that it was very good; but business called me away and I had to leave twenty minutes after the commencement and before phenomena occurred. Lord Charles Hope and Miss Alice Reutiner controlled. I searched Rudi before the séance.

Our scientific guest at this séance was Professor Nils von Hofsten, of Upsala University, Sweden who was a friend of the late Prof. Sydney Alritz, also of that university and a well-known student of psychic phenomena. Prof. von Hofsten is in England solely for the acquisition of experience concerning mediums. He came to this country to try experiments with a number of mental mediums. I was introduced to him as "Mr. X." as he wished to remain *incognito* during his stay in London. He informed me that he had not been impressed by any mental medium so I invited him to a séance with Rudi. He then revealed his name and nationality.

I saw Prof. von Hofsten to-day and discussed yesterday's sitting with him. He was much impressed. I have invited him to attend to-morrow's experiment—the penultimate séance before Rudi leaves us. This was also Lord Charles Hope's last sitting of this series as he leaves for the Riviera to-morrow.

During the last portion of this séance Miss Kaye was *not* present, thus completing the series of variations in circle formation which was decided upon. The usual phenomena were witnessed during Miss Kaye's absence and Lord Charles Hope and Prof. von Hofsten instructed her what to dictate to the dictaphone.

Olga again played a trick on the sitters by pretending she wanted the table moved and then suddenly jerking it just as the sitter's hand touched it. Olga is getting facetious.

The temperature of the room and cabinet did not show any apparent abnormality.

The following is the list and order of sitters: Rudi (9), Lord Charles Hope, controlling (8), Miss Alice Reutiner, assistant controller (7), Mr. Alfred Morris (6), Lady Dorothea Hope (5), Admiral Nicolas Wolkoff (4), Mrs. Alfred Morris (3), Prof. Nils von Hofsten (2), Mr. James A. Stevenson, controlling electrical installation (1). Miss Lucie Kaye, in white jacket with luminous armlets, other side of mosquito net, at dictaphone. Mr. Harry Price was also behind net until first pause, when he left (at 3.18).

The dictaphonic protocol is as follows:
2.55 P.M. Door sealed. White light out. Control good. Temperature 56.75° F. Trance commenced at 3 P.M., but the usual ten minutes' pause ensued, and Rudi became normal at 3.18. At 3.43 he again entered trance. The full record follows.

4.08. O. says she would like the table pulled a little further away from the curtains. Admiral Wolkoff breaks contact and does this. O. says she would not mind a song record on the gramophone if it is quiet. The needle is hardly on the record when the right hand curtain moves. Curtains going again. And again. Table and waste-paper basket rocking. Right hand

curtain comes out very slowly and then swings back. O. says the Admiral is to push the table a little nearer the curtains. He stretches out his hand and touches it, but before he has time to push it, it is pulled out of his hand with a jerk, and then gives another "jump" towards the cabinet. Right hand curtains bulging out again very slowly and gradually towards the table and the table gives another jerk, and then goes over with the basket, with a crash. Table heard to scrape along the floor again. O. says the Admiral is to place the waste-paper basket in the centre of the circle. This is done; it is standing the right way up. The bell-box, lying between the curtain opening and the basket, is seen to jump towards the basket, and it goes over. Bell-box seen to jump twice more. The first time in a circular movement, and the second time out towards the sitters.

4.25. Right hand curtain swings right out, and knocks the centre light which continues to swing for some time. Miss Reutiner and Mr. Morris feel cold breezes on hands and knees. So does the Admiral.

4.30. O. says we can have a little more light in the centre, and Lord Charles raises it a bit. O. says as this is Lord Charles' last sitting and as the power is comparatively good, she would like to give us a materialization if possible. She suggests having another ten minutes' pause to rest the medium, and then to start again.

4.35. Rudi is normal.

4.53. The table has been stood on end again with the basket, the bell-box and the modelling clay underneath it, and the zither, the mouth-organ, the rose, and the bell on it. Miss Kaye absenting herself from this part of the séance, the notes were made after the séance by Lord Charles and Prof. von Hofsten. About 20 minutes after Rudi went into trance, O. said she was very sorry but would have to go away; the breathing ceased and when the sitters thought Rudi was normal again, O. came back and said she had been sent back for ten minutes. A few minutes later she asked Lord Charles if he had felt anything just then, and he said yes, a slight touch on his left ankle. O. said it was she. Lord Charles suggested lowering the red light slightly, this was done and the light left at about 45 watts. O. said the sitters would all have to watch carefully. Miss Reutiner and Lord

Charles then saw the waste-paper basket move in a rocking movement, and a minute or two later it moved again, when all the sitters saw it. A few minutes later it appeared to be shaking. Lord Charles said that as far as he could judge by the breathing, a great effort appeared to be made.

5.53. Rudi is normal again. The contact between the medium and the controller was not broken until after the white light was turned on, and Prof. von Hofsten examined the room and basket, etc.

(Signed) LUCIE KAYE.

TWENTIETH (DEMONSTRATION) SEANCE,
THURSDAY, JANUARY 16TH, 1930.

Professor Nils von Hofsten, who occupies the Chair of Comparative Anatomy at Upsala University, Sweden, was again our principal guest at this sitting and was rewarded by some excellent phenomena. He informed me that he was deeply impressed. At the conclusion of this afternoon's (I am writing these notes on the evening of January 16th) séance he tried if it were possible, *by normal means*, to simulate the very violent wave-like movements of the curtains. He procured his umbrella and, after some minutes' experimenting in pushing the curtain with his hands and umbrella, declared he could not produce the same effect which he had witnessed some few minutes previously. I have already pointed out elsewhere in this Report that I, too, tried to reproduce the violent waving of the curtains—which swept out over our heads—after the séance at which Prof. F. C. S. Schiller was present. With a stick or a hand one can (from the inside) make a *dent* in a curtain; but the strong *waving* or billowing of the curtains always suggests to the sitters that either a strong wind is responsible for the movement, or that some plastic mass, covering a *large area* of the curtains, is coming from the cabinet and forcing the curtains into a horizontal position—often over our heads. Very curiously, no "strong wind" is felt on these occasions.

It was interesting to note how anxious Olga was that Professor von Hofsten should witness some good phenomena. She repeatedly drew the Professor's attention to the manifestations *as they were happening*, and he seemed surprised that the phe-

nomena kept on all the time that "Olga" was speaking. During the principal phenomena Mrs. Baggallay (who was helping me to control, Lord Charles Hope being abroad) repeatedly verified the position of all our eight limbs and informed the circle that the control was perfect. Prof. von Hofsten speaks German and conversed with Olga concerning the phenomena. Olga was *determined* (a) that the Professor should see good phenomena; (b) that he should admit it (which he did, of course); (c) that the control should be verified by Mrs. Baggallay and myself at the time the manifestations were *actually happening*. And during the period of the phenomena Olga kept talking incessantly. It was very impressive.

The manifestations on the zither were exceptionally strong this afternoon and the twanging of the wires sounded as if it were being done by a metal plectrum; that is, it did not sound as if anything like a human finger were responsible for the chords. According to Olga, the first phenomenon was the twanging of the zither but as we were talking so hard, we did not hear it. Olga chided us for our inattention and told us not to make so much noise! How different to the old Olga who was not satisfied with even our greatest vocal efforts! Talking of noise, Olga "insisted" upon the usual solo from each sitter and this appears to be part of the new séance technique. "Songs" in four languages were the result of Olga's request for "solos," Prof. von Hofsten rendering a few lines of the Swedish national anthem. If the "singing" amused Olga half as much as it did the sitters, no wonder she is demanding this new diversion at each séance!

Another curious fact about this séance was that Olga *knew* that Prof. von Hofsten was moving his feet and asked him to keep them still. Rudi was four places removed from the professor and could have had no normal cognizance of what was going on in the centre of the circle as it was not light enough. Neither Mrs. Baggallay nor I knew that the professor was trembling from excitement (or amazement) but the sitters on either side of him were aware of that fact, which Prof. von Hofsten admitted. The movement was not sufficient to extinguish the indicator lights. How did Olga know?

For the second time during this series

Mrs. and Miss Baggallay were asked to change places. Did Olga suspect that we *again* thought of surreptitiously putting Mrs. Baggallay in the cabinet, and was determined to forestall us? It looks rather like it.

The cabinet temperature showed a rise in a series of acute steps, as if sudden gusts of warm air had been admitted behind the curtains. A theory that might account for this is that the interior of the cabinet was at a constant temperature, but when the curtains swung out and admitted the warmer air of the séance room, the temperature naturally rose. I searched the medium immediately before the séance.

The sitters and circle formation (at first) were: Rudi (9); Harry Price, controlling (8); Miss Virginia Baggallay, assistant controller (7); Mr. J. R. Ackerley, Asst. Director of Talks, British Broadcasting Corporation (6); Prof. Nils von Hofsten (5); Mrs. Herbert Baggallay (4); Commander G. W. Hillyard, controlling installation (3). Miss Kaye, in white jacket with luminous armlets, other side of mosquito net, at dictaphone.

The official dictaphonic protocol is as follows: (the usual preliminary routine is omitted. Ed.).

2.50 P.M. Door sealed. Control good. White light out. Temperature 56.5° F.

2.55. Trance has commenced. Tremors.

3.17. Rudi is normal.

3.33. Orange light out. Control good. Door sealed. Sitters have changed places, as suggested.

3.36. Trance has commenced. Tremors.

3.58. O. says we must talk a little more quietly; she says she has already touched the zither, but we did not hear it.

4.01. R. is groaning. Right hand curtain moving steadily. It moved for about 15 seconds, and then O. asked what the Prof. had to say to that. Had he any doubts? If so, he was to say what about. Right hand curtain swings right out. The zither is heard above the noise of the conversation; we stop talking and the zither plays for some seconds very distinctly. "Bravo, Olga." Immediately both curtains fly right out over the sitters' heads. Right hand curtain comes right out three times and Olga asks the Professor what he has to say now. He says: "*Aber, Olga, es ist undenkbar; es ist wunderschön; ich bin*

overwhelmed, as you say in English." Mrs. Baggallay repeatedly verifies the control.

4.19. O. says she must rest the medium a little and would like ten minutes' pause again. "*Auf wiedersehen.*"

4.20. R. is normal.

4.35. Door sealed. Control good. Orange light out. (Mr. J. R. Ackerley had to leave during the last pause; séance continued without him.)

4.39. Trance has commenced. Tremors.

4.41. "*Gott zum Gruss, Olga.*" O. asks for the red light in the centre to be lowered for the beginning. Mr. P. has broken contact and lowered it and joins up again. R. is groaning.

4.53. O. has asked the Professor to push the little table a bit nearer the cabinet; he has broken contact and done this. R.'s head has fallen on Mrs. B.'s shoulder. Miss B. says she thought she heard the basket creaking and was sure she saw the zither make a move. On being questioned O. says this is correct.

5.15. O. says she is most awfully sorry, but it will be quite impossible to work any more phenomena to-day; she finds it increasingly difficult to concentrate the power. She says she is very sorry, but it cannot be helped. She will be with us on Monday evening for the farewell sitting. "*Auf wiedersehen.*"

5.18. Rudi is normal.

(Signed) LUCIE KAYE.

I have now received a letter (dated Upsala, January 22nd, 1930) from Professor Nils von Hofsten saying how impressed he was with the phenomena and asking to be allowed to assist at further séances, should any be held. He concludes with the information that he had an interesting talk with Rudi and that he had "a favorable impression of him."

H. P.

TWENTY-FIRST (DEMONSTRATION) SEANCE, MONDAY, JANUARY 20TH, 1930.

The final séance of the present series was—judging by the standard already established at these experiments—superbly brilliant. Olga, true to her promise that she would give us something "really good" in order to leave a good impression behind her, produced the entire *gamut* of her repertoire

of phenomena; and produced them in such quick succession that one had to be on the alert to see that one missed nothing. I only regret that Lord Charles Hope was not present to see the performance.

Professor A. F. C. Pollard was the guest of the evening. I suggested that he and Mrs. Pollard should control as they are now "old hands" at the controlling end of the circle; but he thought that he could see the phenomena better from the centre of the sitters so I asked Mrs. H. L. Baggallay to assist me in the control. I did *not* make the mistake of asking Miss Baggallay to help me as I knew that "Olga" would quickly make her change places with her mother; she has not yet forgotten the little experiment we thought of trying a few weeks ago.

At the previous séance we tied luminous tapes around Rudi's ankles. I omitted to state this in my notes of that séance. We did the same yesterday (I am writing this on January 21st) merely so that we could say that we had added *another* control. I searched Rudi just before the séance.

The circle was rather farther away from the cabinet than usual. We thought it would give the sitters a little more room—they merely had to take care to keep their feet hard pressed together as they were *behind* the metal plates fastened to the floor.

I will now mention some of the principal "high spots" of this most magnificent séance. All of the sitters (with the exception of Mr. Lacey Baggallay, of the Foreign Office) had previously seen good phenomena but even they were amazed at the brilliance of the manifestations.

One outstanding feature of this séance were the very cold breezes which seemed to come in sudden gusts. I felt cold almost immediately Rudi went into trance, and so did Mrs. Baggallay; the coldness seemed to come suddenly, from the floor to about the height of two feet. This coldness was felt, eventually, by all the sitters.

A most amusing incident occurred at the commencement of the second session. Rudi had relapsed into trance with the usual paroxysms; he had commenced his labored breathing and "Olga" had greeted us with her classic "*Gott zum Gruss.*" I then said in German to the circle "All talk"—according to our usual custom. But Olga was piqued—*she* had not said "*Alle sprechen*"

so she kept us waiting a minute before she gave the signal! Olga is very human.

The curtains were moving during almost the whole of the séance and, as the right curtain kept touching my face, I asked that Olga should push the curtain into my mouth. The curtain was then held against my mouth, and I felt something hard behind it but it appeared too large to "bite."

If the curtains were in a state of almost continual movement, someone in the circle was always being "touched." First something touched Mrs. Baggallay, then it pulled my left trouser leg; later I was rapped three times on the left ankle (not recorded in the protocol) and immediately after I felt three quick taps on my right shoulder. Olga said it was "Anton" who was walking round and round the circle. "He" was present, apparently, in order to make the séance go with a swing and probably wanted to be "in at the death" of these particular sittings!

But the most amazing thing about these taps and "brushings" was the fact that Miss Baggallay and Mrs. Garrett were worried (they really were, especially Mrs. Garrett) by "Anton" all the evening. Something continually touched them or tapped their chairs and they *felt* the thing behind them. It also tapped Mr. David's chair. These three sitters were at the *end* of the circle, farthest away from the medium. It was very uncanny. When you are gripping a man by the wrists, and have his legs between yours, it is a curious feeling when something pulls your trouser leg and immediately after taps you three times on the shoulder. I need hardly add that unless a person has strong nerves he should *not* experiment with good physical mediums.

One of the most beautiful phenomena I have ever witnessed at any Schneider séance was the *picking up, waving and playing* on the zither—these three movements were simultaneous and we were impressed to the point of silence. The zither had been placed on the inverted waste-paper basket which rested on the table. I did *not* see the instrument actually picked up but heard it and saw it a moment later about five feet from the floor, at the curtain opening. It was being waved about (it is outlined with radium paint) *at the same time* that the strings were being most methodically struck. It seemed as if some attempt

at a tune were being made; certainly the scale was being played, each wire being struck slowly and carefully. It was played for about two minutes, waving all the time and once the instrument came very near my face—then it receded, disappeared through the curtain, and fell into a photographic dish full of flour placed there for impressions of any pseudopods which might be in the cabinet. I would have given a substantial portion of my wordly possessions if I could have seen *what* was playing that zither and *how* it was being played. This morning I tried to simulate the effect with one hand and could *not* do it. I could reach the wires with my fingers but could not play the very distinct notes with one finger without fouling the strings with the rest of my hand which was holding the instrument. It really was wonderfully impressive—exceptionally so to the persons who were holding the medium!

Another fine effect was the lifting, ringing, floating and dropping of the hand-bell I distinctly saw (under the red light) a long tubular (I got that impression) arm come out from between the curtains, and make contact with the top of the bell. The "terminal" or "tube" seemed to attach itself to the bell in much the same way that we used to lift weights with damp leather "suckers" at school. The bell was rung as it traversed the circle just as a person might ring it. It was deposited on Mrs. Pollard's lap, afterwards falling to the floor.

Another brilliant effect was the gentle tug-of-war between Professor Pollard and the unseen force which seized the other end of the waste-paper basket—the details can be read in the dictaphonic record, and the Professor's "observations." The Professor illustrated the effect to me afterwards and said that the force exerted by the pseudopod which raised the basket was only a few ounces.

After the basket incident the pseudopod or "paw" patted Professor Pollard's bare hand. He had previously asked permission to remove the glove and electrical connection. He said the "paw" felt soft and "like fabric." We afterwards came to the conclusion that the pseudopod was the *other side* of the plush curtain and that Professor Pollard felt it in much the same way that I felt it on my mouth. We tried

the effect of touching the Professor's hand through the curtain and—he told us—the sensation was identical.

Again the basket was lifted, "floated" towards the cabinet, and dropped on the far side of circle. Then the table received a good deal of attention—it moved several times and was violently pushed over. Professor Pollard computed the force required to do this and found that energy to the extent of *fifty-six foot-pounds* would be required to push the table over.

Afterwards came the brilliant handkerchief effects. The stage was specially set for this display as Olga had asked us to place a handkerchief on the table, under the red light, specially for this "performance." Curiously enough, I did not see the handkerchief go the first time. I was talking to Mrs. Baggallay and Rudi was lying on my chest, groaning. Suddenly, Professor Pollard said "the handkerchief's gone" and sure enough it had. All the other sitters saw it go except Mrs. Baggallay and the present writer. Professor Pollard was watching the handkerchief and it shot *towards* the cabinet as if someone had given it a quick, sharp jerk. This movement proves that the force came *from within the cabinet* because the handkerchief was afterwards found between the table and the cabinet opening. The luminous rose (which had been placed on the handkerchief) went with it, of course.

I saw the next phenomenon with the handkerchief. The Professor held it out, as requested, had a gentle tug-of-war with the force that was holding it—and it was snatched out of his hand. It was found at the end of the séance tied into a *tight knot*, the *third* time this effect has been witnessed at the Laboratory. Then Olga asked the Professor and me to "oblige" with a duet so we rendered one verse of the séance "theme song" "O Katharina!" and the "concert" ended, (most appropriately, we thought) with "Auld Lang Syne." Olga appreciated the gesture and thanked us very much. This ended the most interesting series of experiments ever conducted by the National Laboratory of Psychical Research.

During the occurrence of all the major phenomena Olga asked if the Professor were pleased—and of course he said he was. Someone remarked that it was "Professor

Pollard's Benefit," which is exactly what we intended. During all the major phenomena Mrs. Baggallay was assuring the circle that all eight limbs were in their normal positions.

As we expected, the temperature in the cabinet dropped as was recorded on the thermograph. The graph shows some most curious variations, and towards the end of the séance when we were getting the most brilliant phenomena, the temperature dropped to the extent of one degree, Fahrenheit. It then rose suddenly. We are not stressing the temperature changes too much as we realize that very exact conditions (as in a proper thermal chamber) are required to arrive at any definite conclusions. But these graphs are interesting as we *cannot* get any variation if we place the instrument in its usual position in the cabinet and then leave it for two or three hours and close the door. The temperature does *not* vary under those conditions.

Professor Pollard has taken some interest in the thermal variations we have experienced and he has computed the energy which is dissipated when the cabinet temperature falls one degree, as it did last night. There are eight pounds of air in the cabinet and the *lowering* of the temperature one degree releases 1052 foot-pounds of energy. Assuming that Rudi really converts the heat of the cabinet into energy by some natural law with which we are unacquainted, "Olga" has all the "power" she wants—and some to spare!

We were unable to have that "chat" with Olga which is mentioned in the protocol, as Rudi was so busy packing to-day; I hope she will forgive us. Rudi left England to-night (January 21st) for home after a visit which has left a deep impression on the scientists, press and public alike.

The sitters and the order in which they sat are as follows: Rudi (9); Harry Price, controlling (8); Mrs. H. L. Baggallay, assistant controller (7); Mr. Lacey Baggallay (6); Mrs. A. F. C. Pollard (5); Professor A. F. C. Pollard (4); Mrs. Eileen Garrett (3); Miss Virginia Baggallay (2); Mr. André David, controlling electrical installation (1). Miss Lucie Kaye, in white coat with luminous armlets, on other side of sealed mosquito net, at dictaphone. This is the dictaphonic protocol: (unimportant routine matters omitted. Ed.).

8.50 P.M. Door sealed. Temperature 56.75° Fahr. White light out. Control good.

8.52. Trance commenced. Clonic movements.

8.54. R. is in trance.

9.12. O. asks for twelve minutes' pause. The centre red light is to be slightly nearer the centre of the circle and a little higher, and the table should be standing under the light.

9.15. R. is normal. No orange light is being turned on for the pause.

9.37. Door sealed. Control good.

9.48. A little less light is requested by O., and Mr. P. lowers the rheostat, and joins up again.

10.03. Curtain moving. Curtain going well, apparently a side-to-side movement. O. asks for the luminous ribbon on the right hand side of the cabinet to be removed. Mr. David breaks contact and does this, throwing the ribbon under his chair. O. says "*Danke. Fest sprechen.*" Fan moving well. (This is now the only piece of luminous stuff on the *right* hand curtain.) Mr. P. says he saw a dark shadow apparently coming out of the cabinet. Curtains going very steadily. Fan moving up and down. O. asks for the table to be pushed slightly nearer the cabinet. Professor P. does this and joins up again. Fan moving well. Mrs. B. is touched on the knee (she said later that whatever touched her was very hard.) Mr. P. says something is pulling his trouser-leg. "Talk hard." O. says she is coming round the circle to touch everybody. Curtain suddenly moved right out, and kept swinging. Zither is heard, and we stop talking to listen to it; it is obviously not playing from where we had left it, lying on the basket. The sound comes from higher up in the curtain opening. Miss B. and Mrs. G. say they can follow its movement; it is at the height of the red lamp but near the curtains, now wandering down and across to the right hand side of the circle; now playing within a few inches of Mr. P. and Mrs. B. The notes are playing clearly and separately, there is no slurring over the strings. The zither suddenly drops to the floor with a bang. Nearly all the sitters had, at one time or another, been able to follow its movement. (It was afterwards found in a far corner

of the cabinet, behind the curtains; it had fallen into the bowl of flour.) Sitters applaud O. Mrs. B. tells the circle that the four hands of medium and controller are all together. The zither must have been in the air about two minutes; the breathing of the medium never stopped but she said "Sh-sh!" when the zither first started playing, to stop our talking. Curtains out. Both curtains swinging well. O. quiet for a few seconds, then she came back and said she would have to go away for a few minutes; we could have ten minutes' pause, and then she would be back with us again.

10.20. R. is normal.

10.37. Door sealed. Control good. No light had been turned on during the pause.

10.39. Trance commenced. Tremors.

11.05 Left hand curtain moving. Fan moving. The red lamp in the centre of curtains is moving. O. says everybody is to talk, but not too loudly. Curtains going. Left hand curtain as hard as the right. "Talk hard, everybody." The small hand-bell is heard to ring, and is seen to be floating round the circle; the waste-paper basket also moved. The bell has dropped on to Mrs. P.'s lap. Mr. P. and Mrs. B. say they saw the pseudopod that moved the bell. "Like a long tube." Curtains moving. O. said Professor P. could hold the basket out to her. He does so, holding it horizontally, with the mouth end towards the cabinet, and about a foot away from it. R. is groaning. The basket is seen suddenly to jerk, and Professor P. said that something had "pushed into it." Curtains moving. Professor P. could hold the basket out to her. He says she has hold of the basket; "Pull it away, Olga"; she is pulling. She says the Professor is not to pull so hard; he leaves go of it; and it gently rises, and then is thrown forward towards Mr. P.'s feet, and lies there. Professor P. says there is a "little soft thing" touching his hand and tapping it. R. is groaning. The pseudopod is still lying in the Professor's hand. He asks for it to be wound round his finger or hand. The pseudopod has gone. Professor P. stretches out his hand towards the curtains, but cannot reach them, as they have been drawn right back into the cabinet. Curtains are moving. Taps under the chairs of Mr. David, Miss B., and Mrs. G. The basket lifted gently and drew to-

wards the cabinet; only at the height of about three feet and dropped near Miss B. Table moving. Table scraping along the floor. Table went right over. Fell against Mr. B.'s shins. Curtains right out. Table moved again and fell on to Mrs. P.'s feet. Basket moving. O. says she wants another ten minutes' pause to rest the medium. For the next part of the sitting, she wishes all the luminous instruments removed. The table is to be placed under the red light, with only a handkerchief and the little luminous rose on it.

11.37. R. is normal.

11.57. Control good. Orange light out. Door sealed.

12.01. Trance has commenced. Tremors.

12.03. R. is in trance. O. says we must all hold tight, as she is going to draw the last ounce of power from us.

A very cold breeze. Curtains going. Fan moving well. They are swinging strongly. Groaning again. Professor P. has pushed the table a little nearer to the cabinet, and joined up again. The handkerchief has suddenly disappeared. Mr. David is to pick up the handkerchief again and place it on

the table. O. says it is lying between the table and the curtains. Control is good again. Fan going again. Professor P. may hold the handkerchief near the curtains, under the red light; he is to hold it by one corner. The handkerchief is being pulled, says the Professor. Professor P. to let it go. It disappears. O. says the Professor is still to hold his hand there, as she will go. It disappears. O. says the Professor is still to hold his hand there, as she will try to put the handkerchief back. Right hand curtain blew right out into Mr. P.'s face. Professor P. could feel the wind from it. Curtains right out again. Mr. P. says O. is to hold the curtain still, so that he can catch it in his mouth. Curtains right out again and for several seconds it was held hard up against Mr. P.'s mouth, and he says there was something quite hard behind it. Professor P. feels the breeze of the curtains moving. Both curtains right out again. Curtains hit Professor P. O. says she must go now.

12.40. Rudi is normal. (The handkerchief is found at end of séance, by the side of table, tied in a tight knot.)

(Signed) LUCIE KAYE.

BOOKS RECEIVED

THE SONG OF SANO-TAROT. By Nancy Fulwood: with Introduction by Claude Bragdon. Macoy Publishing Co., New York, 1929. pp. 206.

THE TWILIGHT OF CHRISTIANITY. By Professor Harry Elmer Barnes. New York, The Vanguard Press. pp. 470, with Index. Price \$3.00. (Presented by Publishers)

VOICES FROM BEYOND. By Henry Hardwicke, M.D. The Harkell Company, Niagara Falls. pp. 125. (Presented by the Author)

THE ARYAN PATH. April, 1930. (Vol. I, No. 4.) With articles on "Psychical Research and Spiritualism."

Die SITZUNGEN MIT VALIANTINE IN BERLIN. Critical Commentary on the Valiantine sittings by Dr. W. Kroner with discussions by Dennis Bradley and F. von Reuter. Leipzig. Oswald Mutze, 1930.

THE BOSTON-VENICE CROSS-CORRESPONDENCE

In The Margery Mediumship

BY FREDERICK BLIGH BOND

SUMMARY

PERSONNEL: Count Piero Bon and a large group sitting at his house in Venice, Italy at 11 p.m. and the Margery group sitting at 10 Lime Street, Boston at 5 p.m., May 27, 1929. Thus both groups sat practically at the same period in *absolute* time. The notes are signed by all those present.

(b) **THE MATERIAL TO BE TRANSFERRED:** 9 one-day calendar sheets were selected fortuitously and unseen by the selector, marked on the back for identification and sealed in an envelope.

(c) **EXPERIMENT NO. 1: SITTING AT BOSTON:** The room absolutely black. Margery in trance. Three of the marked calendar sheets were taken by chance from the sealed envelope by Mr. Bond and laid on the table in front of the medium. After apparent reading by Walter, Mr. Bond put them away in a separate pocket. Sitting adjourned, but all persons remained in sight of each other till 9 p.m. the same night.

(d) **ADJOURNED SITTING 9 p.m. SAME NIGHT:** White light, no trance, Margery writes 3-5-10. Sheets read by Walter produced from Mr. Bond's pocket were found to be 3-5-10. Full account of sitting, written, sealed and mailed to Venice same night.

(e) **SITTING AT VENICE:** Valiantine in trance wrote the numbers 3-5-10. Full details of the sitting were written, sealed and mailed to Boston at once.

(f) **EXPERIMENT NO. 2: May 30, 1929,** same groups sitting both places, except that Valiantine is absent, two sensitives present in the Venice group received and wrote, at least eighteen times, the figures 429 or 249. These numbers turned out to be the next three numbers in the original envelope held by Mr. Bond in Boston.

(g) **RESULTS ATTAINED:** Thus, it appears that at the first sitting Walter

cognised not only the three numbers presented to him, but the next three in the pack; and was able to transmit the second three to Venice in the absence of Valiantine, and without knowledge by any sitter at either place concerning the nature or details of this second experiment.

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FOREWORD. Various accounts have been printed from Italian sources of the remarkable facts in the transmission of a series of numbers unknown to any of the sitters or medium, through the agency of 'Walter', Margery's control: the numerals being in all cases correctly transmitted and recorded at the Venice sitting within a few minutes of their being read in Boston. These accounts have been published in the English periodical 'Light'. They give the story as it is known by the Venice group; but the full narrative of the incident with the relation of the circumstances which led up to it, the Boston sittings and the conditions under which the messages were sent across the world—over four thousand miles of land and sea,—has yet to be chronicled. Dr. Crandon has supplied all the necessary documents in the case and we are thus in a position to place before readers of the *JOURNAL* the whole story of a test which seems unique in the annals of psychic science.

It may not be amiss, before entering upon the detailed record, to say a few words on the present status of the celebrated mediumship of 'Margery', as to whom there have been so many legends afloat, largely arising from the platform allegations of the deceased illusionist Houdini, who spared no effort in his popular campaign against mediums and mediumship to destroy public faith in the honesty and credibility of this mediumship in particular. Legends so widely disseminated by a certain section of the press and supported by the force of prejudice always

active among the fundamentalists of religion and science, are not easily or quickly eradicated. But the controversies which have raged over the name of Margery are at last dying down: they can no longer be kept alive for the simple reason that they centered about a certain class of phenomena mostly of a physical order which were, although to a limited extent only, capable of simulation by the expert 'magician' who could thus persuade the public (though with but little logic) that because they could be duplicated by ingenuity, that therefore they were fictitious. There is a definite reason why these disparaging claims should cease to cloud the issue. It is that the people are now better informed and thus better able to discriminate between the true and the false in psychic matters. But there is another and more powerful reason why the interest in the Margery case should reawaken. It is because the phenomena which now characterize her mediumship are new and that they rise entirely above the old level of criticism and challenge. The production of the thumbprints of Walter, attested as his own by independent expert opinion, brought the whole controversy on to new ground; but now we find the field of investigation shifted from the physical to the mental side and our record deals with subjective happenings—the transmission of some power or intelligence unknown to us of data outside the knowledge of any living person.

THE TWO EXPERIMENTS: The story opens with a prediction by Walter May 2, 1929 of the arrival of a cable from Europe shortly with a proposal of certain work. Nothing happened then until May 25, 1929 when the following cable was received by Dr. Crandon of Boston from Count Piero Bon of Venice.

"VALIANTINE SITTING MONDAY 9 P.M. ITALIAN. BON"

This telegram came without any previous planning and was wholly unexpected.

Mr. George Valiantine is well known as one of the cross-correspondence mediums working with Margery, Hardwicke and Mary Litzelmann from time to time during the preceding year. It was apparent then that this telegram from Count Bon meant that he wanted to try a transatlantic transmission of some sort.

A telegram by cable was immediately sent back to Count Bon to this effect:

"YOU SIT 11 P.M. ITALIAN TIME. CRANDON"

This change from the time suggested by Count Bon was in order to make a reasonable sitting time, namely 5 P.M. in Boston. At the sitting 5 P.M. May 27, 1929 at 10 Lime Street, Boston, there were (clock-wise) Dr. Mark W. Richardson, Mr. Grandi, Mrs. Grandi, Mrs. Alfred W. Gray, Mr. Fred Adler, Mrs. Richardson, Mr. Bligh Bond, Dr. Crandon. Behind the circle were Mr. Nagouchi and Mrs. Gray, who later took her place in the circle. It was estimated that 5 P.M. in Boston was about 11 P.M. in Venice.

5.7 P.M. Sitters assembled. Dr. Crandon and Dr. Richardson controlled the hands of the medium. This control was maintained throughout the sitting. Dr. Crandon's right hand was placed upon Mr. Bond's knee and there remained without interruption. Mr. Bond acted as the recorder and held the material for the test. This consisted of a small bunch of one-day sheets nine in number, from a desk calendar. The sheets had been abstracted from the calendar (a loose-leaf one) by Mr. Bond who took them individually face downwards, so as not to see their dates, and marked each one in ink on the back for identification before placing them within an envelope. This envelope he sealed and placed in his breast-pocket. Mr. Bligh Bond testifies that he had only seen the backs of the leaves and was entirely without knowledge of any one of the numbers on their faces. This record was made by him on Tuesday May 28, 1929, the day following the sitting.

5.9 P.M. There ensued a two-minute discussion between the sitters on the subject of technicalities of procedure with the idea of obviating any charge by hostile critics as to 'crowd-telepathy'.

5.11 P.M. The medium went into trance and Walter's voice was heard in comment upon this point. He recommended that Mr. Bond should hold the leaves, which might be cognised by Walter unseen by anyone present until 9 P.M., Boston time, when everyone in Venice would be in bed.

Walter greeted and joked with his sitters. After a short interval of silence, during which he appears to have paid a

flying visit to Venice, he was heard to say 'I can't understand a word they are saying over there. It's as hot as h—l.'

5.15 P.M. (about). Walter instructed Mr. Bligh Bond to take one of the leaves from his envelope and place it on the table. Mr. Bond opened his sealed envelope in the dark and felt for one leaf, which he took at random from the nine enclosed. This he placed upon the table just in front of the medium. (N.B. Absolute darkness was maintained during the sitting.)

Walter chatted with Mrs. Gray (a cousin of his family) promising her an 'apport' sometime. Dr. Crandon asked him to visualize Zattere 559, Count Bon's house in Venice. Walter gave his impressions of the Venice group, speaking of one of the sitters as having something to do (professionally) with 'nerves' ('Dr. C.' a neurologist?). Walter described him as a fat man who chewed his lip as if he himself were nervous. Walter remarked that he would get something across in Italy.

5.19 P.M. At Walter's direction Mr. Bond took back the first of the calendar leaves, Walter having apparently read it, and handed up fortuitously a second leaf, which he laid on the table-top.

5.20 P.M. At Mr. Bond's request, Walter gave the time as 5.20. He then left the circle for about one minute.

5.22 P.M. (about). At Walter's instruction, Mr. Bond took the second leaf, as if read, from the table and replaced it in his pocket with the first, keeping them in separate series from the rest, in his waistcoat pocket. Walter remarked that one leaf had fallen on the floor. Mr. Bond groped for this without success. He then asked Walter if he were ready to take the third leaf, and he laid this on the table.

Walter: "Isn't he a slavedriver! Take his tea away from him or I'll make him throw it up. (This is a delicate allusion to the cup of tea which Mr. Bond (English fashion) had had before the sitting). At this point strong breezes were felt by most of the sitters. A heavy slamming as of a door outside was heard by all, and was commented upon. Walter admitted that it was his doing saying 'Yes, there was too much light': then, in response to some remark 'My goodness, are you deaf?' followed by a loud bang, as if the table had been struck by some hard and heavy object.

Walter now requested Mr. Bond to take back the third sheet and to place it in his waistcoat pocket with the other two. He desired that Mrs. Gray should enter the circle. Walter said 'I have an X-ray shot for you'. He sent a strong current of energy across the circle to Mrs. Gray and this was felt by several sitters as a brisk current of air such as might be produced by a fan.

Walter declared that John Richardson (one of his regular helpers) was over in Italy upon his work. Dr. Crandon questioned Walter as to his prediction of the business to be arranged and asked if it referred to this. Walter said 'Yes, we'd known of it for days'. Mr. Bond said he had recorded the prediction as made on May 2nd.

Walter. 'Yes, and there's another coming. This is only a trial tonight and their horse is winded—spavined.'

Mr. Bligh Bond. 'Walter, there has been an outburst of bell-ringing at our Pride's Crossing house. Can you tell me anything about it?'

Walter. 'Yes, the house is haunted.' Walter declined to say more and added: 'Now I want you people to stay together for half an hour: and don't you make a date. Leave it to me. Now I'm going. Good night!'

Four raps were heard, this being the recognized signal for the conclusion of a sitting. The time taken as 5.45. *This synchronizes exactly with the time at which the luminous clock was lifted and shown to each sitter in Venice, indicating the time there as 11.45 p.m.*

The sitters at Boston remained together as instructed for the space of half-an-hour. As soon as the red light was turned on, Mrs. Richardson found two calendar leaves upon the floor lying where Mr. Bond had inadvertently dropped them. She took charge of them. Mrs. Richardson remained close by Mr. Bond from this moment until all were assembled in the library on the floor below, so that she is able to affirm definitely that there was no interval during which the papers held by him could have been referred or their content communicated to the medium or to any other person present. The three leaves read by Walter remained undisturbed in Mr. Bond's pocket until Margery had written out their

numbers at the subsequent sitting the same night in the book-room in white light.

RECORD OF LATER SITTING OF MAY 27.

At 9 p.m. all sitters present in the library whither they had adjourned after the interval prescribed by Walter. Margery was seated at a small table, provided with pencil and paper, and in full light wrote, as follows, a message signed by Walter's initials, W. S. S.

"Sitting: Venice—Valiantine very subdued, without spats; much chattering; no silence; I think, Lord's Prayer, anyhow, everyone looks kindly except Count Bon, whose moustache bristles; much more gibberish; kindly thoughts. I do not understand; much more talk; finally Valiantine throws Italian fit; keeps well in fit, as I direct. Writes: 3-5-10.

All is over. Much food and drink. Valiantine resumes spats and rows home! More later. Next sitting Thursday night, W. S. S."

(Finished at 9.5 p. m.)

The three calendar sheets were taken by Mr. Bond from his waistcoat pocket and inspected by all present. They proved to be a 3, a 5 and a 10, viz: Sunday 5th May; Friday 3rd May and Friday 10th May. Each bore on its back the signature of Mr. Bond written prior to the experiment.

Four further calendar sheets remained undisturbed in the envelope in which Mr. Bond had originally placed them, in the interior pocket of his coat. They were not exhibited to any sitter and since they were not used, they attracted no attention.

LETTER: BOSTON TO VENICE

Here follows the exact text of the letter sent by the Margery-Boston group to the Bon-Venice group.

10 Lime Street,
Boston, Mass.
May 27, 1929

"At the sitting held at 10 Lime Street, Boston, Mass., at 5.11 pm (daylight saving) on the 27th May, 1929, in absolute darkness from start to finish, the above three sheets from a Desk Calendar, numbered 3, 5 & 10 were chosen by Mr. F. Bligh Bond fortuitously from a total of nine such sheets whose numbers were not known to him, and were handed in the dark by Mr.

Bond to "Walter" one by one, at his request, and then returned to Mr. Bond who held them unseen by himself or any other person until 9.5 pm.

Margery sat in bright light for the writing, but was securely blind-folded, and she completed the script at 9.5 pm. These three selected numbers were then produced by Mr. Bond from his envelope and were found to be correct.

Each numbered sheet has Mr. Bond's private mark on back (attached by him before the experiments). The other six sheets not selected were then found to be 2-4-9-13-22 and 24. Each of the sheets were found to have Mr. Bond's mark of identification."

(signed) JOSEPHINE L. RICHARDSON
MARK W. RICHARDSON
J. FRED ADLER
FRANCES N. GRAY
L. R. G. CRANDON
FRED BLIGH BOND

SUMMARY OF LETTERS: VENICE TO BOSTON

The full account of this is printed in 'Luce e Ombra' for Aug. 1929 p. 337, by Count Bon, under the title 'un esperimento di comunicazionale medianiche attraverso l'Atlantico'. It records that the sitting of May 27th opened at his house at 9.30, there being present Mrs. B. Vais-Arbib of Venice; Commander S. Bellavits of Rome; Mrs. Kelley-Hack of New York; Mr. Oscar Cosma of Venice; Mrs. Dennis Bradley of London; Capt. G. Rodano; Admiral Z—; Signora Valle of Venice and Count Bon. Three others sat in an adjoining room curtained off. George Valiantine was seated in the center of the circle. Direct voice phenomena were continuous until about 11 P.M. at which time the commencement of the cross-correspondences was due to start by arrangement with Dr. Crandon. A shrill whistle announced the presence of Walter. His manifestation outside his own Boston circle is a novelty. A luminous clock which had been placed in the centre of the circle at the request of the control 'Cristo d'Angelo' was carried around the circle and shown to each sitter the time being noted as 11.45 P.M. The sitters heard the sound of the mechanism which controlled the hands, and it was shown again with the time altered to 11.15 P.M. Valiantine asked that the red light might

he turned on and after a brief interval, walked from his chair to a small table on which paper and pencil had been placed. He then asked for the blue light instead of the red one and when this was done, he wrote upon the paper the three numbers 3. 5. 10 repeating each two or three times. These he handed to Dr. Bon. The sitting then closed, on the stroke of twelve. The sitters then partook of refreshments (see remarks of Walter already recorded).

EVENTS AT BOSTON MAY 28th (TUESDAY)
AND FOLLOWING DAYS.

On May 28th Dr. Crandon cabled to Venice as follows:

'Kindly arrange second seance Thursday, May 30th, at same time. Record accurately time of each event. Mail report immediately. We do same. Yesterday's results apparently perfect'.

A second sitting of the same group which sat on the 27th May has been planned to take place on the evening of May 30th to synchronize with that of Count Bon. But about noon on that day Margery felt the impulse to write automatically and her hand wrote the following:

"Do not sit until six o'clock. Lines of communication poor. No cross-test needed. Sit only four persons, — hour only.

"Walter in Europe trying lines of communication. Will only send word O. K. from Valiantine. Want force. Only Dudley. Father: No women to sit. (signed M. R. (this means Mark Richardson, Walter's helper, Dr. Richardson's son).

"This is Mark writing. Walter says: 'Four men sitters'. He will explain later on, I think? I will find out and write it later on—Walter says Mr. Adler will do. He just wants the energy from the room and the medium. He says 'Cheerio,—big things will happen soon'."

Promptly at 6 P.M. (Boston time) Dr. Richardson, Mr. Dudley, Mr. Adler, Dr. Crandon and the psychic sat. The room was entirely dark. Young Mark Richardson quickly made his presence known by raps. He said that Walter was in Venice and that we were sitting merely to transmit the energy stored in the room, to uses of the experiment. At a certain moment Dr. Richardson, despite the blackness of the room had the impression of the rapid transit of a still blacker mass in front of his eyes. This was immediately followed by

the 'Walter' voice saying: 'You certainly look like a nest of foreigners'. This probably referred to the fact that the men were all in their shirtsleeves. The sitting closed at 6.22 P.M., no apparent phenomena having taken place.

We now turn to events at Venice. Following the receipt of Dr. Crandon's cablegram, it had been arranged that the Venice circle should meet on the evening of the 30th. But, most unfortunately their medium, George Valiantine, had to leave Venice and could not be present at the test. Walter, it appears, had become aware of this and of the difficulty it would create for him; hence the impressing of Margery to write that the 'lines of communication were poor' and that extra power would be needed. Note also that he suggested that there would be no cross-test required. It seems that he had already acquired the material for his purpose; but this no one suspected or could have suspected. Yet out of an apparently irrelevant or immaterial circumstance he succeeded in producing a success even more impressive than the first, and under disadvantage of having to find a new channel of communication through the absence of George Valiantine.

Valiantine had left Venice at 7 P.M. Dr. Bon's group sat at 9.30 P.M. at his house. Mrs. Kelley-Hack sat on his right and Signora Valle on his left. The sitters included Contessine Bona Bon, Signor Rodono, Contessine Nora Bon, Signor Curti, and Commander Bellavista. Miss Valle went into partial trance, becoming clairaudient and writing what she heard. It was to counsel patience, 'as the forces were good'. Mrs. Kelley-Hack spoke of a feeling of tremendous force being exercised upon her. She was provided with a pad and pencil and began to write occasionally when impressed to do so between 10.30 and 11.30 P.M. She received a number of fragmentary sentences in automatic script; and then words and numbers; the numerals repeated again and again, and always the same three—namely 4. 2. 9.

These numerals were reiterated a score of times, interspersed with the words 'Carry on! carry on'—written excitedly. This conveyed nothing to the sitters, some of whom were impatient and remarked that nothing would come of it, etc., etc. Mrs. Hack then explained to her guides that

Valiantine had been obliged to leave, and she asked them to try if possible to impress her with something if Walter should come. Then she again got:

429. Carry on . . . 429. Carry on . . .
Walter—Walter—Walter.

'We are coming' (this was her guides' usual sign when bringing in any entity).

'The current is better—carry on—listen 429 (written large 429—429—Let this stand. It may be right. Tell the Count to turn on the red light' (this was the sign made to betoken the coming of someone).

'Walter is coming—429—They are making an effort—America—Margery has gone into trance—writing—we shall try to hear Mrs. Hack again explained Valiantine's departure and asked that some impression might be given her even if Walter should be unable to speak by direct voice. She then got:

Walter—249—249. Here there was a change in 'current' and the guide wrote in Italian "Cristo d'Angelo moe parlare ma non a fuerze—quiste prediction—nota —'. (Cristo d'Angelo wants to speak but has not the power. This is prediction. Note (it).'" The red light was turned up, and Signora Valle recorded impression received by her from Count Bon's guide 'Nonna' whilst in light trance. Nonna had said repeatedly 'Wait—wait—the forces are good.' This she wrote, finishing a few minutes after 11 P.M.

The sitting was suspended at 11.30, and then an attempt was made to obtain further information by the use of a glass moving over letters on a large sheet of paper. The result confirmed the claim that the numbers had been transmitted from Boston. Nonna said she was about all the time and that three numbers had been transmitted but in answer to Count Bon's question as to whether Walter had suggested these numbers, she said 'No', and that they had been transmitted by her force. Count Bon asked who sent them, since Walter did not come from America? Was it Margery? Nonna gave the reply 'You say truth'. Mrs. Hack observes at the end of her report of this sitting that it is unlikely that the numbers are correct, but she was strongly impressed with the force exercised and the effort made. Count Bon says in his report 'I confess that we were all, including Mrs.

Hack, a little sceptical as to the results of the automatic writing.' It was, he says, with a natural uneasiness that the cabled report from Boston which would indicate the outcome of the test was awaited by them. And of course when it came, it merely reported what Margery had got on the afternoon of that day with the directions for the sitting 'for force' only.

It may be as well to interpose here a few remarks upon Walter's movements and activities during the progress of the work recorded. As we have seen, the Venice record of May 30th gives the expectation of Walter's coming in person; but when the question is put to Nonna, she implies that Walter did not transmit the numbers himself and leaves it an open question how far the mechanism of transmission was due to his personal effort at the moment in the direction perhaps of the forces employed. Mrs. Hack, writing to Dr. and Mrs. Crandon on the first of June speaks of her amazement at hearing the direct voice of Walter in the Valiantine sittings (date not specified) with greetings and news of Margery. She also says it was Walter who regulated the hands of the clock and carried it around the circle. It is clear that she refers to the sitting of May 30th. And she says that all the group are in fullest accord as to the phenomenon of Walter's voice, which was full, strong and natural. But even so, it is not necessary to suppose that he was present because he has often hinted at a possibility, or even an actuality of some process of 'relaying' his communications in a manner analogous to the radio. This point emerged in the automatic writing obtained by Margery at sittings some months before. Here Walter spontaneously said that he was relaying for Johannes, the monk of Glastonbury, and the writing of Johannes came through in the cramped style of caligraphy which was characteristic of Johannes and utterly unlike Walter's style.

Walter, we may suppose, is busy with his lines of communication, but without any great stretch of imagination it may be conceived that he has power to use those lines without the effort of travelling always to the scene of operations. Let us consider what Walter said to Mr. Dudley at a sitting held in Boston shortly after these events. (The present writer was not present). In

response to questions, says Mr. Dudley, Walter said 'I put the second lot of numbers across before the seance was held here. I had used up all my energy and couldn't get back until you had a sitting. I didn't have the energy. Mark wrote the instructions for the sitting. I didn't come back here at all between the first and second seances.' He also stated that he had not signed his name at the second Venice test. Therefore, remarks Mr. Dudley, it seems clear that he merely succeeded in getting over the numbers—a sufficiently remarkable feat in itself.

It may be reasonable to suppose Walter presiding over the general process of transmission and controlling his subordinates at either end of the lines of communication which he describes as having been laid down.

There is another point I would like to take up before proceeding to the end of the story. It refers to the interval of time which is found to elapse between the transmission of the numbers from the Boston end and their reception at Venice. It is a matter of a few minutes, as it seems to have been in the earlier experiments between Boston, New York and Buffalo. And Walter declares that the time absorbed in transmission is not taken in traversing the lines of communication, but in getting the numbers into the brain of the recipient.

The sequel to Mrs. Kelley-Hack's persistent impression of the number series 4. 2. 9. and later 2. 4. 9. remains now to be told. First however come a few items occurring in the interval of time between the sittings of May 30 and the receipt of the attested records from Venice.

On June 1st a cable was despatched from Count Bon which reads as follows:

'Monday Walter magnificent work. Valiantine got numbers. Leaving Thursday. Same evening we got numbers. Letter follows.'

There had been a further sitting held at Lime Street on the evening of May 31st at which the following sitters were present. (Clockwise) Medium: Judge Gray (controlling left); Dr. Richardson; Mrs. Richardson; Mr. Dudley; Mr. Bligh Bond; Mrs. Gray; Dr. Crandon (controlling light).

8.58 pm. Lights out. Room effectively darkened and temperature more moderate

than had been the case for the past few days.

9 pm. Psychic breezes felt. Walter spoke. 'What are you people doing here?' (Dr. Crandon said 'Have you any news? Is Venice all right?')

Walter. 'I have had a terrible time . . . but everything is all right. You leave it to me. (To Mrs. Gray) 'Now about that 'apport' for you, cousin. I have been searching for three weeks for this old thing. I said it would be a bicycle tyre; but it's flat, and as old as the centuries . . . Cousin, you're a perfectly well woman . . . as well as a horse—and not a spavined one either!'

Judge G. 'Walter, we don't know how to thank you for what you have done.'

Walter. 'Don't thank me. It has been all in my line of duty, as it was with Dr. Richardson.* Look at him; he's quite frisky now . . . Now, you wait till you see what I have brought you. Your mother helped me to get it. She stole it for me. She's a fine stealer. But it ain't here yet.'

Dr. C. 'Walter, can you tell us what the room in Venice was like?'

Walter. 'Oh, just a large bare room with a table—a big table in the middle. I think they had some gas lights. Chief, will you please fetch the doughnut?' (luminous paper ring).

(Here Dr. Richardson left the room and returned with the illuminated doughnut, which he placed on the table with the duller side upward.)

Walter: 'Now please relax. I'm going away for a little while.'†

VERIFICATION OF THE NUMBERS 2. 4. 9.

OBTAINED BY MRS. HACK.

Subsequently to the sitting at Boston of the 27th of May at which it will be remembered, the three numbers 3. 5. and 10. were successfully read by Walter, recorded by the hand of Margery, and transmitted to Venice correctly, the remainder of the calendar leaves, six in all, were held in part by Mrs. Richardson who had picked two which had fallen to the floor during the seance, and the rest by Mr. Bligh Bond. All six were subsequently collected by Mr. Bond and it is certain that none of them were seen by the medium. For purpose of record, Mr. Bond gave Dr. Crandon a

*Dr. Richardson had gone through a critical illness and operation with notable celerity and success.

†See Supplementary Note on 'Apport,' p. 213.

memorandum of the numbers they exhibited. The whole series ran thus, in the order as noted at the time.

3. 5. 10. 2. 4. 9. 13. 22. 24.

It was just as a detail of record, and not with the least idea or expectation that any further test might come of this, that Mr. Bond brought these additional numbers to the attention of Dr. Crandon. With the departure of Valiantine the episode was thought to be closed. But on receipt of the intelligence from Venice as to the further sitting and Mrs. Kelley-Hack's curious impressions, Dr. Crandon bethought him of the note made as to the additional numbers. (See the record attested by sitters after the meeting.) Mrs. Richardson presumably may have noted the numbers on the two which she picked up from the floor; but it is doubtful whether she would have regarded these as being of any importance after the event. They finally were returned to Mr. Bond who replaced them in his envelope with the rest and there they

remained. But on the arrival of the further news from Venice, Dr. Crandon discovered that the numbers obtained by her were actually those of three of the next three unused leaves, recorded by Mr. Bond in the order 2. 4. 9., etc.

And to balance his satisfaction, Count Bon, who had experienced a severe sense of disillusionment on receipt of the first intelligence of the sitting of the 30th of May at Boston—which of course, contributed nothing as an endorsement of Mrs. Hack's experience—was more than pleased to learn from the letter subsequently received from Dr. Crandon, that—to quote Count Bon's own words—Walter had succeeded in transmitting six of these nine numbers, in two groups of three. He says "Walter, therefore, without those in Boston having the least idea of it . . . which gives the experiment a very much greater significance—had transmitted to us in Venice at our second sitting, three other of the numbers previously provided at Boston at the former sitting."

A CURIOUS 'APPORT' BY WALTER

AT THE BOSTON SITTING OF MAY 30th.

†Walter was only absent for a minute or two, when a cloud was observed over the doughnut. Presently it was seen to be entirely hidden by some dark object which Dr. Richardson had sensed an absolute darkness at a recent sitting as though passing before his eyes. Walter remarked that this object represented so much "energy" drawn from Dr. Richardson himself and rendered objective to him. "I get the energy from you" he said "I am only a Will."

"I had a frightful time getting anything for you Frances. I have got it, and it's a stone, and there's a legend connected with it and I want you to listen whilst I tell you this:

"There was once a Healer who used this stone and he had it because it was symbolic of himself. If you hold it to the light you will see an image of two mountains. These signify the heights to which he would retire and they are

(1) The Mount of Energy.

(2) The Mount of Peace.

Now once this healer fell sick; and the Great Healer of All came down and said to him 'Physician, heal thyself!' And he *did* heal himself by retiring to the place between these two mountains. When you look at the stone you will see, in front, a few clouds of darkness and irritation; but behind these are the mountains of Peace. Your mother sends this message to you. You are to keep this stone as long as you live and then you must bequeath it to your granddaughter Mary Gray. It has retained its healing power but this is more a power to heal yourself (than others). Now put your hand over the doughnut and it will come to you from the Beyond. Nothing like this has ever come before. It is 2000, 3000 or 4000 years old."

Mr. Bond. "From what land did it come?"

† Refer to p. 212.

Walter. "It came from an African land. I found it among bones and dust. Cousin, your father helped me, but he is not as good at stealing as your mother! It's arrived. Now Judge, you take the medium's two hands and let Frances put hers over the doughnut and palms upwards."

(This was accordingly done, and something fell into Mrs. Gray's palm.)

Walter. "The main thing about this stone* is the symbol: what it means."

Mr. Dudley. "How did you locate it, Walter?"

Walter. "Oh, I have just had my eye on it for a long time past. You see, I plan these things years ahead. I've got a ship for Mr. Bond, just like 'old Bligh's ship'—full of pirates."**

Mr. Dudley. "Walter, would you explain to me by what process you hear? Is it anything like our organ of hearing? Do you perceive sound as we do?"

Walter. "Well, you see, Dudley, it's like this: your ear is like a box which can receive only a certain range of sounds or a small section of a great field of energy; but in my case I have the whole field of energy to work with, and my instrument

is an open box and not a closed one. Now I must say 'goodnight'. . . . I don't wish Mrs. Gray to attempt to do any healing work. I shall let her know when she is ready for that. I want her to be at peace in her mind and to remember those two mountains. Hold the stone to the light with the dark side of the clouds upwards. . . . Mrs. Richardson, I have something nice for you. But it is big, and you will have to carry it home in a wood-basket. . . . Well, Mrs. Gray is all right now—nothing whatever the matter. Now I shall have to pay off all those angels tonight. 'He shall give his angels charge over thee.' I thought there were about six and there were 448. Goodnight."

(N.B. this is typical of Walter. Behind his apparent flippancy there is always the solid fact of practical beneficence and helpfulness of which he makes light by jocose attitude. He can be serious enough when so minded. We have learned to appreciate the fact that his frivolity is superficial only.)

The sitting concluded about 9.56 P.M. The party reached the lower room at 9.48 or nearly.

* The apport was an oval stone $1\frac{1}{2}$ " x $1\frac{1}{4}$ " which may be classed as a cornelian. In brown and white it showed the mountains described. It was set in a frame of old worn gold. It was evidently an antique. Nothing like it had been seen by any of the group.

** This alludes to Captain William Bligh of the "Bounty" and the mutiny which resulted in the colonizing of Pitcairn Island. Capt. Bligh was an ancestor of Mr. Bligh Bond. The ship promised by Walter has not materialized (April 3, 1930).

RE-INCARNATION AND EXPERIENCE

BY RENE SUDRE

Translation by the Editor

AT the suggestion of the Executive Committee of the International Spiritualist Federation, the Congress in London which was held on the 7th-13th of September, 1928 adopted four articles of faith among which is the following:

"The Immortality of the Soul: its evolution continuously towards perfection by progressive stages of life: and its re-embodiment in successive planes of existence corresponding with its state of advancement."

It is recognized that in the matter of religion one does not dispute dogma. But the spirits say of their own accord that their religion is an experimental one; that is to say, it does not depend solely upon revelation of a spiritual order, but upon facts which have a scientific interpretation. It is in this manner that they claim to have long since received assured proofs of reincarnation.

Up to the present, these proofs hardly appear to have reached the Anglo-saxon group of spiritists, who would perhaps have been more disposed to give the subject due attention if their spirit-control had been wont to speak of it in their messages. But the singular fact remains that the spirit-communicators of England and the United States are on this point in conflict with those of France and Italy. Whilst in accord with them in the assertion of individual immortality, they claim that we live but once in the flesh: and in this they agree, of course, with the teachings of the Christian churches.

It was owing to the strong representation of the French delegates to the London Congress that it consented to accept a proposition so contrary to the serious view of the Anglo-saxon people. Writers so influential as Sir Oliver Lodge do not endorse it. In his "Making of Man," published five or

six years ago, Sir Oliver declared reincarnation to be "a crude idea" and no decision of the Spiritualist Congress in London would have influenced his opinion. On the other hand, the spiritualist journals in England are in a cruel predicament. Loyalty has made it their duty to recommend a belief that they are far from sharing. They have to content themselves with citing presumed cases of reincarnation and allowing their readers to judge for themselves of their veridical nature.

We do not think that the metapsychist can afford to remain indifferent to this problem: but that he will be called upon to make investigation into the facts and see if they warrant such an explanation. To the conscientious study of these facts I have given many years and I find myself obliged to admit right away that none of the cases adduced as constituting proof of reincarnation has seemed to me to entail this conclusion. Granted that these cases are authentic, they are susceptible of an interpretation often of a nature not involving the metapsychic factor. Apart from the fact that the hypothesis of reincarnation is in contradiction to some of the most assured data of psychology and of modern biology, one can hardly do otherwise than regard it as an oriental chimaera, irreconcilable with science and even, as I shall show, of ethics.

It is a French spiritist, long since deceased, namely M. Delanne, who has presented the most methodical of the pretended proofs of reincarnation. These proofs may be arranged in four categories: (1). Infant prodigies: (2). Spontaneous recollection of past lives: (3). Exploration of Memory under hypnosis: (4). The claims announced of reincarnation. The case of infant prodigies is chiefly evidenced in musical faculty. It is still the fashion to regard this as legend and not to believe that

an infant nursling can sing an operatic air. It is said that Mozart composed a sonata at the age of four. It is at least certain that at 11 years old he did compose small pieces of music. Paganini, Liszt, Rubinstein, Sarasate, and Saint-Saens were little *virtuosos* at an early age. And it happens often enough that we are confronted in our theaters or music-halls with infants just as well-gifted, and who can say that an equally brilliant career does not await them?

Now, say the reincarnationists, it is impossible that this precocity may not be the heritage of one or many antecedent lives. But why adopt so extravagant a conclusion before examining the problem of the psychologic heredity of the individual? It is the same caprice of mind which would suspect a providential element in the winning of the big prize in a lottery.

It is the province of the scientific spirit to take account of anything of exceptional character in natural phenomena. The exceptional draws attention because of its rarity and one is quickly led to argue for it an occult origin. But for anyone who has made a study of statistical laws, the exceptional is found to link itself with the normal by a regular and uninterrupted sequence in proportion as one approaches the average case. One must thus not look solely at the case of the infant prodigy as apart from other cases. One must bear in mind also the phenomenon of the backward children at the other end of the scale—children for whom no theory of reincarnation is invoked. In the first case, the process of evolution has been accelerated: in the second, it has been retarded. But for what reason is this so? Physiologists who have studied the mechanism of growth have found that it depends upon certain internal secretions. Atrophy of the thyroid gland, for instance arrests both physical and intellectual development, and *vice versa*.

To explain the phenomenon of the infant prodigy, it suffices to argue the existence of a hereditary faculty whose development is fostered before the normal age for its appearance. Schuman and Wagner were great musicians whose genius manifests itself at due time, neither accelerated nor retarded. Must one admit in their case that it is *not* a case of reincarnation? But if so, then

how is one going to explain the distinction between the two orders?

Another consideration very awkward for the partisans of the reincarnation theory is this: these cases of precocity are met with most frequently among musicians, and following these, among the painters and the mathematicians;—that is to say, in just those careers in which intuition prevails over reason and experience.

Infant architects or infant chemists we never hear of. Must we then conclude that a genius such as Mansard or Lavoisier does not reincarnate. Or if they do so, then why do they await the normal age for the exhibition of their gifts, whilst a Lulli or a Lagrange is forced into their manifestation in their most tender years? Such inconsequential happenings carry no explanation with them; but one may still lay stress upon them. One may ask how it is that we never witness a philosophic infant prodigy? Why should not a Kant or a Descartes reincarnate and compile for us in perfect form at the age of five or six years a "Discourse of the Method" or a "Critique of Pure Reason"? But as no case of an infant philosopher is met with so far, we have the right to seek for the most reasonable explanation of the fact. Verily it would seem that we must discard our commonsense if we would deny so obvious a truth as heredity. For if there be a fact which leaps into recognition, it is the resemblance of the child to the parent, whether it be among the people at large or among the *savants*. A child may resemble his father, his mother, or one of his grandparents. He will possess not only their bodily traits and especially reproduce any singularity or malformation they may show, but even the type of intelligence, of aptitudes of one kind or another, and their traits of character. There is no need to cite examples, for everyone has such in his own family circle. One must indeed be ready to face ridicule in order to affirm with M. Delanne that "psychological heredity does not exist." To formulate so paradoxical a proposition, one must build, not upon the general law, but upon the exceptions to that law. He remarks that a large number of *savants* have emerged from an environment of ignorance and that, in contrast with these, the sons of many *savants* are ordinary men and even now and then cretinous.

To this a reply is simple. One may be at the same time ignorant and extremely intelligent. That is why, in civilized countries, it is sought always to secure a better education for the people. And further, there are plenty of *savants* who are destitute of scientific genius and who have but a mediocre intelligence. Small wonder if the offspring of such persons are regressive in type. And of course the influence of the other parent may preponderate in them. We know that Goethe's son was nicknamed "the servant's boy." We do not know in what proportion the paternal and maternal elements combine in the individual of the human species. For our own part we stick to the facts of experience and affirm with Darwin:

- (1). That parents tend to bequeath to their offspring all their psychic characteristics whether general or individual, and whether ancestral or acquired.
- (2). That one of the two parents may have a preponderant influence in forming the mental constitution of the child.
- (3). That the progeny often inherit the physical and mental qualities characteristic of their ancestors and may resemble them rather their actual parents.
- (4). That certain physical and mental proclivities, of a well-defined nature, most often morbid, will show themselves in the descendants at the same age as they developed in the ancestors.

Our great French psychologist Theodule Ribot, who has written a fine book on hereditary psychology, has shown in an irrefutable manner that the exceptions to the law of heredity may spring from the law itself though evoked by foreign causes. He has notably demonstrated how it is that genius is an isolated phenomenon and its transmission improbable. He has indicated the factors of variability. A multitude of works since written have made clear the part played by mutations of a spontaneous and of an experimental nature. Under the influence of a change of environment or a traumatism, the individual may suddenly present characteristics not typical of his ancestry. Among the factors which bring about mutations there are certain ex-

ternal psychic influences analogous to telepathy. We can acquiesce, unless it be suggested that the parents have constructed a corporeal vehicle into which there has imported itself an ancient soul seeking such a lodgment for its return to the world. Merely from the point of view of the facts of heredity such a hypothesis is ridiculous. It reflects the most naive ideas of primitive folk, but is irreconcilable with the most elementary observation of facts.

But we must now examine the claims of a metapsychic nature as to proof of reincarnation. The first of these depends upon the recollection of bygone lives. The orthodox "spirits" in France declare that when the soul reincarnates, it loses this remembrance, but may in favorable circumstances regain it. The remembrance is not a physical fact connected with the body: it is an attribute of the immaterial "double" which they call the "*perisprit*." But here we have one of those hypotheses which are framed to meet the needs of the argument and which have no counterpart in experimental reality. Some day we will discuss this and show its futility. These abnormal recollections they claim to be either spontaneous or else called forth by hypnotism. In presence of a given spectacle, one has frequently the sense that one has already seen it, and that one is witnessing once again in all its details a past experience. From this, it is but one step further to say that one has lived that experience already. Unfortunately, reincarnation demands a lapse of time of many years and the locality of the event must at least have changed. Such false memory is a phenomenon well-known to psychologists and they have a simple explanation of it in a fault of adaptation between perception and memory. For when one takes this phenomenon in support of a theory of reincarnation, it is necessary to show proof also that the sense of the former remembrance is greater than that of the actual event. In this way, a person coming to an unknown district will guide himself with ease and will rediscover hidden things, etc. There are certain cases of this nature which are cited by the orthodox spirits habitually. These I have discussed on former occasions. They are nothing more than instances of clairvoyance increased by auto-suggestion. The belief in reincarnation is, from the point of view of

the subconscious, one of the most flattering. It gives satisfaction to our most powerful instincts and allows of charming subliminal romances. We have seen it in the case of Helene Smith, Flournoy's subject, who was formerly a Hindu princess and after that, Queen Marie-Antoinette of France. But granted a certain metapsychic faculty, it is easy to fabricate personal recollections of bygone lives. But nothing of this kind has any evidential value for the psychologist.

In the palmy days of hypnotism, another proof of reincarnation was adduced which left no doubt in the minds of its sponsors. Colonel Rochas devoted his time during the period 1904-1910 to a multitude of experiments in the "magnetization" of some twenty subjects and he claimed to show by his results the reality of successive lives. When his subjects were in the hypnotic sleep, he suggested to them that they should go back to their earlier days. They seemed able to recall in this manner the memories, the gestures, and even the language they employed in those days*

Then Rochas would push this regression back until the natal period was recalled, then the months of gestation and a vague period of 'erraticity'. The subject would sense a complete separation from the body. He continued to suggest the retreat of the consciousness until the subject arrived at the time of the obsequies of his previous career, and from that point the episodes of the previous life time would be traced back to the former birth. Again and again this process would be repeated. One of his subjects arrived in this manner at the epoch of prehistoric man!

These experiences were considered by the believing to be absolute proofs of reincarnation. However a brief analysis will suffice to show the puerility of the idea. The best of the cases is that of a hysterical subject 18 years of age who under the control of master minds had been initiated by them into the belief in reincarnation. Pressed on the other hand by her magnetizer, she declared that in her previous existence she had been a certain Jean-Claude Bourdon who was born in 1802 and who went to school at about the age

of 18 and performed his military service in the 7th regiment of artillery at Besançon. Now it is true enough that this regiment was garrisoned at Besançon at the time at which Bourdon would have served. But this proof of identity is far from evidential because the birth-place she prescribed for Bourdon is but twenty kilometres from her natal village and it is improbable that she may not have had some grandfather or great-uncle, or perhaps an old neighbor who had served in the 7th artillery regiment at Besançon and might have told of his recollections around the winter evening fire. The dates given vary, moreover, by some ten years from one seance to another; and the name of Bourdon has not been recovered from the parish registers.

The influence of suggestion upon the subjects of Rochas was plain. Not only did he persuade them of the reality of previous lives but he further employed every means to assist them in re-creating fictitious personalities. For example he would exhibit ancient fabrics to Mayo when reincarnate as a court lady of the time of Louis XIV. He would offer her his arm to escort her to vespers, etc. What he is able to do is no more than Janet or Richet accomplish when they transform their hysterical subjects into actresses or elderly generals. Such experiences are simply cases of *prosopopesis*, instructive enough for the understanding of spiritistic phenomena, but not evidential of that which they naively claim to prove.

But where purely metapsychic elements such as clairvoyance enter into combination, these should not create illusion for us. And even if it were possible to verify with exactness the information given as to a past life one would be still unable to conclude that such life was really lived by the subject or that it may not represent the life-history of another person, a stranger to her. Such particulars can, as a matter of fact be obtained by clairvoyance pure and simple.*

This explanation disposes of the claims made in the announcement of reincarnations. Here is a typical case. Certain parents lost a child adored by them. After

* See "Annals of Psychic Science." He would take them by stages back to infancy, and through a vague and darkened interval to the returning consciousness of a previous life; and so on to other lives more remote in time. Ed.

* It is a commonplace of psychic control that the sensitive will participate in the emotional history evoked, to the point of feeling himself the central figure in the experience.

some time they tried table-turning and the spirit of the child manifested, declaring that they should not grieve, because he would shortly reincarnate in the person of a little sister or brother. He repeated this announcement as the time of the birth drew near. The new infant was duly born and greatly resembled the deceased one. It showed certain peculiar marks of identity. Now this case is one of the most easy to explain. To begin with, it shows itself only in one of those environments in which the faith in reincarnation holds; that is to say, in the mediterranean districts. A quite summary psycho-analysis is sufficient to show us that this claim to reincarnation is, for the mourning mother, nothing but the voicing of her intense longing to recall the lost child. This desire can materialize itself by acting upon the ideoplastic material conceived and so the child to come bears the likeness of the dead one by virtue of the same process that imprints the characteristics of a child during gestation when emotions of desire or of fear have been strong enough to control them. In fine, what here appears is a copy and not the original restored.**

In replying at one time to my objections, M. Delanne asserted that clairvoyance could not explain all the facts as it demanded a 'rapport' between the subject and the object of her intuition. It is obvious that such a 'rapport' must needs exist; but in the case of the average clairvoyant, the nature of such 'rapport' may vary widely. Sometimes it is furnished by an object placed between the palms of the clairvoyant; at others it may be a suggestion either verbal or mental. Or the link may be quite obscure and relate to subconscious causes, just as we may find ourselves thinking of one thing or another without knowing why. In my article on 'The Levels of the Unconscious'* I have shown that the memory is not strictly individual: it is open to influences from without of an extra-sensorial nature during the whole course of life and also to influences from within of a hereditary origin. I believe that the images which have obsessed a father can, in certain conditions, reappear in the child and may find expression

in many subsequent generations, just as do certain physical peculiarities. The Ego is not an isolated monad shut in by its enclosing walls. On the side of heredity it is a life which continues: on the social side it is a life which steep itself consciously or unconsciously in the universal or communal life.

Even as I can admit the faith in survival from the religious point of view, I should in like measure reject as absurd the doctrine of reincarnation and I well understand how it is that the common-sense of the Anglo-Saxon refuses to bow to this teaching. It has been conceived simply as a moral sanction and even at that I hold that it involves deeply-seated immoral consequences.*

The Christian religion teaches that the sinner may suffer eternal punishment. The Orientals have conceived it far more just to accord to man a series of terrestrial lives in order that he may by this means expiate in one of these the sins of the preceding one and so perfect himself indefinitely. This idea has been accepted without a thought of the numberless contradictions which it carries with it from the rational standpoint. If the sinner is to repair the faults committed in another life, he must know what they are and must have them constantly present in his mind. How is he to repent of a fault of which he is ignorant? How shall he perfect himself if he retain no consciousness of his imperfections? The perfection which is the outcome of this singular doctrine is a perfection automatic and unconscious. Where then is his freedom of choice and where is his merit? The benefit of religion is that it leads us to contrast at every moment the ideal which enlightens us with our ill performance or tendency, and thus to inspire us to progress. In the doctrine of successive lives, you can certainly mark progress in each life, but anything like relative progress would be non-existent. Worse still, the moral effort of each single life may be real enough in itself, but its outcome, in decreasing from one life to another, is not evident to its subject, who will believe himself to be evolving towards the good and may yet be following a path of self-degradation unknowingly. I should

** See Editorial note, p. 000.

* PSYCHIC RESEARCH for February, pp. 77, seq.

* Otherwise it might claim a pragmatic value which would give it weight. Ed.

add that this notion of an absolute moral evolution, such as was held by the disciples of Allan Kardec, has no sense; for right and wrong, are not, like heat or cold, degrees on a scale.

In our civilization we pay great regard to family sentiment, with that pride of parentage which accompanies it to bring into the world children who shall be not mere flesh and blood but also soul of their soul. The consciousness of a solidarity both physical and moral between the successive generations is one of the greatest buttresses of moral conduct. All this is destroyed by the doctrine of reincarnation. Your child is not your own: he is a stranger who has assumed a place among your

people in order to purge himself of errors past. All you are called upon to do is to construct his body for him. Love, that divine thing, which should be above all else a spiritual communion looking to a life that is to issue from it, becomes no more than a physical coupling. Upon other mischievous consequences of the doctrine, such as the possibility of a man reincarnating as a woman (and *vice versa*) I need not insist.

In truth it is not possible to defend such a doctrine. Not only is it false—a matter of scientific interest alone—but it contradicts morality understood in its most human sense. And Sir Oliver Lodge is right in calling it a gross mistake.

INFANT MUSICAL PRODIGES

THE CASE OF ELSA MIMI TOKMAN:

By THE EDITOR

AS a pendant to M. Sudre's article I feel it a privilege to be able to offer readers of the JOURNAL an account of a child now four years of age, who almost from the cradle showed an appreciation of music and within her first two years, a capacity for the use of the violin. An account of her will be found in the Jewish Advocate (Boston) for Thursday, January 24th, 1929. Of this I propose to give a brief summary together with a letter from her father, whose permission I have obtained for its reproduction. I am indebted to Mrs. Fitzroy Carrington of Stonington, Conn. for her kind consent to its publication and for the loan of the photograph of little Elza which appears with this article.

The father is a musician. The mother and her family are also interested in music. Thus the hereditary factors are present in the case. When Elza was about four months old she fell sick and resisted the doctor's ministrations. It occurred to her father to play his violin and as soon as he began tuning the infant became quiet. The doctor was impressed and from that time onward was given a diet of music. During her teething, only the violin would sooth her, but later the victrola gave her

great delight and she would clap her hands and cry when the music stopped. Once she insisted on hearing a record seven times repeated, always applauding at the same spot, near the end. At eight months she showed understanding of rhythm. At nine, she could play the scale of C. She was often caught dragging her father's violin all over the house. She would tug at her father's clothes begging for the instrument, when 14 months old. Finally a miniature violin was got for her and this became her favorite toy. Before she was two, she could draw a clear tone without any help and could play on any string indicated. One day, during a rehearsal, her father left his seat and to the surprise of all, Elsa climbed into it and played on her little violin, doing all that the players did and beating with her foot the while. At 28 months she could sing any given tone, and if too high, she would take the octave lower. At this time she would call out the name of the performer of any record, such as Heifetz, Kreisler, or Menuhin. After hearing the first measure of a composition she will name the composer infallibly. Her list in 1929 included Tchaikowsky, Schubert, Dvorak, Debussy, Mozart, Mendelssohn, Beethoven, Brahms, Handel, Bach and many others.



ELZA MIMI TOKMAN

Her father's letter, which is on the back of the original of this picture, is dated 3/8/1928 and runs as follows:

"This is the latest photo of my little girl, Tascha Senyova, Russian girl violinist (Auer pupil) now touring America, was at our home about five months ago and saw Elza go through the following without any assistance whatsoever:

- (1) The act of tuning by merely rubbing her fingers over each peg.
- (2) The act of placing the violin in playing position (as in this picture).
- (3) Holding the bow her own way, almost correctly.
- (4) Places the first finger on the E string and drawing the bow over each string almost perfectly.

Elza refuses to be shown. As soon as I start to make corrections she throws the whole business on the floor. Miss Senyova said that Elza should be very carefully watched musically. I do wish you could see her do her stunt. . . ."

Sincerely, Leva Tokman.



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AN INDIAN POLTERGEIST

(THIRD INSTALMENT)

Friday, July 20th. At bed-time there was a repetition of the previous evening's dance of the spinning-tops. This was in spite of the precaution I had taken, of placing four volumes on the toy-box—a French, German, Latin and English dictionary, all of which failed to impress the malicious ones.

Saturday, July 21st. Several hard-boiled eggs were placed on the breakfast table. Before anyone had entered the room, one of these was hurled into my sister's bedroom, where it broke. A moment after, a tin of washing-soda emptied its contents on the dining-room floor.

At four to five P. M., while I was in my room giving a lesson, I heard my sister scream suddenly: she was alone in the dining-room, and bent down to take something out of the food cupboard. Suddenly, from behind her, the green tablecover arose and completely enveloped her. My brother-in-law and D. rushed in, and found her in this absurd situation.

At bed-time two tops jumped out of the toy-box. I then placed a heavy trunk on the box, and nothing more happened.

Sunday, July 22nd. At breakfast-time, three soft boiled eggs were placed in a small basket on the table, wrapped in a serviette. D. was about to eat, and peeped inside the serviette, but ran from the table to see the *durzi* (tailor) on the veranda. I also left the room for a moment. We returned, but one of the three eggs was missing. We thought one of us must have eaten it without thinking but all denied having done so. At the precise moment when we dismissed the subject of the egg from our minds, *i. e.* about five minutes afterwards, we were all startled by a violent thud on the floor. Behold the soft-boiled egg, which came, apparently from mid-air, broken on the floor.

At 10:30 A.M. a humorous incident occurred. I was about to go out, and wished to polish my shoes. However, I missed the tin of polish from its usual place on the shelf. I asked every member of the household. All denied having taken my polish. I was irritated at the petty nuisance, and after hunting for five minutes, decided to

go without. D. was standing in my room with me. He was at the table, sorting some papers which I had given him, and I saw both his hands busy with the papers at the instant when I took up my hat to put it on. At the same instant, I was startled by a very swift thud, and behold the missing tin of polish came from mid-air from some spot beyond D. and landed precisely at my feet. It did not roll, but came through the air swiftly, yet the aim taken by the "invisible one" was so sure, that the object stopped dead still, the very instant when it reached my foot. I took it as a sign that the malicious one had no serious grudge against *me*, for I was, after all, able to clean my shoes before setting out—furthermore, it showed a distinct sense of humor on the part of the spirit, for the polish was sent straight to my very shoes!

Sunday, July 22nd (evening). Various friends called in. In their presence several pictures crashed down, being hurled from one room to another. Some were unbroken. The glass of two was broken. Casually looking at the shelf where the notorious shoe polish lives, I was interested to see that it was again missing. However, I found the tin that evening on top of a cupboard in the dining room. (Early next morning, the same tin was again missing: I called out: "Shoe-polish, please" and it rolled gently to my feet.) While our friends were still in the house, my sister observed that the heavy padlock on the cupboard in her room was hanging open, though no one was in that room, and she had seen it properly locked a few minutes before. The reason why she chose that moment to inspect that cupboard was that, while she crossed the dining-room (in our presence) an empty round basket was flung at her head from a great height. This particular basket was the identical one which she had that day locked into the cupboard in her room, and the basket had, when she saw it last, contained forty-one eggs. We inspected the cupboard, and these eggs were entirely missing. We looked in all corners of the house, even under the beds,

as on previous occasions missing eggs had been found so concealed. But we saw nothing of our eggs. We fully expected them to come crashing one by one from mid-air, as had been experienced on former occasions. However, no more has been seen of these particular eggs.

Monday, July 23rd. I returned from college at 5:30 P.M.; D. met me in the compound, and we entered the house together. As we entered three oranges rolled towards me, touching my feet. We had tea. I then went to the bathroom to wash my hands, inadvertently leaving my handbag containing my purse and two rupees in the dining room. I returned in one minute, and regretted my carelessness. I mechanically opened my bag. The purse was gone. D. was in my bedroom. I searched his pockets (but, as usual) they were empty. I called out: "Purse, please," and, sure enough, the purse fell at my feet. Alas, this time it was empty, not a sign of the two rupees—neither were they returned to me subsequently!

At six P.M. I was in the front room chatting to a friend. D. was with the servant in the kitchen (outhouse). Suddenly Mr. N. and I were startled by a bang near us. We saw lying by the cupboard in the dining-room my small picture "Head of Angels" which hangs in my room. It was not broken. I was surprised to find that D. was not in the house. I ascertained that he was actually in the kitchen, and he and the servant corroborated that he had not left the kitchen during the past five minutes. This meant that it is possible for a picture to be thrown even while the boy is not actually in the house. After a minute, another picture was thrown, but not broken. Another visitor came, and stayed for about an hour and a half, saying prayers on our behalf. During this time a few more pictures fell, though without breaking.

After the departure of this friend, aluminium plates, trays and other objects crashed down at such frequent intervals, making such a deafening noise, for about fifteen minutes, that we could stand it no longer, and D. and I went to some friends a few houses away. That gave the baby a chance to get to sleep.

Tuesday, July 24th. Slight disturbances in the bath-room in the morning. Evening

—comparatively peaceful. One of my pictures in my room was thrown once without breaking. I replaced it. It then came again, and the glass broke. (No one was in the room at the time).

Wednesday, July 25th. was quiet. A friend had given us an amulet for D. to wear on his arm, tied up in a piece of linen. At bedtime the bandage containing the amulet, still knotted up, suddenly shot from his arm, and landed in the dining-room. I replaced it on D's arm.

Thursday, July 26th. News of some of the missing eggs. At five P.M. my sister felt unaccountably impelled to look behind the gramophone. There, on the cupboard, in the small space between the gramophone case and the wall, lay six egg-shells. On examination we found that, in each case, the shell had only been slightly broken, i. e., the aperture measures only about two-thirds of an inch across. This suggests that the eggs have been sucked. We take it that these shells are the shells of some of the eggs which mysteriously disappeared last Sunday and previously.

At eight P.M., D. and I sat in my room, burning a wick rolled round a small scroll containing verses, which a friend had given us. (I had burned a similar wick once previously without anything happening.) We, sat with our heads close together watching the wick burn out. All of a sudden, quite quietly a round glass button (which belongs to an old set in our possession) was dropped deliberately into the small bowl (*vati*) in which the wick was burning. It did not fall from a height, but appeared only one inch above the edge of the *vati*, i. e., the "spirit" must have been hovering quite near to our very faces, to produce this act.

Soon after this, we ate our supper. The conversation turned on our friend's amulet and scroll: I said I thought there must be some efficacy in these as the spirit had now twice interfered. As I said the words, D. exclaimed: "Just now I felt a hand take the bandage from my arm." We felt his arm, and the amulet was gone. We searched in vain, and he went to bed without it. At 9:30 P.M. D. fell asleep, in the presence of my sister and myself. We sat for some minutes, both looking in his direction. When he was quite asleep, he turned over to the wall. A minute or two later, my

pillow was gently lifted from its place at the head of my bed (which adjoins D's bed), and was placed by an invisible hand at the foot of my bed, making a slight sound. This was so gently done that, had one of us chanced to be looking in another direction, the other who saw the phenomenon would have been inclined to think that it had been a mere optical illusion—but we both distinctly saw the pillow moved. D. did not wake, but during the transit of the pillow, he stirred uneasily, and murmured in his sleep. Our neighbor's dog during about fifteen minutes, sat staring intently at D's bed, and sniffing at it, then persistently caressed me, and seemed uneasy, but he did not howl.

Friday, July 27th. At 8 A.M., during D's bath, the bathroom stool rocked violently (a daily occurrence). My sister sat in the doorway to observe him, and while D. was busily drying himself, the missing amulet, still tied in its bandage, was dropped, as if from the window, straight on to my sister's lap. We replaced it on the boy's arm. At 4:30 P.M. D. returned from school and as soon as he entered the house, complained that the amulet was again missing. In a moment, it dropped from above. The evening was unusually quiet.

Saturday, July 28th. A visitor called in the morning, and stayed about an hour. At 11:30 or so, we bought four dozen eggs. My sister asked me to take them immediately to our neighbor's (with whom we have lately found it expedient to keep our eggs, to prevent their disappearance). However, I wished to tack a seam first, which D. was waiting to sew on the machine. I kept the basin of eggs in view in my room (where D. and I were busy with the sewing) and in about five minutes I went next door and deposited the eggs. While counting them out into the basket there, I noticed that there were less than four dozen, but I thought no more of it, as I was not quite sure whether it was exactly four dozen, or a few less, which had been purchased. I returned the empty basin, and the visitor, who was on the point of departure, was rather priding himself on his evident good influence in having warded off spirit activity at least during the time of his presence. He left the house. About twenty minutes later an egg came crashing into the front room. Half an hour later, a second egg

fell and broke, and at two P.M. a third one. Precisely three eggs were now found to be missing from those I had taken next door, as my sister was able to state the exact number which had been purchased.

In this afternoon my sister asked D. to fetch her a *peru* (*guava*) from the cupboard, but the malicious spirit forestalled him; for, before D. could reach the cupboard, the fruit in question was rubbed along the back of my sister's neck, giving her a horrible, cold sensation. In the evening, D. went for a drive with the neighbor's children. When they returned, and he was in their rooms, several objects fell there, and something belonging to their baby jumped away and was lost, which made D. feel very uncomfortable. He himself reported the incident at home.

Sunday, July 29th. D. played for some time next door in the morning. He returned. After two minutes, an egg came suddenly and broke in my room. After five minutes it was followed by another egg. We knew we had no eggs in the house. I went next door, and asked the servant to count the eggs which she had in her basket. Before counting them, she told me the number which ought to be there. She found two were missing. As this corresponded to the two eggs which broke in our rooms, we take it that these eggs were "spirited away" from our neighbor's rooms. The servant was surprised, and said that D. did not touch any eggs while he was in their rooms.

On the evening of Sunday, July 29th, many unpleasant incidents occurred, in rapid succession, from 6:30 to eight P.M. in the presence of the clairvoyant and several other people, while all of us sat in the dining-room. It struck all of us that this was in the nature of a regular, mischievous performance. D. sat on the clairvoyant's lap all the time.

1. A picture from my sister's room fell and the glass broke.
2. A cotton-reel was thrown across the room.
3. A small onion made its appearance.
4. A pingpong ball was thrown (repeatedly).
5. A tin of cooking-oil (on a cupboard in my room) was thrown, making a great mess on the floor.

6. The glass of my small lamp, nailed up high on my wall, fell and broke.
7. A nail-brush and two tooth-powder tins were thrown from the bath-room into dining room (I replaced them.)
8. An aluminum mug in my room fell noisily.
9. The oil-tin (now empty) came again.
10. Same nail-brush came again from bath-room.
11. A pillow was hurled at my sister when she entered the room.
12. One of the tooth-powder tins came again, this time into a corner of my room, falling into an open wooden box.
13. My sister's comb came from bedroom into dining-room.
14. A strange comb followed my sister's comb.
15. Tin of gramophone needles was thrown across the room.
16. Same nail-brush came a third time.

While the bathroom articles were being hurled, the clairvoyant went and peeped into the bathroom, and said he saw the spirit of Lakshman taking something from a shelf, and then darting towards the dining-room. I then found four more egg-shells with small openings. These four were in a brass pot on the table in the front room. I found them at 7:30 P.M. They had not been there a short time prior to that. The clairvoyant said that most of the tricks that evening were being played by the spirit of Lakshman whom he could see clearly hovering in all parts of the room, now quite high up near the ceiling, now standing near D. and others of us. In appearance, according to the clairvoyant, the spirit is said to have shaken his head and grinned maliciously.

Monday, July 30th. Toys were thrown about at various times. Considerable mischief in the evening. My sister's room was inundated with papers which had been in the bathroom basket. This happened a moment after D. had come from the bath-room with his hands empty—evidently another attempt to throw suspicion on D.

Tuesday, July 31st. From early morning onwards, until the departure of D. for school, things were constantly thrown on to my sister's head from a part of the room in which there was nobody. One of the objects was Baby's coats. At nine A.M., just prior to D's going to school, he went

to his cupboard in my presence, and we found three more egg-shells with punctured ends on the top shelf. In the evening things were again thrown on my sister from behind.

Wednesday, August 1st. When D. sat down to breakfast race tickets (such as the school children use for one of their games) suddenly appeared, some in his hand, others on the table before him. He declared that these were fresh tickets, and not a part of his collection of race tickets. As they appeared, we put them on a plate on the table, out of D's reach. They remained on the plate, and others came near D. There were eight tickets altogether. At 9:30 A.M. or so, I missed my sandals from the shelf. (I paid no attention to this, thinking the puppy from next door might have removed them.) However, after searching the house and compound, I came to the conclusion that the "unseen" was holding them in suspension for me. At 8:30 P.M. the two sandals came flying into my room from the deserted compound, quite dry, though it was a wet evening. I looked out quickly, but saw no one in the compound. The same day, at tea-time, D. complaining of a painful tooth, asked my sister to cut the top crust off the piece of bread and butter which he was eating. Two slices had been spread for him. While my sister was in the act of cutting the crust off one slice, we suddenly saw the crust of the other slice dance across the table, and fall on the floor. This was the first useful action performed by the "spirits."

Thursday, August 2nd. The elder boy (R. B.) called on us in the afternoon, and sat in front of the house. No sooner was he seated, than stones of various sizes came pelting into the house, apparently from the compound past the sitting boy. It grew so troublesome that he was asked to go away. At seven P.M. I returned home from a walk, with Rs. 4.12 in my purse. I intended to take this money to the neighbor who acts as our banker (on account of our many losses), but suddenly felt disgusted at being thus forced to put myself to inconvenience on account of an unseen being. Therefore, in spite of previous experience of the futility of keeping the money even in my locked trunk, I deliberately locked

up the Rs. 4.12. and kept the keys with me, as usual.

I then sat down in the front room, to check some translation. I had no sooner read about ten lines when I discovered that I had left the carbon copy of the work in my room. I had worked for three or four minutes only. The moment I passed into my room. I had worked for three or four lock of my trunk was hanging open (though I verified that the keys were still in handbag in my hand). The purse was gone. I called the others. In a moment the purse fell from the air (not very high up) at a point in space between D. and me. It contained nothing at all. Then a four-anna piece fell, another four-anna piece, and then, in a most aggravating manner, at long intervals, the amount of two annas in separate piece. In all I regained ten annas out of the original Rs. 4.12 and nothing has since been seen of the remainder.

Friday, August 3rd. R. B. again came in the afternoon, and the stones began to pelt past him immediately. He went away again after having some tea.

In the evening, we had a distressing time at supper. The table gave a violent lurch. The lid of the soup tureen fell off and broke with a big crash, which brought in the neighbors. Every time D. tried to eat, either the table or his chair was jerked. The table came forwards towards the boy, but the chair receded backwards. When the table jerked, my sister, brother-in-law and I, or two of us, held it firmly. As the "unseen ones" thus met with resistance, they directed their efforts to the boy's chair.

Saturday, August 4th. In the morning, D. (who, we had verified, had gone to bed without any toys) was wakened by two tops being thrown violently from the direction of his pillow into the middle of the room. In the afternoon R. B. (D's brother) visited us. Very distressing things occurred to him. As he had slight fever, we told him to lie down in the front room. He spread a rug on the floor, and lay down. I was in the dining-room. After two or three minutes, a chair landed on the boy, and roused him. I put the chair back, and sat down on a chair where I could watch R. B. After a minute, my brother-in-law's office table, laden with books of all kinds (which was just in front

of me) moved violently out of its place, spilling several volumes, and landing on top of the boy. He shifted his position, and lay down again. I sat down on the office table, and it did not move again. However, after some five minutes, the octagonal carved table which stands against the wall, *i. e.* behind the boy, and right facing where I was sitting, now came violently out of its place, by about two feet, with such fury that two of its hinges broke and a gap was made in the octagon. At the same time, the bronze and bell-metal ornaments which stand on this table, made a great noise as they whirled round, owing to the sudden movement of the table.

In the evening, the metal *pelas* and several tins of mine containing ointment, etc. were flung in various directions. At supper time, the table and chair repeated their antics.

Sunday, August 5th. At breakfast time, the table and D's chair were troublesome. One hard-boiled egg vanished from the table, and was thrown afterwards among us on the floor. At noon D's school-friend came to lunch, and there was less trouble with the chair. The table did not move. At supper-time, however, the chair was quite impossible. Mr. J., who had witnessed so many phenomena in our house since the beginning of the trouble, was anxious to see the chair move; he sat for some twenty minutes talking to us, during the whole of which time the chair and table behaved very well. No soon had Mr. J. left the house, than the chair gave a violent jerk backwards, as if rejoicing at the departure of Mr. J. This jerking was repeated several times, and so violently that D. had to take a cushion and finish his meal on the floor. Once I attempted to prevent the jerking, by myself sitting on the arm of his chair—but the chair simply jerked backwards, upsetting both of us.

At bed-time, we verified, as usual, that D. had taken no toys to bed with him, either in the bed or under his pillow. I went to bed with him, and we tried to sleep. After a few minutes a cotton reel was thrown across the room towards our beds. When one is already drowsy, these shocks are very nerve-racking. My sister came in, switched on the light, and picked up the reel. Thus roused, we determined to make a joke of it, and I put the reel on my head, challeng-

ing the spirit to shoot it off my head *a la* William Tell. We sat up for about two minutes, when another cotton reel was thrown across the room, this time seeming to go from my direction. I put my hand on my head to feel whether the first reel had gone, but it was still there! So this was another reel. My sister looked in the small box in D's cupboard where he keeps his collection of four cotton-reels. There was only one in it: we therefore looked out for the fall of reel No. 3, which soon came pelt-ing along.

We again put out the light, but D's pillow repeatedly darted away from his head. After three or four attempts, I moved nearer to him, and we both laid our heads on his pillow. This, however, was unsuccessful, as the pillow was pulled away from under both of us. I then pinned down his pillow with safety-pins, but even then it was being tugged. In despair, at midnight, we realized that sleep was impossible. We got out the draughts, and D. and I had a game on the bed. After that, he said he was willing to sleep. I watched him put the right number of draughts-men into the box (*i. e.* 24, plus two extra ones, making 26): he replaced the box on the window-ledge at the other end of the room, and came back to his bed. We put out the light. After a few moments, the noise of a light object falling near us startled us. My sister, returned, put on the light, and we found that it was one of the draughts-men! My sister examined the box, and found that eight were missing. We therefore knew that we might expect seven more to fall. This actually took place—and we were roused seven times more during the next half-hour or so. My sister came in every time I exclaimed at the noise, and in each case the draughts-man rolled to her feet! Then D's pocket-torch was thrown behind our beds (though he had left it in his toy-box); it was followed by the top piece of the torch. Then the lid of my notorious tin of shoe-polish was thrown behind my bed. The tin had been on its usual shelf at the other side of the room: yet I am almost sure that it was thrown by D. himself. Soon I began to smell shoe-polish pervading the room. D. grew restless, and fidgeted incessantly, and we put on the light. We found his pillow smeared with polish, as well as his sheet and sleep-

ing-suit. He complained that someone was rubbing his chest with polish. In the morning, when we picked up the open shoe-polish tin from an inaccessible place behind D's bed, we found the impress of the ribbed material of D's suit on the surface of the polish.

Monday, August 6th. After the previous night's experiences, D. awoke too late to go to school, and was much upset. He implored us all day to get some friend, preferably a man, to come and sleep with us, as he feared a repetition of the throwing of the toys. The clairvoyant promised to come, but as he did not turn up at 8:30 P.M., D. urged me to go and bring someone else. I asked two girl friends, but both were too nervous and were unwilling to come. A gentleman came, and the boy was already drowsy. My sister had, as usual, searched him and the bed thoroughly for toys.

While the gentleman was there, two "songti" counters fell. These counters had been put away in the Baby's room that evening, and had not been in D's possession. They fell on the floor close to D's bed, apparently out of D's own hand. He then slept peacefully, and the gentleman departed. That same evening, the padlock vanished from the kitchen door, and its key was missing from its nail in the dining-room. The lock was found next morning in the compound, and the key was just inside the kitchen door.

Tuesday, August 7th. D. was nervous about the evening, and I went out after tea, hoping to get a volunteer to spend the night with us. I was unsuccessful, and reluctantly entered the house. However, in my absence, a new volunteer, a stranger who had read the reports of our troubles in the newspaper, had come in, namely Mr. L. Veseillie, confident that he had power to drive out these spirits. He stayed all night. First of all he stayed with D. while the latter prepared for bed, and he stayed by his side on the bed till D. was asleep. Mr. Veseillie called our attention to the fact that these experiences were having an effect on D's nerves, for even in his sleep, the child's arms could be seen twitching. Once asleep, D. enjoyed a peaceful night. He was, however, wakened forcibly next morning, by having his pillow dashed away from the bed. Mr. V. kept up all night,

repeating "mantras," and saying that, if he were now to fall asleep, or let his attention wander, his powers would fail, and we might have still worse trouble.

Wednesday, August 8th. We noticed a great difference, and comparative peace in the house, since the arrival of Mr. V. D. was able to have his bath in peace, without the usual clattering of objects in the bathroom. Meals were also more peaceful, though one or two isolated spoons etc. were thrown.

Thursday, August 9th. Bath-time in the morning—again quite peaceful. R. B. had been told not to come to the house for some days. During supper, however, D. suddenly stopped eating, and looked fixedly before him, his eyes getting bigger and bigger. My sister asked him what the matter was, and he insisted that he could see clearly the form of my departed father standing there beckoning to him. The boy insisted that my father was wearing his pajamas, and had his stick in his hand, and was threatening a group of the malicious spirits who trouble us, and whom D. now claimed for the first time were visible to him. He said that he could see his own father ("Baba") standing with my father ("Azoba") and that he could see the ugly face of the Bhil woman who used to be his *ayah*: he also said he saw Lakshman (the dead brother) who was being used as a tool by both the evil-looking Bhil woman and by the step-mother (whose spirit is supposed to be causing the trouble). He insisted that Lakshman was wearing a round velvet cap on his head. After supper, chairs were moved several times by the invisible ones. In each case D. said quite calmly: "It is the Bhil woman, she is pulling the chair," or "That is Lakshman, he is pushing the chair," etc. Several times the boy insisted that my father was beckoning for him to write down something. He took paper and pencil, and wrote down in English what he thought he saw my father dictating. He insisted that R. B. and our old servant Dhondu should be brought to Kahun Road that evening from our old place at Deccan Gymkhana. My brother-in-law went and brought them late in the evening, as there might be some truth in what the child was saying. The clairvoyant also came. Mr. V. went through some "mantras."

At two A.M. we all retired to rest, expecting violent happenings owing to the presence of R. B. in the house (*cf.* the terrible night of July 15th). R. B. and the clairvoyant lay down on a *satranji* in the front room. It was not long before the carved table moved out upon R. B. Mr. V. however stayed in the room, watching intently, and after this the night was undisturbed.

Friday, August 10th. D. slept late after the disturbed evening. I sat in the room watching him before he awoke, I distinctly saw the two pillows from my bed gently come towards D's head. The touch of them woke him, and he groaned, and opened his eyes. I told him to sleep again, and he was soon asleep. After some minutes, the same two pillows came again (distance of about eighteen inches) and this time roused him thoroughly.

Morning bath—again much disturbed—a set-back after the relief of two peaceful mornings. At supper there was one shove of the table, aimed apparently at Mr. V., who sat close beside D. Several things were aimed deliberately at Mr. V. during these two days: *e. g.* the oil which he brought with him for his "mantras" was flung down straight at him, spilling on the floor.

Saturday, August 11th. D's bath was disturbed. His pillow was thrown from his bed towards me in the morning, awaking him. Lunch-time was peaceful, several other children being present. In the afternoon, various things were thrown at the back of my head, while D. and three other children were playing in my room. The hats of the respective children were flying in all directions and each of them hit my head at least once. My brass paper-weight and my waste-paper basket were thrown several times. It seemed as though the "spirit" were taking part in the children's games: about two or three dozen things were thrown altogether. The children confessed to only three mischievous imitations of "Lakshman" on their own part! This should not be taken too hard by the skeptic; given the true phenomena to start with, the children will certainly imitate these. Events later in the evening showed that the children's statements were probably trustworthy, as, at a moment when we were all looking into my room from the dining-

room, and saw the group of three children (*i. e.* D. and Mr. V's two daughters; the fourth child had gone home long before) all sitting on the bed playing together, my framed picture of the Simla mountains (which hangs at the opposite end of the room, *i. e.* at least eleven feet away from the children) came crashing, apparently aimed at D's head. The glass was not broken. At supper-time, we found that a tin of fish, which was to form part of our meal, was absolutely missing. It had been bought only that morning, and placed in the cupboard.

Sunday, August 12th. D. slept until ten A.M. At about nine A.M., while I was watching, I distinctly saw his pillow (his head was not resting on it) lifted from the bed and thrown into the middle of the room on the floor—all this without waking the boy.

My sister then told me that, the evening before, she had sat in the dining-room watching our beds for some twenty minutes after D. and I had gone to sleep. As she watched, she saw, in faint outline, against the wall beyond my bed, two figures (white) moving as though making my bed. These shapes were filmy and indistinct, and yet she could see them clearly enough to say for certain that there were two of them. She is also certain that they were moving. She wanted to wake me, but felt certain that even if I were to get up, the figures would have vanished; moreover, the sight made her feel very creepy.

The whole day was quiet, though at lunch, just after I had cut a small lime into quarters, one of these quarters was thrown straight at my face. I could see clearly that the children, who were busy eating, had not thrown it. In the afternoon, in the presence of Mr. V., D. casually scratched his head with one hand. At that moment several race-tickets fell from his head: Mr. V. and I saw this clearly. At bed-time two dominoes were thrown across the room.

Monday, August 13th. Just before breakfast-time, I brought the requisite number of eggs from next-door. Our servant was away, and I fried these eggs on the stove in the dining-room. D., who had awake late, was eating his breakfast in my presence. I kept the remaining eggs quite near me on the edge of the table, away from

the boy, in case of accidents, till I could fry them. However, even with these precautions, while I was in the act of frying, one egg was abstracted from the remaining three in the basket, and this egg smashed and, in the presence of the clairvoyant, a few minutes later. In the evening Mr. V. went through very serious incantations, Mr. V. became "entranced" and was subsequently unconscious for a few minutes. His wife poured water over him, and he revived, much exhausted.

Tuesday, August 14th. Quiet—though D's bath was disturbed. In my sister's presence, the electric light was switched on and off three times by the invisible hand, while D. was busy washing himself.

Wednesday, August 15th. A few coins fell in the morning. At nine A.M. I went to the table, and while I was pouring out a cup of tea, a small, thin key fell straight from above, on to the top of my head, with sufficient force to be rather painful. I was alone in the room at the time. In the evening, an "effigy" representing the troublesome spirit was buried by Mr. V. at a spot not far from our house, this forming part of the proceedings of exorcism.

Thursday, August 16th. In the morning, the unseen ones did several good turns for D. After his bath, his sleeping-suit was deliberately thrown from the bath-room into the bedroom before the boy had time to take it up. A pot which he had been told to lift down to the floor, was lifted for him, *i. e.* he says that, as he touched it with his hands to lift it down, he distinctly felt the main weight taken out of his hands. When he wanted to put on his cloth coat (which, for safety, his sister has been keeping under the sheet under her pillow at night until after bath-time) the coat was hurled from its place straight at the boy as he came from the bathroom into the bedroom to fetch it. A box of matches, which had been missing, fell from above. A small sum of money, locked up in my trunk by way of experiment, remained safe for two days and two nights. However, six annas, tied up in the corner of my handkerchief, were found missing: two pice fell from above, also the handkerchief with the corner untied.

Friday and Saturday, August 17th and 18th. Quite quiet.

Sunday, August 19th. A few things

were thrown about at odd times. My ointment tin flew into the room while I was resting with D. and two other children in the afternoon, all four of us being on our beds. I had with me a small silk bag tied up with a tape, containing four rupees, eight annas. It had contained over six rupees, and I had kept the bag with me in my handbag on the bed for about half-an-hour, as I had had to pay out some small amounts. Though the safety-pin was attached to the bag for the purpose of pinning the money on to my person for safety. I forgot to pin it on. I put the small bag into the leather handbag, and dozed off to sleep. After fifteen minutes or so, my sister exclaimed from her room that some pice were falling from above. As there was no other money in the house, she suspected that I had neglected to pin the bag on to my person. To my disgust, I found that the bag, money, tape and safety-pin had indeed vanished, though the leather handbag was still in its place, quite near my head while I was resting. Only one anna or so fell, and the rest of the money was, and still is missing. The empty silk bag then fell, but without even the safety-pin!

Monday, August 20th. While D. was eating his breakfast porridge, some bits of nutshell fell into his plate suddenly. I got them out with a spoon. No sooner had I done so, than a second portion of nutshells appeared in the plate. I took these out, and no more fell. At seven P. M., while D. was eating his supper with the other children, the missing safety-pin dropped straight from the air above, into D's plate.

August 21st to 26th. Quiet.

Monday and Tuesday, August 27th and 28th. D. set out for school very happily, convinced that no harm could now come to him. However, he reported that, all day at school, he could hear the voice of Lakshman (his departed brother) whispering persistently in his ear, inciting him to play and do mischief. D. however, resisted, and kept his attention on his lessons, though the strain gave him a severe headache.

Wednesday, August 29th. D. reported that, as he was leaving the classroom for play, in the middle of the morning, our baby's red rubber ball (which had been missing at home for a day or two) suddenly bounced before him on the veranda at a moment when no other child was near

him. He reached forward to grasp it, but the ball eluded him, and vanished.

Thursday, August 30th. To the disgust of D., the old bathroom pranks (rocking of the stool, switching on and off of light) were resumed at bath-time. At school, he was playing with his friend Leslie, when the red rubber ball rolled in front of them, and they picked it up. At tiffin-time D. handed the ball to our servant, who brought it home.

Sunday, September 2nd. In the afternoon D. and a little girl with whom he was playing constantly complained that they were receiving hard pushes in the back by invisible spirits. They said they were exhausted by this, and stopped playing.

September 3rd, 4th and 5th. From the morning of the 3rd onwards, D. constantly complained of seeing horrible faces of spirits. He said the spirit of Lakshman had brought a troop of other mischievous boys along, who were all grinning at him (D.). Then he said he could see "Baba" and "Azoba"; then he said a lot of men came, who said they were the fathers of the boys. It was impossible for D. to attend school. He was nervous of sleeping in our house, which, he said, was full of spirits. He went home to sleep with Mr. V. and his children for one night, and was not in the least nervous there. During D's absence, I shifted the position of the furniture in my room (which is also his bedroom) so that the room would not bring his memories back.

September 9th. The happenings ceased entirely. R. B. was brought to sleep in the house, with Mr. V. and his daughter and also the clairvoyant, as this would constitute a good test. The night was perfectly peaceful, in spite of the presence of R. B. This gave us all great confidence.

September 10th to 16th. Complete cessation of happenings. We resolved to dismiss the subject from our minds, and to go back to our normal ways, taking especial care not to do anything which might bring the topic back to D's mind.

Monday, September 17th. All the family except myself went to spend a few days at Kamshet with some friends. Mr. V. was of opinion that a complete change of scenery for D. would clinch the matter, and he could then, after a week, make a fresh start and forget all his experiences.

Thursday, September 20th. I visited the family at Kamshet with a girl friend. I was surprised to find that my purse was interfered with; and three pice fell in the presence of D., my friend and myself. The hinge of my friend's handbag had unaccountably come out. When we tried to fix it again, we found it a very difficult task, and not one which a child would be likely to manage. Four annas disappeared from my friend's purse while we were resting, though no servant had entered the room. On various occasions D. stated that he could see the spirits, not of any of the old batch, but of two strange men, who were standing on the veranda of the Kamshet bungalow with their hands chained up.

Sunday, September 23rd. The family returned to Poona. When they reached the motor road at Kamshet, they found they had to wait for some time. As it was pouring with rain, they took refuge in a bungalow which is empty for the time being. There D. insists that the troubled spirit of a man was visible to him, and this spirit constantly asked D. to help him and do things for him. When the children sat on the big Indian swing, and were swinging slowly backwards and forwards, my sister saw the swing suddenly completely change its direction, *i. e.* swinging from side to side, though no person was pushing the swing, and the children's feet were not touching the floor. When the family reached home, a few objects were thrown in the old manner.

Monday, September 24th. At 3:30 P.M. I returned from the bank, with 25 separate rupees knotted in a handkerchief. I rested on my bed, with the money by my side. I merely dozed, and as far as I know, no one entered the room. At 4:15, a few moments after D's return from school, I counted the money (still knotted tightly in the handkerchief) and found 15 rupees instead of 25. D. had no money on him,—and as, if a thief *had* by some chance come to the house, he would not have been so foolish as to take only 10 and leave 15 rupees, carefully knotting the handkerchief up again; I take it that the invisible ones were responsible for the theft.

Tuesday, September 25th. Two eggs broke. In the evening, D. stated that he saw the spirits of two low-caste Hindu women, who said they took the ten rupees.

In the presence of Mr. V., D. evidently held a long (silent) conversation with the spirit of a man, who said that he was the tool of a sorcerer who had been paid twenty years ago in Gujarat by an certain man who bore a grudge against H. B. (D's father), because H. B. had given information to their employers regarding some misdeed done by that certain man. The tale was fantastic, but Mr. V. thought there might be truth in it. All day at school, D. said he felt hard pushes on his back and shoulders.

Wednesday, September 26th. When D. arrived at school, three rupees suddenly "came in his hand." He says the spirit of a lowcaste boy put the money in his hand. D. gave the money to a classmate Donald, from whose desk the money then disappeared. All the children were searched, even in their shoes—but in vain.

Monday, October 1st. D's newly purchased torch vanished unaccountably.

Wednesday, October 3rd. D. took to school his newly-purchased paintbox. As a precaution, he says he kept his hand on the box all the way to school, and even in the cloak-room while he hung up his hat with the other hand. Nevertheless, at a certain moment his hand was grasping empty air. (Two paper-weights were thrown at home in my room, in the old manner.)

Thursday, October 4th. My sister wrote a note to the teacher about the paint-box, asking her to inquire about it, in case it should turn out to be a case of ordinary theft, after all. D. who was much upset at the loss of his new box, was most anxious to deliver the note to the teacher. He grasped it until he got into the class-room. Just as he approached the teacher, and was about to hand her the letter, it vanished from his hand, and he felt most foolish. At 4:15 P.M. he came home and related the incident to my sister. No sooner were the words out of his mouth, than the note in question dropped from the air beside my sister.

Sunday, October 7th. D. went to the cupboard to open his box of chocolates (which had been bought a few days before): he knew he had fifteen chocolates left, but he saw only eleven. They suspected the *ayah* of having taken these four but her innocence was soon assured, as the

four chocolates dropped from the air, in the presence of D. and my sister.

Tuesday, October 9th. Hearing of the recrudescence of the trouble, a man called, and said a "mantra" (incantation). No sooner had he departed than, in the dining-room, where there was no person, a cup was most violently hurled, shivering into innumerable fragments—it reminded us of the shocks of the early days. This was another illustration of the fact, now several times observed by us, that the spirits do show definite reaction to any serious attempt of an exorcist to interfere with them.

October and November, 1928. Continuance of the phenomena.

Beginning of December, 1928. Violent and persistent phenomena.

December 8th. Miss C. (who had called, and has asked us to let her attempt to put an end to the trouble by "exorcising the evil spirits in the name of Christ") came with a clergyman in the afternoon; she said prayers, placed her hands on D's head, then went from room to room exorcising. After the departure of Miss C. and the clergyman, all was quiet in the evening.

Sunday, December 9th. The house was quite normal. D. enjoyed the relief, and the peacefulness so much, that he thought it a pity to go out for a walk. "It would seem ungrateful." D. reacted to Miss C's suggestion that it was the power of Christ which had driven away the evil spirits.

Monday, December 10th. At tea, at 15 Koregaon Road, things were again thrown.

December 11th. Several things were thrown.

December 12th. Our servant Dhondu died in hospital. When my brother-in-law returned from the hospital, a bazaar *ladu* (yellow sweetmeat) was thrown in his face from the empty room at 21, Kahun Road.

December 15th. While my sister and I were reading accounts of "Poltergeists" by the Rev. Father Herbert Thurston, S. J. two large stones were thrown in at us from the empty compound.

December 16th. (evening). D. got into his newly-made bed. The whole day had been peaceful. My sister told D. not to forget to be thankful for this improvement. When the name "Jesus" was mentioned, toys appeared unaccountably in the newly-made bed. D. rejected the offer of a new

Swami (holy man) to cure him: he said: "Jesus can do it."

December 31st, 1928. I took D. away with me to 15 Koregaon Road, to spend four days and nights, so as to give him a change of environment. The first two days were normal.

January 2nd, 1929. We gave a tea-party and invited my sister and the other children from 21 Kahun Road. After our guests had gone home, and D. and I were alone in my room, with the doors bolted, pips (which D. had collected for his toy pistol) were showered on D. and me from the ceiling, from different directions. The large bed was filled with pepper. We returned home to 21 Kahun Road on January 3rd.

Sunday, January 6th, 1929. During a game of Halma, "men" disappeared from the board, and reappeared, pelting us as we tried to pick them up.

January 9th. My purse vanished from my handbag, while Miss P. and all the members of our family were present. I did not mention the loss of my purse; there had been only a few coppers in it.

January 11th. I went to 21 Kahun Road. In the presence of D. and of my sister, while I related the incident of the loss of my purse, the missing article dropped as though from the ceiling.

January 15th and 17th. My bicycle was tampered with, both tires being cut right through the two rubber tubes, in an unaccountable manner.

February and March, 1929. Occasional incidents with coins and keys. D. often says that he "sees" Azoba and Dhondu. He often "sees" where a missing thing is, though it is a thing which he could not possibly have hidden himself.

The second half of March, 1929. According to my sister's letters to me, there were no phenomena, though there were several instances of clairvoyance on D's part. The family stayed in Bombay for a fortnight or so. While they were with cousins at Bandra (Bombay) D. described the spirit of Vasant's father as hovering around the table; this was a man who died long ago and whom D. had never known, and of whom he had never seen a portrait. The widow of the man in question said that D's description of her late husband was perfectly correct.

D. describes the spirit of my uncle E. (who died in Germany about March 1st) as hovering behind my sister's chair, in Poo-na; though my sister purposely refrained from describing this uncle to D. or showing any portrait, D. described my late uncle with all his personal peculiarities, including the reddish color of his moustache, etc.

April 12th to 19th, 1929. My sister's letter reports phenomena of an unpleasant nature: blobs and streaks of thick bubbly saliva: chewed food thrown on persons at meal-times. Our big trunk (which is full of clothes, etc.) moved of its own accord, with both D. and his little sister sitting upon it. D. giggled hysterically for hours, saying "the woman is so funny, and smears the saliva from a little pot on Daddy and Mummy." My brother-in-law and my sister had their necks and legs scratched and pinched, also the little girl while D. rolled and shrieked with laughter. At nine P.M. an old rusty razor blade was thrown, slightly cutting D's legs. D's hand was bitten.

On April 18th, a little New Testament suddenly came into D's hand at tea-time.

According to my sister's letter dated *April 26th, 1929:*

1. The little girl's thumb was suddenly cut, and blood drawn, when D. and my sister were in the room, and the little girl had nothing in her hands.
2. D's shirt and vest were being audibly cut and torn while on his body, and cut at the neck.
3. D's cotton bedspread was being torn to rags while he was lying under it, and while my sister and my brother-in-law were looking on.
4. Hands were being clapped near my sister and brother-in-law.
5. Feet were being stamped (it sounded like bare feet) near them.
6. Mocking noises in the room.
7. D. and my brother-in-law were being smacked hard on the back and seat, with loud sounding, slightly hurting smacks which hurt slightly.
8. The little girl was constantly crying and screaming that D. was making horrid faces and putting his tongue out at her. She could evidently "see" this, and yet my sister and brother-in-

law could see that the boy was *not* doing it, and D. ran to kiss and comfort her.

9. A Bible belonging to my sister, was selected from the bookshelf from among all the other books, and was flung violently into the bedroom.
10. The little girl's new cake of Pears' soap, just then bought, was violently thrown and smashed to crumbs.
11. The "woman" was supposed to be tickling D. at night, causing him to shriek with laughter, all doubled up.
12. The usual tricks with money, stones, with domestic utensils, with food and fruit, with table-moving, and with preventing sleep at bed-time, etc., etc.
13. Spitting, and wiping of "saliva" on my sister and brother-in-law.

According to my sister's letter dated *May 2nd,* a climax was reached on *April 28th, 1929.* At supper my sister asked D. to tie the little girl's bib on for her, which he did. She fidgetted, so he only got one bow and two ends, instead of two ends and two bows. About three-quarters of the way through the meal, she suddenly grabbed at her own neck, and said "My bib has gone too tight!" My sister rushed at her, to find the bib drawn up *tightly* round her throat, and knotted at the back of the neck with a chain of six knots in the tapes.

April 29th, 1929. Miss C. with her clerical friend again exorcised. A regular prayer-meeting was held. Things were thrown during the meeting. There was subsequent peace.

May and June—comparative peace.

According to my sister's letter dated *July 25th,* D. was again pestered with ink dropping on his work, while he was attempting to do his lessons. According to my sister's letter dated *August 1st,* the last week in July was very bad. D. had to go to the office with my brother-in-law: sometimes he fared better at the office than at home, but at other times it made no difference. On *July 31st,* while all were still in bed at seven A. M., first a buttery knife and then a cut and buttered roll of bread flew into the bedroom from the dining-room. The night previous, a full tin of saccharine emptied itself over the *sleeping* D. and my brother-in-law. Plates turned upside down on the table.

At the date (October 8th) of forwarding this article to America the phenomena are still happening with the old fury.

INTERNATIONAL NOTES

By HARRY PRICE

(Series Fifty-six)

I AM commencing these *Notes* in the *Cote D'Azur Pullman* on my way home from the South of France where I have been trying to avoid that seething cauldron of psychic envy, malice and hatred which in London has boiled over again, almost asphyxiating by its stench those of us who are trying to get on with our work undisturbed by the warring elements with which we are surrounded. These remarks are prompted by the fact that circulars from the various protagonists are fluttering around me as thick as the leaves in Vallombrosa, and in my pocket reposes a letter from a psychic organisation, threatening me with dire pains and penalties for something I have done—or omitted to do. As someone remarked to me the other day, "What a curious *hobby* you've got!" I agreed. It is an extraordinary fact that immediately one's interest in psychic matters becomes acute, one becomes as pugnacious as a fighting cock!

* * * * *

Yesterday I motored through Vence, the hill town behind Nice where D. H. Lawrence, the author and artist lay dying¹ of consumption. Lawrence has been acclaimed the greatest writer of novels dealing with sexual psychology. His "Lady Chatterley's Lover" ("banned" on both sides of the Atlantic) is a brilliant essay on this subject if one can overlook the crudities and obscenities which mar every page. I have a copy in my library and, psychologically, the work is valuable.

* * * * *

Mr. Upton Sinclair sends me a line from Pasadena, kindly recording his interest in these *Notes* and informing me of a forthcoming work on telepathy which he and his wife have been preparing for years. Any-

¹ He died a day or two afterwards, on March 2nd, at the age of 44.

thing that Upton Sinclair writes can hardly fail to interest us and the work will be sympathetically received in this country where it is being published by T. Werner Laurie.

* * * * *

Some time during the coming summer Messrs. Methuen and Co., Ltd. are publishing the complete, detailed Report of our experiments with Rudi Schneider. The report will be an enlarged account of what has already appeared in these pages, together with the details of the experiments with Rudi which the National Laboratory conducted early in 1929. The Baroness von Schrenck-Notzing is bringing out an edition in the German language.

* * * * *

At the time of writing Rudi intends visiting the Institut Métapsychique, Paris, where, early in May, Dr. Osty will carry out a number of photographic experiences with infra-red rays which should prove of extreme interest. The French press, unlike the British, is not particularly concerned with abnormal phenomena, but I think it likely that Rudi's visit to Paris will create considerable interest among French newspaper readers many of whom (judging by our post-bag) have already perused the account of our experiments in this country.

* * * * *

Talking of "post-bags," I do not often inflict upon the readers of these *Notes* the substance of some of the amazing letters which we daily receive from madmen in various parts of the globe. But I am going to make an exception in the case of a London gentleman who *almost* accepted our challenge to "reperodce" the Rudi phenomena. Mr. T's epistle is a literary curiosity much too amusing to keep to ourselves. Not a word has been altered:

3a Giles Rents
W.....

Sir

Hearing you hare hofferig a reward of one thousand pound pound (£10000) to hannyboddy who can reperodce the penomena of Mr. Ruby Sneider hi bed to hoffer my survives i can sir satersfy sitisfy you sir that Mr. Schneeder is a trickery and sir it is all hummbug i shall be plesed to lecture on my experienses of physic phenommener and other humbug before members of your national lavatory hopping you will hexeuse libberty

Yrs respecffy
AFRED T.....e.

* * * * *

Almost the last remaining representative of that old school of orthodoxy which opposed, in season and out of season, psychical research in all its phases, passed away in London on February 20th, 1930, aged 66. I refer to Mr. A. A. Campbell Swinton, F. R. S. the brilliant engineer and radiologist. Mr. Swinton belonged to the old materialistic group, the leading exponents of which were Professor W. B. Carpenter and Sir Ray Lankester. The word "phenomenon" was anathema to him and he frequently declared that such a person as a "medium" did not exist. I once crossed swords with him in the columns of *Nature* when he criticised the founding of the National Laboratory.

* * * * *

I have just received a long and entertaining letter from Fraulein Dr. Gerda Walther (the late Baron Schrenck's secretary) who, with Mr. Hannen Swaffer, has been lecturing in the Danish capital. Dr. Walther lectured principally on the Rudi Schneider experiments, Mr. Swaffer on, amongst other subjects, spiritualism. Both Dr. Walther and Swaffer drew packed houses which confirms a statement I made in these pages years ago that Copenhagen is the most sympathetic capital in Europe for lecturers on psychic subjects. I certainly found it so.

Dr. Walther informs me that Anna Rasmussen is losing her powers and that although Einer Neilsen is still giving sittings his "phenomena" are not above suspicion as was emphasised recently by Sir Arthur Conan Doyle when he returned from his

Scandinavian lecture tour. The séance I had with Neilsen was very unsatisfactory. Two trance mediums, Frau Signe Juhl and Frau Tulin appear to be impressing the Copenhagen sceptics, though I am afraid they have not yet made such impression on Professor Rubin and the conjurer, "Faustinus," the "Houdini of Denmark." I shall have to take Rudi there! Both the Copenhagen psychic organisations are flourishing, Professor Winther's *Selskabet for Psykisk Forsking* (psychical research) and Mr. J. S. Jensen's *Psykisk Oplysningsforening* (spiritualistic) working together more or less harmoniously.

* * * * *

An amusing story comes to me from Paris and it concerns a medium's endeavors to discover, by psychic means, the fate of General Koutepoff who is supposed to have been kidnapped by the agents of the Cheka (Russian secret police). Starting from the house of General Koutepoff, he turned up at the Rue Oudinot, where the abduction took place, and, trembling in all his limbs, he entered a motor-car, had his eyes bandaged, and gave the driver instructions. The car stopped in the Place Vauban. The medium had lost all trace and withdrew the bandage from his eyes. He resumed his walk, with his hands over his eyes, and when he reached the Avenue de Villars he asked for another motor-car. His eyes were again bandaged. "I am suffering," he shouted. "I have the feeling of having received a violent blow on the head." More orders were given to the driver, and finally the car stopped before the Russian Embassy in the Rue de Grenelle. The disciple of the late Stuart Cumberland was asked if he believed that General Koutepoff had entered the Embassy, and he replied: "I have the feeling, and I am almost sure that he is there and is still alive."

* * * * *

Sir Oliver Lodge gave a most interesting experience of his trials and hardships as a young man when he recently opened a London hostel for "down-and-outs." "When a boy," he said "I landed from the Isle of Man in Liverpool. I arrived without pocket money and had to wait a long time before I got any. I wandered round the Liverpool streets, and just hated the smug people who were having their dinners. There was no reason why I should hate them. They

were probably kind enough. I just felt cold, miserable and hungry, and was rather glad to have the sort of savage feeling that comes over people in that condition. I sometimes wonder they don't break out more than they do. I had another experience. My brother and I were stranded at Richmond, Yorkshire, on the occasion of some festival, and everybody was abed. No one would take us in. We went to a station and found a railway carriage standing empty, got in and went to sleep. The carriage began to move, but we did not care where we went, and we ultimately lauded in Leeds. . . . We did not happen to be found out, that is all. I have tried sleeping on a bench in the gardens of the Luxembourg, Paris, once. I had travelled all night and was travelling the next night, and did not know where to go, and sat down for a doze. But I was soon awakened by a *gendarme*. I said, 'Good heavens, if you cannot sleep here, where can you sleep,' but I had to get up and move on.' Soon after the young Oliver got the opportunity he was waiting for and his rise to fame was rapid—thanks to his genius for application, concentration, and hard work. Although it was the Italian, Marconi who announced his discovery to the world, it was actually Sir Oliver Lodge who solved the secret of wireless transmission and this fact was recognised by the Society of Arts which awarded him its Albert Medal in 1919 "in recognition of his work as the pioneer of wireless telegraphy."

* * * * *

The Canton Government, in trying to put its house in order and "modernise" itself has issued a decree that the practices of fortune-telling, divination, astrology, etc., are illegal and will be severely punished. The edict states that such forms of the "black art" are subversive and undermine the morality of the people. The Chinese newspaper account from which I glean these interesting facts states that the "witches and wizards" of Canton held a meeting to discuss what was to be done in the face of the edict, and addressed a lengthy petition to the Government asking for the cancellation of this mandate. The petition put forward four arguments. First, that astrology, fortune telling, geomancy, and divination as practiced in Canton were no differ-

ent to those same arts as practiced in other countries, western and oriental. In Japan they were even looked on as a science, or philosophy.

Secondly, that the character depended upon facial formation, and if a person whose face proclaims him to have bad tendencies is warned by one of the fraternity, he may turn over a new leaf before it is too late. If, on the other hand, a man is told that his face proclaims his virtuous inclinations, he will be exalted and will strive to live up to the promise of his physical appearance. Thus astrology and divination are of service to humanity and should be encouraged rather than banned!

Thirdly, that China is far behind the west in industrial development and employment is hard to find even for the physically fit. Astrologers and their kin are mostly invalids who were driven to take up the black arts by economic oppression, environment and their physical disabilities.

The Canton Government has also ordered all the street idols to be destroyed. The merchants in particular have been repeatedly warned to take down idols and tablets from the streets and the niches in front of the shops, but have turned a deaf ear! The authorities at last became exasperated and ordered 25 stalwart beggars from the Poor People's Institute to take the images down by force and bring them back to the Bureau of Social Affairs. This was done, the haul for their first day's work being six full crates of images ranging from rude stone forms to exquisite gold-gilded figures. The work is still going on. The authorities say that the clay figures will be destroyed, and the stone ones broken up for street paving, while the gilded ones will, after the gold has been removed, be also destroyed. Meanwhile many of the merchants are taking in their "god guardians" from the front entrances of their shops and hiding them.

The Government has announced that all the idols in temples with historical significance will not be destroyed, but only the "useless" ones found on the streets. The people can worship the temple gods and goddesses as much as they like, there being as yet no restrictions enacted against it.

It is easy for the Cantonese authorities to destroy the people's idols, but whether the popular superstitions will be eradicated from the minds of these picturesque Ori-

entals is a horse of a decidedly different color. For centuries we Occidentals have been trying to eradicate fortune-telling (now sunk to the level of a Vagrancy Act) from our midst but our modern Oracles of Bond Street and the Champs Elysées still gaze (for a consideration) into their crystals and will want a lot of shifting. The Cantonese Government has hinted to the keepers of the idols that they must *work* for a living. This is a terrible blow!

* * * * *

British scientists are wondering if there is really any truth in the theory evolved by Dr. Edmund Jacobson, of the University of Chicago that two million people, linked together in mental reaction to the same idea, could generate enough electrical discharge from their brains to light an ordinary incandescent lamp. Dr. Jacobson has devised a string galvanometer, an instrument so sensitive that it will detect 1-1,000,000th of a volt of electricity. He is using it in experiments which tend to prove that mental activity and the imagination are functions involving the whole body rather than brain action alone. Dr. Jacobson proceeds on the theory that in the merest of ideas there is neuro-muscular action, capable of being measured in the amount of voltage produced. Electrodes, capable of detecting the slightest change in the electrical potential accompanying any muscular tension, are sealed to the subject's right biceps, forming a connection with the galvanometer. On the galvanometer is a quartz string 1/100,000th of an inch thick. Each subject in the recent test agreed to imagine, at a pre-arranged signal, that he was flexing his arm; two-fifths of a second later a motion-picture camera recorded the vibration of the quartz string's silhouette. The subject was given a signal to stop imagining; a fraction of a second later the shadow of the quartz string lapsed to the straight line of quiescence. One of Dr. Jacobson's subjects, a woman, reports that she was even able to see and hear herself think by watching the dancing silhouette and listening through a stethoscope connected with an amplifier. It is well known, of course, that the eminent French scientist, Dr. Hippolyte Baraduc conducted many experiments on the same

lines and invented the *biometre* for recording *la force vitale* in human beings².

* * * * *

The ink was hardly dry from my recording the sudden death of the Hon. Richard Bethell, the noted Egyptologist and co-investigator of Tut-Ankh-Amen's tomb, when his father, Lord Westbury leapt from the window of his flat in St. James's Court, S. W., and was killed. This tragedy reopened the controversy as to whether there is any truth in the alleged "curse of the Pharaohs" which is said to have worried Lord Westbury. Whether there is any truth in the "curse" or not (and probably there is not) it is an amazing fact that every month or so someone who has had contact with the Tut-Ankh-Amen tomb or excavations has met with a sudden—often violent—end. It will be remembered that Lord Carnarvon (who financed the excavations) died from a mosquito bite soon after the tomb was opened. Since then the following (excluding Mr. Bethell and his father) have perished:

Sir Archibald Douglas Reid, who X-rayed the mummy.

Professor Laffleur, of McGill University.
Mr. H. G. Evelyn-White, who committed suicide.

M. Benedite, a French archaeologist and his colleague, M. Casanova.

Colonel Aubrey Herbert, half-brother of the late Lord Carnarvon, who attended the opening.

Mr. Jay Gould, the U. S. railway magnate.

Mrs. Evelyn Waddington Greely, an American, who committed suicide in Chicago.

Prince Ali Fahmy Bey, who was shot mysteriously soon after visiting the tomb, and Hallah Ben, his secretary.

Dr. Jonathan W. Carver, who assisted Mr. Howard Carter to open the tomb.

Six French authors and journalists. And quite recently a sign-writer engaged at the British Museum who had been "indirectly connected with the Luxor relics" died under an operation.

Of course, the British Museum authorities pooh-poo the "curse" which reads "Death shall come on swift wings to him that toucheth the tomb of a Pharaoh." It is pointed out that the phraseology is un-

² See his *Iconographie de la Force Vitale Cosmique* Od, Paris, 1897, and *La Force Vitale; notre Corps Vital Fluidique, sa Formule Biometrique*, Paris, 1897.

Egyptian, though it is admitted that injunctions against disturbing the dead are not unknown amongst the tomb inscriptions.

Dr. H. R. H. Hall, keeper of the Egyptian antiquities at the British Museum states that "no relics from the tomb of Tut-Ankh-Amen have been brought to England." I think Dr. Hall must be mistaken for it is hardly likely that all these Englishmen who have helped to excavate—I almost wrote desecrate—Tut-Ankh-Amen's tomb should have returned without their bringing back *something* as a souvenir—*unless they were fully aware of the potency of the "curse" and refrained.*

Mr. Edward Fothergill delivered a lecture at the National Laboratory on April 24th, 1928 and took as his subject "The 'Curse' of Tut-Ankh-Amen". He made out an excellent case for the probability that the ancient Pharaohs attempted to keep their tombs inviolate by means of inscribed "warnings," and informed us that the Valley of the Kings at Luxor is strewn with "curses." The Hon. Richard Bethell (who was a member of the Laboratory) replied to Mr. Fothergill and gave us further interesting information concerning the opening of the Tut-Ankh-Amen tomb and the curses of the Pharaohs. Little did we imagine that he would be the next victim!

If the "curse" of Tut-Ankh-Amen is so potent why has Mr. Howard Carter, the chief "desecrator," escaped? Does he bear a charmed life or does he possess the necessary antidote? But both the Hon. Richard Bethell and Mr. Fothergill informed us that on the very day the Tut-Ankh-Amen tomb was opened a cobra swallowed Mr. Carter's pet canary—the emblem of royalty in ancient Egypt.

Not only the Egyptian Kings uttered curses against potential despoilers. Shakespeare also, I think, composed the following lines to form part of his epitaph:

Goode friend, for Jesus' sake forbear
To dig the dust enclosed here;
Blest be the man that spares these
stones,
And curst be he that moves my bones.

• • • • •

Mr. Aleister Crowley, the authority on "black magic" was recently announced to read a paper before the Oxford University Poetry Society, his subject being Gilles de Rais (or Retz-1404-1440) the fifteenth-century French alchemist, magician, and wholesale murderer of children. But the powers that be (in the shape of a Roman Catholic Jesuit priest) managed to stop the lecture which, I understand, has since been distributed in pamphlet form. Gilles is a fascinating personality and whether we regard him (as many do) as the original of the Bluebeard of our nursery days, or merely wonder how a man can murder at least 140 children before he is apprehended, it is a fact that his trial and hanging became as famous as that of Joan of Arc's. I have read the original records of his trial in the Bibliothèque Nationale in Paris.

* * * * *

Talking of the monster, Gilles, reminds me that I have just finished reading an extraordinarily fascinating book, *My First Two Thousand Years*, by George Sylvester Viereck and Paul Eldridge. It is the autobiography of the "Wandering Jew" (Isaac Laquedem, "Cartaphilus") who strays to Mount Athos and is psycho-analysed by the American Professor Bassermann. Under a semi-hypnotic influence Cartaphilus gives up his life story which is a brilliant piece of fiction on the part of the authors. Cartaphilus, sometimes a hypnotist, wanders through the ages (accompanied by his Japanese servant, Kotikokura, also immortal) and has adventures with all the famous characters of history (including Gilles de Rais) from Jesus Christ to George Bernard Shaw. Cartaphilus tells us how Christ cursed him on the way to the Cross, and condemned him to become a wanderer "till we meet again on earth." He was then aged thirty and he retains his youthful appearance and sexual appetite through two thousand years, to the end of the book. He has *affaires* with all the great ladies as he passes down the ages, and his mistresses range from Mary Magdalene to Queen Elizabeth—not omitting Salome who, in the guise of some famous lover, is reincarnated every few chapters. So it is obvious that *My First Two Thousand Years* is not exact-

* Report published in *Brit. Journal Psy. Research* for July-Aug., 1928, and reprinted in this JOURNAL, Sept., 1928.

* *Brit. Journal Psy. Research*, Sept.-Oct., 1928.

* London, Duckworth, 1929, 10/- net. Six editions were published in 1929.

ly a Sunday school primer and should not be placed in the hands of any "young person" under the age of seventeen. But I repeat the work is a brilliant piece of fiction, both in its inception, historical details, and literary qualities; and every one of my readers who peruses the book will thank me for bringing it to his notice. I can recommend it the more sincerely since I bought and paid for a copy myself!

• • • • •

Another book, *Ju Ju and Justice in Nigeria*,* by Mr. Frank Hives (formerly a district commissioner in Africa) is valuable from the point of view that the author relates a concrete case of how he himself was "cursed" by a local "witch" who believed him to be responsible for her son's imprisonment. She put on him the "snake curse" in revenge. Snakes of all sizes and varieties followed him wherever he went. He found them in his bed and in his boots. Most of them were poisonous, and one was more than five feet long. The old woman waited for him outside his compound at Obudu, and put the snake curse on him in front of his native servants, and the whole village.

"I might have had her locked up as a crazy person. . . . but after a while I could not have given the order, for I felt as though I were being hypnotised, and could only stare blankly at her."

The following afternoon Mr. Hives found a fat, brown snake coiled up on his bed. His orderly decapitated it with a hatchet.

Within three days fifteen snakes were found and killed, all in places where he was likely to go.

Mr. Hives decided to leave the station.

But as soon as he reached his destination he found several basking in the sun on the low mud walls.

"Then when I was asleep under my mosquito curtain that night," says Mr. Hives, "I was disturbed by a 'flop' above me.

"When I raised my hand it came in contact with something heavy that was making the curtain sag almost down to my face.

"Cautiously, I touched it again and felt the cold, clammy coils of a snake."

He then decided to return to Obudu and find the old woman who had cursed him.

As soon as he arrived he found a snake on top of his boxes, and Mr. Hives shot himself in the foot in an attempt to kill it.

Mr. Hives produced his false teeth and snapped them in the witch's face, declaring in a loud voice that if she did not remove the snake curse, his teeth would haunt her and bite her for the rest of her days.

Luckily the witch believed him, and Mr. Hives was never troubled by snakes again.

• • • • •

A most amazing series of nearly twenty accidents to motor vehicles has occurred during the past two years on the main Manchester-Sheffield road, a mile from Hyde, Cheshire. Some of the victims have declared that a "phantom lorry" backs out of a non-existent turning and, in their efforts to avoid it, the accidents occurred. At an inquest recently at Ashton-under-Lyne on a motor-cyclist who was killed at this spot the coroner, Mr. Stuart Rodger, drew the jury's attention to the evidence for the "phantom lorry" (or "truck" as my readers would call it) which was stated also to have backed out of a side road, causing the accident. Members of the jury carried out an examination of the road and declared that no vehicle could have been on the road at the time. Two days later a motor-car crashed into the hedge at the same spot and soon after two more motor-cyclists were picked up unconscious at the same place. The question now arises, is there really *something* that causes motorists to swerve into the hedge, or is it because the motorists themselves lose their nerve when passing the spot, when thinking of the alleged phantom vehicle? I am inclined to accept the latter explanation.

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Mr. Bligh Bond raises the question⁷ as to who vouches for the statement that Julius Zancig used a sponge soaked in (absolute) alcohol for ascertaining what was written in a sealed envelope handed to him by a reporter. Mr. Goldston does not tell us who told him this fact for the simple reason that the incident happened at a special meeting of the Magicians' Club (organised especially for the purpose of "boosting" the Zancigs, who were getting very few dates) and all the members present were aware of the trick and discussed it freely.

* London, The Bodley Head, 12/6d.

⁷ This JOURNAL for February, 1930, p. 86.

The knowledge was common property. Julius Zancig was the last person in the world seriously to claim occult powers (except perhaps in print, as part of the showmanship) and the secret of every one of his "effects" is well known. Zancig was a member of both the American and British magicians' societies and was a card manipulator before he took to "mind-reading."

I know of at least three assistants whom he trained, in a very short time, to act as the *percipients* in his vaudeville telepathic act. It will be appreciated that the percipient was the *more important* of the two performers as it depended upon her—or him—to give the answers quickly and without hesitation. All the above information was imparted to me by Zancig himself.

PREVISION OF A TRAGEDY

MRS. BLANCHE V. W. KENDRICK of Denver, Colo., vouches for the source of the following statement by Mr. R. G. Gruber also of Denver, who writes as follows under date March 12, 1930.

"On the evening of March 5th I closed my office at about 5.30 P.M. and started walking home, following my usual route up 16th St. to Broadway. The Kittridge Bdg. is located on the corner of 16th St. and Glenavon Place, on the opposite side of 16th St. . . . As I crossed Welton, which is the street this side of Glenavon Place, for some unknown reason I seemed to be attracted to the Kittridge Building as never before, although I have passed this building perhaps a thousand times. . . . It seemed the windows appealed to me especially, and I couldn't help but observe the difference in construction work and design . . . on several stories and those of several other stories of the building. The thoughts which emotions and reactions I would have if I were suddenly to see a man jump from one

of those windows in an attempt to end his life. I wondered just what I would do and how I would feel. All these mental reactions took place while I was walking one block. When I reached Glenavon Place the building was behind me and all thoughts I had in regard to it left me as suddenly as they had come. They were forgotten completely until the next day, when I picked up a paper and read where a Mr. Ballard, an attorney, had killed himself by jumping from a window in his office in the Kittridge Building *that morning*. As you know from the press reports, considerable space was given to the window from which he jumped. I was not acquainted with Mr. Ballard or anyone who knew him. In fact I never heard of him until I read of his death in the paper. . . . Mr. Ballard's death occurred some time during the morning of March 6th as it was published in the first editions of the *Denver Post* of that date.

Mr. Gruber adds that he believes he read the announcement some time shortly after noon. The *Denver Post* is an afternoon paper.

N. Y. SECTIONAL ACTIVITIES

The following is the schedule of Lectures for Monday evenings during April, 1930.

April 7th, 8.30 P.M. Mr. Shri Vishwanath Keskar, on "The Path of the Spirit."

April 14th, 8.30 P.M. Mrs. Harry Fulwood, on her book "Sano Tarot" and its interpretation.

April 21st, 8.30 P.M. M. Serge Yourievitch. (Vice-President of the Institut General Psychologique of France.)

April 28th, 8.30 P.M. Dr. George Hyslop on "Certain Problems of Psychical Research and their proper study."

M. Yourievitch enjoyed for many years an intimate acquaintance with the leading scientists and psychic researchers of Paris and was able to take part in many of their experiments. He spoke of a series of sittings with Eusapia Palladino and of the results attained under very rigid conditions of control. It is hoped that some account may be given of these in our next issue. At the time we go to press, the last lecture of the session remains yet to be delivered. With Dr. Hyslop's lecture the 1930 Spring Session terminates.

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Evidence accumulates that we are approaching the era of a more serious appreciation of psychic research as a branch of science and a proper subject of academic study. Following the precedent of Clark University, the colleges of Dartmouth and Williamstown have opened their doors to lecturers from the Society, and in the former case Dr. Crandon's address on the more recent developments of the "Margery" mediumship seems to have created a permanent interest manifest in the formation of a study group working on the hypothesis of survival. Mr. Bligh Bond's address at Williamstown was also favorably received. He will address Dartmouth College on the 9th of June (Monday) under the auspices of the Vermont and N. H. Sec-

tion, giving the story of the Glastonbury discoveries with lantern illustrations.

• • • • •

The New York Herald for April 16th quotes an announcement made by the Baltimore "Sun" of the proposed foundation of an Atlantic University at Virginia Beach, Va., backed by a group deeply interested in psychic research. This University will be headed by Dr. William Moseley Brown, late Professor of Psychology at Washington and Lee University. The Chairman of the Board of Trustees is Mr. Morton H. Blumenthal of New York. The Cayce Hospital for Research established to develop the work of Edgar Cayce in psychic therapeutics and diagnosis will, according to the newspaper announcement, become an integral part of the University.

• • • • •

Mr. Norton Blumenthal assures us, however, that the University is by no means to be regarded as centering its activities around Psychic Research.

Its curriculum will include such matters as Dentistry, Journalism, Architecture, Agriculture, etc. There is to be a chair included in the Bachelor of Science and Bachelor of Art curriculum which will incorporate certain elementary studies, elective rather than compulsory, and may be termed courses in Psychical Research, but would be more accurately described as a course in advanced Philosophy. For the more advanced students, this may include certain advance aspects of Psychical Research; but the course is not founded for the purpose of investigating the phenomena commonly characterized as spiritualistic.

It will rather work upon the lines formulated in an article printed in the New York Times of Sunday, April 20th, with respect to the development of a new sense through the pineal gland or pineal eye. This, we understand, is a matter to which other universities are now devoting serious attention.

JUN 10 1930

PSYCHIC RESEARCH

JUNE, 1930

The Doctrine of Re-birth
Dr. GUSTAVE GELEY

The 'Margery' Sittings
at the London S.P.R.

Jews and Spiritualism
LOUIS MINSKY

Experimental Sittings with
Rudi Schneider in London
By HARRY PRICE

A Case of Haunting in New York
(Communicated)

PUBLISHED BY
THE AMERICAN SOCIETY FOR PSYCHICAL RESEARCH, Inc.

Vol. XXIV, No. 6

Price 50 Cents

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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PSYCHIC RESEARCH

THE JOURNAL OF THE
AMERICAN SOCIETY FOR PSYCHICAL RESEARCH, Inc.

The responsibility for statements, whether of fact or opinion in the JOURNAL, rests entirely with the writers thereof. Where for good reason, the writer's name is withheld, it is preserved on file, and is that of a person apparently trustworthy.

Vol. XXIV, No. 6: June, 1930

EDITORIAL NOTES

THE views of so eminent a psychic researcher as the late Dr. Geley cannot fail to be of interest to readers of the material printed in our last number on the subject of Reincarnation. We have had the views of one representative French writer, M. René Sudre, on this subject. It will be useful to compare with these, the opinions of Dr. Geley, and to weigh the scientific value of the proofs he adduces. A copy of his letter to Dr. Calderone, written in response to his questionnaire, and published in pamphlet form with an introduction by M. Gabriel Gobron, has recently come into our hands, and this enables us to give a sufficient outline of Dr. Geley's conclusions as to the probabilities of the return of the soul into a physical environment. The opinions of other representative Frenchmen are also recorded in brief; also those of certain University Professors. Schopenhauer is quoted as saying of Reincarnation that it is: "La meilleure et la plus antique de toutes les croyances."

A point of supreme importance emerges from the Letter, and it is one which we should like to discuss at greater length in the JOURNAL. It concerns the primitive psychic nature in man which manifests its powers in races of aboriginal culture as yet untainted by the corrosive influence of the

more highly "civilized" communities and therefore neither degenerate nor decadent (although perhaps despised by the "superior" races as having but little if any intellectual development such as will compare with their own.) This original psychic nature is that which gives rise to the whole category of instinctive faculty as well as that other category of animism in belief and practice which manifests itself in the phenomenal side in various modes of spiritualism, witchcraft, or seership of that primitive order. All this our anthropologist or psychologist is apt to regard as an outgrown phase of human development, present as a latent stratum in the psychical "make-up" of the civilized man or woman, but only as an atavistic vestige, a sort of "hang-over" from a rudimentary stage of being, and of decreasing importance in the advance of intelligence.

* * * * *

The question is whether this instinctive or subconscious nature of ours, with all its latent faculties, is not after all destined once again to emerge and to resume its activities on the higher plane of genius and intuition. Material intellect has held sway for a long time and with the multiplication of knowledge it cries more and more anxiously for a co-ordinating power which

it lacks,—for some unifying principle which will enable it to hold that knowledge not merely as a mass of detail however well sorted and classified, but as an organic mental structure, infused with the vigor of a living entity. We touched upon this matter in our February editorial, when discussing the Soale-Schiller correspondence. Now it comes before us once more in Dr. Geley's letter, in the concluding portions of which the reader will find much that bears upon this aspect of our original subconscious nature and the vast possibilities promised to man by the development of that nature under the control of the higher mental faculties or what we may rightly term the spiritual intelligence of man.

* * * * *

Let us then turn our attention more closely to the study of genius and inspirational faculty. The time is ripe. Material intellect is becoming painfully aware of its shortcomings and is seeking a means, not to be discovered in itself, of averting that collapse of all its achievements which it sees impending owing to its inherent "top-heaviness"; just as the builder of a structure too heavy or too lofty for its slender foundations must pause to avoid catastrophe, and apply his labor to the task of underpinning. If the structure of our civilization is to be raised to greater heights, it will not be through the mere acquisition of further knowledge, which is but added weight; but by the strengthening and vitalizing of those fundamental powers and potentialities which lie deep-rooted in the soil of our ancestral heritage latent, obscure, and despised by the arrogance of the sovereign intellect which, like Lucifer, would raise itself to a tyrant's

throne over the subject souls of men and mock at the power of spirit.

* * * * *

Our esteemed correspondent, M. Rene Sudre, takes exception to certain remarks made by a writer in our April number* on the ground that they do not constitute criticism in the true sense. We are glad to have this opportunity of reassuring M. Sudre as to the welcome which has been accorded by many readers to such fruitful theoretical topics as he has from time to time introduced. But, as our recent Questionnaire plainly shows, there does exist among readers of the JOURNAL generally a feeling that the presentation of case-records of actual psychic experience should have greater prominence and that the scientific inferences from these should of course have their place, though without preponderance, and without dogmatic insistence.

* * * * *

The record which appears in this number of the Margery sittings in December last at the rooms of the S. P. R. in London is the first publication of this series, as the London society did not elect to exercise their option of making the first record. The paper we publish will appear also in the London Quarterly "Psychic Science" for July, and we make this announcement for the benefit of English readers.

* * * * *

Dr. George Hyslop's address on the Problems of Psychic Research is expected to appear in our July issue. The notes taken at the time have been revised and amplified by him, to ensure the clearer representation of his views.

*p. 175. "Levels of Consciousness, etc." E. P. Buffet.

NOTICE TO MEMBERS

Any member having copies of the JOURNAL for January, February or March, 1929 which they do not require to keep, are invited to return the same to the Executive Secretary, as there are none available to meet current needs, and a few more are urgently required to complete sets for binding.

DR. GUSTAVE GELEY ON REINCARNATION

IN 1913 Dr. Innocenzo Calderone, founder and director of the Italian review "Filosofia della Scienza", published at Milan the results of a vast international Enquiry on Reincarnation: but the war seems to have entirely stifled popular interest in his work. It is with the object of repairing, as far as may be, this injustice says M. Gobron, that Dr. Geley's answer is now printed. Dr. Calderone did not hesitate to place Geley, as the author of "From the Unconscious to the Conscious", on as high a pedestal as Myers whom Flournoy described as "The Copernicus of Experimental Spiritualism". He speaks of Geley's book as a veritable Bible of Reincarnation.

The faith in an evolutionary process by means of rebirth is the central theme of Geley's work. Dr. Calderone's questionnaire elicited the fact that many influential clergy both Polish and Italian made public confession of their adhesion to the doctrine of successive lives; showing that many persons prominent in the modern catholic world have thus rediscovered the belief, felt to be both logical and consoling, which had charmed in their day the minds of Iamblichus, Origen, St. Jerome, St. Clement of Alexandria, St. Gregory of Nyssa and other great churchmen. In fact this "golden thread" of belief in the transmigration of souls can be followed back thro' six thousand years. First appearing in the Brahmanic doctrine of metempsychosis, it develops in Buddhism as the keystone of the arch of that devotional system. It is the very soul of the ancient civilizations: the Hindu Samsara, the Japanese

Kokoro; the Orphic and Pythagorean Mysteries; the celestial Journey of the Egyptian Book of the Dead; the Alean t'Gilgulah of the Hebrews, the Abred cycle of the Druidic faith; the Pagan metempsychosis, the tenet of rebirth among the old Germanic tribes (according to Guido von List) and the Manichean worship all bespeak the same. It has been a matter of concern that not only does Christ not say one single word against the doctrine of palingenesis but that on the contrary He has uttered comments which cannot be loyally interpreted save in a sense favorable to the belief. This has been understood by such prelates as Archbishop Passavali; by the Polish bishops Towianski Falcowski, and Baycowski; and by the Abbe Alta who shows Saint Paul as a believer in the doctrine of successive lives. Minds as far opposed in thought as Durckheim the sociologist and Monseigneur le Roy, Archbishop of Caria, believed in transmigration of the soul—as do 350 millions of Asiatics, and a great company of theosophical students, and spiritualists of today in all parts of the world. So far M. Gobron, who ends his Introduction with the names of the pioneers of spiritism: Allan Kardec, Leon Denis, Gabriel Delanne and lastly Gustave Geley. To the uninitiated he recommends the study of the following books: *Le Probleme de l'Etre et de la Destinée* (Leon Denis); *La Reincarnation* (Gabriel Delanne); *La Reincarnation* (Irving S. Cooper); *De l'Inconscient au Conscient* (Dr. Geley); *Les Grands Initiés* (E. Schure); *Pourquoi je suis Bouddhiste* (M. Magre).

POINTS FROM DR. GELEY'S REPLY TO DR. CALDERONE

"I am a reincarnationist for three reasons (1) because the doctrine seems to me from the moral point of view fully satisfying; (2) from the philosophic point of view absolutely rational and (3) from the

scientific point of view likely or—better still—probably true.

The moral aspect is based on its immanent justice—the result of a normal and regular rhythm of earth-lives. **The**

Personality being never anything but that which it has made itself in the course of its evolution through successive lives, it follows that the intelligence, character, faculties and instincts are its own work, and thus it carries their consequences without fail. No need, then, of a Divine Judgment or of supernatural sanctions. One is rewarded or punished, not *for* that which one has done, but *by* that which one has done.

Properly speaking, the natural sanction of rebirth is not a strictly personal matter but is also collective, extending to family, tribe or nation, because there is a solidarity which rigidly binds together groups of individuals in one or many lives. Immanent Justice will most often begin to show itself in a single life considered apart from others; but from this aspect it would seldom appear equitable; for if regarded in so constrained a manner it would appear faulty and very disproportionate. But on the contrary, if you take a series of sufficient length it shows a mathematical perfection; the fortunate and unfortunate chances are balanced. Thus it will be seen that the *morale* of reincarnation rests on a foundation of admirable clearness and simplicity. The practical consequences are at once obvious. It calls before everything else, for work and effort;—effort which is not isolated, like the striving for personal interest; but made in the spirit of solidarity, and in the consciousness that all which favors or retards the progress of others and of the race, also favors or retards the progress of each individual. Low and base motives such as hate, revenge, selfishness, jealousy, etc., are incompatible with this notion of conjoint evolution and immanent justice. So it comes that the convinced reincarnationist will avoid all acts hurtful to others and will help others to the extent of his powers. Relying upon this sanction of Nature he will forgive and not punish the defaults of which he has been the victim; and in imbeciles, in wrongdoers or criminals he will see only souls in a lower or inferior grade of development, if not those actually sick.

It has been said that the forgetfulness of previous lives disposes of the sanctions claimed.

Oblivion of a fact does not dispose of the consequences of that fact. And here we

have a forgetfulness which is not entire, not definitive, but relative and momentary only. And in those evolved to a certain stage, it would seem to disappear during the intervals of the discarnate life. These have a consciousness more or less precise of what lies in the past, of the road they have traversed, with prevision of future consequences of their actions, be they good or ill. Thus they can prepare themselves in measure possible by their degree of advancement, for their next incarnation under more favorable conditions.

Moreover, the oblivion of past lives is not a final thing. But like death itself, it is indispensable to the individual, that he may be compelled to constant effort and the multiplication of experiences, to a line of development continued under and by the instrumentality of, conditions of the most diverse kind. And it is necessary also in order that each one may not be wearied by memories of the past; for example, by the regrets for a happy life ended or by remorse for a tortured or criminal life. In contrast with this is the concept of a higher state of consciousness in which the Past is recalled and becomes again by degrees accessible in its entirety; wherein the Conscious and the Subconscious will no longer be separate and apart; all that is contained in the latter (whether memories or transcendental faculties) becoming accessible directly to the Self in a regular and normal manner.

Another objection to the theory of reincarnation is that which is founded on the view that the experience of pain in individuals not yet sufficiently advanced to be capable of moral responsibility can hardly be considered as a sanction. "What crime?" such objector might ask "could have been committed in a previous existence by a poor horse submitted to blows by a drunken brute; or in the case of a dog tortured by a vivisector? There is, however, a fundamental mistake in such reasoning. Evil fortune is not necessarily the sanction of the Past. It is, on the contrary, much more frequently met with in the field of active evolutionary experience as a consequence of the inferiority of the evolutionary level which is being left behind. Any system of thought which reads into such sufferings the results of acts done in a former state is a great error of logic.

What, on the other hand, may be affirmed is that the real sanction is that of immanent justice which is always rigorously applied in ratio to the degree of free choice present on the higher levels of the intellectual and moral being. But this sanction has weight only in the case of individuals sufficiently advanced, and its weight is proportionate to that advance because in strict certainty, their conduct, when deliberate, will possess an influence precisely in the measure of their elevation of character, and to an increasing extent affecting their environment.

THE PHILOSOPHY OF REBIRTH

This aspect of the problem, less familiar and more abstruse than the moral one, is, says Dr. Geley, frequently misunderstood. But it is not on that account less satisfying. One may condense it in a single phrase, thus: that it disposes of all the difficulties raised against idealism by materialist philosophy, and all the objections advanced in the name of Logic, to the notion of survival.

The first great objection made at all times to the optimism of the traditional idealist philosophy rests upon the doctrine of the Affirmation of Evil. It is related that the Japanese gave answer to the first Christian missionaries who tried to convert them, somewhat in this manner:

"How are we to believe what you tell us about the attributes of God? You must allow one of two things: either that God has not willed to hinder evil, or else He has not been able. If He has not willed to hinder evil, then He cannot be the Sovereign Good; and if He has not had power to do so, then He cannot be omnipotent!" This naive reasoning is in reality irrefutable, notwithstanding all the subtleties of the theological genius.

The problem of Evil has always been a source of embarrassment to exponents of the deistic and providential schools, from which they have been unable to extricate themselves. In vain have they sought a solution, from the concept of Original Sin, so orthodox and yet so infantile, to the heretical and presumptuous idea of the Manichaeans with their Father of Evil (Ahriman). They all have failed lamentably. But for the holder of the Philosophy of Rebirth on the contrary, the problem is one of extreme simplicity. This philosophy

no longer predicates as the basis of the evolutionary scheme any Sovereign Justice or Sovereign Good incompatible with the presence of Evil in the universe. No more does it posit a Sovereign Intelligence that it cannot realize in the dark gropings, the wearisome slowness of advance, the mass of mistaken notions accumulated, which have brought us to an outcome so mediocre and so imperfect. No more does it build out of the ideas of sovereign Justice and Goodness an exteriorized Creative Principle in which these attributes are united. What this philosophy conceives is this ultimate Divine Synthesis as the power of progressive conquest of adverse or opposing conditions; the glorious crown of a long and painful evolution. And so this Divine Idea, inspiring with its energy all the diverse manifestations physical and psychical alike, of the universal life, must tend in the course of evolution, ultimately to a full realization of Its possibilities at first latent, then outlined or dimly sketched, and at last growing more and more obvious and active in expression. Evil, or what we know as Evil, has then no origin in the Impulse, the Impotence, or the lack of Foresight of a responsible Creator. Evil is simply THE GAUGE OF INFERIORITY IN INDIVIDUALS, AND IN WORLDS, OR THE SANCTION OF PAST EXPERIENCE.

In these two cases, it is marked for diminution in the ratio of evolutionary progress. In both cases Evil subserves ends of utility. It is the principal factor in our advancement. Evil is the goad which pricks us out of the sloth of our present state and which by its dolorous reactions leads us to where we can re-enter the right way. It is important, however, to observe that what we include under this head as Evil is of a transitory nature, relative in character, and always reparable. Now if these ideas are true, then there is, in the absolute sense, nothing to which we can give the name Evil.

Plenty of injustice, no doubt, there is in the universe, but withal a higher ideal of goodness, of justice, solidarity and love which is either partly realized or in the way of a greater realization; and which brings in its train for individuals the certainty of future welfare in the boundless development of the Eternal Mind. Other philosophic objections brought against dog-

matic spiritualism lose validity in face of the doctrine of rebirth just as the objection concerning evil. They fall to the ground as we shall see:

1. Objection based on the strange and absurd idea of an immortal soul which has a beginning, coming into existence from nothingness and destined after a short life, to rewards or penalties of an endless nature.

In the palingenetic philosophy, the soul is not "immortal" in this sense, but eternal and destined to an evolutionary development without term. There are no unceasing punishments; only inevitable sanctions and transitions necessitated by the inexorable laws of evolution. And lastly, in rebirth, the attainment of the supreme Good is not the exclusive privilege of the few "elect" souls; but is the appanage of all. It is neither the effect of a supernatural grace nor of any vain practice of rites; the progressive diminution of evil conditions having its inevitable parallel in an increase to an indefinite extent of the field of consciousness, thus making for the conquest of evil in a contest tending to be less and less laborious.

2. The objection based upon the no less absurd idea of an immaterial soul.

For the reincarnationist, the entities of Mind, Energy, and Matter are not conceived as separate: they are but modes of the one universal Substance in course of evolution.

3. The objection based on the crude nature of the geo-centric and anthropo-centric tradition involved. This objection has been fully exploited by the materialists.

Reincarnation, from this point of view, would accord with the science of astronomy which reveals the earth as a humble and

unimportant star, and tends to the admission of a numberless host of habitable worlds. Equally it would accord with the findings of comparative anatomy and physiology which show no essential distinction between man and the animal kingdom and that thus the notion of a soul as the exclusive appanage of man is scientifically invalid. It is evident that "immortality" could not have started at any special period in evolution such as the appearance of the human genus. The process of incarnation and dis-incarnation is not solely man's privilege, but follows on the working of a natural law of a general sort which includes all sentient, and indeed all living being—all that exists. This is why the opposition offered to the idea of reincarnation by certain adherents of the monistic philosophy is irrational and untenable. But a harmonious accord may be indicated between palingenesis and a monistic view of nature.

The soul would be conceived as essentially an individualized monad of the Universal principle. As a Divine fragment on the path of attainment of its divinity,—that is to say, the perfect knowledge of itself and of All, it would raise itself through the inferior strata of being in order to acquire by degrees the greater development in the human states and in those superhuman states of which we as yet are ignorant.

In these successive associations which make for solidarity, and by their instrumentality, would come the consequent transition from potential activities to activities fully expressed or realized, with the acquisition of that developed consciousness which would recall and concentrate all potentialities. Thus Palingenesis disposes of all objections to Idealism whether moral or philosophic.

REINCARNATION AND SCIENCE

The relation of Palingenesis to scientific fact, Dr. Geley holds to be the most important consideration. However beautiful and satisfying the concept of Rebirth may be, it cannot dispense with the warrants of scientific proof. What constitutes the principal attraction of the theory of rebirth is the fact that it is not—or at least should not be—thought of today as the product of

an *a priori* revelation or teaching, but as the outcome of a scientific probability which, he claims, must sooner or later emerge into a splendid certainty. This probability he states thus:

1. It accords with all that we know of scientific data without contradicting any.

2. It provides a clue to a mass of problems of the psychological order.

3. It rests upon positive demonstration.

As regards (1), he refers again to the accord shown between this philosophy and the sciences of astronomy, natural history, geology and palaeontology, also anatomy and physiology. In none of these can any valid ground of objection be found for the basis of opposing argument. But the most striking accord is discoverable in the relation between the palingenetic theory and the evolutionary doctrine. So perfect is this accord that it resolves many of the difficulties concerned with transmutation of natural form. Naturalists already are aware of the presence of forces at work in evolution of an obscure nature, more powerful than natural selection or the influence of environment. These intrinsic factors can be recognized by the study of psychic evolution in relation to that of organisms, through the knowledge of the real nature of the Entity and of its hidden constituent principles.

As to (2), he regards the principal problems as (a): the innate nature of leading faculties and aptitudes: (b): talent and genius: (c) the large psychological variation between individuals associated through conditions of birth or life; especially compatriots or relatives; between brothers in a family, even between twins born and brought up under like conditions. Such vast differences as are found between the physical and the psychological heredity, are paradoxical.

And what has the classic science of psycho-physiology to say in explanation of these problems? Mockeries of explanation which reduce themselves to half-hypotheses possessing not even the attempt at any demonstration. The variations invoked are declared to be imperceptible and inappreciable in the brain-tissue; unobserved causes, sundry influences of a pathological kind or other prenatal (gestative) influences; conditions not accounted for in generation or heredity; complex ancestral structure, etc., etc. Altogether, nothing definite, precise or positive. It is the bankruptcy of classic biology. But in the light of the theory of reincarnation the darkness is immediately dispelled.

Congenital ideas and faculties are the gains of the past, possessions accessible to the individual to a greater or lesser extent and at an earlier or later period of life according to the conditions, favorable or

otherwise, which may rule in the physical organism. It may be that such a thing as psychical heredity does exist; but, if so, it is but the shadow of the physical heredity and is dependent upon that. In reality, the character and the aptitudes which the infant brings into the world with him are primarily the product of his personal evolution. From this one can understand how, now and then, these innate ideas and faculties may manifest themselves at an early stage, even before the complete development of the brain-organism.

And so we have the explanation of the *Infant Prodigy*. I know that it has been objected that such prodigies are usually precocious and that they rarely retain as grown-ups what they promised as children. True enough, but that doesn't prove anything. Infant prodigies are not necessarily infant geniuses; but I repeat that the theory of the acquisition of faculty in a previous state of being revealing itself in fulness before the complete development of the physical brain, remains as the most simple even if not the only real explanation of their precocity. For the rest, if precocity is not always the mark of genius, it is at least an occasional index of it. Mozart and Pascal, not to mention other well-known examples, were infant prodigies before they became men of genius.

"There was once a man" wrote Chateaubriand in his 'Genie du Christianisme', "who, at the age of two created a mathematical system with dashes and circles, who, at six years wrote the most learned treatise on conic sections which has been seen since ancient times; who, at nineteen reduced to practical form a knowledge which had hitherto existed only in idea; who, at twenty-three, demonstrated the phenomenon of the gravity of air, and destroyed one of the greatest mistakes of the ancient physicists; who, at an age at which other men have scarcely been born mentally had traversed the whole circle of human knowledge, appreciated its vacuity and turned his thoughts towards religion; who from that time onward until his death at the age of thirty-nine, and although always infirm and suffering, fixed the language which was uttered by Bossuet and Racine, gave us the most perfect model of humor as well as strength of reasoning; and who, in fine, in the brief intervals of his sicknesses,

found an abstract solution of one of the greatest of geometrical problems and placed on paper the thoughts he held about God and man. This formidable genius was called Pascal."

Let official psychologists air their vain little hypotheses, and summon their "unknown causes" and "obscure influences." They have not arrived at an explanation of the "terrifying genius" of Pascal, nor indeed of genius in general! They appeal in vain to pathological causes, from which they will but lay up for themselves a store of opprobrium for having introduced into contemporary science the most futile, foolish and monstrous of hypotheses. In vain also they explore the maze of hereditary influences either disproportionate, undiscoverable or in truth entirely absent. They only reap bewilderment. In the name of common-sense, in the name of real evidence, let us make reply to them that the existence and the importance, if existing, of their pretended "obscure influ-

ences" is so little demonstrated that they cannot even offer any exact definition of them!

All that the hypothesis of "morbidity" does is to drive one into the untenable position of declaring that whilst physical power is a function of health in the individual, mental power is a function of disease!

As for "heredity," the part it plays in psychology is as feeble and as faint as that which it plays in physiology is predominant and important. The provenance of genius and intellectual faculty is no more to be sought in our ancestors than it is in our descendants.*

You have the facts, and they are facts of daily observation. It is idle to contend with them. In deliberately setting aside the theory of palingenesis, all you can put in its place is a huge interrogation mark!

*Though perhaps Professor G. N. Lewis of California University, in the light of his newly announced theory of the Dual flow of Time would affirm both possibilities equally present in the causal network, the latter as a foreshadowing of what the future holds. Ed.

POSITIVE PROOFS BY DEMONSTRATION

The doctrine of Rebirth borrows its demonstrations here from psychology, but from that type of psychology which is the outcome of recent discovery and research: in other words from an integrated system of psychology which covers the whole field of the normal, the abnormal and the supernatural.

The Integral Science of Psychology proves two things:

(a). The theoretic possibility of reincarnations.

(b). Their probability.

As to (a), the theoretic possibility arises in the evidence offered by recent works on the Subconscious and Cryptomnesia.

The importance of the Subconscious has long been recognized in the higher phenomena of mind. The existence of that faculty which is called cryptomnesia** is also admitted: one knows that the remem-

brance of many things apparently lost will tend to reappear suddenly under such diverse influences as strong emotion, danger, sickness, etc.

But recent discoveries in psychism have proved the importance of the Subconscious and of Cryptomnesia alike to be infinitely greater than had been believed. Research on the mechanism of Genius, the cases of multiple personality in one and the same individual, have shown the existence of an appalling complexity in that part of us of which we are normally unconscious (l'inconscient).

Then there is also the study of hypnotism and somnambulism to be considered: above all, the phenomena of mediumship, and these have established a dominant role in abnormal and supernormal psychology. It has been actually demonstrated that an essential part of the individual Thinker, and a part which appears to be of growing extent and complexity, in its greater measure escapes during the life-term from the individual consciousness and remains latent and concealed. And this fact once for all disposes of the objection based upon the

**The reader will note that Geley uses this word to note the recall under special stimulus of things which have at some time been present to the mind of the subject: and will observe the distinction between this "hidden memory" and the phenomenon of that supernormal extension of knowledge to which the name "metagnomy" has been applied. Ed.

oblivion of past lives, which has been brought against the doctrine of rebirth. It is surely no matter for surprise that cryptomnesia should extend beyond the confines of the actual life!

That the subconscious mind, so mysterious and profound, comprises the acquisitions of past lives, is not otherwise than logical and rational to suppose.

It would be easy to affirm as a secure proposition that Rebirth is not only possible but probable—though, as Dr. Geley points out, to argue probability is not to imply certainty, because, up to the present moment, we lack a direct demonstration of the reality of antecedent lives such as would satisfy this point. The experiments of De Rochas on the regression of Memory suffice only to hold out encouragement in the pursuit of further enquiry in this sense. But they cannot be termed conclusive. It seemed impossible, for example to eliminate the part played by mental suggestion by the operator face to face with the subject, or by auto-suggestion on the part of the subject herself. But at least it may be said that the experiments of De Rochas do give us one definite testimony: it is this, that his subjects are unanimous in affirming rebirth. All these people, whatever their origin, their education, their intellectual level, or their religious principles, affirmed *spontaneously* that they had been through other lives. On this premise they usually built romances of varying values, and most of these remained unverified: but the fact of their unanimity and the spontaneity of their affirmations relative to the plurality of their lives is by no means to be lost sight of. It at least goes to show the presence of a deeply-seated instinct, or of an intuition based without doubt upon some foundation which must be seriously considered.

Apart from these experiments on the regression of memory, certain observations tending to prove the fact of reincarnation have been recently published. These will be well-known to readers of the metaphysical journals. Some of them are very impressive: but they are still too few in number to warrant them as a basis for conviction. It is well to maintain a still stronger mental reserve concerning the "*deja vu*"—those personal impressions and vague reminiscences which sensitives claim

so often to have been retained from previous lives. Psychology of the integral kind, and especially metapsychics show the presence in man's being of dynamic and psychic principles of a higher order, which are at the same time subconscious and capable of externalization. *These principles seem to be distinctly independent of organic functions.* They form a complex group whose constituent elements only to a small extent originate in what has been acquired by the conscious personality or in the actual life of the individual. They point, in their nature, to an apparent origin in a dual mode of evolution: viz:

1. A terrestrial evolution during successive lives, which would be co-related to the physical development and would extend to all that we call normal faculties.

2. An extra-terrestrial evolution in the disembodied states of being, for the development of the supra-normal faculties such as thought-transference, clairvoyance, etc.: these usually remaining latent in the incarnate phases. This is what we call the hypothesis of the subliminal consciousness or the Subconscious Being. Without reciting here the logical basis of this theory or repeating its demonstration, Dr. Geley contents himself with referring the reader to original works on the subject, reminding him that the idea is logical, that it proceeds from data of fact in a natural way, without contradicting any; that it presents in its favor a series of proofs of a solid and impressive kind, sufficient to explain all the obscure phenomena of integrated psychology; and lastly, that it has never been refuted. Professor Morselli, although an opponent of the theory has no scruple in declaring as follows:

"That the hypothesis of the subconscious Being is constructed with great logical soundness and is certainly the most serious of tentative hypotheses known to him as having been put forth to meet the problem."

It may be asked why this eminent psychologist has not even ventured an attempt to refute, point by point, this tentative argument which he feels to be so seriously to be considered. It does not constitute a refutation merely to affirm, *a priori*, the organic origin of forces of an unconscious nature which can be externalized whilst

facts of knowledge, logical reasoning, and rational induction all alike protest against so gratuitous an affirmation.

To sum up, official science, through the mouth of its representatives, behaves in face of these obscure phenomena just as it does in face of the obscure phenomena of normal psychology. It clings to semi-hypotheses, half-suppositions of a vague, indefinite and unproven nature. Morselli speaks of "forces as yet unknown and powers of the human organism as yet undetermined; of faculties still undefined and incomprehensible, etc." Such nebulous theories as well as others also verbal cannot stand in opposition to the clear-cut, precise and fully documented theory of the Subconscious Being, except as a formal preliminary to a refutation. We can then conclude as follows:

There exists a hypothesis which, being found in harmony with all that contemporary science has given us, if that science be taken in its integrity, will explain all the obscure phenomena of normal psychology, abnormal psychology, supernormal psychology, and even morbid psychology. This hypothesis removes, by super-addition, all the difficulties of a moral and even of a metaphysical order which have arrayed themselves before the conscience and the intellect of man since the origin of his race. Fertile it assuredly is, and probably true, at least in its broader aspects, conformably to the judgment of Russell Wallace who said "There is no more convincing proof of the truth of a general theory than the possibility that it allows of the admission of new facts and can interpret by the means of these, phenomena hitherto thought to be inexplicable." Geley quite understands the hesitation of men of science to endorse a theory so revolutionary but he thinks it inadmissible that they should refuse to discuss it. They are preparing an impossible position, as nothing can arrest the march of Truth.

Dr. Geley concludes his letter by a discussion of the social import of the doctrine of Rebirth; its relation to religion and the part it may be expected to play in the future evolution of our civilized community. Appearing as it does in the early days of man's development, it may be regarded as a belief natural to nascent humanity. Then comes a time during which it is obscured,

and even lost, being held only by a small minority. It is only after a long while that it reappears, called again, no doubt, to a predominance by the needs of a higher evolution. Thus the theory of "extremes" meeting once more proves itself true. The evolutionary cycle is easy to understand. The adoption of the reincarnationist idea by infant humanity in a more or less definite form or distorted to a greater or less degree by superstitious notions (as it still is among primitive races in our own day), is the consequence of an instinct based on reality and of reminiscences undisturbed by theological or philosophical conceptions. As the poet Jean Lahor says:

"Je sens obscurément que j'ai vécu
toujours

Et que j'ai transmigré dans des formes
sans nombre."

What a highly evolved poet can intuitively divine, the primitive man will think by instinct. The poet is licensed to express with psychological candor his conviction that he has lived in forms without number. But the idea of Rebirth is at one and the same time too simple in its *morale* and too complex in its philosophy for humans in the average grade of mental development. For in effect its philosophy, as a whole, is inaccessible to the masses; and the perspective of an endless evolutionary process, wrongly aspected, or partially glimpsed, is by no means satisfactory to the mind of the average or mediocre man. On the other hand, its moral sanctions offer him but a slender anchor, because the simple idea of an immanent justice is insufficient to restrain his uncontrolled and dominant passions. Mysticism is to him always more a holdfast: the belief in the supernatural, with its idea of a mysterious hereafter of rewards of perfect happiness or its endless penalties of suffering, have much more influence with the average man because they are regarded as truths beyond dispute or doubt. For these two reasons, the one philosophic, the other moral, the founders of religious systems who have been the teachers of humanity, as also the prophets of religion, have turned away from this doctrine intuitively. When they have not denounced it, they have at least avoided the teaching of it to the masses and have substituted for it the crude but striking dogma of a creation of the soul out of noth-

ing, and of a god or gods all-powerful, with a final judgment, a paradise, and a hell.

One need not fear to affirm that in their day, these teachers were not wrong. The Doctrine of Rebirth demands, for its right understanding and for the preservation of its full values, a development of a high order in conscience and intelligence alike. It is not a mere spiritualist view. It is a fact of experience. Of this a very simple example may be given. Those who hold the doctrine in its higher form will ignore the factions and controversial divisions among men and will see in them only temporary manifestations of a rudimentary stage of civilization. For them, evil will always appear as primarily the result of a general inferiority of level in individuals and in society at large.

Wherever possible to such thinkers, they will endeavor to remove the evil or to minimize its effects. To the reincarnationist of the primitive type, on the other hand, such and such a man or such and such a group of men, suffering maybe under some adverse political or social condition, or perhaps from some ordeal, will appear merely to be so doing in consequence of faults committed in one or other of their former lives: and there will be no sense of obligation on their part to put an end to this unhappy state of things because it will be regarded by them as a merited affliction both inevitable and salutary. One sees clearly enough in the light of this view how it is that the Hindus cling to the scandalous system of caste and perpetuate for themselves a state of ignorance and misery. On other accounts India is typical of the inferiority of the doctrine of palingenesis among people on a level of inferiority or mediocrity. There dwell in that land three hundred millions of persons of kindred race, subject to the same conditions of environment but following different religions.

But according to the unanimous reports of the English rulers it is undoubtedly the fact that—to speak only of the two dominant religions—the mass of Hindu Mussulmans are by no means on a higher level than the Brahmanic votaries. The *morale* of these last is but a caricature, and an unrecognizable one, of the true reincarnationist *morale* and their philosophy is darkened and obscured in outline by the most superstitious practices and the most brutish

that one can imagine. This instance is both typical and conclusive.

Everything, then, goes to show that revealed religions play an indispensable part in evolution: their naive and simple concepts were needed during the long pre-scientific phase of this evolutionary process. And one must not be astonished at the progressive obscuration of the idea of Rebirth throughout the earlier great stages of human civilization. Still admitted, at least as a secret doctrine, by the principal religions of pagan antiquity, it seems to vanish altogether from sight with the coming of Christianity and Islamism. And yet it remains the privilege of a small number, guarded from observation absolutely. Isolated thinkers who have desired, in face of all difficulty, to plant it in the West have been more or less misunderstood, or even martyred like Giordano Bruno. The teaching was handed down only by initiation, and in a form more or less distorted and mixed with error, smothered in parasitic teachings or hidden beneath mysterious symbols. It was the central doctrine of the secret societies. But in the course of our (mental and moral) evolution, the first generalizations of scientific philosophy and the forward march of the human intelligence have in our times shaken dogma, in demonstrating its emptiness. Materialism seemed bound to triumph.

Then came the reappearance of the idea of palingenesis in the light of day, and it was immediately caught up by the more select thinkers. In the course of the XIXth century, even in advance of any positive demonstration, numerous persons became reincarnationist in belief. Of these a large proportion, for personal reasons, avoided giving their belief public support; but others had the courage to do so, such as Fourier, Pierre Leroux, Esquiros, Godin, Pezzani, Charles Bonnet, Jean Reynaud, Schopenhauer, among the philosophers, and Henri Martin, Michelet, Georges Sand, Lamartine, Theophile Gauthier, Balzac, Gerard de Nerval, Victor Hugo, and Sardou, among the writers: and yet others who became fervent adherents of the belief and took no trouble to conceal it. Since the advent of metapsychical research, the number of its partisans has increased in a regular and continuous manner. We are, in fact, at the dawning of the third phase

of our evolution, that is to say, the phase of scientific philosophy. Palingenesis with its train of well-comprehended consequences of a metapsychical order, and of a moral and social nature, will, in future, rest upon foundations solid and henceforth unshakeable. But what must be insisted upon openly is that, to avoid the menace of a reaction whose consequences for the human race would be absolutely of evil omen, the doctrine must be lifted clear of all pretended authority of revelation or claims to initiation. Thus it will the more quickly triumph over materialism and dogmatism alike, in that it will take its stand only on the positive method of science, this being the only one capable of realizing the indispensable union between Intuition on the one part and Observation, Experiment and Reason on the other. One cannot be too insistent, in fact, on the necessity, in the search for truth, of uniting these two essential factors of all progress, both in the moral and in the material domain.

Observation, experiment, and rational inference have usually but a mediocre value when they are not guided by intuitive Idea or associated with it. The majority of the greater discoveries have been sensed by men of genius before their realization as fact. Great hypotheses have at all times preceded demonstration and verification. This is true: yet at the same time, Intuition alone is absolutely impotent. When it claims to come to dispense with the aid of reason and experience, it is doomed to the condemnation of futility, without influence or significance, to be lost in the gloom of contradictions. Abuses of the intuitive faculty are even more grave than abuses of the reason and are less easy to repair. To such is due the diversity and, by the same token, the inanity of philosophic systems erected on *a priori* foundations, as also the diversity and inanity of occultist doctrines.

The method of intuition, if systematically isolated, leads purely and simply to mysticism: or rather it may be said that in spite of its brilliant and clamorous paradoxes, it cannot be distinguished from mysticism. And it must be said that certain schools of reincarnationist belief are saturated to a lamentable extent by this sort of mysti-

cism, imbued with ancient traditions culled from magical treatises and formulae for incantations (grimoires) either originating in primitive cults or in theological rituals.

Such schools have their secret doctrines, their dogmas, their popes, their Masters and their initiates. They have even in the Beyond, their "Lords of Karma", their demigods and angels more or less popularised. One such school, by the mouth of its great prophetess, has solemnly announced the coming of a new Messiah! This time, the bounds of license are passed and it is our duty to cry "Hold!" At the risk of saddening the otherwise so eminently respectable believers in these new religions, and forfeiting their goodwill and personal sympathies, we must find courage to say to them without equivocation "There must be no more compromise. There is no meeting-ground possible between your method and our own. The vagaries of which you have been the dupes can but retard the advent of the philosophy of Palingenesis, so dear to us both, if the absurd propaganda of your "Masters" makes such headway. The era of revelations, and of prophecies is closed for ever. It has no place in the mind of today, for an out-of-date mysticism which has become altogether mischievous. The definite task of emancipating the intellect and moral sense of man can no longer depend upon anything except a strictly scientific method of research on the true nature of Being and its destiny. The philosophy of the future will emerge, clear and majestic, as the Philosophy of Science."

We have given a free rendering of almost all that appears in the Letter of Dr. Geley, and not a strictly verbatim one, as a free English idiom seemed here and there preferable for the emphasis of some of his points. This article therefore may be regarded as a digest rather than a translation. His insistence on the harmony of intuition and reason is,* we think, one of the most important points in the whole letter: and we hope to have more to say on this subject in a future number of the JOURNAL.

The Editor.

*In this connection, the attention of readers is invited to a passage quoted from an automatic script, which will be found printed on p. 285.

THE MARGERY MEDIUMSHIP

Sittings in London
(Dec. 6, 7 & 8, 1929)

by

L. R. G. CRANDON, A.M., M.D., F.A.C.S.

IN the summer of 1929, Mr. Theron F. Pierce of New York and Mr. F. Bligh Bond of New York, both members of the S. P. R., for themselves and for Dr. L. R. G. Crandon of Boston, (also a member of S. P. R.) requested the use of the séance room of the S. P. R. for sometime in December, 1929. This request was made under a privilege given the members of S. P. R. for private sittings. (See JOURNAL S. P. R., Nov., 1928, 351.)

The request was granted through the kindness of the Council and the arrangements were put in written form as follows: **PROTOCOL OF ARRANGEMENTS FOR MARGERY SITTINGS IN S. P. R. LABORATORY DECEMBER 1 TO 17, 1929, IF AND WHEN**

MARGERY VISITS LONDON.

(1) It is understood that all details of arrangements and conduct of the Margery sittings shall be wholly in charge of Mr. Theron Pierce and Dr. Crandon (hereinafter called managers). They herewith take all responsibility for any damage that may occur.

(2) For the purposes of the observational experiments, the managers herewith declare that they have sought the use of the S. P. R. rooms in the same spirit in which their use has been granted, namely, to provide an easily accessible place, specially devised for such experimentation. The sittings in these rooms have no more relation to the S. P. R. officially, than if they occurred elsewhere.

(3) Since, from the point of view of the sitters, these meetings are purely observational and not for research, the personnel of those who attend ought to be, and is, a function of the managers. The managers, therefore, may invite whom they will unless good reasons are given for the exclusion of any one person.

(4) The managers desire that Dr. V. J. Woolley, the Honorary Research Officer,

shall be present, if possible, at every meeting. The managers intend to invite many members of the Council, who will be named later.

(5) The managers retain the right, however, to exclude any person, except Dr. Woolley.

(6) A stenographer (Mrs. Hankey) will be present at all sittings, and notes concerning apparent *facts* will be dictated to her by anyone who chooses to do so. The conditions under which a phenomenon occurs will be dictated also. No one will be asked to sign these notes, but will be given the privilege of doing so.

(7) For the purposes of the trans-Atlantic experiment, if made, Dr. Woolley will be asked to provide the material to be used (details later).

(8) The Hon. Secretary has spoken of the possibility of an experiment or two under the auspices of the S. P. R. The managers see no objection to this in principle. Decision cannot be made now. The details will have to be worked out in December. Experiments conducted by S. P. R., however, would carry with them the agreement to publish.

(Signed) L. R. G. Crandon
Theron F. Pierce
V. J. Woolley

FIRST SITTING AT S. P. R. LABORATORY,
LONDON, DECEMBER 6, 1929

THE SITTERS

The sitters were: Dr. F. C. S. Schiller, Dr. V. J. Woolley, Dr. William Brown, Mrs. Hewat McKenzie, Miss Mercy Phillimore, Mr. Stanley De Brath, Miss M. J. A. Hyde, Lady Florence Barrett, Capt. E. N. Bennett, M.P., Dr. L. R. G. Crandon, Lord Charles Hope, Mr. W. H. Salter, Major C. H. Mowbray, Mrs. E. Brackenbury, and Margery, the medium. Mrs. H. A. Hankey (recorder).

EXAMINATION AND CONTROL OF THE MEDIUM

(1) Lady Barrett describes her examination and search to the stenographer.

(2) Medium (M) had been entirely stripped and examined by Lady Barrett and then clad in a one-piece garment (tights), and then in a searched gown and stockings. M's hands were held by Lady Barrett until M was seated, in bright light, in chair in cabinet and under charge of Dr. Woolley.

(3) Dr. Woolley describes to stenographer the fastening of the wrists of M to arm of chair by surgeon's tape, made further safe by designs with blue pencil by Dr. Woolley and Dr. Brown, marking what design they pleased from skin to plaster to skin. Ankles were similarly fastened and marked and upper torso was tied by rope harness to back of chair and ends of knots sealed by marked surgeon's tape. Thus held, the medium could only move forward, at most, a few (2 or 3) inches.

(4) It was then made impossible for white light to be turned on either by accident or design.

(5) The M's chair was within a three-way screen, for cabinet. A low table, same dimensions as that of W. J. Crawford, was in front of M. Her knees under the edge of table nearest her.

(6) Dr. Woolley was on M's right, Dr. Schiller on her left. Circle was completed by hands, but did not include the Medium.

(7) Dr. Crandon now opened the session with remarks to this effect: "I will, because of my experience, dictate a continuous story of what happens. Anyone, at anytime, may dictate to the stenographer anything he pleases concerning what seems to him to be a matter of fact. The matter of politeness is not to be a factor. It is to be assumed, therefore, that anything in the notes apparently happened, and that anything not in the notes did not happen."

All lights were put out except a dim red light under the table of the stenographer. This light shows up through an insert of plate glass just bright enough to allow shorthand writing.

EVENTS OF THE SITTING

Cognitions and Levitations

(Following is a running narrative of the events of the sitting. The original notes,

with a few obvious typographical errors changed, may be seen in possession of Dr. Woolley at S. P. R. or the American S. P. R. in New York.)

The electric gramophone was started. The repeater would not work, so Mrs. Brackenbury had to shift the needle back to the beginning of the record when necessary.

Snoring trance appeared in a few moments, followed by Walter's voice. He was introduced to everybody and greeted everyone in his usual jolly way and then recited a short verse for Lord Charles Hope:—

There was a young fellow called Hope
Who never took time off to mope.

He brought me a basket, though I
didn't ask it,

And now he will fill it, I hope.

A basket, which had been brought by Hope, was passed around in the dark for personal objects to be put in it. For obvious reasons Dr. Crandon was not allowed access to this basket. It was then put on the table in front of the Medium. The table was heard to move. Walter said, "That was me." Walter then described what he found with more or less running fire of comment and conversation. He recognized and described matches (Hope); pencil (Hyde); box of cigarettes (McKenzie). Walter said, "Three cigarettes." McKenzie, "You're wrong." Walter said, "Then there are four." McKenzie then said, "I think you are right, Walter." Pencil, (DeBrath). Walter, "At your feet, Mowbray." (Correct.) Key, (Woolley). Metal then heard on the floor. Walter said "Near Dr. Schiller." A sixpence. (Dr. Brown and Capt. Bennett both say they put in a sixpence.) Walter then made raps with the money on the table and it fell to the floor. A ring, (Phillimore said, "Don't lose it Walter") Walter: "I have just put it in the pocket of the M's gown." (Question if this were possible by normal use of M's hands.)

Walter now asked Dr. Schiller to count the cigarettes, and four was found to be correct.

Dr. Woolley asked whether anyone could see any light and all agreed that no one could see any light except the faint red light of the stenographer's table quite outside the most distant part of the circle

All agreed that no one could recognize objects by that light.

Walter calls for "doughnut" (this is a stiff paper ring about five inches in diameter and luminous on one side) and for the luminous handled basket and the xylophone. Lord Charles Hope put them on the table. The xylophone hammers fall to the floor. Walter orders red light till they are found. Mowbray says hammers were under the middle of the table exactly where Walter said one of them was. Walter is heard playing the xylophone in good tune as if by hammers accompanied by an appropriate aria which he whistled. Playing lasted 40 to 50 seconds. Then one of the hammers was thrown at the head of Dr. Crandon after which the other hammer was heard on xylophone.

A sound now, as if of a coin, struck on table. The xylophone is struck and at the same time the coin-like noise was heard. Walter asked which sounds the best to a Scotchman, wants to know in case of emergency. Walter said, "Hope, I am going to scare you now." Then came a sound as if xylophone had fallen to the floor. Walter said, "It is at the left of Hope and the right of Schiller." Walter then asked that the doughnut be put on the table, bright side down. Hope reports the doughnut is moving about on the table.

At Walter's request the S. P. R. luminous banjo and tambourine are put on the table. Noise as if cymbals of tambourine are heard. Tambourine is seen moving on top of table. Tambourine rises off table in vertical position. Capt. Bennett estimates it at about one foot.

Mrs. Brackenbury, at request of Walter, moves cushion from under M. Walter said she was slipping. When Mrs. Brackenbury did it she was touched on the arm.

Tambourine vertical again. Tambourine next in the air moving a foot back and forth, accompanied by whistle. It now moves three or four feet in several directions, Walter whistling at the same time.

It is pointed out that if the whistling comes from M's mouth she cannot be using a reaching rod, and on the contrary if she is using a reaching rod the whistling voice must be independent.

Walter tells Woolley to put bell (property of S. P. R.) on table. Dr. Woolley puts it on table at farthest edge near

Schiller. Everyone can see the luminous bell on the table. Walter moved the table forwards, away from him. Bell rings violently and then falls to the floor.

Walter calls for S. P. R. Zither and it is put on the table. It has three luminous stripes painted on it. It is placed by Dr. Woolley, with long edge corresponding with far edge of table. Walter now whistles and accompanies the whistling by playing on Zither. Three clear notes are struck on Zither. Notes now struck on Zither and on xylophone, imitating a jazz band, lasting 40 seconds.

Walter said, "This thing is too heavy to hold, but I am going to do it if it breaks a leg." Twice a noise was heard as if the zither had fallen on the table from above. Schiller and Hope report a breeze at the same time.

At Walter's request, luminous doughnut is put on the table, bright side down. Doughnut now moves back and forth about two feet and is seen by everyone. Walter talking while this levitation is going on. Doughnut is now flashed down to level of the floor. Everyone sees it. Now it goes up to level of the table. Now higher than table; now to the floor again, and now up again like a crazy firefly. Walter whistles and then repeats the above exhibition.

Dr. Woolley said, "I see the doughnut still in the air on M's right; now to the left; now down to the floor behind Schiller." Dr. Woolley then saw it behind Dr. Schiller in the air. Major Mowbray also sees it. Tambourine on the floor at M's right is heard playing.

Walter now instructs Hope to get on the floor and hold M's foot in addition to the strapping. At the same time Capt. Bennett holds Dr. Crandon's two hands and knees. All the original control is as was described. Tambourine is now heard to be played while it is on the floor behind the M. Lord Charles Hope confirms the position of the tambourine which Walter has described.

Walter throws xylophone hammer and hits Dr. Crandon's ear and it then bounced from Dr. C's left shoulder to Hope's right shoulder.

Walter asked the room to be kept out of use till next sitting, and Dr. Woolley so agreed.

Control of Margery examined and declared to be as it was in the beginning of séance, by Dr. Woolley, Mr. Salter, Dr. Schiller, Capt. Bennett and Dr. Brown.

Sitting closed at about 10.30 P.M.

Note: During the sitting Walter amused his guests with more specimens of his characteristic rhymes.

SECOND SITTING, S. P. R.,
DECEMBER 7, 1929

THE SITTERS

Stenographer: Miss W. A. Shafto. Present, beginning at left of medium, the sitters were: Dr. Schiller, Dr. Brown, Mrs. Brown, Mrs. de Crespigny, Mrs. Ashton Jonson, Mr. Ashton Jonson, Miss Phillimore, Mr. Harry Price, Lady Barrett, Capt. Bennett, Dr. Crandon, and Lord Charles Hope. On the couch Dr. Woolley controlled the shoulders and arms of Dr. Crandon. Beside Dr. Woolley, on his right, Major Mowbray, Mrs. Brackenbury attending the vietrota.

Sitting began at 9:15 P.M. All lights out except the stenographer's red light. Dr. Crandon made his same announcement of regulations and implications and agreements which he made the night before. (q. v.)

IDENTIFICATION OF WAX

Dr. Woolley had in his possession an unopened box of dark red dental wax (called Kerr). This was to be ready for thumb-print experiments if there were any. Dr. Woolley had been told to mark, for identification, any pieces of wax which were used during the sitting. He was told that the responsibility was wholly his; to mark the wax so deeply and thoroughly and in so many places that its identification would be sure after the wax had been subjected to the hot water.

MECHANICAL CONTROL OF THE MEDIUM

The surgeon's tape and rope were used as last night and the pencil markings were made by Dr. Woolley and Mr. Price.

Lady Barrett, who had examined and searched the medium before the sitting, was asked to describe what she had done and found. She said, "I examined the medium thoroughly, as I did last night, and found everything quite right about her."

EVENTS OF THE SITTING COGNITIONS and FINGER-PRINTS

Trance came on within three minutes and the Walter voice came through with greetings to the sitters. Says he isn't going to give us anything tonight—we hope there is a twinkle in his eye!

Walter asked for Hope's basket to be filled with personal objects for identification. The purpose of this each time seems to be to get things warmed up and in working order. After the basket had been put on the table the table was heard to move.

Walter says: "Here's a cigarette case that seems to be full as it can be." It was heard to fall on the table and then on the floor. (Mr. Ashton Jonson said he put in a full cigarette case.)

Walter says: "We seem to have a number of them. Who would have a cigarette case which had about four cigarettes in it?" (Miss Phillimore said it might be hers, whereupon it hit the table and opened and then shut.)

Walter says: "This is very nice. Someone has put in a cigarette holder for me." (Capt. Bennett admitted that he had done so, whereupon something was heard to hit the floor.)

Walter says: "We are having a nice time, are we not Woolley? Here's a comb." (Mrs. Wm. Brown said, "I put in a comb." Whereupon, something was heard to hit the floor.)

Walter: "Here's a leather case." (Mr. Price says: "Mine.") Walter adds: "I guess he took something out of it." (Mr. P. "Correct.")

Walter now said, "Pencil." (Dr. Woolley says "yes," whereupon something hit the floor.)

Walter says: "I don't know whether this is a thumb-tack; it is a curious thing. It is like a nail with a big head."

(Hope says: "I did that, I killed Cock Robin.")

Walter says: "It isn't a nail is it, Hope?" (Hope says: "Not quite.") Walter apparently studied it for a time and then said, "It might be 'blessed,' and threw it at Hope.

Walter: "Here's a curious pencil, a short pencil." (Dr. Woolley says that would apply to his pencil, whereupon Dr. Brown said, "I put in a pencil.")

Walter: "Here's a ring." (Mrs. Ashton Jonson says, "It's mine.") Whereupon, Walter said, "I will put it in the medium's pocket."

Walter says: "Here's a brooch." (Mrs. de Crespigny says: "That's mine." whereupon a sound was heard as if the pin were twanged.)

Walter: "Here's a key." Metal was heard to hit upon metal. (Lady Barrett claimed the key as hers.)

Walter says: "I can make as much noise as that stenographer, listen: whereupon basket was heard to strike on the table. (A paper was heard crackling loudly). Walter speaking: "It is an envelope, not a piece of paper." Loud crackling heard again.

Walter: "What's this? An envelope with nails in it or something: an envelope with beads in it or something." (Major Mowbray says: "It is mine.") Walter says: "It is on the table."

Dr. Woolley says, to Walter, "Is that the lot?" and then dictates that from the time the basket was on the table Dr. Woolley had contact with Dr. Crandon's wrist with his own hand.

Major Mowbray: "When Walter said the envelopes contained nails, he is right. They feel exactly like nails. They are mummy beads from Luxor."

Walter says that with these cognitions he works about a foot from the medium and the less he has to go from the medium the better. "It is my hand," he says, "every time."*

A FINGERPRINT EXPERIMENT

Two Walter Prints

An Unsuccessful Attempt for "Old Lady" Print.

Some repartee now followed between Lord Hope and Walter, and then Walter said, "What do you say if we make fingerprints?" Dr. Schiller asks if we could have a mirror print.

Walter: "No, not tonight, lucky to get any print." Whereupon Dr. Woolley taking full control of Dr. Crandon, Hope was free to fill the hot water dish on M's right

from the tea kettle. Dish on table on Psyche's left contains cold water. The hot water dish contains a piece of napkin which protrudes at each end to enable Walter to pull the wax out of the water without putting his fingers in it. These arrangement of the dishes and hot water were made in red light. After the light was out movements of dish could be heard on table and Walter said, "You do not mind if I move this about, do you?" He then added, "I feel I will have to correct you, it was the table moving and not the dishes." And, again speaking to Hope he said, "I will arrange the dishes myself if they are not in the right position."

Snores of the psychic could be heard from time to time. Walter says: "Schiller, you never thought you would get a thumbprint in this room!" Schiller said, "Oh, yes, I did." Whereupon Walter quoted Scripture about having faith like a grain of mustard seed.

Walter said: "Put on the red light and have Woolley put his marked wax in the hot water dish." During this time, in the red light, Captain Bennett had control of the right hand of Dr. Crandon and Lord Hope had Dr. Crandon's left hand. Lady Barrett declared that her examination of Margery included mouth and pharynx. Walter adds: "She went clean down her throat, I saw her gag." Walter: "If these thumbprints are so easy to make, why doesn't someone make them?"

9.50 P.M. (estimated 3 to 5 minutes after wax had been put in water) Walter says: "There's a good one made, thank God for that!"

Three people thanked Walter for the print. He assigns it to Dr. Woolley and adds: "Eve, listen and you can hear something tapping on one of the dishes." And there was a sound as if something had dropped in one of the dishes.

Under Walter's instructions red light was turned on. Dr. Woolley resumed control (of Dr. Crandon) and Captain Bennett and Hope both testified they had such a control.

While Hope prepares for a second fingerprint Captain Bennett has both Dr. Crandon's hands. Walter put another piece of wax in the hot water and Walter said, "Stir your stumps."

*One of the sitters later wrote that these cognitions could be done normally. Dr. Crandon cannot accept this possibility without being shown how. In Boston M. had sat for this experiment scores of times in a glass cabinet with hands lashed, through portholes, outside the cabinet. Under these conditions the basket handling and cognitions were similar to those in London.

Walter says: "At our next sitting, whether it be tomorrow or the next day, I will make a print of a lady who has died recently, not meaning a day, month or year necessarily. There will be found a print which has been taken before the death of this lady to compare with the print which I promise to provide and the knowledge of this will come through a subjective medium."

Walter now says: "This is a terrible piece of wax, three miles long, all doubled up."

After a few minutes Walter says: "You better give this to Harry it's a corker. It looks like looping the loop. Put on the light, do not break it, Woolley, just because it's Harry's." (Meaning Mr. Price.)

Walter now orders them to prepare for another print. While Hope does this, Bennett controls both Dr. C's hands. Walter said, "Good enough," to Hope and whistles, both in semi-red light. Walter then adds: "Come on Woolley," (speaking still in red light) and Dr. Woolley puts the third piece of wax in the hot water. Complete control of Dr. Crandon was resumed by Capt. Bennett.

Walter says in effect to Dr. Woolley, this lady that I will bring at our next sitting may be only able to make us one print. I hope, Woolley, your identifying marks will be ample and I hope you will have some way of putting the print under a lock so that it may be preserved for identification which we'll look for later.

Walter called for additional hot water and it was done as ordered. Bennett assuming control of Dr. Crandon at that time. Walter spoke several times during this period of red light.

Walter speaking said, "Schiller, you're going to be sent for soon by a medium, I cannot tell you by whom." And then breaks out into the whistling of the "Wedding March," saying it is his theme-song.

Walter says: "I have put the finished print into hot water instead of the cold and I'll have to roll it up and make a new one. Turn on the victrola and let us relax a bit. Personally, I'm nearly dead."

Dr. Woolley was shortly instructed to pick the third piece of wax from the cold water and did so, and Lord Charles Hope filled the hot water dish anew in red light,

Bennett having control of Dr. Crandon. Walter told Hope to substitute a folded handkerchief for the bit of rag. Says he wants a smaller piece of cloth because he wants Dr. Woolley to break his piece of wax into two pieces.

Walter seems to imply that the unknown lady is standing by, because he had more or less promised to help her come; but he corrects this by saying he had not promised her. Anyhow it is better for her to sit first tonight than tomorrow night; then tomorrow night she can do a better job. Walter directs light to be put out and half piece of fresh wax to be put in dish by Woolley and this was so done. Walter says he wants a smaller piece of wax so that the visiting lady should not be messed up with a bigger piece, and he wanted the smaller cloth because it would carry the small wax.

A piece of wax was heard to hit against the dish. Walter says: "put on the light and fill the hot water dish with boiling water" and he thinks he will try to allow the visiting lady to make a second attempt. He now thinks he is used to her vibration.

Walter spoke during this period of red light several times. Control of Dr. Crandon was carried on throughout.

Walter observed, "There will be a hot time in the old town tonight."

Something was heard coming out of the water, and some noise as if it were hitting the table.

Walter says the wax got rolled up in the handkerchief and it is ruined. He thinks this will do for practice. Walter says, this thing was all stuck up, but I am getting it somewhat unstuck.

Walter says he has an apport for us, a wax thing in handkerchief all rolled up in a ball.*

*After the sitting, Margery, in the presence of several people, (Dr. Woolley, Mrs. Brackenbury and Dr. Crandon) tried with characteristic thrift, to retrieve the handkerchief which was rolled up with the wax. She did not succeed, because everyone and especially Dr. Woolley, cried out to her not to touch it. She may have put a finger or more on it. This piece of wax, which was left there over-night under orders, might well have Margery's own print on it. If it has a Margery fingerprint on it, it is of no importance because:

(1) It was not a piece of wax which was a part of any experiment.

(2) It was warm at the end of the sitting and would receive an impression from any one who touched it.

(3) The conditions of the sitting of December 8th (where Woolley and Brown held the lashed hands throughout the experiment) exclude the normal production of the prints.

(4) Both of the "Walter" prints and also the "Old Lady" print show only the unique print desired.

Walter says everything must be left just as it is, dishes just as they are for tomorrow night. He says he has to stay here over night and keep things as they are.

Walter says he has not force enough to use the voice machine tonight. "I have not the force to kill a mosquito."

Walter says he thinks the lady's prints are much more important than his fingerprint, because a print to identify a lady is just what you are looking for.

Walter orders a dim red light to let the medium out of her somnambulance. Time: 11.10 P.M.

Dr. Woolley says that when the medium came out of trance the adhesive tape and rope were examined and found to be intact, except that the tape on the right ankle appeared to have moved round about one-eighth of an inch from its original position.

Lady Barrett examined the medium after the sitting and found everything as before.

THIRD SITTING AT S. P. R.,
DECEMBER 8, 1929.

EXAMINATION AND CONTROL OF THE MEDIUM

Lady Barrett reports that she has made examination and search of Margery and her clothing with negative results. This examination includes mouth, pharynx, nose and ears. The medium has on a one-piece garment from neck to ankles with all the orifices sewed tight. M. was lashed, hands, feet and body, in the way already described in previous notes of this series. The pencil markings for identification and precision were made by Dr. Woolley, Mr. Lambert and Dr. Brown. The knots which held the rope around the torso were covered with surgeon's tape also, and pencil-marked. It should be noted that the hands are palm downwards, held by eight turns of the adhesive tape, so tightly that the rotation of the forearm and hand is impossible.

THE SITTERS

The sitters to left were: Dr. William Brown, Mrs. Brown, Mrs. de Crespigny, Mrs. Ashton-Jonson, Mr. Ashton-Jonson, Miss Mercy Phillimore, Rev. C. Drayton Thomas, Mr. G. W. Lambert, Dr. Crandon and Lord Charles Hope. On the couch behind the circle and directly back of Dr. Crandon were: Major C. H. Mowbray, Lady Barrett, and Dr. Woolley, Mrs. Brackenbury attending the gramophone.

Dr. Woolley proposed to assist in the control of Dr. Crandon at critical moments. Dr. Woolley has in his possession an ample supply of dental wax, some of which is already marked for identification.

EVENTS OF SITTING

"Old Lady" or "Well-known European Lady" Print.

Circle joined hands at 9.10 P.M.; Walter came through at 9.12. Walter says he finds the tights to be different from those worn on previous nights. This, of course, was done in good faith, but Walter finds out that it makes a new condition and Dr. Crandon points out that it is well known that the production of teleplasmic rods is a birth process and, therefore, there is no reason to try to block that sort of process and adds that he should have been consulted in regard to this matter. Dr. Woolley records that he was in no wise aware of this change of underwear. Walter says: "If we get a print, mind you, it may be a poor one."

Walter directs that later, when he so orders, Dr. Brown is to stand and put his right hand on the Medium's left hand and similarly when ordered, Dr. Woolley is to stand and put his marked wax in a fresh dish of hot water and keep his (left) hand on the M's (right) hand, thus, keeping tactual control of both hands in addition to all the lashings. Walter adds: "I want every minute item carried out. Do precisely what I tell you. I want the table free because I am going to be on it and the (known European) lady will be in control and it may change all the conditions."

Under orders from Walter, Mrs. Brackenbury takes Dr. Crandon out of the room and stays there with him. As Mrs. Brackenbury had to take Dr. Crandon out of the room, Lord Charles Hope attended to the gramophone. He dictates: "I moved across the room, restarted the gramophone and sat next to the note-taker putting both my hands on her arm." Dr. Woolley dictates: "At Walter's direction Dr. Crandon and Mrs. Brackenbury left the séance room. Dr. Woolley and Dr. Brown were instructed to stand one on each side of the medium, Dr. Woolley holding the M's right hand with his left hand; Dr. Brown holding M's left hand with his right and the two adjoining their unoccupied hands as

far as possible away from the medium. Before doing this Dr. Woolley had put a piece of wax into the dish.

After some time Dr. Brown was instructed to lift the finished wax impression from the table by the side of the cold water dish. He lifted first a lump of wax which Walter said was the wrong impression. (This was the piece of wax which was rolled up with the piece of handkerchief the previous night, but was left on the table, as a part of the general instructions were not to remove anything of the previous night.) Dr. Brown later found what was said to be the right impression on the table and handed it to Dr. Woolley, and both resumed their seats. Walter tells us that the first piece was spoiled owing to the water being too cold and that the piece which was handed out as to proper result was the second piece of wax, divided. (Dr. Woolley believes this word should be "provided.") Walter adds that the "old lady" made a pretty good print at that.

Dr. Brown dictates: "Two or three additional facts that I observed while forming a circle with Dr. Woolley and the two hands of the Medium: I distinctly heard sound of the splashing of the water just before Walter instructed me to pick up the impression. I felt around the cold water dish and found something wrapped up in a rag between me and the cold water dish and Dr. Woolley was told that that was not the right one. (This refers again to the rolled up wax and handkerchief of the previous night.) I then followed around the dish again and discovered another impression on the other side of the dish and handed this to Dr. Woolley."

After Walter had said that the Lady's print was good, he directed everybody to leave the séance room except Lady Barrett and Mrs. Brackenbury.

Lady Barrett said: "I found that the Medium's clothes had not been torn through but remained as they were when put on." (She then went into physiological details which may be found in the archives of the American S. P. R. and in the private possession of Dr. Woolley.) Profuse hemorrhage was taking place, and the hot water was bloody.

The sitters were gathered in the outer room, and in the white light the piece of wax in Dr. Woolley's possession showed a good print, not a Walter print. This will be described later. (Copies are in the possession of Sir Oliver Lodge, Dr. Woolley and Dr. Crandon.) "The wax carrying this print showed no blood on it, added Dr. Woolley, but since it came from the dish of water it might not have any blood."

Lady Barrett added: "I should like to say that Walter spoke in red light when I was examining." The sitters now having assembled again, Walter says: "The fingerprint is the 'lady's.'"

Examination of the straps around the ankles and wrists of medium, and harness around the shoulders showed them all to be as they were at the beginning of the séance. This examination was made by Dr. Woolley, Dr. Brown and Mr. Lambert.

Sitting closed at 10:15 P. M.

These notes were signed by: F. C. S. Schiller, Charles Hope, E. N. Bennett, C. H. Mowbray, G. C. Ashton-Jonson, Ethel Ashton-Jonson, M. J. A. Hyde, Stanley De Brath, Rose Ch. de Crespigny, Florence E. Barrett (with additional medical notes by herself), Barbara McKenzie, Mercy Phillimore, William Brown, C. Drayton Thomas, L. R. G. Crandon. V. J. Woolley made the following notes and signature:

I have read through the typed notes of the Margery sittings held here on Dec. 6, 7 and 8, 1929, and am of the opinion that, subject to the following corrections, they are an accurate report of what was dictated by me and others to the note taker at those sittings. (Mr. G. W. Lambert and Mrs. E. Brackenbury sign and agree with Dr. Woolley.)

- 7th Dec. p. 1, 12. for 'medium' read Dr. Crandon.
 p. 5, 1, 6. for 'Walter' read Dr. Crandon.
- 8th Dec. p. 3, 1, 21. for 'right' read 'left'.
 p. 4, 1, 14. for 'divided' read 'provided'.

p. 6. 1, 9. for 'and' read 'until'
and

1, 11. for 'strap' read 'strap-
ping'.

(Signed) V. J. WOOLLEY*.

It is understood, in signing the notes, that each person only signs for the night that he was present. It is understood, further, that each signature is only to cover personal observations, that these notes were dictated openly, that every sitter had the privilege of interpolating any matters of fact. Signatures then only form a kind of attestation as to a running picture of what happened at the sittings and imply that anything not recorded was not observed by any one.

In other words, the notes contain all the facts with no additions or omissions (excepting typographical errors) in so far as they were observed by the sitters on each night.

Dr. Crandon is happy to declare that during this series of sittings, Margery and he received all cooperation, hospitality and courtesy from Dr. Woolley, Mrs. Brackenbury and such members of the Council of the S. P. R. as were present. Our thanks are due also to Lord Charles Hope and to Major Mowbray who were tireless in their help. Finally, may we add that but for the devoted professional contribution of Lady Barrett, the sittings could never have been exempt from adverse scientific criticism.

Dr. Woolley, in a letter referring to a forthcoming paper of his, was good enough to say: "I hope I have made it quite clear that our paper will be only a criticism of your method, and not at all of the *bona fides* of either you or the Psychic!"

*In Dr. Woolley's separate notes, December 8th, p. 4. 1. 14., it is the writer's memory that the word 'divided' is correct and refers to the fact that Walter wanted the wax to be broken in two before the hot water, and meaning thus to identify the given piece with the given experiment.

One observer says: "All the phenomena of telekinesis and cognition of objects in the dark could have been carried out by normal means under the conditions of control used. I have seen them so done."

As to this statement Dr. Crandon can only make a reservation of doubt and ask to be shown.

The same observer says: "The impressing of the wax with any desired imprints could equally have been done by normal means if the stamp or die to be used could come in any way into the medium's possession." In other words, if she had a Rolls-Royce, she would be able to use it. But even this seemingly obvious statement of the critic is not true. Vide infra "Summary concerning thumb-prints, paragraph (5)". Furthermore, if the "stamp or die" was not found before or after by Lady Barrett, one might assume there was none.

These three unofficial sittings at the S. P. R. Laboratory exemplify at least two categories of the Margery phenomena:

(1) LEVITATIONS:—

(a) Playing on xylophone with two hammers with whistled aria;

(b) luminous tambourine (property of S. P. R.) rises about a foot above table; tambourine moves three or four feet in several directions;

(c) luminous paper ring (doughnut) moves back and forth 2 feet;

(d) doughnut from level of floor to level of table and then above table; doughnut in air on M's right, then over to her left, down to floor behind Dr. Schiller, then behind him in the air;

(e) tambourine on M's right is played, then it is played on the floor behind the medium; Lord Charles Hope on the floor himself, observing it.

(2) THUMB-PRINTS:—

(a) Two characteristic and excellent "Walter" thumb-prints were made under strict conditions of examination and search of medium before and after. They were made on wax from Dr. Woolley's custody and the wax was identified by him afterwards. These prints are identical with the 124 "Walter" prints already made. (May 17, 1924 to November 25, 1929.)

(b) One good print, not that of Walter, but declared to be that of a lady who will later be identified. During this experiment Dr. Crandon was out of the room. This print is identical with one obtained in Boston, Nov. 25, 1929.

SUMMARY CONCERNING THUMB-PRINTS

The total experience of the Margery Group in the matter of thumb-prints may be summarized thus:—

(1) 124 of the prints are of the same identical thumb, with only such differences as one would get in making normal prints, namely, from differences in pressure, in rolling, in temperature of thumb, wax and water. There are 17 other (stranger) prints.

(2) 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.

(3) The prints, apparently, may be made in any locality. For example, at

Niagara Falls, N. Y., at Newton, Mass., at 10 Lime St., Boston, Mass., at 353 Commonwealth Ave., Boston, Mass., and at S. P. R., London.

(4) The prints are not a function of the conditions of control. Thus, Margery may be lashed ankles, wrists and body in open cabinet with or without hands held; in glass cabinet, extremities and head lashed and hands outside portholes; or in a strange house with one sitter, and hands held.

(5) The prints are not a function of any normal mould or model. Thus, they are never a print of any person present; an enlargement, 100 diameters, shows not the texture of any artificial material but only the perfect details of normal skin anatomy, namely, with sweat glands, oil ducts, etc.

(6) The Walter print can be obtained through a medium other than Margery. Thus, it was made in Buffalo in the presence of Hardwicke, the medium, under strictest control, both as to normal production and as to identified wax.

(7) A different finger-print pattern can be obtained on request. Thus, see Dr. F. C. S. Schiller's sittings in Boston.

(8) A different finger-print pattern may be unexpectedly presented. See report of the "Old Lady".

(9) A deformed print of the Walter thumb may be obtained without prior notice, and a normal one may be obtained on another piece of wax later, and later still both deformed and normal prints on one piece of wax. See sitting of Dr. Schiller and Mr. Fife.

(10) The same finger-print pattern can be obtained through two mediums widely separated (450 miles) within a short space of time (77 minutes).

(11) Margery can be in her normal state of consciousness while Walter prints are being made through a distant medium.

(12) Margery may be rigidly controlled while the Walter print is made in the absence of any sitter.

(13) Margery's presence is not necessary to the production of a Walter thumb-print.

(Detailed records of the experiments which cover the summary above may be found in *Psychic Research*, New York, from 1924 to January, 1930, inclusive.)

The London experiments are satisfactory to the Margery Group. They were carried out before strangers in a strange country. Neither these conditions nor the alleged austerity of the S. P. R. Laboratory seemed to suppress the phenomena or the elf-like and sometimes rough humor of the Canadian "Walter".

The occurrence and supernormal quality of the physical phenomena are established. Real scientists who have studied them know that they occur and are not explicable by normal means. Any "scientist" who has not studied them and says "They don't occur" is not worthy of the name. In fact, the only "scientists" who deny the occurrence and supernormal character of the physical phenomena are those who have not had the seance-room experiences.

No other science with so many data has ever waited so long without an attempt at evaluation. Seven years in the Margery circle, with its constant progress, makes further repetition of elementary experiments, such as those at S. P. R., here reported, unnecessary. The hope of infrared photography, the possibility of full form materialization, lead us on. Telepathic and cross-correspondence experiments have only just begun in this mediumship and are full of possible future development.

Finally, it seems now as if the ultimate achievement to be desired may be the reproduction, in the seance-room, in three dimensions, (that is to say, on wax) of prints of persons now living, who, *ante mortem*, leave in proper custody, their prints in two dimensions (that is to say, on paper), for *post mortem* comparison.

JEWES AND SPIRITUALISM

BY LOUIS MINSKY

TURN ye not unto ghosts nor unto familiar spirits." According to this biblical injunction the practice of spiritualism is expressly forbidden among Jews. Yet spiritualists are unanimous in acclaiming that the old Testament is a spiritualistic history, replete from cover to cover with spirit writing, materialization, spirit voices, trances, dreams, tests and healing. When we speak of spiritualism we mean by it the manifestations and operations of spiritual natures from the highest spirit God, to the lowest spirit—angel, disembodied man or devil. Dreams and visions, which have copious mention throughout the length and breadth of the Bible, have also been accepted as nothing but spiritual phenomena and must therefore be put in this class.

Aside from the theories of spiritualists as to what was or was not spirit communication we find a number of clear and specific instances of communion with spirits in the Old Testament. In the Book of Samuel we read how Saul desiring to know whether he would be successful in the war against the Philistines consulted a clairvoyant at Endor. He came to her by night and asked her to bring up from the spirit world the prophet Samuel so the Seer might advise him. She did so and said: "An old man cometh up and he is covered with a robe." The prophet told him that he would lose the battle and that he and his sons would be killed. This would appear that the Witch of Endor was a medium who had the power of materializing the spirit and giving him the form in which he appeared during life. It is to be noted here that Josephus, the great Jewish historian subsequently gave credence to the genuineness of this phenomena by stating he believed "the spirit of Samuel was present, that the woman saw him, and that he conversed with Saul."

In Job IV 13-16 the perception of spiritual presence is perhaps more visibly described than anywhere else in the whole world's literature. It is expressly stated

there: "In thoughts from the visions of the night, when deep sleep falleth on men, fear came upon me, and trembling, which made all my bones shake. Then a spirit passed before my face. The hair of my flesh stood up. It stood still but I could not discern the form thereof; an image was before mine eyes. There was silence and I heard a voice saying, etc."

Jacob's dream which visualized the ladder to heaven and Joseph's revelation which eventually caused him to go forth to Egypt are said to be no less emphatic examples of spiritual manifestations. The dreams and visions experienced by Abraham, Moses, Noah, Elias and Solomon are also set forth as spiritual interpretations. In Ezekiel 2, 1, 2 we read: "And the spirit entered into me when he spake unto me and set me upon my feet and I heard that spake unto me."

The spirits that appeared in Biblical days and those invoked by spiritualists of modern times form, of course, two different concepts of spiritualism. In olden times a spirit appeared as a ghost, an intangible being that came uncalled and left the affrighted spectator a subject of ridicule. The spirits were lawless and came as warnings or without purpose. Modern spiritualism came as reaction against materialism and the single idea which gave it birth about the middle of the nineteenth century was that ghosts or spirits were individualized entities subject to law. It is distinguished from the ancient conception by its sweeping claim that all spiritual phenomena and the evolution and existence of spirits are by the operation of fixed and ascertainable laws. Old spiritualism is a continuity of miracles; a miraculous God and a spiritual existence maintained by fiat in defiance of the known order of the world.

Professor William Barrett maintained that this very obfuscation and fright the spirits then produced was one of the logical reasons for the Biblical injunction against the practice of psychic communication. Seers and Prophets of the Old Testament

from Moses to Isaiah united in warning the people against any attempts to peer into or forecast the future or to meddle with psychic phenomena. Divination, witchcraft and sorcery were various methods of augury or of attempts to inflict injury on an enemy, veiled in a cloud of mystery to impress the beholder; and necromancy, or the attempt to hold communication with the dead, seems to have been resorted to for the same purpose.

The practices were forbidden by the Hebrew prophets irrespective of any question as to whether they were supposedly genuine or merely the product of trickery or superstition. They were prohibited not only or chiefly because they were the practice and part of the religion of the pagan nations around them but mainly because they tended to obscure the Divine idea, to weaken the supreme faith in, and reverent worship of, the Omnipotent Being. And the reason was obvious. With no knowledge of the great world order such as we now possess the intellectual and moral sense of the people would have only been confounded by these psychical phenomena. Still worse, a sense of spirit confusion would have ensued. Not only might the thought, the politics, the industry of the nation been hampered or paralyzed by giving heed to an oracle rather than to the dictates of reason, but the calm unwavering faith of the nation in an infinitely wise and righteous ruler of all might have been shaken. Instead of a Supreme Being above and beyond them, a motley crowd of pious, lying, vain or gibbering spirits might have peopled the unseen; and weariness, perplexity and finally, despair, might have enervated and destroyed the nation.

Professor Barrett's views are given retroactive albeit not too explicit support by Miamonides, the twelfth century Jewish philosopher. Miamonides rules, (based on Sanhedrin 65a,b.): "What is the *Ob Cult*? Standing and burning a known incense, holding a myrtle rod . . . or taking a skull of a dead person and burning incense in it. . . . What is the *Yiddeoni cult*? Placing a bone from the bird *Yiddoa* in his mouth and burning incense . . . and all these are forms of idolatry. . . . What is 'inquirer of the dead'? He who starves himself and sleeps in the cemetery so that

a dead person may appear to him in a dream. . . ."

These practices were therefore forbidden because they were idolatrous and if they had been allowed they would have obscured the Divine Being.

Jewish psychic research workers such as there are today put forth that the prophets themselves were persons who were able to respond to psychic influence and inspiration. It is recorded that the Angel of the Lord appeared in various places and it is found that wherever it was mentioned, the Angel was recorded as appearing in the form of a human being, giving guidance and wisdom from extended knowledge. If such be the case Moses was obviously an excellent psychic. The whole story of his life, then teemed with psychic happenings.

The Bible, however, places a strict prohibition on consulting a spirit or inquiring of the dead. Under such circumstances, one may well ask: Can Jews meddle with spiritualism? If this question were to be determined by American Jews, there would be little hesitancy over its solution, for, out of the heterogeneity of American Judaism there have sprung up cults, sects and creeds which are ever ready to embrace a more modern and progressive faith, combining Judaism with science and mysticism. American Jews, except perhaps the strictly orthodox group, would quickly rally to the side of the spiritualists. But amongst English Jewry, which is consistently orthodox and fiducial to all the laws and concepts of the Old Testament and the Talmud, the problem of whether psychic research is within the Jewish law and if it does not constitute a neologism in itself, has been waxing strong within the past two years.

About two years ago, in line with the intense interest psychic research was creating among the English public, British Jews began to look about and consider whether, since the bible days, the Jews had not been negligent in a practice that had ostensibly been given a great deal of mention in the Bible. Interest in the study of psychic communication began to mount considerably and soon the Jewish public of Great Britain was engaged in one tremendous controversy: Could Jews practice psychic research without becoming heretics? About a year ago the Jewish Society

for Psychic Research was formed in London and apparently this settled the controversy. In other words psychic research was found to be within the Talmudic laws. The practice of spirit investigation was vindicated on the ground that it is a scientific research and not a creed, faith or religion. For to deny the existence of psychic phenomena, it was maintained, was equivalent to denying electro-magnetism. Protagonists of the Society contended that the formation of such a body was as harmless as would be the forming of a Jewish Wireless Society. The Opposition, however, declared that the practice of psychic research was not in accordance with the Jewish faith and furthermore, it was stated, that the Jewish Bible in no place speaks at all of the resurrection of the body, and therefore that immortality of the soul is not part of the Jewish belief. These statements I will discuss in due course.

An investigation of Jewish law reveals no prohibition against study and research for scientific purposes. The Talmud, commenting on the verse: "Thou shalt not learn to do after the abominations of these nations," remarks: "Thou shalt not learn to do but thou mayest understand." The great exegete and Bible commentator, Obadiah Ben Sphorno (1475-1515) writes: "Seek them not out (ghosts and spirits) to be defiled by them, but thou mayest seek them out to know their character."

But a fierce controversy has been raging to determine whether it is part of the Jewish faith to believe in the immortality of the soul. The Jews have always held this belief. All ancient peoples, the Chaldeans, the Egyptians, the Persians and the Hebrews thus believed†. Then shall the dust return unto the earth as it was; and the spirit shall return unto God who gave it." Ecclesiastes says. Only one Jewish sect, the Sadducees, denied the resurrection.

Jewish Kabbalists and mystics believed in the transmigration of souls—though this belief was not accepted by all. The belief in the immortality of the soul, however, obtained a wider acceptance.

Miamonides held that after the dissolution of the body, the soul continues in exist-

ence by itself until such a time when it shall be the will of the creator to bring about a resurrection of the dead, when the soul will return to the body and there will be another life. After a long life the body will die again and the soul will then enter into immortal life, where there will be no eating and drinking and no earthly pleasures but an enjoyment of the Divine presence. Morris Joseph, an eminent Jewish Divine, writes that the doctrine of immortality of the soul is an integral part of the Jewish creed, in fact, a necessary ingredient of every other consistent religious creed, following as the logical sequel to the very belief in God.

Can the soul exist by itself after the dissolution of the body, or has it no separate existence? Is the relation of the soul to the body like that of music to the harp, or is the soul like a phonograph record which has impressed upon it for all time the voice of a person long dead? Is the body merely a garment which the soul discards when the garment has become frayed and tattered? The modern Jewish view on these theories is best exemplified by Rabbi Dr. A. E. Silverstone M.A. an English minister.

According to Rabbi Silverstone there can be no doubt that there is a parallelism or interaction between body and soul. Psychological phenomena such as pity, fear and anger, have their corresponding physical manifestations. Pity may produce tears; fear may cause the hair to stand on end or produce dryness in the mouth; anger will sometimes make the blood rise to the head. It is not the tears that produce pity, or the red face that produces anger. The psychological processes that go on in the mind give rise to certain physical vibrations in the brain. It is the mind, or if you will, the soul, says Rabbi Silverstone, that is the dictator. Can the dictator continue to exist in some way without a body to dictate to? Are psychological phenomena conceivable without corresponding physical manifestations?

Dr. Silverstone holds it is rash for some scientists to presume that when the body perishes the soul, too, is determined—that it cannot continue without the body. Chemistry teaches that matter is indestructible; nothing is lost. A paper burnt is not lost; it merely assumes another form. What foundation is there for assuming that the soulstuff is lost? If we believe in God, we

† Cf.: Psalm 146 "When the breath of man goeth forth, he returneth again to his earth and then all his thoughts perish." [Ed.]

believe in a Beneficent Father who desires the welfare of all his children. We believe that God has placed us here to aim at Goodness. It is impossible to achieve complete goodness in this life. The greatest saints, the most pious divines, have all fallen far short of absolute goodness. Within the limitations of this existence it is impossible for anyone to attain complete goodness. Does not then our belief in a just and benevolent God demand that more and better opportunities be afforded for this absolute goodness to be attained? This postulates immortality for the soul—a fuller life beyond the brief span here.

Thus, Rabbi Silverstone concedes with Morris Joseph that belief in life after death is part and parcel of the very belief in God itself. He maintains that there need be no undue qualms among Jews as to the permissibility of interesting oneself in the investigation of spiritualistic phenomena. If Rabbi Silverstone were a Liberal or Reform Jew, I do not doubt that he would not stop at advocating merely psychic investigation but would call upon his followers to practice psychic communication. As I mentioned previously there are many sections of Jews in America, notably the so-called Reformed Jews, who have cast off the archaic traditions of the Bible and have attempted to live up to a modern, living faith that conforms with the times. Many of these Jews recognize that conditions in Biblical times were at times quite primitive and they have disregarded what to them is antediluvian and obsolete among the ancient laws. For example, they do not

strictly keep the dietary laws which Moses so forcibly stressed: for with the advent of modern refrigeration, most of the evils affecting the food of ancient days have been eliminated. Reform Judaism purports to represent an up-to-date Jewish faith that combines science with the scriptures. Such Jews would evidently encompass Professor Barrett's viewpoint that without the great world order we have today: the Jews of Bible times would have been flustered and obfuscated if spiritualism had flourished. Spiritualism today is accepted as part of the Christian faith without obscuring the Divinity of their Christ. There is no reason why spiritualism cannot be practiced by Reform and Liberal Jews without impinging upon their sacred beliefs.

The Jewish Society for Psychic Research is well patronized by English Jews. I remember the elation of Sir Arthur Conan Doyle when the Society was first organized and how he praised them for resuscitating a belief that had been held by their forefathers in the days of the Bible. The Society, I venture to say, will soon become a live force in British spiritualistic life, for none can deter the mystical spirit that has permeated the Jew throughout the ages. Unhappily American Jews have not as yet delved into the potentialities of psychic research. But that may be traced to the innate disparity between the English and the American Jew. One is spiritual, the other decidedly material in makeup. There is, however a wide field for the spiritualistic philosophy among the Reform Jews of the United States.

BOOKS RECEIVED

LA RICERCA PSICHICA. Con prefazione di Charles Richet. By Emilio Servadio. (Collezione OMNIA. 21.) Roma. Paolo Cremonese. 1930.

THE DRAMA OF EUROPE or The Soul of History. Stanley de Brath. London. Arthur H. Stockwell, Ltd., 29 Ludgate Hill, E. C.

* * * * *

The Trustees have acquired by purchase of Mr. Shelley W. Denton, a son of the early pioneer of spiritualism, Professor Denton, the remnant of his father's library, amounting in all to seventy-five volumes, most of which are long out of print and scarce. The books will be a valuable supplement to our Library of Reference. They include several of the earlier works on Mesmerism. The thanks of the A. S. P. R. are accorded to Mr. Denton for his generous offer which is greatly appreciated.

OBSERVATIONS IN A PSYCHOPATHIC WARD

BY FRED E. EASTBURG

IT WAS my rare opportunity while in Philadelphia to have a few first hand experiences as a mental nurse. I never did aspire to have anything to do with mental defectives, but it just seemed that circumstances led me irresistibly in this direction, and being a psychologist I was rewarded by many gratifying verifications. It is true that I saw at times dismal clouds on the horizon of my soul but the sad reflections had a silver lining about them inasmuch as they seemed to reinforce my previous philosophy. While at Harvard I had the pleasure of listening to Professor Wm. McDougall's lectures on Abnormal Psychology, but now I had occasion to observe for myself concrete instances.

It is hoped that the reader may care to know something of the typical cases which were to be observed in the Psychopathic Institution in which I worked. After citing a few of these cases, I shall endeavor to add in conclusion a few suggestive remarks of consequence to anyone interested in the obscurer facts of psychology.

1. A certain man was a victim of the catatonic type of mental disorder. His mind seemed to be stampeded so that he would not answer when he was asked a question. He would stand for hours, sometimes only on one foot, without moving from the spot. His physical frame was slim and almost frail, giving the appearance of physical weakness. Yet, contrary to anticipation, one would find him demonstrating extraordinary strength, not only by standing for a long time without apparent fatigue, but in the breaking of a table or a chair. Since the manifestation of physical strength was quite above the line of the normal or ordinary, the phenomenon can hardly be explained except with reference to the psychical realm. In this case, as in most of the other victims, there is a recurring tendency to self-violence and even suicidal action.

2. A more striking case of strength combined with destructive tendency was

found in a certain young man called M. It was said that he possessed the physical competency of five others. He had to be locked in a room by himself, without clothes and without any conveniences of any sort, as he would destroy everything about him. Unlike the first case, who would not utter words, Mr. M. was very prolific in words and was extremely witty and resourceful in verbal reaction, so that one might say that the possession of evil intentions was accompanied with increased physical and mental expressions. The only way one could calm his raging manners, was either to leave him to himself or to address him in stern and yet kindly terms.

3. Another man whose name was B. presented a distinctive case. He was apparently under the inescapable impression that he had forged checks for Rockefeller and Carnegie, and that as a result he had been brought to this Psycho-pathic institution. I could converse with him on any subject, and I found him perfectly rational or rather intelligent. I would get on very well with him until I came to the alleged prepossessed idea, and then it became utterly impossible to go any further and I felt confronted with a blank wall. Moreover, I discovered that any reference to the cause of his predicament made him only more rebellent. I asked him if he had some written evidence for his belief, but at this point he evaded me or would not listen to me. While he did not attempt to justify himself, he seemed to be convinced within himself of adequate grounds, very much in the manner of one who is under the dominance of absolute certainty derived from an independent sphere. He would walk up and down the halls all night, and one might wonder how he could have the physical endurance without vital energy being communicated from an invisible source of existence.

4. There was one case which I would emphasize on account of the absence of any physical cause for the patient's com-

plaint. He was suffering from a constant pain, which he said was localized in his mouth and on his tongue. Yet medical or surgical examination showed no evidence of a physical basis for the pain. He would continue his moaning and uttering words of intense suffering until he would have to be spoken to by the nurses to exercise constraint in the interest of others. When he was told that it was merely his imagination which caused his pain, he would become very resentful and would reply that it was not the imagination but the reality. It seems that what people commonly call imagination, may be more real than what constitutes the material order of things.

5. A certain man, R. of the age of twenty-eight was suffering from the infliction of an unconquerable regret that he had forfeited the opportunity of success in life. He was so sensitive to this idea that he did not think that his existence on this planet was worth while. Again he could not even escape the recurrence of this morbid reflection, for, as he said, no matter what he sets out to give attention to or think about, he soon finds himself drawn back to the vortex of the same unbearable thought.

When he first saw me, he asked if I was a psychologist, and when I told him that I was very much interested in qualitative psychology, and had formerly studied it at Harvard, and that subsequently I had taught this subject in college, he replied that he perceived it at once and that he would like to reveal his case to me.

In short, he said that he had been given a good opportunity to study the legal profession and to secure a general education, but when it came to him, he did not realize his chance, and as a result he allowed himself to be attracted by social allurements of a pleasurable order. In course of time, he found himself involved in a variety of initiations and social activities from which he could not extricate himself. This continued to a point where he had lost control and mastery of himself, and when he thought of his previous opportunity and outlook, the awareness of his plight came to him with a shock which was too much for his equilibrium.

I tried to make him see that his life career was not behind but ahead of him, I also employing the argument which I be-

lieved to be a valid one, namely that if one can arrive at the determination of mind and heart to make the most of his opportunities in the future, the regrettable events in the past will be overcome as regards their influence upon the life of that individual, and the resources will have overbalanced the liabilities on the ledger book of his soul.

He remained in the hospital only about a week later when he returned home, but whether I have anything to my credit in this connection, I do not know.

6. It might also be noted that in the special room of the convalescent cases, there were distinguished lawyers, doctors, and educators. There seemed to be one common manifestation of interest among them all, and this was the general quest for the more durable things in life. One inmate, a doctor, said that nearly all in this room were concerned with truth and religion. This I found to be the characteristic case, for I was addressed with the profoundest questions, such for instance as, what constitutes the most noble pursuit worthy of man, and what is the purpose of man's existence on this earth.

There seems to be certain conclusions which may be induced from the foregoing observations. At any rate I shall venture a few as tentative for the reader's consideration.

In the first place, the therapeutic approach to the remedy of mental illness, is the application of the laws peculiar to the mind. One might suppose that the physical surroundings are of prime importance, but it must not be forgotten that the cases cited above are mainly of mental or psychological nature and not physical. That is, diagnosis by a physician would indicate that the patient has no physical difficulty whatever, although he would complain of pain as vivid and real. Then, too, the only treatment which is effective is that of a suggestive nature or direct appeal to the attitude and state of mind. No amount of physical comfort to redress the grievance will prove successful, and in fact the results of such effort are often just the reverse. There must be a distinctive means, such as rationalization, sublimation, or appeal to a new interest, together with an imperative disqualification of an inhibitory notion.

A characteristic feature of insanity may be noted as one of proclivity to self-violence. This is sometimes intimated by the manner of speech or conversation which is indicative of suicidal ideas arising from despair regarding life in general. In this connection it may be added that the possession of evil thoughts is accompanied by the manifestation of increased strength, which could be said to have its source in an activity of a psychical order. If this relation obtains between evil ideas and the corresponding expression, it appears that a similar relation also exists between the good intentions and the capacity for their execution. In fact, I believe, there is greater power behind good intentions than behind the evil, a statement which, if true, will serve as a ground for optimism regarding future civilization.

Since the patient of insanity does not have a physical foundation for his pain, sufferings, or evil tendency, it may be said

that the cause is of an unconscious nature. He may imagine that the complaint has a physical basis, but the sense of reality which he alleges, may just as well be attributed to an unconscious force of a psychical nature, and this is not only hypothetical but even necessary, as the absence of any material cause can be shown by a physical examination.

Inasmuch as true psychology must be based on a true metaphysics, it might be said upon further reflection that man lives in two worlds, one of which is material or physical, and the other of which may be called immaterial or psychical. By virtue of the physical self, man partakes of the former, but by virtue of his higher self called the soul, he shares in the latter as a kingdom of which he is also a denizen. This general point of view is in harmony with purposive psychology and idealistic philosophy.

EXPERIMENTAL SITTINGS WITH RUDI SCHNEIDER IN LONDON

Part VII.

BY HARRY PRICE

OBSERVATIONS BY PROFESSOR
A. F. C. POLLARD

Professor A. F. C. Pollard of the Imperial College of Science and Technology, South Kensington, attended nine sésances with Rudi Schneider, and Mrs. Pollard was present on five occasions. Both the Professor and Mrs. Pollard controlled the medium at various times and once Professor Pollard accompanied Lord Charles Hope into the cabinet while the manifestations were taking place outside.

In a letter (dated January 23rd, 1930) in which he congratulates himself upon being one of the "fortunate individuals" who were invited to attend the experiments he admits that, "like everyone else concerned I certainly cannot account for the apparent phenomena which I witnessed through the agency of Rudi's mediumship and found intriguing."

Professor Pollard rightly contends that in mediumistic phenomena "research is badly needed unhampered by the very evident prejudice and suspicion under which present experience labours owing to the many cases of trickery which from time to time have been thrust upon the public." He congratulates us upon our "thorough organization at these sessions" and upon our "ingenious method as a first attempt at really adequate electrical control" of the medium and sitters.

Professor Pollard has perused the dictaphonic protocol of the last sésance (January 20th, 1930) and has made the following amplifications:

"At 11.05 the hand bell, after having been picked up by the terminal and rung in midair, was dropped on to Mrs. Pollard's lap. He states that it then dropped or rolled on to the floor near her feet.

"The protocol records that during the same period Professor Pollard, after removing the control gloves, held the basket 'about one foot' away from the cabinet opening, when 'something had pushed into

it.' But it appears that the Professor held it two feet away from the curtains so, according to Professor Pollard, the pseudopod came out of the cabinet rather farther than we imagined. The Professor thinks that it may have been one of the curtains that was bunched up and pushed into the basket. If so, this was a very remarkable phenomenon.

"During the same period, the protocol records: 'She (Olga) says the Professor is not to pull hard.' Professor Pollard alters the end of this sentence to 'not to pull too hard.'"

Also, between 11.05 and 11.37, during the period when the pseudopod or "soft paw" emerged from the cabinet, Professor Pollard states that the "paw" tapped the second and third fingers of his right hand. (It will be remembered that he had removed his gloves.) He asked Olga to *grip* his finger or hand. The Professor states that when he stretched out his hand towards the curtains he could not reach them "on account of the table." But I rather think the reason was because the entire circle was farther away from the cabinet than usual.

Professor Pollard in his observations on the last amazing sésance emphasizes the fact that the handkerchief (period 12.03—12.40) was "snatched towards the cabinet opening." I have only to-day (January 25th) received the Professor's communication but it confirms my impression of the disappearance of the handkerchief. In my notes (written on January 21st) of this 21st sésance the reader will see that I described it as being shot towards the cabinet with a sharp jerk.

In the amusing tug-of-war with the handkerchief (period 12.03 to 12.40) Professor Pollard (who was holding it) says that the handkerchief "is pulled into a horizontal position by lowest corner, pointed to cabinet opening and gently tugged several times."

In a final note to the protocol of the 21st sésance Professor Pollard adds: "Pro-

fessor says that he feels sure that something behind the curtain on left (*i. e.* farthest away from the medium) pushed the curtains outwards and his finger tips contacted with curtain surface. Professor also under impression that when basket taken from his hands the 'something pushed into it' was part of the curtain on left or right."

This last observation by Professor Pollard is most interesting as it confirms what we have occasionally seen, *viz.* a teleplasmic mass *inside* the cabinet.

LETTER FROM

LORD CHARLES HOPE

(Member of Council, National Laboratory of Psychical Research.)

26A North Audley St.,

London, W. I.

January 16th, 1930.

Dear Mr. Price,

I was present at seventeen "sittings" out of the twenty-one held with Mr. Rudi Schneider at the National Laboratory of Psychical Research in November and December, 1929, and January, 1930 and have pleasure in stating that to the best of my knowledge genuine "phenomena" of a supernormal nature were produced by that medium. I will state, as briefly as is possible under the circumstances, my reasons for coming to that conclusion. It is inconceivable to me, knowing the conditions under which these experiments were held, that the medium could have either introduced an accomplice into the room or continued himself in any way to produce the observed "phenomena" by normal means. On the occasions when I searched the medium before the sittings were held I never found anything of a suspicious nature nor do I think it possible that by introducing anything into the séance room he could have, under the system of control, contrived to fake the phenomena.

It is clear that if the said phenomena were fraudently produced they must have been so produced either by the medium alone or in conjunction with the officials of the Laboratory or the sitters (members of

the Laboratory or visitors). Some members and visitors sat on several occasions but none sat at every sitting or anything approaching that number. Owing to the electric control which supplemented ordinary hand control and successfully immobilized their feet it would seem impossible for any sitter to have produced any of the phenomena observed unless in collaboration with the sitters on either side of him and even so it would have been exceedingly difficult for him to have freed himself from the electric control without arousing the suspicions of the other to have fraudently achieved the phenomena people present. For the medium himself he would have had, with the connivance of the controller, to have freed himself from the electric control and by means of a reaching rod or grapple moved the objects arranged before the join of the "cabinet" curtains some feet away from his chair, and in some instances have taken off his gloves and overshoes, gone behind the curtains and held out either his own or an imitation hand under the red light; then, returning to his chair, have donned his gloves and overshoes, all the while making the electric control register correctly.

Even accepting the acquiescence of the controller as a possibility, the second controller, whose right hand was placed over the hands of the medium and controller, must be taken into consideration in any hypothesis of fraud.

No, our second controller must be in it too. Rudi Schneider, however, in trance, breathes in a very peculiar manner (indeed very like a bicycle tyre being inflated) and by that means is easily located even in complete darkness, so the controller must take up his breathing for him, while the medium is creeping behind the curtains, and somehow contrive to carry on a conversation at the same time. Another difficulty to contend with, in any theory of fraud, is that the medium in a trance (as "Olga") speaks on occasions in a whisper and sometimes phenomena have been occurring simultaneously with these whispered comments, so the controller, while in the *role* of accomplice to the medium, must be able to add whispers in German to his other accomplishments.

The controller himself, to fake "phenomena," must free a hand to produce, by

means of a reaching rod, even the smallest shake of the thick curtains and this, while the medium holds his metal glove against his own to keep the electric control working, could hardly be done without the knowledge of the second controller.

The second controller, himself, who passes his right hand under the left hand of the controller and places it on his and the medium's hands, is the only sitter who has a limb free from both electric circuits; but there again it would be almost impossible for him to remove his hand with the knowledge of the controller and to leave his chair without the sitter on his left (whose right hand clasps his left) being aware of the fact, would be quite impossible.

Another position which might be thought handy for an accomplice is the opposite end of the semicircle of sitters. From personal experience, having been there on several occasions, I can assure our hypothetical critics it would be exceedingly difficult, even with the help of the sitter next in the line, to free oneself from the gloves and overshoes without breaking the electric circuit and succeed in entering the "cabinet" without arousing the suspicions of the other sitters. The almost incessant conversation, which "Olga" usually demands and which quite naturally has been criticised as a possible cloak for fraud, would in this case make it much harder for any sitter to achieve fraudulent phenomena, as failure to take part in the conversation would soon be noticed by the other sitters.

Under the heading of "possible accomplices" I will now consider the Secretary, Miss Kaye. In several newspaper accounts of these sittings, the question has been raised why Miss Kaye was allowed to roam about the room while all the others present, including the medium, were tied and held. I consider that this objection was answered before it was raised, as at the first sitting of the series, you will remember, I requested Miss Kaye to place her hands on my shoulders while phenomena were occurring. This she did and I then asked her to place her hands on the shoulders of another sitter in case, owing to my connection with the Laboratory, this might not be considered a sufficiently good guarantee.

Later, she also wore luminous armlets and after the first few sittings a thick white transparent curtain was fixed right across

the room stretching from the ceiling to the floor as described elsewhere in your report. This curtain made it impossible for Miss Kaye to reach the medium or sitters without first opening the entrance flap on which bells had been hung. Her position behind the curtain could be located by the luminous armlets. The reasons for her presence in the room at all were valid. It was necessary for her to note the sequence and nature of the phenomena as they occurred by speaking into a dictaphone, and from time to time to approach as near as possible to the medium, listen to "Olga's" whispered remarks and reply to them.

No other person attending the sittings regularly had any considerable knowledge of German and "Olga," as the intelligence directing the production of phenomena, considered either as a "spirit" or trance personality, could not be ignored if the best results were to be obtained; Miss Kaye's presence, therefore, could not be dispensed with.

She had, also, at all the earlier sittings, to work the gramophone. This difficulty, no doubt, could have been overcome by the use of an automatic electric gramophone, but up to now, I understand, no one has donated one of those expensive instruments to the Laboratory. The dictaphone and gramophone could have been placed close behind the medium, thus obviating the necessity for movement on the part of Miss Kaye, but these would have completely blocked the only door. It seems hardly necessary to suggest in detail the elaborate machinery needed—by means of pulleys, etc.—for the production of the range of different phenomena observed. (Behind the scenes at a puppet show would be the best simile I can think of and the strings would have to be nearly as strong as the wires used to enable *Prima Donnas* to disport themselves as Rhine Maidens.)

I was anxious, however, to show that Miss Kaye was unconnected with the results being obtained and so at a sitting when you were absent I asked her to take her place among the sitters and under those conditions satisfactory phenomena were produced. None of the other sitters was connected in any way with the management of the Laboratory and they were all personally well known to me.

The electric control has been criticised as being worthless as a safeguard against fraud and objectional because it hinders investigators from investigating. This control could, no doubt, be elaborated so as to preclude either medium or sitters from being able to free themselves without outside assistant, but that would surely render it clumsy and dilatory. As regards the second objection it must be remembered that the electric control is additional and supplementary to ordinary hand control and merely insures correct behavior on the part of the sitters, a factor which may have no small psychological value in the production of good phenomena by a medium.

The only valid objection to this system is, I consider, the possibility it might, by drawing the eyes of the observers to the registering lamps, divert their attention from the business on hand. This difficulty, however, has been overcome on many occasions by one sitter looking at the lamps while the neighbor observes the phenomena.

I do not intend to discuss in detail the various phenomena observed at all the different sittings. You have already done that in sufficient detail. I will, therefore, content myself by describing the chief phenomena I myself witnessed most clearly and the sittings from which you were absent.

The sitting of December 19th was the last of a series of six from which had been excluded all sitters except those specially interested in the question of the "phenomena" from a purely scientific standpoint. It was the first sitting from which you were absent but the third at which the medium was controlled by Professor Pollard.

To insure that the medium should have time to get "acclimatised" to him Professor Pollard had previously sat next to you while you were controlling and then controlled himself with you as second controller. Later, you sat still further away and finally absented yourself altogether.

In this way the danger was obviated of a repetition of a new controller, (as in the case of Dr. William Brown,) apparently upsetting the entranced medium and so inhibiting the flow of phenomena. Why such a sympathetic and appreciative controller as Dr. Brown should have made things dif-

ficult for "Olga" is not clear but probably his propinquity was linked up in the medium's mind with the blank sitting in progress and for the time being the only plan was to acquiesce in "Olga's" preferences and substitute another controller at the earliest opportunity. Fortunately, we had sufficient time at our disposal to make the change a gradual one, to duplicate the results obtained when you were controlling the medium and thus to meet possible criticisms on that score. It is to be regretted, however, when later on satisfactory results had been obtained with other controllers and "Olga" had been persuaded to lift her ban from Dr. Brown, that, although anxious to do so, he was unable to attend another sitting before the departure of the medium from England.

At the sitting of December 19th, with the exception of Mr. A. Egerton, all present had already had previous experience of these experiments. It seems to me possible that the inclusion of a new and sceptical sitter may have unfavorably influenced the result of the sitting. "Phenomena" were certainly a long time in occurring but eventually the "cabinet" curtains moved considerably on two occasions and the small table, on which had been placed the luminous basket, moved noisily towards the sitters and later the curtains flew out in the same direction.

On December 20th, at the end of the preliminary phase of the sitting, up to which time, as usual, no phenomena had been observed, Professor A. F. C. Pollard and I, with the permission of "Olga" sat inside the "cabinet" curtains and, as best we could, controlled each other's hands and feet. The rest of the sitters, including Miss Kaye, the Secretary, took up their positions under the electric control. My friend, Mr. A. David, controlled the medium; Mrs. Pollard acted as second controller, and Miss Kaye was next to her so as to be within earshot of "Olga." All the sitters were personally well known to me and had, as you know, come at my invitation.

The notes of the sitting were of necessity not made until after each phase, when Miss Kaye and I, with the help of the other sitters, compiled them and she spoke into the dictaphone.

Owing to our position behind the curtains, Professor Pollard and I were unable

to see the phenomena except when the curtains flew outwards and disclosed the red light and the objects marked with luminous paint. At one moment, however, we heard the bell ring and then the sound of the small table scraping along the floor and later the table, with a sudden movement, upset against Professor Pollard's knees.

The phenomena which were observed were all outside the "cabinet" and at no time did we get the impression of anything happening inside, even when the curtains were flung, so it seemed, outwards. No phenomena of the order of "materialization" appeared during this sitting although this was promised by the optimistic "Olga" during the third phase. We then sat with the curtains slightly apart, which allowed the red light, which had been increased, to shine into the "cabinet." This may have inhibited the promised "materialisation" from occurring but we were anxious to see as much as possible and "Olga" raised no objections.

At the sitting held on the afternoon of January 9th when several members of the Co-Optimists Co. were present I controlled the medium, while you, Miss Kaye and Mr. Stanley Holloway, a member of that Company, were standing outside the white curtain. Miss Betty Chester acted as second controller. During the second phase considerable phenomena were observed. The most remarkable, in my opinion, as being unusual, was when Mr. Melville Gideon had been requested to push the table, on which lay the luminous basket, nearer to the curtains. He had already broken hand control to do this and his right hand was stretched out towards the table, so he told us, when the table gave a violent jump flinging the basket to the floor. Immediately following this occurrence the medium quickly agitated his hands and grunted as if in self congratulation. This gave the incident the appearance of a joke on the part of "Olga." For a time the members of the Co-Optimists sang to encourage "Olga" but she only remarked "*Sprechen.*" Unfortunately, when I broke right hand contact to turn on the red light it was found to be disconnected and the sitting, therefore, had to be continued in the dark. Miss Chester controlled the medium's hands while I broke contact. The last movement of the table when it was flung against the legs of two

of the sitters was especially violent. The convivial spirit shown by the sitters seemed to help the production of phenomena and remembering the number of new sitters and the short time which had elapsed since the previous sitting, I considered the result satisfactory.

At the sitting of January 14th (afternoon) I controlled the medium and Miss Alice Reutiner acted as second controller. You sat outside the white curtain during the first phase and then left; Miss Kaye was outside the room during the third phase of the sitting. During the second phase some moderately good phenomena were produced in rather faint red light. "Olga" had asked me to lower the light. After the right hand curtain had shaken unmistakably on several occasions the basket then rocked. "Olga" then asked that the table on which the basket and other objects had been placed, should be moved nearer to the sitters in the centre. After the experience of January 7th we suspected a "joke" and warned the intended victim. The table duly jumped just as Admiral Wolkoff touched it and then it was dragged (supernormally) close to the centre of the curtains. Later, the curtains opened slightly and the table was upset and flung against Admiral Wolkoff's feet and the objects on it were scattered on the floor. The bell box, on which had been placed some smoked paper, was then attacked (it had luminous spots round the edge) and it was seen to move in a series of jerks and afterwards we found that a piece of wood some six inches by one inch had been torn from one side of the box which contained it. This may possibly have been caused by the table falling upon it as it had originally been under the table which later was moved (supernormally) nearer to the curtains before it was upset. The red light box over table was turned right round at one moment but this was probably caused by the outward movement of the curtain. The light was not sufficiently strong to enable us to see whether any solid object came out of the curtains to achieve these phenomena. "Olga" then said "she" wished the light full on. I did this but nothing occurred and a ten-minute pause was asked for. I then requested Miss Kaye to ask "Olga" if "she" minded Miss Kaye being out of the room during the third phase. "Olga" did

not object. As you will remember you asked me before you left to try this experiment although I was afraid the change might possibly upset the medium as Miss Kaye had always been the one to whom "Olga" had spoken. During the beginning of the third phase "Olga" seemed to be making a special effort to please me by obtaining good phenomena at this, my last sitting. The light was still on full but there was no sign of a "materialisation" such as "Olga" had promised. Eventually after considerable convulsive movements on the part of the medium he collapsed and his breathing became very weak for about two minutes. The peculiar breathing associated with "Olga" then suddenly recommenced and "she" told Miss Reutiner that although just at the point of doing something very good, "she" now had to leave us. We attempted to persuade "her" to remain and I pointed out how disappointed Miss Kaye would be if nothing occurred in her absence but "Olga" said "good bye." The movements which usually precede the medium's return to his normal state now commenced but suddenly "Olga" returned and said to us she had been allowed to come back for ten minutes. I suggested lowering the light and then did so. While I broke right hand contact Miss Reutiner held both hands of the medium. For nearly ten minutes nothing occurred, then "Olga" asked me had I felt anything. As a matter of fact, I had distinctly felt something touch me lightly on the outside of my left ankle but had not reported this as I thought it might have been one of the control wires got knotted and then moved. On examining the wires later this explanation seemed unlikely and so it may have been a supernormal touch as claimed by "Olga." We were then asked to watch closely as "she" was trying hard to do something. Shortly after this both Miss Reutiner and I distinctly saw the basket (which had been placed under the table during the second pause) give a succession of shakes. This was not seen by most of the other sitters who said they had not been looking at it. Very shortly the basket was seen to shake again in a similar manner and this time all the sitters saw this happen. The phenomenon was repeated a third time rather more noticeably but at no time did the basket appear to change its position. "Olga" then said she must

go as the ten minutes were up and the medium became normal more quickly than is usually the cause. I kept control of the medium after he was normal and both hands and feet registered on the control indicator until the orange light had been turned up, and I then requested Professor von Hofsten to examine the basket and the area between it and the medium to satisfy himself that nothing had been attached to it. This he did and reported he had found nothing.

Recalling the phenomena I was best able to observe myself during the whole series of sittings the following impressed me most: At the sitting of November 14th, when I was sitting on the left of the second controller I asked Miss Kaye to invite "Olga" to touch my face. A few minutes after the suggestion had been made the "luminous" basket was lifted from the floor and dropped neatly over my head. I had obligingly stretched forward as far as possible without breaking hand control and so the top of my head was almost facing the centre of the "cabinet." I was very much impressed by the exact method in which this was done as the red light was off at the time and there was no luminous object in a line from the medium past my head against which it might have been silhouetted. Later, following a promise given by "Olga" (the medium speaking in trance) the basket was removed from off my head by a force which seemed to come from the centre of the "cabinet" and not from the medium. The basket fitted over my head and face very closely and, as we tested later, only by a direct tug could it be removed painlessly. It was placed directly over my head and then by a force applied on the bottom of the basket pushed as far as it would go. When the reverse process took place I distinctly heard a noise as though of fingers trying to grip the basket and, when at the first tug it did not come off, something feeling like a small finger came in under the edge of the basket. It touched me lightly on the upper lip. The basket was then taken off my head and struck the curtains about in their centre. The temperature of the finger felt about normal. It was curious none of the other sitters saw any of the luminous spots on the basket obliterated while this was taking place.

At the sitting of December 2nd, the most interesting phenomenon was the lifting of a handkerchief off the table and its removal into the "cabinet." I had just been requested by "Olga" to place a handkerchief directly under the red light, but Mr. J. W. Miller suggested that he should do so. He then broke control, placed his own white silk handkerchief on the table and returned to his chair. After several minutes had elapsed I distinctly saw the handkerchief rise from the table, pass between the curtains, again reappear as though waved and then finally disappear from view. I got the impression that the handkerchief was held at one corner but could not see by what this was done. The handkerchief was found, after the sitting was over, behind the curtains lying close to the wall furthest from the medium. A knot had been tied in one corner of the handkerchief.

At the sitting of December 23rd which struck me as the best at which I was present, I was seated at the end furthest from the medium. There were only six people seated, counting the medium, and we sat closer in to the curtains. Owing to the plate for my left foot being too far back to enable me to make contact, we had to abandon the electric foot control for the latter part of the sitting and also the hand control while I was holding my hand under the light. Whenever I looked at the medium's control lights they were registering correctly. The curtains began to shake and bulge with more continuity of movement than I have noticed at other sittings and the red light was full on except for a part of the third phase. "Olga" promised to take from my hand an imitation rose which I had brought. In order to place my left hand under the red light I had to move my chair forward. After I had been holding my hand under the light with the flower on the palm for several minutes I distinctly saw what appeared to be a complete hand come out from between the join of the curtains, advance to within six inches or less of my own hand, hesitate, and then quickly retire behind the curtains. All present, including Miss Kaye, claimed to have seen this "hand." Later I saw the luminous basket which had already been lifted from the table and thrown near Mrs. Baggallay's feet rise from the ground, (as the curtains came right out to it) disappear completely

between the curtains as they receded back to their normal position, reappear almost immediately and move swiftly through the air in the direction of the second controller, Miss Baggallay, whose face, I was told, it struck. I got the impression of some formation holding the basket while it was moving through the air, but owing to the line taken by the basket—it appeared to me to come first in my direction at the height of several inches then take a quick turn towards the join of the curtains, passing close to and almost as high as the box containing the red light, and emerge from the curtains at the same height as though flung with considerable force—I was not able to see it except by virtue of the luminous paint on it. The box containing the red light, as you know, had a slit down one side and a hole underneath, thus casting two areas of light but not to any extent lighting up the area between it and the medium. The box had got turned towards the left of where the two curtains joined and so the light was shining mostly on the left curtain and also downwards, thus forming a patch of light between me and where the basket entered the cabinet. I have, therefore, no reason to deny the presence of the "arm" seen, by all the others present, to be holding the basket as, owing to my position, I could not have seen such an arm. During the third phase I again held my left hand under the light which by that time had been considerably lowered at "Olga's" request and something coming from the direction of the curtains touched my finger tips with two or three rapid taps, giving me the impression of being so touched by several fingers and at the same time I distinguished what appeared to be fingers advance into the area of red light. The light on this last occasion was not strong enough to give me the same impression of whiteness that I had observed when the "hand" emerged on the first occasion. Unfortunately, I had not removed my glove and so could not judge of the temperature of the "fingers." The movement of the curtains at this sitting was very remarkable, as I had noticed already on some other occasions, bulging out in different places in rapid succession just as though pushed out by a whole body. The "phenomenon" of the curtains flying right out over the sitters' heads was always very interesting to me since they behaved as

though blown out by a strong wind although I never got the impression of more of an air current that would be set up by the outward movement of the curtains themselves.

The occasions on which I controlled the medium I never noticed any suspicious movements on his part. Indeed, after what I had previously heard, I was pleasantly surprised at his passivity while in trance. Sometimes he moved his hands with a scooping motion when purporting to draw "power"; sometimes he gripped my thighs and for short periods his head fell forward on to my hands but at no time did he give the impression of attempting to break away from my hands or move his feet. On going into and out of trance he made convulsive movements of the arms which then became very rigid and he gripped and twisted the hand of the second controller. I noticed that for periods preceding the production of phenomena his breathing usually increased in rapidity and that groans sometimes preceded some extra good phenomena. On the other hand, during the last phase of the sitting of January 9th, when no phenomenon was produced, he seemed to be making more effort than at any time I acted as controller.

I was interested to note the psychological effect that the presence of different sitters apparently made on the results obtained. The reality of this, however, in my estimation, can easily be overestimated as both medium and sitters appeared too ready to judge the psychic "value" of a new sitter by the amount of phenomena produced at their first sitting. On the other hand, there was at times a dearth of phenomena for no conceivable reason. Taking, however, all the sittings into consideration, I do feel they furnished considerable evidence in favor of the contention that in the presence of some sitters better psychic phenomena can be produced than in the presence of

others, and that a cheerful and encouraging demeanor is not necessarily in incompatibility with a keen sense of observation.

I am,

Yours sincerely,

(Signed) CHARLES M. HOPE.

P. S. Dr. William Brown sends me the following letter:

The Athenaeum,
Pall Mall,
S. W. 1.
January 15th, 1930.

"Dear Lord Charles,

"Now that the sittings with Rudi Schneider in London are over, I should like to thank you and Mr. Harry Price very cordially for your kindness in giving me the opportunity of observing the "manifestations" of this medium. Although nothing happened when I was allowed to control the medium (which might have been due to the suggestive inhibitory influence of an idea over his mind or over the mind of "Olga") yet the phenomena that I saw when Mr. Price controlled—moving curtains, levitated waste-paper basket, movement of bell, etc.—were impressive and very difficult to explain according to any known laws of physics.

"The trance state into which Rudi throws himself during the sitting is different from that generally observable in hysterical patients when in a state of spontaneous or induced hypnosis, but after careful reflection on what I saw I should not be prepared to suggest, as a probable hypothesis, that the trance-state was a feigned one. The clonic muscular movements when going into and out of trance, and the modification of pulse-rate, etc., are in favor of the state being a genuine self-induced hypnotic trance.

"With kind regards,

"Yours very sincerely,
(Signed) "WILLIAM BROWN."

INTERNATIONAL NOTES

By HARRY PRICE

(Series Fifty-seven).

With the passing of the Earl of Balfour on March 19th, 1930, at the advanced age of 82, psychical research loses one of its most brilliant and eminent students—and he never claimed to be anything but a student. In 1882 he became acutely interested in the question of psychic phenomena and survival, owing principally to the activities of Professor Henry Sidgwick and Mrs. Sidgwick (his sister) in the establishing of the London Society for Psychical Research. In 1894 he occupied the presidential chair of this society, a position which has been held also by his brother, the Rt. Hon. Gerald W. Balfour, who becomes the new Earl.

* * * * *

A day or so before (on March 17th.) the death of Lord Balfour another eminent personality prominent in psychic matters, passed away. I refer to Mr. Edward Clodd, the high priest of the Rationalist movement and bitter enemy of psychical research and, especially, spiritualism. Clodd died at the age of 89, at his home at Aldeburgh, Suffolk.

Clodd was one of the most implacable enemies that religion—and especially the religion of the spiritualists—ever had, and all his books expound the philosophy of the Rationalists. H. G. Wells never tired of making fun of his disbelief in the Almighty and his caricatures “Clodd ordering the Almighty out of the Universe,” “God writing a book to prove there is no Clodd” and another picturing Clodd looking under his bed, last thing at night, to see whether God was there, are well known.

His works on psychic phenomena include *Occultism: Two Lectures Delivered in the Royal Institution on May 17th. and 24th, 1921* (London, 1922); *The Question: “If a Man die, shall he live again?”* (London, 1917); *Is Sir Oliver Lodge Right? “Yes” by A. Conan Doyle. “No,” by Edward Clodd.* (London, 1917). His more general and scientific works such as *The Story of Creation, The Childhood of the World, and*

The Childhood of Religions were translated into many languages. The following lines (I forget by whom) show the good-humored tolerance with which he was treated by his friends:

Said Meredith to Clodd,
“There isn’t any God.”
Said Clodd to Meredith,
“Be sure he is a myth.”
So God with great good humour
Declared himself a rumour.

* * * * *

Mention of Sir Oliver Lodge reminds me that this veteran scientist is shortly issuing another work—always an event of great importance. In a recent issue of a London daily,¹ Sir Oliver gives a long *résumé* or review of his new book which he calls *Beyond Physics, or the Idealisation of Mechanism*. He says that “the relation between mind and matter, or, more generally, the meaning that can be attached to the term *life*, and an understanding of the behavior of animated matter, have long been subjects interesting to philosophers who so far have not arrived at any definite conclusion.

“The psychic or spiritual world, on the one hand, and the chemical and physical world on the other, have appeared as perfectly different regions—one of them clearly accessible to the senses and constituting the subject-matter of orthodox science: the other a vague mystical region not reducible to scientific terms, and constituting the field of religion.

“So diverse have these regions been that it is a wonder they can interact at all. Indeed, philosophic efforts have been made to get rid of the idea of interaction by treating the mental region as somewhat imaginary, and speaking of it as a shadowy epi-phenomenon, or at least as a parallel harmonious but independent system.

“I have long written round about this subject of mind and matter in what is

¹ *Daily Express*, Mar. 19th, 1930.

called a popular manner. In a new book, shortly to be published, called "Beyond Physics, or the Idealisation of Mechanism," I am attempting a slightly more ambitious treatment. Whether I shall succeed in the task of pacifying physicists and interesting philosophers, I at least contribute an intelligible survey and criticism of certain features in modern physics, which I hope will prove useful.

"The whole subject is full of living interest: and a guiding even if also a groping hand may not be unwelcome in a tangled region in which beaten tracks are scarce and where the light of day can hardly penetrate the forest of abstract and uninterpreted symbols. . . .

"Many times it must have been urged that physics and psychics were interlocked, at least to the extent that probably every psychic event had a physical concomitant, but hitherto no attempt has been made to imagine a mechanism or physical process for this interaction.

"The ether of space has not been a medium much attended to in philosophy; and if the ether contains the key to the connection between mind and matter, that key has been effectively hidden.

"Groping among the intricacies of modern physics I have found something that feels like a key. It has a handle at one end; what it has at the other end is still rather speculative.

"A good deal of cleaning up and brightening is needed before we can seriously try if it will fit the lock; and there is always the possibility that the handle may give way.

"But if we were too elaborately cautious about trying things, we should not make progress except in easily verifiable directions.

"The enterprise is worth some risk.

"Such verification as has so far been forthcoming takes the form of a general approval of the broad outline from those with whom I am in touch under conditions different from those of every day, and whose range of experience is rather more enlarged than ours.

"I do not emphasize this general approval, nor in my book do I say anything about that side of experience.

"Whether my main contention has any survival value for philosophy must depend on the direction in which truth lies."

* * * * *

Upton Sinclair's new book is also announced.* Both he and his wife have "investigated the question of mental telepathy with most astounding results." At Mrs. Sinclair's suggestion, Sinclair and a few friends drew a number of objects which they enclosed in envelopes. These Mrs. Sinclair held unopened and was able to visualize the contents, and afterwards draw what she saw. Mr. Sinclair contends that with practice in mental concentration the power of auto-suggestion can be acquired by any normal person.

* * * * *

I have frequently been asked to give a formula for luminous paint as used in the seance room. At the National Laboratory of Psychical Research we use three qualities, the most expensive being the radio-active sulphide of zinc. This is very costly as it contains one of the radium salts. But the emission of light is continuous, lasts for ever, and does not have to be activated in order to become luminous. The commercial (chemically pure) phosphorescent sulphide of zinc is what we use most frequently and we have it in three colors, viz, red, blue, and green. The powder is mixed with some quick-drying medium such as celluloid varnish and the painted objects have to be activated by being held before a powerful light for some minutes. The objects then remain luminous for 2 or 3 hours. The cheapest luminous paint, which we make ourselves, is used for covering large areas. This is the formula: Grind together in a mortar 6 parts prepared barium sulphate, 6 parts prepared calcium carbonate, 12 parts white zinc sulphide, and 36 parts phosphorescent calcium sulphide. Make up to 100 parts by 25 parts pure copal varnish, 5 parts pure turpentine, and 10 parts pure linseed oil. The paint has to be activated before becoming luminous. But the most satisfactory paint for the novice is the phosphorescent sulphide of zinc which can be purchased from Messrs. Poulenc Frères, 122 Boulevard St.

* *Mental Radio: Does It Work and How?*, London, T. Werner Laurie Ltd., 8/6d. net. (With 278 illustrations.)

Germain, Paris (6e.), who specialize in radio-active chemicals.

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We are shortly to commence experimentation with a lady, Mrs. Mary Morris, who, apparently, possesses psychic powers which are both healing and telekinetic. Also, Mrs. Morris's hands and feet bear permanent stigmatic markings similar to those of the religious ecstasies, except that they do not bleed, but rather have the appearance of old wounds. Curiously enough, she has inherited these stigmata from her father (who is still living) who has similar markings.

* * * * *

I hear from Poona that the boy, Damodar Ketkar, whose poltergeist phenomena I have described in the pages of *PSYCHIC RESEARCH* is losing—or has lost—the power of creating these very unpleasant disturbances. Or, to put it another way, for the last three months he has not been troubled by those remarkable phenomena which made the Ketkar household “like Hell” and which were recorded by Miss Kohn. In the article⁴ on this boy, I suggested that with sexual maturity the “mediumship” (or whatever it was that attracted the phenomena) would cease and it rather looks as if this were the case. The boy, now in his twelfth year, was due to arrive in London in April but his visit to the Laboratory has been postponed in order to see whether there is a recurrence of the phenomena.

* * * * *

The Earl of Bective has recently taken a house near my home and I frequently travel down with him. He has had some curious psychic experiences, the most remarkable of which he detailed to me the other day.

A few years ago he was staying with some friends at a Scottish castle and during his visit expressed a wish to explore a certain wing of the fabric which was unfurnished and had been closed for generations. The keys were handed to him, and during his examination of the disused por-

tion of the edifice he entered what was originally the state ball room. Having traversed the length of the apartment he turned and, to his amazement, saw the trunk of a man near the door by which he had just entered and which he had closed after him. No head, arms or legs were visible and the trunk was dressed in red velvet, with slashings of white across the breast and a good deal of lace—the period was perhaps Elizabethan and the trunk was undoubtedly that of a man.

Lord Bective stood rooted to the spot with amazement and for a minute or so gazed at the apparition which gradually became less distinct and finally vanished, apparently through the closed door. Lord Bective then hurried to the other end of the room with the intention of ascertaining whether the phantom had passed into the next apartment. And now comes the most extraordinary part of the story. Although he had a few minutes previously passed through the doorway (the door swinging very easily, and with a simple latch) he now found that *something* was on the other side of the door which prevented his opening it. He could still raise the latch and the door would “give” a fraction of an inch, with a pronounced resilience exactly as if someone were on the far side attempting to bar his entry into the room. After two or three good pushes he gave an extra powerful one and the door flew open, and he was alone.

It only remains to state that this curious experience occurred soon after breakfast, in the full light of day, and that when Lord Bective entered the wing he had no thought of ghosts and had never heard that the place was haunted. But upon enquiry he found that his adventure was not singular and that there was ample evidence that others, too, had witnessed uncanny sights in the “haunted ball room.”

* * * * *

A few weeks ago I lunched with Dennis Bradley and he gave me a graphic account of the break-up of the London S.P.R. Annual General Meeting which ended in uproar due to the trouble between the Conan Doyle group and the Society's officers. I understand that an Extraordinary General Meeting will shortly be called in order to

³ See my article, *Radio-Active Compounds*, this *JOURNAL*, July, 1926, for exhaustive instructions concerning the use of luminous paint.

⁴ *An Indian Poltergeist*, this *JOURNAL*, March, 1930.

clear the air a little. Mr. Bradley tells me that he has enough material for another psychic work which will appear shortly.

* * * * *

The London Water Board is now using both human and electrical water-diviners in order to locate the exact position of the water mains. We are often asked by the utilitarian "what is the good" of psychic experimentation. Well, the above example supplies one answer.

* * * * *

An ordinance has been gazetted in Swaziland, South-West Transvaal, providing for the imprisonment of witch-doctors or their agents, of wearers of charms and insignia denoting wizardry, and of people consulting witch-doctors. A native woman was recently killed and her body dismembered and buried in 14 different kraals by a witch-doctor. Another case is under investigation in which a native laborer is believed to have been killed and his flesh sold by witch-doctors. Several arrests have been made.

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Another Jewish society for Psychological Research is to be formed, the Jewish Working Men's Club, Cheetham Hill, Manchester, taking the initiative. At Belfast, too, an endeavor is being made to resuscitate the S.P.R. there. Colonel R. G. Berry, the president of the former society is taking an active interest in its formation. The headquarters are 11, College Square, Belfast.

* * * * *

That "truth is stranger than fiction" was amply demonstrated by the amazing death coincidence which was recorded on the morning of April 1st, 1930. During the evening of the previous day two men, both named Butler, both butchers, were found (one in Nottinghamshire, one near London) shot, by the side of their cars. One was named Frederick Henry Butler, and the other David Henry Butler. They were entire strangers, were not related, and both shot themselves with pistols by the side of their cars. If such a use of the "long arm" had been employed in a novel or play, it would have been ridiculed.

Dr. Drysdale Anderson, a British medical officer in West Africa has been reviving Dr. Walter J. Kilner's⁵ experiments with the alleged human aura. Dr. Anderson says he can detect a distinct band "like a wreath of tobacco smoke." He says that the "smoky aura" appears to "envelop the body and stream out of the tips of the fingers like white elastic bands." "It is a scientific thing, founded on positive scientific observation," he says. "I found that there was an emanation from the human body which under certain conditions was plainly visible. Future experiments will take the line, it can be stated, of efforts to prove beyond all doubt what the emanation is; of what it is composed, and how it is caused. This emanation must have a scientific explanation, and that is what we are out to find."

* * * * *

An extraordinary pathological state in which the patient sees visions of her dead friends and relatives and who thinks she is floating about in the air was recently described in the courts. This rare disease is known as *abasia* and was described by Dr. Donald Armour, a Harley Street specialist. He was giving evidence in an action to terminate a compensation award to Mrs. Priscilla Parker, of Thorpe Bay, who fell down some steps. Dr. Armour said *abasia* was a fixed idea by which the patient had difficulty in walking. Mrs. Parker had illusions and seemed to see people who had long since been dead, particularly her daughter. Associated with this was the delusion that she was no longer on the earth but was floating about in the air. She had the fixed idea that she could not walk, and yet nothing could be found to prevent her from doing so. Mrs. Parker said she still suffered as a result of the fall. Mr. Lever, cross-examining: "You see people who are dead?" "Yes. People who have died have come into my bedroom and I have seen them as plainly as I see you now." Mrs. Parker said her first vision was 24 years ago, when her aunt appeared and said, "Good-bye, I am going." They also prophesied to her the death of her child. Alfred Arthur Parker, the husband, said that when his wife's

⁵ See his *The Human Atmosphere (The Aura)*, London, 1920.

brother was killed in France he presented himself to her just at the moment he died. Judge Crawford, in ordering that the payment should cease, said: I do not want to enter into the vexed question of spiritualism in a court of justice. We cannot accept the story that relatives appeared to her at the bedside after death. I think an ordinary jury sitting here would have no doubt at all that this is an hallucination."

* * * * *

The Scottish Psychological Society, of 22, Stafford Street, Edinburgh has organized an attractive series of lectures which are commanding considerable interest. At the meeting on March 18th. Dr. Barker gave an address on "Dreams." The modern psychologist, he said, held that most dreams were caused by sense impressions, by the association of ideas linking the subconscious with the conscious memory, out of which, by a curious power, the sleeper creates a dream-fulfilment of ungratified desires or suppressed wishes. There was, however, an enormous array of dreams which could not be satisfactorily explained in this way. An old writer on the subject said that "the mind, by night as well as by day, in sleep as in waking, continues its spiritual activity, and often more freely in sleep than when occupied with material objects."

Fearsome dreams often tormented children, producing what were known as "night-terrors." Nightmares might be produced by a great variety of causes. This class of dream was brought greatly into notice during and after the war. Large numbers of men, victims of war horrors, often lived through their terrors again when they should have been wrapped in peaceful slumbers. The practice of treating such was, at first, to discourage the men from talking of their war experiences. Indeed, they were urged to bury their memories of frightfulness in the past; but the result of such mental conflict was a continuation of "night-terrors" and postponement of recovery for the wounded. The opposite plan was then tried, and the men were encouraged to freely speak of their trials, to air their grievances as it were. This was followed by a marked improvement in their condition. This experience gave a fillip to the science of

psycho-analysis, and had undoubtedly led to a great deal of good being done to mental sufferers, oppressed by troubles, anxieties, fears, and apprehensions.

Many dreams were due to auto-intoxication. The process of digestion was a very complicated one, during which many substances were produced and absorbed into the blood stream—acids, alcohols, and numerous toxins. These, in his opinion, all produced dreams varying in kind, depending on the particular toxin at work. These affected a man even when he was awake, and exhilarated him, or made him moody and depressed, sometimes even melancholy. When he went to sleep his dreams corresponded. Dreams were often mere fragments without rhyme or reason. Frequently they were grotesque. Sometimes they were direct pictures, as in the case of the man who dreamed that he saw the Waratah go down and refused to leave Durban with the vessel on that account—the vessel never being heard of again.

* * * * *

"Do you fear death?" was the title of a symposium published in the Newcastle *Sunday Sun* for March 16th, 1930. Sir Oliver Lodge, Professor A. M. Low and the present writer were among those who were invited to contribute their views. The majority of the replies seemed to indicate that it was not death, but the process of dying that created fear. Sir Oliver Lodge says: "It is no use fearing what is inevitable. The object of fear is to enable you to avoid calamities. You may fear illness, you may fear war, you may fear accidents and take precautions against them. But death is the natural termination of our association with matter, and many people are glad to terminate that association when the time comes. Humanity has always had an instinctive dread of going out of existence and ceasing to be. But that is because they are dreading the unknown and the impossible. That contingency will never arise: hence dread of it is foolish."

Professor Low says "Yes, I do fear death. I consider that with the evidence at our disposal we cannot assume the nature of our condition after bodily dissolution. . . . It seems logical to me to suggest that if matter and energy are indestructible life

must persist. . . . I do believe that thought is permanent, a far more convincing argument for those who wish to behave with a reasonable decency than any threat of a vengeful hereafter."

In my reply I stated that I was convinced that the *ego*, soul, or personality persisted after the body had broken up and that I did not fear death. "Having the conviction that death is not the end, my intelligence will not permit me to assume that what comes after is unpleasant. So why be afraid of it?" I said that when I was a small child I was terrified at the thought of dying. "But with maturity reason has triumphed, and I fear no longer."

A widow, endeavoring to communicate with her dead husband, was horrified to hear at a séance on Prague that he was in torment. That night there was a knock at her door and a man, draped from head to foot in black, whispered that he was the Devil, and would make things easier for the husband on payment of a thousand Czech crowns. Next day the widow went to her bank, confided to the cashier her joy at her husband's escape, and cashed a check for the ransom. A trap was laid for the "Devil," who was arrested. An elaborate plot to impose on the woman's credulity was revealed by the medium when arrested for his share in the fraud. In the opinion of the writer, the widow should have been put in the dock, not the medium.

INTELLECT AND INTUITION*

From an unpublished volume of automatic script entitled 'The Testament of the Watchers'. This writing, obtained in 1918-19, outlined a system of metaphysics in which some of the latest speculations of science seem clearly foreshadowed. Ed.

"The Age of Symbols is now past: for, however dimly, man begins to perceive intuitively the original Cause underlying the manifold types and the forms which have served to represent it. There remains the difficulty that whereas you are able to apprehend an objective symbol by the intellect—which, as we have said, is a faculty evolved by the action of your physical vehicle—yet the causes to which your intelligence seeks to penetrate are concealed in another plane or state of consciousness. This other plane is that of the co-extension† of perfect Intellect and perfect Intuition. This region of consciousness is entered when you have succeeded in linking together the twin powers of Intellect and Intuition. When that is achieved, the intuitive power, influenced and controlled by the power of intellect, will be able to define *in material words* the truths of the original

spiritual Causes which, up to now, have possessed no vehicle for their expression in material form. . . . We cannot well express more than a mere image of this development which, being of a spiritual nature, is not in the category of intellectual things. Consider it as a bridge now being thrown across the gulf that separates the two spheres of consciousness: Intellect and Intuition meeting to span the abyss; the keystone of the arch being the Logos or spiritual Reason and the Will and Intent of the Human to build the bridge. . . . So has it been with man. Intellect and Intuition, by their interactions, first induce a condition of abuses. But at last, after the lapse of long ages, Reason reacts, reawakens dormant intuition and vibrates thro' it until it again becomes manifest and active; and, in the end, the dual interaction makes for the bridge aforesaid."

*Ref. to conclusion of Dr. Geley's letter, p. 254.

†The word 'co-extension' has been substituted here for 'interpenetration' as being more explicit. The increase of scope in the field of consciousness entered through the balanced use of the two faculties may be symbolized as a Field lying between two lines of force acting in different directions—in other words, as an added dimension of Thought; an area instead of a line.

A CASE OF HAUNTING IN NEW YORK

MRS. C—— and her two daughters vouch for the facts in the following narrative. The house and others in the row are now torn down to make room for a large apartment block. First we print Mrs. C——'s statement.

Between 1909 and 1912 I rented a house on the west side of New York. It was a modern house which from its style would seem to have been built about the year 1890. We were in the house during the three successive winters 1909-10-11. We left in March, 1912.

From the first the servants complained. The house always gave me a dismal feeling, especially the third floor rooms. There were tales current to the effect that the whole Row was haunted, and our milkman called it "Death Row", for what reason I do not know. The tales of haunting applied especially to a house next door whose former owner had kept a number of dogs. The house in question had been vacant for some years owing to its bad reputation. In our time, however, it was occupied by a Mrs. U. and her family (three daughters) and so far as I know, they suffered no inconvenience. I knew the family and we had mutual friends.

My two daughters were six and eight years old when we moved into the house. They slept in the same room on the second floor in twin beds. My elder boy slept on the third floor. He was ten years old. He often used to say he saw "funny things" in his room, particularly in the region of the fire-place. He spoke of "phosphorescent eyes". He developed a habit of sleep-walking. I had also a baby boy, three years old. My aunt, a woman of conservative views, was with us for a few weeks. She told me in confidence that she had seen and heard many "queer things" in the house, but of these she would not speak in detail, lest it should disturb the servants. We had the same servants with us all the time we lived in the house. There

was a coloured man who slept out, a coloured cook who slept in, and a house and nursemaid who came in by the day. All these used to speak of the disturbing influences in the house. Once when we went out for the evening, on coming home we found the whole house lighted up and our nurse sitting up downstairs awaiting us. She spoke of something which had brought her downstairs at top speed but would not say what it was.

One evening my husband and I had gone to the opera, and we returned about 11.30 P. M. The nursemaid had gone home. We went to bed. Fifteen minutes later we were aroused when falling asleep, by harrowing screams from the girls' room, —screams of intense terror. My husband jumped out of bed and ran into their room. I followed and turned up the light. My daughter E—— was standing up in her bed with her arms in the air, and P—— had burrowed beneath the bed-clothes, so that her head was beneath the sheets. It was not easy to pacify them, but we finally got from them the story that they tell of the appearance of the dog.

C. A. C.

April, 1930.

STATEMENT BY THE MISSES C——

We were both asleep when our father and mother came home. Our beds adjoined with a space of about two feet, between them. There were sides which extended about half way down the length of the beds. The feet of the beds faced towards the center of the room. Overhead in the center of the room was a chandelier. The fireplace was opposite to the feet of the beds and to its left was a hot-air register. Next to that on the left, the door to the bathroom which was a little open and through which a little light came from a night-light, in the bathroom. Some light also came in through the two windows which faced the street where there was a street lamp with bright incandescent gas

burner nearly opposite, which made it possible to see most things in the room fairly plainly.

Opposite the feet of our beds and about three feet away was a child's rocking-chair. It was just under the chandelier and the seat was facing us.

We both awoke at about the same moment from a sleep which had lasted four or five hours. We do not know what woke us. We both saw quite plainly, in the light from the windows, what appeared to be a rather large Airedale dog sitting in the chair facing us and rocking, that is to say the chair was rocking, but the dog did not seem to be rocking it. The rocking made a sound which may have awakened us. The dog was looking at us and we were interested in it and watched the rocking. It was a wire-haired dog but there was something very strange about it, as it was not the right colour for an Airedale, but a sort of pale smoky colour. The form was perfectly distinct and the colour also. We watched the dog for about a minute and it did not occur to us to be frightened. He

seemed to be sitting still like a toy dog while the rocking went on. We both sat up in bed but did not speak. Suddenly the dog jumped off the chair and shot under one of the beds. He seemed to go flat to the floor. He had altered in appearance and we both noticed that he was striped like a tiger, with black markings, and his head looked more like the head of a large cat than of a dog. We had the impression that he had turned into a tiger. E. jumped up and stood up in the middle of the bed, holding up her arms and shrieking loudly. P. slid under the bedclothes, pulling them up over her head. The dog seemed to jump off the chair without making the slightest sound. The movement was instantaneous. E. did not feel afraid until she saw him jump and "streak" across the floor on his stomach. Until then she thought he was a friendly animal.

The above is testified by us jointly. We should like to add that while we lived in that house we had a feeling of insecurity and uneasiness amounting to depression.

P. C. C.

E. C. C.

VERMONT AND NEW HAMPSHIRE SECTION

Report of Meetings.

The first Meeting of the Section was held at the Garter Community Building in Lebanon, N. H., on the 10th of June, 1929. This was convened purely for business. There was an attendance of sixteen members. Officers were appointed and the Charter granted to the Section by the Parent Society was accepted, together with the Constitution.

The July Meeting was held at Fernwood Farms, Canaan, N. H., on the evening of the 17th of July, 1929. 43 members and guests attended. After the business was transacted, the Revd. Louis H. Johnston of New York City gave an address on "Psychic Science and the Bible" which was most instructive.

August 27th, 1929 was the date of the third Meeting, held at the Canaan Inn, Canaan, N. H. Members and guests numbered 47. After the business, Revd. Louis Johnston related several of his "Psychic Experiences".

September 30th was the date of the fourth monthly meeting. Mr. Horace Leaf F.R.G.S. of London, England was the speaker. At the close of his address he gave a demonstration of mediumship.

October 2nd, 1929 a special Meeting was held at Hanover, N. H., in conjunction with the Department of Philosophy and Psychology of Dartmouth University. Mr. Horace Leaf was again the speaker. He gave an illustrated address on "Materialization".

October 23rd was the date of the fifth monthly meeting. There was an attendance of 30. After the business, Revd. Lyman Rollins related several of his psychic experiences.

The sixth and last meeting of the year was held at Dartmouth Hall, Hanover, N. H., the speaker being Dr. L. R. G. Crandon of Boston, who gave a lecture on "The Margery Mediumship". The meeting was public.

(No meetings were held during December, 1929 or January and February, 1930, owing to the winter conditions of travel.)

1930 SPRING SESSION.

The March Meeting was held on the 31st. 25 members and guests attended. Revd. Owen Washburn of Orford, N. H., was the speaker. He related many interesting psychic experiences (see the record of his address to the New York Section.)

PSYCHIC
RESEARCH

JULY, 1930

An Amazing Case

The Mediumship of Carlos Mirabelli

By ERIC J. DINGWALL

With a Résumé of Published Records.

Experimental Sittings

with Rudi Schneider in London

By HARRY PRICE

Notes on Psychical Experiments

By HESTER DOWDEN

Ordeal by Obsession

Communicated by

HEREWARD CARRINGTON

International Notes

By HARRY PRICE

PUBLISHED BY

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Vol. XXIV, No. 7

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PURPOSE AND SCOPE OF THE SOCIETY

1. The investigation of alleged telepathy, visions and apparitions, dowsing, monitions, premonitions, automatic writing, and other forms of automatism (as speaking, drawing, etc.) psychometry, coincidental dreams, clairvoyance and clairaudience, predictions, physical phenomena (such as materialization, telekinesis, rapping and other sounds), and in short, all types of mediumistic and metapsychical phenomena.

2. The collection, classification, study and publication of reports dealing with the phenomena designated above, from first-hand acquaintance and seemingly in good faith. Members especially, but also non-members, are asked to supply data or to give information where such may be obtained. Names connected with phenomena must be supplied, but on request these will be treated as confidential.

3. The maintenance of a Library on all subjects embraced in psychical research, and bordering thereupon. Contributions of books and periodical files will be welcomed and acknowledged in the JOURNAL.

4. Encouragement of the formation of local groups in all parts of the country which will co-operate with and report to the American Society; and the encouragement of qualified individuals disposed to give attention to investigation with like co-operation.

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The Executive Secretary desires to advise readers of the JOURNAL that Membership in the A. S. P. R. only does not entitle any one to take part in the activities of the Section. In order to do so, they must become members of the Section also. This they can do on payment of a further subscription of Ten Dollars (\$10) per annum. They will then be qualified to attend Sectional Lectures and Development Classes,

and to arrange for sittings with mediums employed by the Section or under its auspices at Hyslop House.

Alternatively, persons wishing to join through the Section can do so by paying a total subscription of Fifteen Dollars annually of which a part amounting to Five Dollars is paid over to the A. S. P. R. and secures its privileges as associate-member, with the supply of the monthly JOURNAL.

PSYCHIC RESEARCH

THE JOURNAL OF THE AMERICAN SOCIETY FOR PSYCHICAL RESEARCH, Inc.

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Vol. XXIV, No. 7: July, 1930

EDITORIAL NOTES

AN increasing tolerance is to be noted in the reception of records of super-normal psychic phenomena by the lay press. The Boston Sunday Herald in its issue for June 15, 1930, contained a leading article entitled "How was it done?". This article reproduces the principal passages in a letter written by Sir Arthur Conan Doyle to the London "Times" and printed in the issue of that paper for June 3rd, under the title "A Psychic Experiment". The letter and article refer to the Boston-Venice transmission of numbers recorded in our JOURNAL for May last. The Boston article recites the main facts noted in our record, and these we need not give again; but the editorial comments seem worthy of quotation here.

"That story of 'figures across the sea' is the latest to come from the psychical investigators, who continue to maintain that there are more ways of communicating than those provided by speech, the telegraph, telephone, radio or even telepathy. . . .

"Sir Arthur points out that the interest of the experiment lies in the fact that "it rules out the idea of telepathy, since the numbers were unknown to anyone of the Boston group" and suggests "the existence of an invisible intelligence capable of manifesting at far distant points at about the same hour", adding that "such an experiment opens up a vista of the wonderful possibilities which the future may bring". Accept that view of the matter and "psychic phenomena" so-called are plainly on the way to amplification."

Readers will recall that the first three numbers to be transmitted by psychic means across the Atlantic were 3.5 and 10, and these were unseen by any one of the Boston group. The second series successfully impressed upon one of the Venice sitters was 2.4 and 9; and these figures had not even been placed before the medium but had remained in Mr. Bligh Bond's envelope. We are glad to be able in the present issue to give photostat reproductions of the numbers transmitted to Venice, as the two sheets have been sent us by the courtesy of Count Piero Bon and Mrs. Kelley-Hack.

It is gratifying to learn that the health of "Margery", which had been affected by the strain of her work in London, has been so fully rehabilitated that the series of experimental sittings at Lime Street have been resumed. A new apparatus devised for the purpose of transmitting Walter's voice from an enclosed space inaccessible to medium or sitters either directly or indirectly, has been devised by a mechanical expert. Within the enclosure, which takes the form of a box, are microphonic plates rendered impossible of approach in any normal fashion by intercepting planes and linings of soundproof material. Wires conduct from the microphones to an amplifier which can be placed either at a distant point within the seance-room, or in another room in which an independent group of observers would be assembled to record the voice which would be inaudible within the seance-room itself.

The Editor had an opportunity of observing the tentative working of the apparatus at a sitting on Friday, May 30th. There remains a good deal of experimental work to be done in order to secure the right adjustment of the mechanism for the purpose for which it was designed but at the trial he witnessed, (which was the third made since the device was introduced), not only did Walter succeed in projecting a series of resonant raps on the amplifier which was attached to the wall at the further side of the room (and behind the sitters circle) but also a sound like "blowing", this latter being apparently the nearest he could get to the use of his "voice". We may readily assume that Walter will have several difficulties to overcome before he can secure the perfect adjustment of his materialized organ of speech to the apparatus of transmission experimentally devised. The obvious question seemed to be whether the orifice left for his access to the interior of the box was large enough. But Walter offered no explanation at the time. In fact he had very little to say, being apparently intent solely on the actual work.

During the week following your Editor was in Lebanon, N. H., for the purpose of his lecture at Dartmouth College and whilst there was fortunate enough to encounter a psychic experience which, being quite undesigned and not in the least anticipated, had an impressiveness and carried a force of a quite unusual nature. Its importance may be gauged from the fact that it is directly connected with the business of the Lime Street sitting referred to above.

On Sunday, June 8th (Whitsunday) he was the guest of Miss Esta Barr one of the founders of the New Hampshire Section of the A. S. P. R. There were present Revd. Lyman Rollins who is at the moment being nursed to recovery from a severe attack of neuritis; also four other persons, two being relatives of Miss Barr who own the house. Mr. Rollins was able to come downstairs for supper and stay up a short time after.

The party took their meal in the dining-room which adjoins the sitting-room by a small archway, near which is the sitting room fireplace. During supper a loud clatter and a sound like the fall of some

hard object was heard thro' the archway and startled all at the table. No attempt was made by any one at the moment to ascertain its cause. Miss Barr apparently accepted it as a psychic manifestation and it would seem that it was no novelty in this sense. But a moment later Mr. Bligh Bond heard close behind him (and not far from the archway) a whistle which sounded exactly like Walter's characteristic whistle. Miss Barr and Mr. Rollins also heard this.

On returning to the sitting-room it was found that the fire-shovel which had been safely stood within a small stone or marble curb to prevent its slipping, had jumped the curb and was landed on the floor outside it. No normal "slip" could have done this. A lifting force must have been applied. Mr. Bond suggested to Miss Barr that she might try an experiment with him in automatic writing; explaining the method he had employed with Mrs. Dowden and others in which the pencil is held by one sitter and a slight contact of the hand made by the other. Miss Barr held the pencil and Mr. Bond steadied its other end and allowed his fingers to touch lightly the back of the writing hand.

Writing began almost at once, and soon a diagram was drawn. This was a long rectangle with one diagonal. It meant nothing and an explanation was asked for. The sitters were told that it referred to the machine "for my voice". There could be no doubt that the communicator purported to be Walter. The diagram was then repeated with further detail, two circular discs being indicated with wired connections all in fairly orderly fashion. "Walter" then wrote his comments on the machine, asserting that the discs were wanting in resiliency; that success depended upon their flexibility; and that it was not a matter of the size of the orifice which was large enough. Invited to sign the script, Walter would not put his own name or initials, but wrote "TAD". This was repeated for the sake of certainty. The name "TAD" is quite unknown to anyone of the sitters as being in any way connected with Walter.

Mr. Bligh Bond telegraphed early the next morning to Dr. Crandon asking him to obtain at his evening sitting confirmation of instructions received at Lebanon

from Walter and also asking "Who is TAD?". Subsequent advice from Boston confirms the cause of Walter's difficulty as being precisely that which he described at the Lebanon sitting, and also the fact that the signature "TAD" is recognized and furnishes a first-rate point of evidence as to the authenticity of the Walter control. The full record of this episode will appear in the JOURNAL in due course. It seems that there actually were two discs within the apparatus; a fact unknown to Mr. Bond who had believed from the description given him that the microphone was a single one. The special value and significance of a case like this is that it offers evidence of the independent manifestation of a communicator through two quite distinct mediumistic channels and in localities widely separated. It is seldom that unmistakable marks of identity are noted between an original control and one purporting to be the same but appearing in quite another entourage. But in this case there will be found certain veridical features hardly to be explained except on the theory of identity.

We print this month an interesting summary of the principal facts recorded in the case of Carlos Mirabelli the Brazilian medium, contributed by Dr. Eric Dingwall, late Research Officer to the London S. P. R. Appended to Dr. Dingwall's paper will be found a second résumé of the case which has been on the files of the A. S. P. R. since 1927. A full report embodying the substance of the record published in Brazil by Amador Bueno was in preparation here, but owing to the critical illness of the compiler, this was never completed. However, the Zeitschrift für Parapsychologie conducted an enquiry through the Brazilian Consul at Munich and the endorsement of the facts which was offered from that source enabled the Zeitschrift to give them the warrant of publicity. The same privi-

lege should be accorded to American readers who have at present no means of knowing what is alleged of this extraordinary case.

It is a matter of regret that the enquiries directed from this office in 1927 proved fruitless and that we have no subsequent history of the medium himself. Nothing short of a personal delegation to the scene of the happenings by some accredited agent can throw light on this.

We find it necessary to draw the attention of our English readers to the fact that after August next—unless there be a change of policy on the part of the Council of the London S. P. R. it may be no longer possible for them to find a copy of "Psychic Research" at their disposal on the table at 31 Tavistock Square. To avoid disappointment we would remind all who have hitherto enjoyed this amenity that for the sum of Five Dollars annually (or One Guinea in English money) they can have the twelve numbers for the current year mailed to them as Associate Members of the A. S. P. R.

Notice has been received from the Secretary of the London Society that the interchange of periodicals is terminated as from August next. The reason for this decision is not clearly apparent, but it follows upon a recent correspondence which arose out of the appearance of our February Editorial which commented upon certain letters of Dr. S. V. Soal and Professor Schiller printed in the JOURNAL of the S. P. R. Exception was taken to the quotation of extracts from the JOURNAL without the consent of the Council and accordingly this consent was asked for. The reply is the action above indicated.

Meanwhile copies of the S. P. R. JOURNAL and Proceedings will be supplied at Hyslop House by a member of the London S. P. R.

ERRATA noted. In *May issue*, p. 211, col. ii. For "It is clear that she refers to the sitting of May 30th" read "May 27th." The clock was altered by Walter in presence of Valiantine at the sitting on the 27th. Also pp. 209-211, for Signora Valle read Signorina Valle.

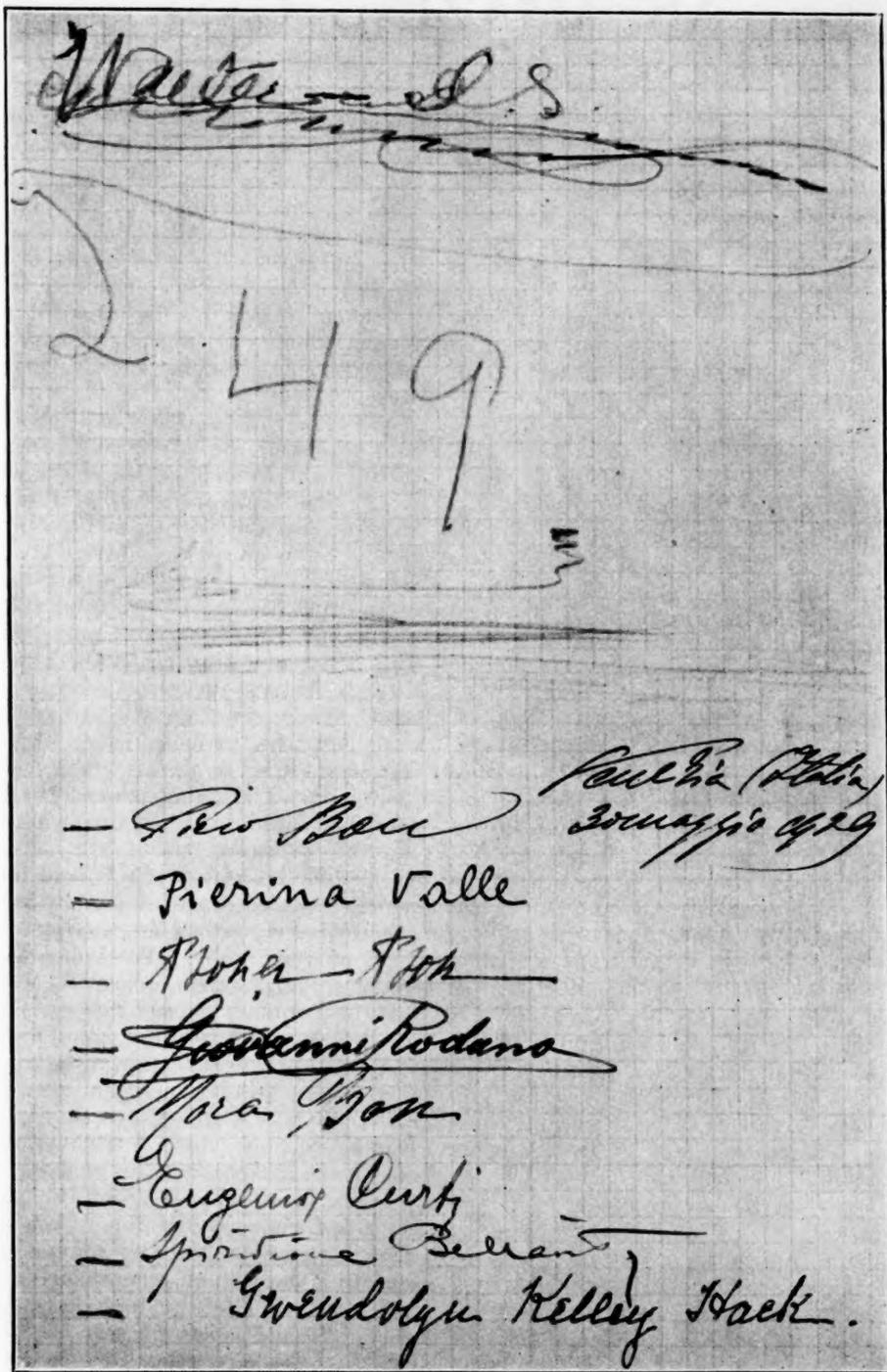
In *June issue*, p. 249, col. ii. for "who, at six years wrote . . . on conic sections . . ." read "who, at sixteen years, wrote, etc. . . ."

San Piero Bon
Calogreza
 June 27-5-1929, the 11.50 p.m.
 3. 5. 10.
 George Valiantini
 Ad. Piero Bon
 Gwendolyn Kelley Hack
 Bess Valiantini,
 Mabel Gladley-
 Pierina Valle
 Leg. - Spirid. Ag. Bellente
 Franca Nunes Vais Arbib
 Renata Del Lungo
 Oscar Orma
 R. A. Lagrof
 Hilda Tagliapietra
 Giovanni Rodano
 of Amy Micheli

C. L. O. W. P. M.

THE BOSTON-VENICE CROSS-CORRESPONDENCE

Photostat of the Numbers 3.5.10 received at Venice 27. May. 1929, with attestations.
 (See JOURNAL for May, 1930, pp. 206-213.)



THE BOSTON-VENICE CROSS-CORRESPONDENCE

Photostat of the script numbers 2.4.9 received at Venice 30. May, 1929. with attestations.
 (See JOURNAL for May, 1930, pp. 210-211.)

AN AMAZING CASE

THE MEDIUMSHIP OF CARLOS MIRABELLI

BY E. J. DINGWALL

IN the following pages I propose discussing a case in which the most extraordinary occurrences are recorded, so extraordinary indeed that there is nothing like them in the whole range of psychical literature. Although a few scattered notes have been published in various periodicals there has hitherto been no attempt to give the English speaking public a clear idea of the facts, and it is with this intention that I have here summarized the reports which I have taken from the original Portuguese documents. I need hardly add that there is no mention of this case in the article on Psychical Research in the latest edition of the *Encyclopaedia Britannica*, and indeed the very existence of this amazing medium is unknown to the majority of metaphysical inquirers.

On January 2, 1889, in Botucatu, S. Paulo, there was born one Carlo Mirabelli. His parents were both Italians and they originally destined their son for the religious life, a plan which circumstances prevented from maturing. When the boy was old enough to enter a profession he chose a commercial career and for some years engaged in various forms of business. It was when he was an assistant manager to one of the branch establishments of a famous store that the first signs of his mediumship are said to have appeared. It would seem that partly as a result of these unwelcome manifestations he lost his job, but he was fortunate in later finding work with the Villaca Company where again his mediumistic faculties were aroused. Indeed these became so prominent that the Director of the firm, Martim Pontes, brought the case to the attention of a number of medical men, who closely observed him, the results of their inquiries occasionally appearing in the local newspapers. Popular gossip was soon aroused by their reports, and a prominent physician, Dr. Everardo de Souza, announced that, after

spending some time in careful investigation, he was convinced of the genuineness of the manifestations occurring in the presence of Mirabelli. The result of this affirmation led to other inquiries being undertaken both in Rio de Janeiro and in S. Paulo, where startling phenomena were reported to have taken place. Among these were

(1) The fully materialized forms of persons who were already deceased but known to the locality, such as Marshal F. Peixoto.

(2) The transportation of the medium from the railway station at Luz (S. Paulo) to the town of S. Vincente, a distance of some 90 kilometers. The report states that at the time the medium was at the station at Luz in company with a number of people and was intending to travel to Santos. Shortly before the train started he suddenly disappeared to the astonishment of everybody, his presence in S. Vincente being ascertained some fifteen minutes later by telephone, it being proved that he was met in the town exactly two minutes after his disappearance.

(3) The levitation of the medium's body which occurred in an automobile and in the presence of a number of people and in full view of the public. This phenomenon is said to have taken place in Boqueirao (Santos) and it is reported that the medium was raised to a height of two meters and remained floating for three minutes.

(4) One day when the medium had called at the shop of a druggist (Nr. 4, Rua XV de Novembro, S. Paulo) a number of glasses floated off the shelves, and an articulated skull rose from its place and remained suspended in the air opening and shutting its jaws, finally moving around, knocking objects off neighbouring shelves and in the end falling to pieces.

(5) At the house of a local physician, Dr. A. Seabra, and in the presence of a number of the doctor's friends, a musical instrument played several airs without be-

ing touched, and the pages of an open book were turned as if by an invisible hand.

(6) On the occasion of a national festival, when many persons, both residents and visitors were present, the sound of drums beating a march was heard and also the blare of trumpets. Bottles and glasses which were standing together then began to move and strike one against the other without being touched by anyone, in this way producing perfectly harmonious sounds in the appropriate scale and with admirable musical technique, the subject of the melody being a well-known military march.

(7) One day when Mr. Antonio Cantarello was conversing with Mirabelli in the public square of Antonio Prado, the former felt that an invisible being was pulling at his hat which he held in his hand. Finally the hat was seized, forcibly dragged from Mr. Cantarello's hand and thrown a distance of ten meters.

(8) When playing billiards in a saloon at S. Paulo, Mirabelli caused a cue to push some billiard balls forward without any visible contact being established. These minor phenomena seem to have been very frequent. On one occasion Mirabelli went through a variety of tests which showed his immunity to fire under different conditions; he also caused a lamp to revolve rapidly when beneath a glass shade; he produced impressions in plaster, and gave many examples of movements of objects without contact.

Accounts of these manifestations being bruited abroad the usual lively controversy began. Correspondence was published in the local press and the newspapers began to take sides in the dispute. Some regarded the phenomena reported as occurring with Mirabelli as due to the latter's powers of prestidigitation, whilst others were inclined to take a more serious view of the situation. Among the former was the *Correio Paulistano*, which found itself involved in a long controversy over the claims of a conjurer who declared that he could produce in the office of the newspaper all the phenomena said to have taken place with Mirabelli. The challenge was accepted and a commission was set up including a number of medical men and others in prominent social positions. The curiosity of the public was

aroused to the highest pitch; and at a meeting at which Mirabelli was present and at which experiments were expected the crowd was so great that police had to be employed to control it. Five thousand persons gathered in the square near the building and the hall itself was packed to overflowing.

The meeting does not appear to have been a very successful one for Mirabelli. He complained of the conditions which were obviously not suitable for such experiments and it seems that the meeting closed without any startling phenomena being observed.

Some time after this meeting, when the controversy had petered out in the usual way, it appears that Mirabelli began to take patients for healing, and although he had several cures to his credit the generally accepted theory was that auto-suggestion provided a sufficient explanation. However that may have been, this quasi-medical practice of Mirabelli soon led him into trouble with the medical authorities. Legal proceedings were taken against him on the ground that he was not a properly qualified medical practitioner, and the result was that, supported by Dr. A. C. Lima, he was acquitted of the charges which had been brought against him. It was soon after this trial that his friends publicly pointed out that not a single person had ever produced concrete proof of the medium's fraud or brought a direct accusation against him on the grounds of trickery. His friends and supporters included many from the best strata of S. Paulo society. Engineers, chemists, mathematicians, medical men, politicians, members of the various Faculties of Universities—all testified in his favour and recounted the marvels that they had witnessed in his presence. Indeed the stories were so astounding that some kind of formal investigation was needed to throw light upon the whole affair. In order to try to fulfill this duty the Cesar Lombroso Academy of Psychological Studies undertook a long investigation of Mirabelli and of his claims. Their report was published in 1926 and contains some interesting reading of which the following is a brief digest.

The Academy was founded in September 1919 through the generosity of a wealthy

merchant, Mr. José de Freitas Tinoco, who presented the institution with much useful apparatus and photographic material. Mirabelli was approached with a view to asking him if he were willing to become the subject for prolonged investigation, to which proposition he agreed and the inquiry took place both at the Rooms of the Academy and elsewhere. Prominent people were invited to the sittings, and as the phenomena occurred with considerable uniformity unequalled opportunity for observation was afforded.

Before commenting upon and describing the phenomena which are reported as occurring during the Academy's investigation, it may be as well to impress upon the reader one important fact. This is so important and so often forgotten by those who try to belittle the claims of Mirabelli that I hope that it may be remembered in future by those who criticize this medium. The greater part of the phenomena observed with Mirabelli were investigated in *broad daylight*, even the materializations, telekinesis and levitations. When evening sittings were held these were undertaken in a room *illuminated by powerful electric light*.

The phenomena themselves can be divided into three main classes. There was firstly the automatic writing by the medium in twenty-eight different languages; and similarly trance addresses in twenty-six languages including seven dialects. These tongues included Latin, Persian, Chinese, Japanese, English, French, Spanish and a number of African and Oriental languages. The physical phenomena comprised the levitation and invisible transportation of objects: the dematerialization of organic and inorganic bodies: luminous appearances and a variety of rapping and other sounds: touches: digital and other impressions upon soft substances, and finally the materialization of complete human beings with perfect anatomical features.

Three hundred and ninety-two sittings were held of which fifty-five were negative and three hundred and thirty-seven positive. Of these one hundred and eighty-nine were for speaking with tongues; eighty-five for automatic writing and sixty-three for physical phenomena. On the other

hand forty-seven sittings for physical phenomena proved to be negative; thus out of 392 sittings sixteen only were positive for physical phenomena. Of the whole series three hundred and forty-nine were held in the Rooms of the Academy and there were present during the inquiry no less than five hundred and fifty-five persons, of which one hundred and five were foreigners.

During the sittings the physical and mental states of the medium were noted and the effects of the various phenomena upon his physiological condition observed by the medical and scientific men who attended the séances. His temperature, it was found, varied from 36.2 to 40.2: the pulse rate from 48 to 155; and the respiration was extremely various, sometimes being fast and stertorous and at others short and almost imperceptible. At times the body became rigid with cold sweats and abundant salivation was remarked, whilst occasionally there was general muscular contraction with tremors, glassy eyes and contracted pupils.

The material of Mirabelli's trance addresses consisted of a great variety of different subjects being theological, philosophical, medical, political or economic. The automatic writing was produced usually at great speed and in deep trance, some of the communications being signed by such persons as Virgil, Dante or Shakespeare.

Although the number of séances for physical phenomena was not many if we confine our attention to those which were positive, the variety and quality of the phenomena were sufficiently impressive. Some examples of the incidents reported may be of interest. On one occasion in a private house a number of objects appeared which had been left behind by one of the sitters, Senator Sodré, in his hotel. At the same sitting a lamp was levitated and remained for some time floating in the air. On another occasion, again at a private house, an arm chair moved about without being touched by anyone present and finally rose into the air and remained floating in the room at a height of two meters for two minutes. Again at a sitting which, it appears, was held at the Rooms of the Academy, a voice was heard which seemed to come from over a table in the room. The

voice was apparently that of a child and was recognized by one of the sitters, Dr. G. de Souza, as that of his little daughter who had recently died of influenza. Then by the side of the medium and in the centre of the circle the figure of a little girl appeared. Dr. de Souza left his place in the circle and advanced towards the phantom stretching out his hands and calling the child. He took her in his arms and embraced her and to his stupefaction saw that she was wearing the grave clothes in which she had been buried. Father and daughter remained for some time conversing and discussed many incidents of the latter's childhood, and whilst this was going on the medium lay as if dead in his chair. The apparatus having been prepared, a photograph was taken, and then the phantom rose slowly into the air and, at a movement from the medium, suddenly disappeared. The materialization had been visible to the sitters for thirty-six minutes and in broad daylight. It seemed to be a perfectly formed human being with all the attributes of life.

On another occasion a skull, which was the property of the Academy, suddenly rose into the air grinding its teeth. While it was floating before the sitters they saw gradually forming the rest of the skeleton whilst the medium sat in his chair, writhing and foaming at the mouth. The sitters approached and handled the skeleton until it began to fade away until finally the skull alone remained floating before them and then this too fell on to the table. After the phenomenon one of the sitters confessed that when the skull had risen into the air he had asked the mental question as to whether the rest of the skeleton should appear. It may be added that this incredible sitting is reported as having taken place in bright sunlight at a quarter to ten in the morning and to have lasted twenty-two minutes.

The next incident that I select is that in which the materialization of a bishop is described. Phenomena began by an odor of roses which filled the room, and after a few minutes a vague cloudy appearance was remarked forming over an arm-chair. All eyes were rivetted upon this manifestation and the sitters observed the cloud becoming thicker and forming little puffs of smoky vapour. Then the cloud seemed to divide

and move towards the sitters floating over them and condensing while at the same time it revolved and shone with a yellowish golden sheen. Then a part divided and from the opening was seen to emerge the smiling form of the prelate, Bishop Camargo Barros, who had been drowned in a shipwreck. He was wearing his biretta and insignia of office and when he descended to earth he was minutely examined by a medical man. His respiration was verified and the saliva in his mouth examined: even the inner rumblings of the stomach were duly heard and noted. Other sitters also examined the figure and fully satisfied themselves that they were not the victims of illusion or disordered imagination. The Bishop then addressed them and told them to watch carefully the mode of his disappearance. The phantom then approached the medium who was lying in his chair in a deep trance, and bent over him. Suddenly the body of the phantom appeared to be convulsed in a strange manner and then began to shrink and seemingly to wither away. The medium, controlled by the sitters on either side, then began to snore loudly and break into a cold sweat, whilst the apparition continued to draw together until it was apparently absorbed and finally disappeared. Then again the room was pervaded by the sweet odor of roses.

Another amazing phenomenon was that of the materialization of a female form in full light. This sitting was held in the Rooms of the Academy at half past three in the afternoon. A number of persons were present; the room was thoroughly examined and the medium, after being stripped and inspected, was bound hand and foot. On account of the time at which the sitting was held everything was perfectly visible.

After a period of waiting the medium fell into trance. His pulse rate was very low; his respiration painful and slow; and a cold sweat was present. Slowly a smoke-like cloud began to form against one of the walls of the room. This mass of vaporous substance then seemed to condense and a human form became slowly visible half hidden behind semi-transparent veils. Then the figure began speaking and said, "I am Walkyria Ferreira, do you not know me?" Some of those present then declared that

the figure resembled that of the late Professor Ferreira who had recently died of consumption. Thereupon Dr. Grumbitsch prepared an apparatus for amplifying sounds and the cough of the phantom was thus made clearer. A photograph was then taken after which the form became again cloudy and disappeared.

On another occasion, apparently during the same day, another phenomenon was reported. On a table in the centre of the circle there was a simple hand-bell. During the course of the sitting this began to move and finally rose ringing into the air. As the bell was sounding the medium awoke from his trance, and, looking in the direction of the table told those present to observe the figure of an old white-haired man of majestic appearance and enveloped in a white mantle. Whilst he was speaking the bell continued to ring and then suddenly there was a loud noise like the striking of the heel of a boot upon the floor. To the amazement of the sitters they found amongst them an old man just as the medium had described him. At the same time Mr. Soares and Dr. O. M. Cavalcanti told those present that it was the physician Dr. B. de Menezes of lamented memory. The ghostly visitor politely confirmed this news and showed himself just as he was in life. Photographs were taken and two medical men made a minute examination which lasted some fifteen minutes and as a result declared that the figure was that of a normally constituted human being of apparently perfect anatomical structure. After the examination had been completed the figure began to dissolve away from the feet upwards, and the bust and arms were seen floating in the air. One of the doctors who had examined the phantom was unable to contain himself. Rushing forward he exclaimed "But this is too much!" and seized the half of the body which was still hanging in the air in front of him. Hardly had he done so than he uttered a shrill cry and sank unconscious to the ground whilst the phantom, or rather what was left of it, instantly disappeared. The sitters approached the doctor and immediately took him out of the room to an adjoining apartment where restoratives were administered. On his recovery he told those around him what had occurred. All he remembered

was that when he had seized the phantom it had felt as if his fingers were pressing a spongy, flaccid mass of substance and that then he had experienced a violent shock and had lost consciousness.

With the medium Mirabelli it is not only the disappearance of the phantoms that is noted: the medium himself also disappears. On one occasion when the medium had been secured in his arm chair by means of various ligatures he vanished utterly from his position, the doors and windows remaining both locked and firmly secured. Five sitters remained in the séance room whilst the rest went in search of the missing man. He was soon discovered in a side room lying in an easy chair and singing to himself.

It would be wearying to the reader if I multiply these accounts of the marvels said to occur with Carlo Mirabelli. I will content myself with the report of one more materialization before proceeding to a brief discussion of the material at our disposal.

In this case the materialized form of a man was seen above the table in the very centre of the observers. He appeared to be of Arab type and his arms were outstretched whilst he spoke in some dialect unknown to the majority of the sitters. Then the form descended and took its place among the observers maintaining a proud and impassive attitude. One of the sitters, Dr. O. de Moura, got up from his seat and approached the phantom, touching it on the forehead. He then continued the examination which lasted half an hour, and his verdict was that here they had a perfectly formed human being. Two more medical men then got up and carefully verified the condition of the doors and windows and whilst this was being done the photographic apparatus was being prepared. A few moments later a photograph was taken, and the medium seemed to be awaking, but when he saw the phantom standing by his side he immediately relapsed sighing into trance. The sitters thereupon surrounded the table and watched the figure slowly rise into the air, remain floating for ten or twelve seconds and then suddenly disappear. The photograph showed the phantom seated at the end of the table, the face being presented laterally to the observer. The face of the figure is swarthy in appearance and the head and body are enveloped

in a white mass of some opaque material. One is reminded of the materializations of the Italian medium Gazzera, although in the latter case the features were remarkable for their flatness whereas with Mirabelli the forms are living and fully endowed with vitality.

Having given the reader a brief survey of some of the manifestations occurring with this medium it remains for us to consider the facts and try to estimate the value of the records which have been published. In many respects the reports are similar to those which have been published in regard to other great mediums like D. D. Home, Mary Hollis, Eusapia Palladino, or our own "Margery." But in one respect they differ profoundly from those that have preceded them. If we consider the accounts of the materializations in the past we shall be struck by the poor conditions which accompanied them. In the majority of cases not only was darkness the general rule or merely the feeble glimmer of a ruby light but a cabinet was added to distract attention and assist confederacy. It is true that D. D. Home condemned dark sittings with as much vigor as any modern critic, but there is no record of his submitting to a detailed inquiry in which the more spectacular phenomena associated with him occurred in full light. In Mirabelli we have, if the reports can be accepted, a medium in whose presence occur phenomena in daylight which have hitherto been described only as occurring under dubious conditions.¹

What are we to make of these amazing reports?

Now the first thought that must enter the mind of any unprejudiced observer is one of astonishment. Here are numbers of intelligent persons describing experiences which are frankly staggering to the intellect. Not only do they note down these experiences and support their statements by photographic evidence, but also they devote 392 sittings to the study of the man in whose presence the manifestations take place. And yet their reports, just like the reports on Willi or Rudi Schneider or on Palladino or on "Margery," will not be a means of convincing any critical mind of

the reality of the phenomena. Independent testimony gathered from all sources is lacking: exact protocols are lacking: systematic arrangements and order is lacking. Above all it does not seem possible to induce the medium to submit to a series of sittings under a different supervision. The chaos in which psychical research finds itself at present prevents any really valuable systematic work being done. Jealousy, spite, self-advertisement, incompetence and even downright lying are now so common that research is delegated to a back place. Orthodox science has neither the time nor the inclination to lend a hand, and certainly will in the future be more than ever chary of entering an arena where psychical researchers are principally engaged in fighting one another. The English Society, torn almost in two by internal dissensions, is not likely to add anything of permanent value until drastic changes are made in the administration: the American Societies have neither the means nor the staff to equip a costly expedition to South America. The opinions of private investigators carry no weight in scientific circles of repute and thus the Report of the Academy at Santos will go down to history merely as a curious specimen of psychical literature unless its findings are properly substantiated by an independent and competent Commission. It would be impossible to form such a Commission at the present time. Such is the state of psychical research in the year of Grace 1930.

I must confess, that, on a lengthy examination of the documents concerning Mirabelli, I find myself totally at a loss to come to any decision whatever on the case. It would be easy to condemn the man as a monstrous fraud and the sitters as equally monstrous fools. But I do not think that such a supposition will help even him who makes it. If the phenomena of Mirabelli took place in darkness or even in semi-darkness, as is the case for example with the Schneider Brothers, then such an hypothesis would not be, perhaps, wholly impossible. I will even grant the possibility of wholesale confederacy and assume (for the sake of argument) that the materializations are confederates of the medium or of the sitters. But confederates are human beings and human beings do not usually rise into

¹ I cannot agree that the Cummings-Butler phenomena of 1799-1806 are to be compared with those of Mirabelli. E. J. D.

the air, dissolve into pieces and float about in clouds of vapor. Confederates do not lose half their bodies, feel like flaccid sponges and give violent shocks to people who try to seize them. Not one of these things can be explained on the hypothesis of confederacy. Can they be explained at all? We cannot assume that the whole of the Report is a hoax. The alleged facts were the talk of Santos for months. It is clear that certain events happened which were described by those who witnessed them in the terms we have read above. What were those events? The answer to that question

must be left to each individual reader. That the whole case is of enormous importance cannot be denied by anyone who is at all acquainted with the history of alleged supernatural physical phenomena. Indeed the true story of the phenomena of Mirabelli would be a document of surpassing interest and value. It is a tragedy that not even the beginning of that story will, it seems, ever be written.

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THE AMAZING MEDIUMSHIP OF CARLOS MIRABELLI

A FURTHER ACCOUNT BASED ON
ORIGINAL SOURCES.

(Communicated)

IT appears that Carlos Mirabelli, said by Brazilian supporters to be a new and phenomenal medium, has been performing his manifestations since his late youth. Son of Italian parents but born in Botucata, Brazil, unforeseen circumstances (with the nature of which we are not being acquainted) made him leave school and a theological course before completing his studies. His subsequent commercial employment was ended when the first phenomena became apparent, and he was committed to an asylum for observation. It was there that psychiatrists first convinced themselves of the reality of the manifestations. Newspapers took up the case; his reputation as a medium became public; scientists began to experiment with him; and from the beginning not a trace of conscious or unconscious deception could be found—on the contrary, the genuineness of the phenomena was confirmed by men whose integrity could not be doubted by those that knew them.

However, the *Zeitschrift für Parapsychologie*, which quotes this case in a special edition from a Brazilian work: "O Medium Mirabelli" by Amador Bueno, felt it proper to investigate the possibility of a hoax be-

fore giving it publicity, and inquired from the Brazilian Consul at Munich the standing and reputation of the witnesses and supporters of Mirabelli. The answer was positive and the Consul added that 14 persons of the submitted list were his personal acquaintances to whose veracity he would testify, nor had he the right of questioning the statements of other people on the list, known to him not only as scientists but also as men of character. The further fact that Mirabelli had agreed to come to Europe and submit himself to investigation of experts has contributed to decide the *Zeitschrift* to give this admittedly most unusual case the widest publicity.

We are not given the date of the sittings quoted by the *Zeitschrift*, the only reference to time being the birth date of Mirabelli: January 2nd, 1889, and the foundation of the *Academia de Estudo psicicos "Cesar Lombroso"* by Jose de Freitas Tinoco on September 22nd, 1919. While the actual sittings quoted by the *Zeitschrift* and reviewed in this article obviously occurred after that date, the summary of manifestations also given by the *Zeitschrift* seems to concern Mirabelli's manifestations both before and after 1919. Indeed, the first specific case mentioned seems to have happened soon after his release from the asylum after three weeks confinement, when a revolver locked into a

trunk was apported to a home some distance away from its original place. This was followed by levitations and other phenomena and Mirabelli also succeeded in apporting a picture from the home of Mr. Watson into the offices of an insurance company where it crashed to the floor, greatly startling the workers.

This, however, was only one of the manifestations occupying the minds and press of the Brazilian people; the *Zeitschrift* quotes the following phenomena as discussed by the newspapers at that time: materializations in daylight, Mirabelli's disappearance from the railroad station of da Luz and his reappearance after fifteen minutes at Sao Vicenti, 90 kilometres distant (he was said to be recognized at Sao Vicenti after only 2 minutes from his disappearance); levitation of the medium two metres high in the street for three minutes; causing windowpanes to fall and a skull to float and disturb articles at the apothecary shop of Assis, Rue 15 de Novembro, at Sao Paulo; making an invisible hand turn the leaves of a book in the home of Dr. Alberto Seabra in the presence of many scientists, making glasses and bottles at a banquet play a military march without human touch; causing the hat of Mr. Antonio Canterello to take itself off and float 10 metres along a public square, making and quelling fire by will in the home of Professor Dr. Alves Lima and in his presence; making the cue play billiards without touching it; and finally, amongst other phenomena, having the picture of Christ impressed on plaster in the presence of Director of Police Dr. Caluby who signed the protocol, and with other witnesses attested the truth of this and other phenomena.

Soon the usual division into sceptics and believers took place amongst the public and when a manipulator succeeded in imitating some of the phenomena by sleight of hand, the arguments pro and con, as reflected in the press, became heated to such a degree that it was found expedient to institute an arbitration board for the investigation of Mirabelli, among the members of which were Exc. Sousa, the President of the Republic, Brant, of the Institute of Technology, and other men occupying high positions of learning or politics; twenty in all. This board, after investigation and

hearing witnesses established the following facts in favor of the positive contentions:

(a) The majority of the manifestations occurred in daylight.

(b) The phenomena occur spontaneously and in public places.

(c) The manifold intellectual phenomena could not well be based on trickery.

(d) The statements of personalities whose integrity is reputed could not well be doubted.

(e) The immediate and painstaking probing into the genuineness of each single case,

which opinion now caused the world of science to investigate the extraordinary happenings and to further probe into their quality and causes. Coincident with the founding of the *Academia de Estudos Psicicos* in 1919, of which the founder, Tinoco was honorary president and Dr. de Castro the Chairman and which had as members teachers, army officers, scientists and lawyers, Mirabelli submitted himself to the severest tests of this and other bodies of investigators, passively suffered being tied and stripped, until doubt was excluded and the committee, whose personnel was slightly changed for technical reasons, could proceed to gain a clear and comprehensive picture of all the phenomena and manifestations associated with this medium.

We are given by the *Zeitschrift* a concise and analytical classification of these phenomena, which concerned medial talking, automatic writing and physical manifestations; and it gives an essential review in the form of a prefacing paragraph to the description of details, which summary we quote in full:

"The committee carried out with the first group: (medial speaking) 189 positive experiments; with the second group: (automatic writing) 85 positive and 8 negative, with the third group: (physical phenomena) 63 positive and 47 negative experiments. The medium spoke 26 languages including 7 dialects; it wrote in 28 languages, among them 3 dead languages, namely Latin, Chaldaic and Hieroglyphics. Of the 63 physical experiments 40 were made in daylight, 23 in bright artificial light. All 392 tests were made at 22 different places. Of the 47 negative sittings

35 were held outside of the laboratory of the academy "Cesar Lombroso". Apart from two university professors, 555 people studied the medium, among them 450 Brazilians and 105 foreigners. Their professions were: 72 M.D., 18 chemists, 12 engineers, 36 lawyers, 8 translators, 89 statesmen, 128 merchants, 18 journalists (and others of widely divergent professions). The bodily condition of the medium showed the following anomalies during the sittings: Temperature 36.2 to 40.2 (Celsius?), pulse 48 to 155 beats, partial and absolute anaesthesia of skin and organs, breathing very different at different times, contraction and relaxation of muscles, enduring tremor, marked pallor, glassy looks, extension and contraction of the pupil, extreme flow of saliva, chills, catalepsy."

The Zeitschrift then proceeds to give us a description in detail of each of the three groups. A list of languages in which the medial talking is done comprises Brazilian dialects as well as all European languages and includes such as Japanese, Chinese, ancient Greek, Hebrew, Syrio-Egyptian and others. His talks concern a wide range of subjects from medicine, law, sociology to astronomy, musical science and literature, all of which, says the medium, are inspired by his "leaders" such as Galileo, Kepler, Voltaire, or Lenin.

We are not acquainted with the conditions under which this medial speaking is performed, but with the second class of experiments, that of automatic writing, the medium is searched, and works on a table without drawers or compartments, bearing merely some paper and pencils. Mirabelli sits on a chair in bright light, while the controlling persons form a circle around him. He prays in ecstasy and sings a religious hymn. His hand takes a pencil, throws it away, takes it again, until he begins to write in feverish haste without interruption except that of once in a while raising his eyes, speaking a word, sighing, and then again writing with the same speed. Then, while the medium asserts that he sees and speaks to his "leader" the written pages are taken from him and he sinks into a changed condition, becomes apathetic, seems to lose his senses and again changes to violence, laughs, cries, sings,

wriggles and spits, makes immoral gestures, curses, tries to break his head against the walls, beats out with his limbs. In this state his pulse is high, accelerated respiration, cold perspiration, complete anaesthesia, until finally a state of rest sets in.

The list of subjects treated in the automatic writing is extremely varied and exhaustive; and the Zeitschrift quotes them in form of a list, giving with each subject the language in which it is written, the title, the time required and the number of pages, and the name of Mirabelli's "leader" and inspirer. So we find Johann Huss impressing Mirabelli to write a treatise of 9 pages on "the independence of Checho-slovakia" in 20 minutes; Flammarion inspiring him to write about the inhabited planets, 14 pages in 19 minutes, in French; Muri Ka Ksi leading him to treat the Russian-Japanese war in Japanese, in 12 minutes to the extent of 5 pages; Moses is his control for a four page dissertation entitled "The Slandering" (die Verleumdung), written in Hebrew; Harun el Raschid makes him write 15 pages in Syrian: "Allah and his Prophets", which required 22 minutes and thus down the list, his most extensive work mentioned being 40 pages written in Italian about "Loving your Neighbor" in 90 minutes, and the most odd feature mentioned is an untranslatable writing of three pages in hieroglyphics which took 32 minutes.

During all these performances the severest control is maintained which went as far as keeping the medium under minute observation even during his most violent stage.

Coming to the physical phenomena, it appears, that the committee established certain rules after study of other sittings and controls. Conspicuous among these rules is the one which makes the committee regard all those phenomena as dubious against which any person present raises reasonable objection. Others are the exclusion of religious considerations; acknowledgment of only empirical or logical conclusions; exclusion of all personal interests; strict control during performances; sufficient light to exclude deceptions or illusions, tying and binding of the medium even while in trance, and search and investigation of medium and furniture for

material helps. The protocol of the sittings was written, read and signed in the usual accepted manner.

The Zeitschrift then goes on to quote six separate sittings, at all of which the medium was in a deep trance. The first describes a sitting at Sao Vincente. Mirabelli was thoroughly bound. After the beginning of trance his swollen arm joints were freed. His feet remained under control. The chair on which he was sitting suddenly moved, without any help of Mirabelli's legs. He looked towards heaven, spread his arms, as in ecstasy. After some minutes of prayer the chair, with a start, raised itself, slowly, into the air until reaching a level of 2 metres from the floor, where it remained 120 seconds. The chair with Mirabelli then descended 2½ metres away from its original place. The medium, meanwhile, spoke haltingly with his different "leaders": Galileo, Dante, Newton, Jesus. The controllers accompanied the chair. After awakening, complete amnesia. The room was searched, nothing found.

The second sitting was at 9 A. M. on the ground-floor in a room of about 100 square metres, with windows locked and the floor especially investigated. The doors were set in stone and the walls of a great thickness. Mirabelli, sitting in a chair, turned pale. His eyes stand out, bulge, his features are convulsed as if somebody were choking him. Lethargy alternates with clonic convulsions. Temperature 36.6. Pulse irregular, to 128, absolute anaesthesia of the epidermis. Strong perspiration. He seems in a crisis, using all his vital powers. Suddenly three knocks from the table and a childish voice called "Papa".

Dr. Ganymed de Souza, one of those present, declared that he recognized the voice of his deceased little daughter. At the side of the medium the form of a young girl materialized. The father stepped out of the circle, dazed, called his daughter, went to her and embraced her. He repeatedly asserted, while crying, that he is embracing his daughter. Her dress is the same as that of her burial. Her color is deathly pale. Beyond that, she is as alive. Colonel Octavio Viana rises to test the reality, feels her pulse, talks to her, while she answers in sad monotonous voice, but with sense. The apparition was then photo-

graphed (A reproduction is contained in the original paper). Then the phantom raised itself and floated in the air. The attending persons went after her and touched her. After 36 minutes she disappeared. The protocol is signed by 10 people with full name.

The third sitting followed immediately while the medium was still in a state of exhaustion. A skull inside a closet began to beat against the doors. They opened and the skull floated into the air. Soon the bones of a skeleton appeared one after another from neck to feet. The medium is in a delirium, beats himself and emits a bad smell as that of a cadaver. The skeleton begins to walk, stumble, and walk again. It walks around the room while Dr. de Souza touches it. He feels hard, wet, bones. The others touch it. Then the skeleton disappears slowly, until the skull alone remains which finally falls on a table. The medium was bound throughout the performance. It lasted 22 counted minutes in bright sun light.

The fourth example happened right after the third one, while the medium again fell into a state of excitement. Mirabelli announced that he saw the body of Bishop Dr. Jose de Carmago Barros, who lost his life at the sinking of the Syrio. The control started right away. A sweet smell as of roses filled the room. The medium went into trance. A fine mist was seen in the circle. The mist, glowing as if of gold, parted and the bishop materialized, with all the robes and insignia of office. He called his own name. Dr. de Souza stepped to him. He palpated the body, touched his teeth, tested the saliva, listened to the heartbeat, investigated the working of the intestines, nails, and eyes, without finding anything amiss. Then the other attending persons convinced themselves of the reality of the apparition. The Bishop smilingly bent over Mirabelli and looked at him silently. Then he slowly dematerialized. Mirabelli came out of trance.

The fifth sitting quoted occurred in Santos in the academy, 15.30 P. M. with 60 signing witnesses. First a woman appeared, talked and disappeared. A bell then raised itself into the air and began ringing. Mirabelli announced an apparition clad in white linen. The bell con-

tinued ringing. Dr. Bezerra de Menezes, well-known to all the people present, materialized. He talked to them about himself and about his presence. Various photos were made of him. Dr. Assumpeion and Dr. Mendonça examined the apparition physically. After 15 minutes of examination they announced to have found a perfectly human body with all the human physical qualities and functions. Dr. Archimedes Mendonça, when the apparition began to float just before its dematerialization, and when slowly the limbs disappeared, grasped at the torso, and fell in a faint. He awakened later in the next room, stating that he felt a sticky mass, before he lost his senses. Mirabelli was tied throughout the performance and the seals were found in order.

At the sixth sitting Mirabelli, tied and sealed, disappeared from the room of investigation, and was found in another room, still in trance. All seals on doors and windows were found in order, as well as the seals on Mirabelli himself.

We are further told that the original paper contains 34 pictures, one of which

shows Mirabelli in a white costume, amongst fourteen investigators, with his arms dematerialized. Only a slight shadow is visible. Other photos have already been mentioned. 18 of the pictures are photographs of materializations, some of them make it appear as if the materialized person was one of the group. The Zeitschrift believes that the hallucination theory is not adaptable where so many photographs were taken, and were the conditions as reported, but adds that unfortunately the prints in the original are not very good. The original concludes with a list of 244 names of witnesses of some of the phenomena, while the Zeitschrift advises an investigation of Mirabelli on European soil as an urgent necessity.

(Special issue of article in "Zeitschrift fuer Parapsychologie" August, 1927. Publ. Oswald Mutze, Leipsic, Edited by Dr. med. Paul Suenner, Berlin Schoeneberg and Stud. Rat Rudolf Lambert, Stuttgart.

("O Medium Mirabelli" Resultado de un inquerito (Estabelecimento Graphico Radium) Santos, (Brazil) R.—Amador Bueno 316. 1927. 74 pages.

NOTE TO READERS.

A few copies of Dr. James H. Hyslop's book "CONTACT WITH THE OTHER WORLD" remain unsold and may be obtained at \$2.50 per volume on direct application to the Century Company, 353 4th Avenue, New York. Add 12c. for postage.

Dr. George Hyslop's résumé of the address he gave to the New Section on "Certain Problems of Psychic Research", promises for this month's issue, will appear in our August number, with some amplifications by the author.

The offices of the A. S. P. R. and New York Section at Hyslop House will be closed on Saturdays during the summer vacation.

EXPERIMENTAL SITTINGS WITH RUDI SCHNEIDER IN LONDON

Part VIII.

By HARRY PRICE

CONCLUSIONS

The careful reader of the foregoing Report of our investigation into the psychic powers of Rudi Schneider, if he be honest, will be compelled to admit that we have witnessed *absolutely genuine* phenomena under conditions of triple control which defy valid criticism. It is all very well for the man who was *not* present at our experiments to say that we ought to have done this, or we might have done that. I, personally, could pick holes in any report ever published—especially if I were not present at the investigation it described! But the fact remains that Rudi has been subjected to the most merciless triple control ever imposed upon a medium in this or any other country and has come through the ordeal with flying colors. The genuineness of the phenomena produced at his London sésances has impressed nearly one hundred persons including scientists, doctors, business men, professional magicians, journalists, etc., etc.

Once more, I will recapitulate the conditions of the triple control. Rudi was held hands and feet by one controller, and a second person always had one hand upon the four looked hands of the medium and controller, and could always verify the position of all their limbs during the production of the phenomena. In fact, this is what the assistant controller usually did: *when the major phenomena were happening* he—or she—informed the rest of the circle that all hands and feet were in their proper controlled positions. Actually, this super-check control was not really necessary as neither medium nor controller could raise a foot or unclasp a hand without the respective indicator light immediately informing the circle that a hiatus had occurred. This severe electrical control was applied to every observer alike, so that the hand and foot of every sitter was immobilised.

A further check on the freedom of the medium was the fact that he always wore a pyjama jacket to which the metallic gloves were sewn, and that he was invariably searched.

And yet under the above severe conditions of control of both medium and sitters we experienced the following phenomena over and over again: Cold breezes felt by every one; an occasional fall in the temperature of the "cabinet" (though we have decided not to regard this as abnormal until we can repeat the experiments under more exact thermal conditions); violent movements of the pair of curtains (hung separately, weight 9lbs. 14 ozs.) which billowed and waved over the sitters' heads time after time; movements and levitations of the luminous waste-paper basket (weight 7½ ozs.) and the coffee table (15 inches square, 16 inches high, and weighing seven pounds, ten ounces); the ringing of the bells and the twanging of the toy zither, even in mid-air; the emergence from, and withdrawal into the cabinet of a handkerchief, afterwards found in a far corner, tied into a *tight* knot; the "touchings" and "brushings" of the sitters at the wonderful 13th, 15th, 21st and other sésances; the intelligent knocking of the table, (several feet away from the medium) when it was resting against a sitter's leg at end of circle farthest from the medium; the tugs-of-war with "Olga"; and finally, the emergence from and withdrawal into the cabinet of "hands," "arms" and "tubes," some perfectly formed (these phenomena were frequent at the April experiments).

Does any sane person imagine that the *conscious* Rudi was responsible for these manifestations? It is not as if they occurred with only one controller or with certain sitters; they have happened under various conditions of circle formation, and with

different controllers. I know how difficult it is to convey to the reader the things we saw and the conditions under which we saw them; but if he will carefully study our conditions and results, I am sure he will appreciate the phenomena which so many of us witnessed, and *how* we witnessed them.

The phenomena presented to us were, in some cases, impossible of reproduction by ordinary normal means. For instance, the "breezes" cannot easily be duplicated and sometimes these were very strong. The extraordinary series of waves into which the heavy curtains formed themselves at the fifth séance (witnessed by Dr. F. C. S. Schiller) cannot be duplicated by ordinary means. When I tried with my hands, feet, and sticks to get the same effect, the result was a dismal failure; no pushing, pulling or kicking on my part will make those heavy curtains (hung independently) soar over our heads in a series of sustained waves, as we witnessed them. On another occasion, Professor Nils von Hofsten also tried, and failed.

Does the conscientious reader of this Report seriously think that it is possible to produce normally a "woman's" arm, holding and waving the waste-paper basket, under the conditions of control obtaining at these experiments? And yet that is what we saw: apparently a woman's arm complete with hand and fingers, unclothed, emerge from and withdraw into the cabinet. Could any person have duplicated normally, under our conditions, that small, slender, very white four-fingered hand which tried to pick up Lord Charles Hope's rose, afterwards patting him upon the hand. In all seriousness, would not the normal duplication of that phenomenon (Lord Charles' hand was virtually between the "hand" and the medium) under our control conditions have been as great a "miracle" as what we actually saw! And yet this same effect was again witnessed at the extraordinary last séance. *I am tired* of challenging conjurers and others, and offering money prizes for a duplication of Rudi's phenomena under our conditions of control; conditions which have confounded our critics.

Speaking of the *color* or *whiteness* of the pseudopods or limbs which emerge from the cabinet, it must be remembered that

really we cannot determine the color as all we see is a more or less bright surface from which are reflected the rays of the red lamp. For all we know, the "limbs" may be a pale yellow or some other light color. But in comparison with a known tint such as a person's hand or a sheet of white paper, it is not difficult to determine the *relative* brightness. The pseudopods may even be pink, as of course the red rays would make this tint appear much *lighter*, just as light green (the complementary color) would appear *darker* under the same conditions. If the reader will take a number of pieces of paper, of various tints, and examine them under a dark-room lamp, he will see how deceptive colors can be in a red light.

Is it possible to simulate even the trance into which Rudi falls during the production of phenomena? No one, as yet, has had the temerity to try. I have tried to reproduce that stertorous breathing which accompanies Rudi's trance paroxysms, but in six and a quarter minutes I was exhausted. Yet Rudi will maintain this grueling trance state, with the perspiration pouring off him, for hours at a stretch. Dr. William Brown, the eminent psychotherapist, has expressed the opinion—which would be confirmed by any layman who had seen Rudi—that the medium's trance is a "genuine self-induced hypnotic trance"; and we have seen how his pulse-rate accelerated during the time the boy was unconscious. Does our greatest antagonist, the biggest sceptic, or the most hypercritical materialist seriously suggest that Rudi can, in the exhausting trance state, conversing all the time, held by two persons and controlled by four electrical circuits, fraudulently tie knots in handkerchiefs, float the curtains over our heads, or produce, in a good light, limbs which have volition and are intelligently directed? And produce these same manifestations with a constantly changing circle, and with different controllers? And not only in London, but in various parts of Europe with many different investigators?

Not only was it physically impossible for the boy to have produced one single phenomenon fraudulently under our severe conditions, but it would have been difficult for him to have simulated some of the phenom-

ena if all his limbs were free and if he were totally uncontrolled. As a life-long student of methods of deception, I know the apparatus that would be required for the simple effect of, say, merely raising a handkerchief from the floor and manipulating it as we saw it. The wires, pulleys, etc., required would be considerable and a person would have to have his entire freedom to manipulate them in order to simulate the effect we saw with the handkerchief—to say nothing of what would be required to tie it in a tight knot! This is not an *ex parte* report; I am speaking as one with complete knowledge of what can and cannot be done by means of legerdemain. If we had detected Rudi in any fraudulent action, we would have exposed him. The simplest parlor trick *requires conditions*. Remove the conditions and away goes the trick. Young Maskelyne with his skit "Olga," required a special solid mechanical cabinet which, I am told, cost 40 pounds to build. He required means of masked ingress and egress to the cabinet. He required a trap-door in the stage, and sub-stage assistants to hand up the things and work the trap. He employed two other attendants on the stage, besides himself and his girl assistant "Olga." In other words, there were at least six persons with perfect freedom, a mechanical cabinet, and a mechanical stage, in order to attempt to simulate the effects (which it did *not* in any shape or form) produced through an unlettered Austrian youth, in the paroxysm of a trance, and held by two persons and controlled electrically. And yet the magician *dares* to call his act "Maskelyne's answer to Rudi Schneider." Maskelyne's effort was not only ludicrous but pathetic in its imbecility. No wonder Maskelyne refused my £1,000 challenge to reproduce Rudi's phenomena when he required such a lot of human and mechanical aid in order to produce his own ridiculous travesty of our experiments.

It has not been our policy to solicit reports from all of the sitters who have attended our experiments, but eight gentlemen, most of them scientists or literary men have published their impressions of the phenomena in the public press or have furnished private reports. The "Observations" by Lord Charles Hope is a valuable

document containing, as it does, his impressions and details of the phenomena while he was responsible for the control of the medium and when he was inside the cabinet and at cabinet opening. Lord Charles has had considerable experience in psychic matters.

It is important that we should publish the opinions of others, just as it is important that we should have a variety of sitters and a change of controllers. No one who has attended any of our séances with Rudi has ever been able to say that there was the slightest suspicion of fraud on the part of anyone present.

All have told me privately how impressed they were with the medium, the triple control, and the phenomena. No one could possibly give a valid unfavorable report of any séance; no one can say the phenomena are produced fraudulently. So our guests can give only a favorable report or say nothing. No visitor to our experiments has been asked to sign the protocols, copies of which were available if required. The dictaphonic notes were made, as they occurred, in the hearing of those present at the séance, and thus the accuracy of the events could have been challenged by any person present. But of course it never was.

Some of the scientists who have seen Rudi are either in posts held under Government or the universities, or are in active professional practice. In the present state of orthodoxy it requires a very strong man indeed to come out in the open and say what he thinks. But a period of freedom is coming. One famous scientist who attended our séances was going to broadcast his impressions of what he saw, but the British Broadcasting Corporation would not permit it. Apparently, the time is not yet ripe for scientists to say what they like with impunity! As Dr. F. C. S. Schiller remarks, "scientists unhesitatingly disbelieve even their greatest and best authorities, so soon as they claim to have made discoveries in this field" [psychical research]. No wonder the scientists feel discouraged and are afraid. They dare not—in many cases—say what they believe. If a man is strong enough—like Sir Oliver Lodge—he can shout from the house-tops what he believes to be true. But a smaller man has to be careful. He has his living to

get, and a future to provide for; he must not quarrel with orthodoxy—and his bread and butter. That is, *not yet*. But as a professor remarked at Oxford University recently when I gave an address on the Schneider boys: "As sure as the sun rises to-morrow morning, so surely shall one day be established at Oxford University a Chair of Psychological Research." And Rudi has made that day less distant. Already, there has been established a Department of Psychological Research at Buenos Aires University; this modern university has hewn for itself a new path through hide-bound orthodoxy which, some day, every other university will be compelled to follow.

Every criticism of Rudi's phenomena or of our arrangements has been met. The criticisms, be it noted, were made usually by persons who have *never seen* Rudi or our séance room, and have had no experience of our electrical control or its application to sitters and medium. We have shut up our note-taker in a mosquito net because some newspaper readers are supposed to have thought that our secretary was in league with Rudi (one idiot who wrote to the *Daily Mail* thought she was Rudi's secretary!) and she has sat (controlled with the other sitters) in the circle when I was not there. Also, both Miss Kaye and I have been absent when phenomena occurred. We have had controllers behind the net who were watching the note-taker; and I even thought of having the controllers watched! We have invited to our experiments the most competent—and best known—professional conjurer in England because some obscure members of the Magic Circle kept shrieking "invite the conjurers," though these same people were careful not to come themselves and accept any of our challenges to duplicate the phenomena. We have had sitters (Lord Charles Hope and Professor Pollard) *inside* the cabinet while the phenomena were happening *outside*; and we have had Lord Charles Hope sitting *outside* the cabinet, at the curtain opening while materializations were taking place *inside* the cabinet, a few inches away from his eyes and hands. We have changed the constitution of the circle; varied the arrangement of the sitters; changed the controllers, and Lord Charles and I have purposely absented ourselves from the séances in order that we

could say we had done so. But the manifestations have occurred under every condition of change or control, and both the mediumship and this report are unassailable and final, and nothing can shake them.

The reader will appreciate the fact that this Report has been drawn up *as the investigation proceeded*. Besides the dictaphonic records, the annotations and remarks were made usually the next day (sometimes the same day) when the events they describe were but a few hours old. This Report is a bald statement of what occurred, and the conditions under which they occurred; and care has been taken not to exaggerate when dealing with the phenomena we witnessed. I repeat, is not an *ex parte* report. Rudi visited us to be tested, and if our findings had been negative, or if we had found cause to be dissatisfied with the boy we should have said so just as enthusiastically as we now state that the medium has produced genuine phenomena under our own laboratory conditions. We have no fault to find with Rudi; he has cheerfully consented to our holding any test or any séance, with any sitter or controller. He is the most tractable medium who has ever come under my notice. Mediumship amuses him—and bores him. He would much rather be playing football and we owe something to him that he so cheerfully left his own native playing-fields at the best time of the year, to gratify a number of strangers in whom he cannot have the slightest interest. Our thanks are due also to Rudi's father, Herr Josef Schneider, in allowing us to keep his son for so long. But I know he has the cause of science at heart and no *bona fide* investigator has ever been refused a séance with Rudi. If some so-called psychists have failed to obtain what they sought, we must conclude that the fault rests with the investigators, rather than the medium. The psychological *nexus* between the medium and his judges is a very real, but very delicate thread which can easily snap if roughly or unsuitably handled. Some "investigators" of my acquaintance are not fit to examine a horse—let alone a being with a soul and a personality.

If Rudi is so tractable in our dealings with him, "Olga," his trance personality, is only rather less so. We have asked "Olga" to do things for us, and they have

been done. She has promised us good phenomena at pre-arranged times and often—but not always—these have been forthcoming. I am afraid that Olga has her likes and dislikes and occasionally makes uncomplimentary remarks about the sitters. But don't we all? Olga *says* what we are thinking! Fortunately, her utterances are in a sibilant German which does not reach the ears of the criticised. This is usually a pity!

One sometimes hears the remark "What does Rudi *make* out of his mediumship?"

As a matter of fact, we paid Rudi only what he would have earned at his trade, from which we took him. We *ought* to have paid him more but so many other expenses were incurred through the investigation that we did not remunerate him as much as we would have liked. Though of course members of the Laboratory paid for their sittings, there was a considerable deficit to be made up and on behalf of our Council I would like to thank Lord Charles Hope for his very material assistance in this connection. I must also publicly thank our secretary, Miss Lucie Kaye, for making arrangements for Rudi's sojourn in London and looking after his general welfare.

Who, or what is "Olga"? After many sances and "confidential" talks with "her" I am completely at a loss to know whether she is really a figment of Rudi's sub-conscious mind, or actually a discarnate entity. But I must admit that I—and I am speaking for myself only—have discovered no evidence that she is a spirit. However attractive the spirit hypothesis may be, I cannot honestly say we have *proved* that Olga is anything except perhaps a creation of Rudi's trance state. I am quite convinced that there is nothing in the Lola Montez myth and no one knows that better than Olga! Personally, I have never heard her say that she is Lola Montez and she conveniently shelved every question concerning this notorious international adventuress. Which reminds me that the reader is still unacquainted with the contents of Major de Montmorency's letter in which he describes the adventure which overtook his uncle. (See sance 3). This is a copy of the letter:

Arthur's,

St. James's Street, S. W. 1

21st November, 1929.

Dear Mr. Price,

With reference to our conversation on the telephone this morning, my uncle, to whom I referred, was Mr. Francis Leigh of Rosegarland, Co. Wexford, Ireland; as he was born in 1815, in 1840 he must have been 25 years of age; he was then—or had been—a lieutenant in the 10th Hussars.

In Paris, in about 1840, Lola Montez became his mistress and one day in a fit of jealousy she seized a pistol and fired it at my uncle; my uncle in order to escape jumped out of the window. As Lola Montez's apartment was on the *rez-de-chaussée*, my uncle escaped with a shaking.

Yours sincerely,

HERVEY DE MONTMORENCY

But some people will argue that when we saw a "woman's arm," a "white hand," etc., it *must* have been that of a spirit. But we have no evidence for that assertion. It might have been some exteriorisation of the medium's power (due to a natural law with which we are totally unacquainted) that produced the "pseudopods," "ideoplastics," "terminals," "psychic emanations," "teleplasmic formations"—call them what we will. But we did not obtain one shred of evidence that the limbs we saw once belonged to—or were part of—a sentient being who once walked this earth. I would cheerfully admit that we had had such evidence because the "spirit hypothesis" fits in so well with the observed facts.

But the reader might remark "Yes, that argument is all very well, but you admit that something 'brushed past you,' and 'pulled your trouser-leg.' What was it?" True, what was it? That is why we hold these investigations. Some day we shall phenomena and our quest will be ended. But stumble across the *laws* that govern these I admit that the spirit theory is as good as any and forms a good working hypothesis. But we want *proofs*, not hypotheses.

It has been often remarked "Why don't you *seize* the pseudopods when you see them?" Well, in the first place, assuming

there is a *nexus* between the "limb" and the medium (and there *must* be some connection) it is reasonable to suppose (as it is often alleged) that a sudden seizure of the limb would injure the unconscious medium in some way—perhaps seriously. In any case, such an act would at once destroy the medium's confidence (*the vital link between subject and investigator*) in the controlling group and our experiments would come to an end. These limbs have been often photographed with various mediums (though not under such stringent conditions) and doubtless we could employ photography with Rudi if we had him long enough. As a matter of fact, Dr. Eugène Osty, of Paris, has a chamber at his Institut which can be flooded with infra-red rays so that instantaneous photographs may be taken in the dark. I am hoping that Rudi will visit the Institut Métapsychique in 1930.

Sometimes we are asked why we do not employ white light at our experiments, instead of red. My answer to that is "Why don't we develop a photographic plate in the sunlight?" Because we cannot! But Rudi's phenomena have been produced in a good red light, and Willi Schneider's manifestations in a bright red light. At the séance which Mr. Will Goldston attended the six indicator lights were so brilliant that, with the added illumination from the centre lamp, the sitters could be dimly, but distinctly seen. Some physical medium (e.g. Frau Silbert and Anna Rasmussen) produce phenomena in the glare of sunlight or an arc lamp. It is all a matter of training and I believe the objection to a white light is purely psychological. The same with the incessant talking. I am convinced that it is a product of bad training in the early days of the mediumship.

I think it would be almost useless for us to experiment with Rudi again unless we could form a group of scientists (physicists, biologists, etc.) who would agree to sit *regularly* with the medium and make many tests concerning his respiration, blood pressure, body temperature, pulse-rate, trance, "Olga personification," etc., etc. That is the next step, *now that we have definitely proved that the phenomena are genuine*. It

is also necessary to photograph the various phases—or stages—in the growth of the pseudopods or "limbs" which we have witnessed. This might be done by means of the infra-red rays or other source of "invisible illumination" of a wave-length which is not visible to the eye but which will affect the sensitised emulsion of a rapid photographic plate. It is also necessary to construct a thermal chamber in order to accurately determine the variations in the temperature of the cabinet or séance room. All this costs money, much energy, time and labor, and the sustained interest of a number of scientists who have the necessary qualifications to carry out the experiments. As regards the present series of séances, our policy has been to interest as many scientific men as possible in the phenomena of mediumship and in this we have succeeded.

The reader may reasonably question whether we have "discovered anything" during the course of our investigation. Well, we have discovered that the phenomena are *real* and can be produced to order—surely a conclusion of paramount importance. As to the *causation* of the manifestations, that can be determined only after many more experiments with many more mediums. But we have succeeded in adding our quota to the fund of general knowledge of the subject and it is only by the piling up of data, *obtained under conditions which are beyond valid criticism*, that we shall ever arrive at the truth which underlies psychic phenomena. The question whether these manifestations prove survival or whether they are merely the outward and visible signs of some natural law, will be settled only in the laboratory by scientific means.

I will conclude this Report by stating that it should be read in conjunction with the protocol of the April sittings—the two reports are complementary and supplementary. Our Rudi investigation may well become classic, and the wax cylinders of the dictaphone—which are being preserved—may some day adorn a museum devoted to the birth of a science which is destined to revolutionise—perhaps regenerate—mankind.

APPENDIX A

Meteorological Data Collected During Second Series of Seances
Nov. 14, 1929 to Jan. 20, 1930

| SEANCE RECORD. | DATE OF SEANCE. | BAROMETER AT 6 P.M. | HYGROMETER. | | OUTSIDE THERM. | | WEATHER REMARKS |
|----------------|-----------------|---------------------|-------------|-----|----------------|------------|-----------------|
| | | | DRY | WET | MAX. Fahr. | MIN. Fahr. | |
| Good. | Nov. 14 | 29.57 Ris. | 35 | 34 | 42° | 32° | Cold. |
| Good. | Nov. 18 | 30.06 Fall. | 36 | 35 | 36° | 31° | Cold. |
| Negative. | Nov. 21 | 29.84 Ris. | 35 | 34 | 54° | 44° | Mild. |
| Good. | Nov. 25 | 29.41 Ris. | 54 | 48 | 57° | 49° | Rain .25in. |
| Fair. | Nov. 28 | 29.29 Ris. | 55 | 53 | 55° | 47° | Rain .95in. |
| Very good. | Dec. 2 | 29.33 Ris. | 51 | 50 | 54° | 42° | Rain .17in. |
| Good. | Dec. 5 | 29.2 Ris. | 54 | 52 | 48° | 39° | Colder |
| Good. | Dec. 9 | 29.27 Ris. | 46 | 42 | 54° | 39° | Rain .41in. |
| Good. | Dec. 12 | 30.17 Ris. | 45 | 41 | 48° | 40° | Rain .17in. |
| Good. | Dec. 16 | 30.65 Ris. | 37 | 36 | 43° | 37° | Colder. |
| Fair. | Dec. 19 | 30.37 Fall. | 37 | 33 | 42° | 31° | Cold; Fine. |
| Good. | Dec. 20 | 29.84 Fall. | 35 | 33 | 38° | 30° | Cold. |
| Brilliant. | Dec. 23 | 29.19 Fall. | 43 | 42 | 43° | 33° | Rain .01in. |
| Good. | Dec. 30 | 29.54 Ris. | 46 | 45 | 47° | 43° | Rain .21in. |
| Brilliant. | Jan. 2 | 30.04 Steady | 45 | 42 | 48° | 45° | Rain .01in. |
| Poor. | Jan. 6 | 30.10 Ris. | 42 | 40 | 47° | 36° | Cold; sunny. |
| Fair. | Jan. 7 | 30.02 Fall. | 47 | 44 | 49° | 41° | Dull. |
| Negative. | Jan. 9 | 29.71 Fall. | 46 | 43 | 49° | 34° | Rain .01in. |
| Good. | Jan. 14 | 29.69 Fall. | 52 | 50 | 55° | 49° | Rain .03in. |
| Good. | Jan. 16 | 30.28 Steady | 45 | 43 | 47° | 40° | Fine. |
| Superb. | Jan. 20 | 30.10 Ris. | 45 | 42 | 48° | 47° | Dull; mild. |

REMARKS

In spite of what "Olga" informed us at a recent seance, there is no doubt that weather conditions *do* affect the medium and I or his phenomena. Every psychist knows that hot, heavy, sultry weather inhibits the manifestations and the sitters appear to be affected also. Cold, dry, still weather is what is required for good phenomena.

I kept a careful record of the meteorological conditions for the days on which we held our experiments and have managed to glean a few facts from the data which have been compiled. I hope future observers will consult these tables and compare them with their own notes of weather conditions.

In the first place, the reader can hardly fail to notice that during our experiments the weather was extraordinarily wet and

very mild. I am adding these notes on January 22nd, 1930 and, so far, "winter" is conspicuous by its absence. It has been one of the mildest seasons on record—and one of the wettest.

During the days on which we held our seances, the outside temperature fell to freezing point or below on only three occasions out of twenty-one days on which we sat. "Good" phenomena were witnessed at two of the sittings; "fair" at the other. On the three occasions when we saw really brilliant manifestations, two of the days were wet, the other dull. Curiously enough, at our last experiments on January 20th, when "Olga" did so well, the weather was very mild, but turned much colder during the night. On the two days when we obtained negative results, the weather was

mild (November 21st) and wet and raw (January 9th). We can explain the failure at the first negative seance, but not at the second sitting, when the weather was cooler. It was then (January 9th) that we made such an effort to get good results.

On nineteen days out of the twenty-one on which we sat the maximum temperature was 40° Fahr. or over. On fifteen days the temperature was over 45°; on six days the thermometer rose above 50°; on three days, 55° or over (maximum 57°). These shade temperatures are high for the winter months. On the day when the maximum temperature was reached (on November 25th) we recorded excellent phenomena. It is very difficult to draw deductions from these statistics.

Another fact that the reader will observe from our tables is that the barometer was either rising or steady during fourteen seances out of the twenty-one—i.e. two-thirds. But there again, we have the records of "falling," "steady," and "rising" for the three best seances, so what are we to make of these facts? I am afraid that in our present state of ignorance of the laws that *must* govern phenomena, it is almost impossible to arrive at any definite conclusions concerning the climatic effect on seance room manifestations. But as I have previously remarked, our data may be useful for future observers.

APPENDIX B

LIST OF SITTERS AT SEANCES HELD IN APRIL, NOVEMBER AND DECEMBER, 1929; AND JANUARY, 1930.

(Figures in brackets denote number of sittings attended by the person indicated.)

- | | |
|---|---------------------------------|
| Mr. Harry Price (23). | Lady Crosfield (2). |
| Herr Karl Amereller (5). | Capt. F. McDermott (1). |
| Miss Virginia Baggallay (14). | Mrs. McDermott (1). |
| Mr. Thomas H. Pierson (2). | Rev. Digby B. Kittermaster (1). |
| Mrs. Herbert Baggallay (7). | Mr. Gerald Heard (1). |
| Capt. the Hon. Victor A. Cochran Baillie (2). | Mrs. Harold Cock (1). |
| Mrs. Thomas H. Pierson (1). | Mr. C. E. M. Joad (1). |
| Lord Charles Hope (20). | Mrs. Isidore Emanuel (1). |
| Lord Rayleigh (2). | Mr. William A. Legg (1). |
| Mr. Charles Sutton (5). | Mrs. V. Lennox Kay (1). |
| Susan, Countess of Malmesbury (1). | Mr. Isidore Emanuel (1). |
| Mr. Hannen Swaffer (2). | Mr. Charles Crossley (1). |
| Mrs. Charles Hunter (1). | Dr. F. C. S. Schiller (1). |
| Mr. Clephan Palmer (2). | Prof. A. F. C. Pollard (9). |
| Miss Mercy Phillimore (3). | Mrs. F. Carr (2). |
| Mrs. Maude-Roxby (1). | Major Hague (1). |
| Capt. Neil Gow (1). | Mrs. S. Hankey (2). |
| Mrs. Naylor (1). | Mr. André David (3). |
| Mr. G. F. Westcott (1). | Mr. J. W. Miller (3). |
| Prof. A. M. Low (1). | Dr. Braun (1). |
| Mrs. Mallous (1). | Dr. Charles Sampson (1). |
| Major C. Peters (1). | Dr. Eugène Osty (2). |
| Capt. H. W. Seton-Karr (1). | Mrs. Clarice Richards (1). |
| Sir James Dunn (1). | Capt. A. C. Glover (1). |
| Mr. A. P. Hodges (1). | Mrs. Donald (1). |
| Miss Hilda Sheridan (1). | Mr. Shaw Desmond (1). |
| Lady Naylor-Leyland (1). | Dr. David Efron (2). |
| Sir Edward Naylor-Leyland (1). | Mrs. A. F. C. Pollard (5). |
| Professor A. O. Rankine (1). | Mrs. Gaspari (1). |
| Mr. E. W. Janson (1). | Mr. Will Goldston (1). |
| Mr. J. B. Van Iddeking (1). | Mr. R. W. Schofield (1). |
| Mr. Kendall Foss (1). | Mr. John St. L. Philpot (1). |
| Miss A. C. Beard (1). | Miss Sybil M. Fountain (1). |
| Major Rudolf Kalifus (3). | Mr. O. Gatty (1). |
| Mrs. Mitcheson (6). | Mr. A. Egerton (1). |
| Dr. William Brown (3). | Mrs. Eileen Garrett (4). |
| Miss Elizabeth Williamson (6). | Mr. Frank Lawton (1). |
| Dr. Norman Jeans (1). | Miss Marjorie Mars (1). |

Mr. Laurence Olivier (1).
 Mr. Nicholas Hannen (1).
 Mr. O. B. Clarence (1).
 Mr. Carl Harboard (1).
 Mr. Frank Harvey (1).
 Miss Betty Chester (1).
 Mr. Pierre de Caillaux (1).
 Miss Celia Glynne (1).
 Mr. Melville Gideon (1).
 Miss Molly Malloy (1).
 Mrs. Stanley Holloway (1).

Mr. Stanley Holloway (1).
 Miss Alice Reutiner (1).
 Mr. Alfred Morris (1).
 Lady Dorothea Hope (1).
 Admiral Nicolas Wolkoff (1).
 Mrs. Alfred Morris (1).
 Prof. Nils von Hofsten (2).
 Mr. James A. Stevenson (1).
 Mr. J. R. Ackerley (1).
 Commander G. W. Hillyard (1).
 Mr. Lacey Baggallay (1).

The Secretary (Miss Lucie Kaye) attended every séance in order to take notes, etc., but absented herself from the latter portion of one of them.

CONTROLLERS

The following persons acted as principal or assistant controller of the medium:

Mr. Harry Price, Herr Carl Amereller, Lord Rayleigh, Mr. Charles Sutton, Mr. Thomas H. Pierson, Miss Virginia Baggallay, Capt. McDermott, Dr. William Brown, Mrs. Harold Cock, Prof. A. F. C. Pollard, Dr. Eugène Osty, Mrs. A. F. C. Pollard, Mr. André David, Mrs. Gaspari, Mr. Frank Lawton, Miss Marjorie Mars, Lord Charles Hope, Miss Lucie Kaye, Miss Betty Chester, Mrs. H. L. Baggallay, Miss Alice Reutiner.

APPENDIX C

SOME DATA USEFUL IN STUDYING THE REPORT.

| | |
|--|---|
| Age of medium: 21 ½ years. | Diameter of waste-paper basket at top: 10". |
| Dimensions of séance room: 16' x 16' 6" | Weight of waste-paper basket: 7 ½ ozs. |
| Date of medium's first séance; November, 1919. | Weight of wooden toy zither: 12 ½ ozs. |
| Height of séance room: 8'. | Weight of aluminium bell: 1oz. |
| Height of cabinet: 8'. | Distance of medium's right foot-plate to cabinet opening: 4' 11". |
| Arc formed by curtains: 7' 3". | Distance of central (sitter's) chair to cabinet opening: 4' 10". |
| Sides of cabinet from angle of wall to curtains: 4' 10". | Intensity of red light over "coffee table": 60-watts. |
| Weight of cabinet curtains: 9lbs. 14ozs. | Number of sittings (both series) held at Laboratory: 26. |
| Height of cabinet curtains: 8'. | Number of negative séances: 2. |
| Dimensions of (oak) "coffee table": 15" square. | Number of persons who took part in the experiments: 99. |
| Height of "coffee table": 16". | Number of persons who assisted in controlling the medium: 21. |
| Weight of "coffee table": 7lbs. 10ozs. | |
| Height of wicker waste-paper basket: 11 ½". | |
| Diameter of waste-paper basket at base: 7 ¼". | |

APPENDIX D

PRINCIPAL PHENOMENA OBSERVED

TELEKINETIC

Floating, levitation, and intelligent movements of wastepaper basket, hand-bell, toy zither, handkerchief, rose, etc.
 The tying of knots in handkerchief.
 Writing on paper by pseudopod or "terminal."
 Violent movements of coffee table, including upsetting and displacement.
 Billowing, waving, shaking, and bulging of the pair of curtains.
 Removal of ribbons fastened to curtains.
 Movements of contact-maker, etc.
 Playing of toy zither while being levitated and moved round the circle.
 Levitation and ringing of hand-bell while "floating" round circle.
 Loud raps and knocks on table, chairs, inside cabinet, etc., to order.

PSEUDOPODS

Production of teleplasmic masses resembling "arms," "hands," "tubes," "triangular

leg." "chocolate-colored leg," "snowman," "child-like form," "luminous masses," etc., all showing volition and in some cases, intelligence.

THERMAL

Possible fall in temperature of cabinet; cool breezes, winds, stratum of cool air on floor, etc.
 Cool breezes, winds, etc.

VARIOUS

Taps felt by the sitters, and on their chairs.
 "Brushings" felt by sitters, as if something had passed them.
 The tugging of parts of sitters' clothing.
 Cognition of objects whose whereabouts was unknown to the sitters.
 Attempted mental phenomena.
 Clonic tremors and paroxysms in trance.
 Sustained stertorous breathing while in trance.
 Increase of pulse-rate in trance state.

NOTES ON PSYCHICAL EXPERIMENTS

BY HESTER DOWDEN

IT is interesting to note the change which has taken place since the war in the attitude of the English public towards the investigation of psychic phenomena. It is now regarded by many persons here as a matter which may be mentioned socially without incurring ridicule. It may even be said to be a fashionable topic of conversation in some circles.

I suppose I must call myself a "Medium" as for some seven years I have worked professionally. For thirteen years before that I investigated the phenomena of automatic writing and the ouija board privately, in my own house and with the help of amateurs only, and further, with no attempt to obtain any personal evidence for myself. Such evidence has never come to me through any form of mediumship.

I am convinced that communication with the dead is possible, chiefly because the evidence is definite and continuous and the explanations offered by sceptics are much more difficult to believe than the obvious explanation of human survival, of which we have ample proof.

I am also impressed by communications from the living in automatic writing. These I have had from time to time. They are invariably evidential, but those that have come to me were not connected with important events. They were of the nature of conversations about quite trifling matters as a rule.

The fact that we can communicate with the living in this way seems to indicate that mind or soul can function apart from the physical brain. Telepathy does not explain such messages of that I am assured. I have experimented systematically in that direction. The ultimate proof of human survival is not to be obtained through the memory of facts on the communicator's part (though facts are important), it is to be obtained by proof that the same character remains, the same methods of speech, the same opinions. This proof seldom

shows itself in trance mediumship, it shows itself in automatism and through direct voice mediumship. These two phases of psychic communication are by far the most important, I feel. Trance mediumship ranks next and on that subject I should like to make a few remarks. The Guide, or Control is a necessity to all mediumship, that is an unquestionable fact. What the actual function of these "Guides" is we can only guess at. I believe that in direct communication, (voice and automatic writing) the Guide acts as Master of the Ceremonies and Door-keeper. In trance, the door appears to be open, anyone can enter. The same applies to psychic photography where no "Guide" appears, so far as I know. These unseen assistants vary so much that the question arises, are they part of the personality of the medium or are they objective?

I have little experience of any sittings but my own. In my case I have had three entirely different entities calling themselves controls. These have come singly and all hail from a far distant past. "Johannes" has given me some proof that he was a Neoplatonist as he says. His date is 200 B.C. The same type of "Guide" appeared with M. A. Oxon and probably with many others. The Red Indian contingent is, of course commonest of all. I am often doubtful of their nationality, but probably some are genuine. They seem to belong largely to trance mediums.

The function of the trance medium is to collect facts, often of a most trivial kind, but very definite and evidential. These facts seem sometimes of the nature of normal and conscious clairvoyance. The question arises is the communicator responsible for all these, as he professes to be, or is the "Guide" or Medium possessed of clairvoyant power?

I shall give an instance of what I speak of:—

Mrs. W. came to me and had about a hundred very successful sittings. She spoke to her son and husband, both of whom were in the next sphere. The conversation concerned close personal matters of importance. A living son was in an unfortunate position. His father and brother did much to help and reform him. After about a year Mrs. W. was fortunate enough to secure a sitting with Mrs. Osborne Leonard. We fixed up tests for cross evidence with me, asked that what had come through my hand should be repeated at Feda's. The result was very baffling! An accurate description of Mrs. W's bedroom was given, including details of various objects belonging to her dead son, but no mention was made of writing nor of the living son's affairs which had seemed so absorbing in my sittings. Now Feda (Mrs. Leonard's "Guide") professes to be her grandmother or great-grandmother. She cannot date much more than one hundred years back, whereas "Johannes" date is 200 B.C. Evidently the functions of these two "Guides" are quite different.

As to materialization, I hardly dare to speak, as I have never attended a séance of that kind. It seems to me that the investigation of such phenomena should be confined to the laboratory, that it is at best attended by great danger to the medium, by setting up a condition in which subconscious fraud is possible through the insistence of severe "tests," which may destroy the possibilities of success. Further it appears to lead to so much discussion and hostility among investigators, that one wonders whether it is worth while; for no sure truth seems ever to be achieved. So far as I can tell, materialization goes a very short way in proving human survival and until that, all important truth is accepted by the educated and thinking public, other phenomena may stand aside.

Book tests which have come principally through "Feda" and to which Mr. Drayton Thomas devotes a not inconsiderable volume seem to me not convincing as messages from a communicator, but very definite proofs of the astounding prevision and clairvoyance of "Feda." I have had some book tests myself but though these were successful in many instances, they seemed to be suggested by "Feda" and her work. Emotion plays such an important part in

messages from the next world that one hesitates in accepting deliberate "tests" from a communicator, unless these have been asked for.

All the evidence of which I am going to speak came through my own hand, sometimes with the help of other amateurs. I have never worked with a professional psychic. My methods have always been the ouija board and pencil only. All my sittings take place in full light and demand no special condition beyond that of comparative quiet.

I may as well here give a rough list of the types of cases that have come through my hand:—

1. Psychometry—and that most accurate psychometry, although I have no psychometric power normally.
 2. Personal communications in which correct information was given unknown to the sitter.
 3. Cases in which future events were predicted correctly. All these coming from a communication.
 4. Cases in which the information given was in no living mind, coming from Johannes, my control.
 5. Individual cases proving survival such as the now famous, "Oscar Wilde" case.
 6. Experimental work done under test conditions at the ouija board, the sitters being blindfolded and on many occasions the letters being placed in no definite order on the board.
 7. Cases which appeared to come through amanuenses from far distant sources, such as the "Glastonbury" writings with Mr. Bligh Bond.
 8. Deliberate experiments in writing of fiction in which stories were written at the rate of 3500 words per hour and which needed scarcely any alteration for publication.
 9. The philosophic "teachings" of "Johannes" (my control) who professes to have lived 200 B.C. and to have been a Neo-Platonist who worked in the library in Alexandria. These "teachings" correspond with the writings of Plotinus, with whose work I was not familiar when the automatic writings were given to me.
- Over and above these cases I have had thousands of personal messages in which the communicator showed personality and

memory. It must always be remembered that only about a tenth of the evidence any psychic obtains can be given to the public. Nine tenths of my "messages" are far too private to be produced as evidence.

Taking these types in their order I shall try to give some idea of how the information came.

I will take two cases of psychometry in which no message from a communicator was asked for, and two others in which evidential messages were given although no sitter was present:—

1. Miss de V. gave me a scrap of what I believed was silver paper. I thought the object too trifling to give any result but she urged me to try and I did so. Briefly this was what was written:— "I see a crowd in connection with this. They are fighting about something. This paper is over their heads. Two men are connected with it. One a very determined character who would push things through, the other subordinate, quite an ordinary person. This paper is still hanging over the heads of the crowd who are still quarreling. The men are near the paper. I hear a noise, of whirling machinery. The aeroplane is coming down."

The morsel of foil was stripped from Lindbergh's aeroplane when it landed in Rome. The Italian crowd was so excited and turbulent that the plane hung in the air for nearly an hour before it could descend.

2. A glove, walking stick, and letter were sent to me. The walking stick and letter were quite useless, the glove gave the following result:—"The man who wore this is a very fascinating person. He is very dishonest and has frequently had to fly to escape imprisonment. He drinks and takes drugs I believe, he suffers from an ailment which might kill him at any moment. He has been near the sea, and intended to go on a long journey. I think the disease killed him before he started."

This was correct. The man had disappeared and had been seen last at Southampton. He had absconded with a large sum of money.

The next two cases carried with them evidential messages. I have never seen either of the people who asked for these. In the first case I was sent a scrap of silk about an inch square from a lady in Bombay, a

Parsee. She sent a list of questions with the silk. The communicator (a woman), said she had had an English education. She had married and had been made very unhappy by her husband's family, who at the time of the sitting had charge of her only child, a boy. She wished to send a message to her grandmother who had brought her up. I asked that some incident might be given that her grandmother would remember. This message came:—"Tell her I have not forgotten my sixth birthday nor what she gave me that day. She slipped a silver ring on my finger."

This was verified by the Lady's grandmother, all the information being perfectly correct.

In case number two I held a gold bangle belonging to the deceased person, it ran:—"I am sorry for what I did. I am sorry I spoiled my husband's life." I asked how? She replied, "I was jealous of my own daughter. I was miserable from the time she was born." I then asked for an evidential message. She said:—"A month before my death he came into my room and tried to kiss me, I pushed him away. He has not forgotten that?" This was quite correct in every detail.

Now passing from psychometry I come to cases in which accurate information was given which was not in the sitter's mind. Mr. and Mrs. M. came to me together. Mr. M's father communicated and spoke of alterations which his son was making in his business premises. This message was repeated several times: "Be careful, look at the lease, if you take down that wall as you intend you will lose a lot of money." Mr. M. said he was sure the message was nonsense, that there could be no trouble about the wall. Next time I saw Mrs. M. she said the sitting had saved them several thousand pounds. Her husband had examined the lease and found that his father's statement was perfectly correct.

The second case was one in which the information concerned a dog. Mrs. R. was sitting with me. Her husband died in South Africa and she had left her dog out there with friends when she returned to England. Before she married, her husband had had a dog after which her dog was named, he had often spoken of his dog "Trooper" at sittings. This message was given one day

—"Trooper is with me." His wife said "Yes, you have told me so often." "Both Troopers," was the reply. My sitter turned to me and said "That isn't true, I have just had a letter from South Africa saying that Trooper is in splendid health." My hand wrote "Both Troopers, you will hear I am right in a few days." By the next mail Mrs. R. had a letter telling her that Trooper had been killed by a falling tree a few days after they had written.

The next cases are both instances of prevision on the part of the communicator. Mrs. T's daughter was in India and was not expected home for some time. Her mother was going to Nice for several months. Before her visit to Nice the following message was given by her son (deceased) about his sister:—"You will have to come back from Nice a month sooner than you intend to. Norah (his sister's name) will come back suddenly from India. Quite a happy reason." "Norah" had no intention of returning so far as her mother knew. A month before Mrs. T. was to return from Nice, she had a wire from "Norah" saying she was coming back for a special reason. She had met a man who had asked her to marry him. She had not known him at the time her brother's message was given. Her mother returned to England a month earlier than she had intended, her daughter was soon after married happily.

The second case was published in some of the Indian papers by Mr. M., to whom it happened. This gentleman had taken his passage back to India when the following message came from his mother:—"You will have to postpone your return. Business matters will prevent you from going back on that ship. You will also be in great danger through an accident before you go." The time for Mr. M's departure came and went and I heard nothing from him so I concluded he had held to his original plans. To my surprise he rang me up one day and asked for another sitting. When he arrived he told me he had had, as his mother said, a business message from India which delayed his journey, and further when he took off his hat his head was bandaged. He had fallen out of a 'bus and was very nearly killed by a taxi which was just on top of him.

The last four cases are perhaps the most remarkable I have had. The information given was not in the mind of any living person.

1. Count and Countess L. and Baron de B. and I went to a flat in Gray's Inn one evening, which was very badly haunted. A Swedish lady lived there alone and described many curious noises, opening of doors, etc., which Baron de B. had seen also. Heavy chairs were moved about the room when people were sitting on them. Sometimes in the night the flat would light up and glow as if the house was on fire. On the evening I was there nothing happened. We sat waiting for two hours, at the end of which I was asked to do some automatic writing. I took my pencil as usual. My arm was jerked off the paper and became rigid, I could not move it. I struggled hard to get loose and spoke to my control "Johannes" asking him to help. At last my arm became freer. After two or three minutes I should say, I began to write hurriedly and was warned by "Johannes" that the place was very dangerous. I pressed for an explanation. I wrote:—"In the year 1695 a man was murdered in this room. The murderer held an official position in Gray's Inn. The murdered man practised black magic, both are here. The murder was committed there—(a corner was indicated.)" On the following day the tenant of the flat went to the library of Gray's Inn and found that the Gate Keeper of Gray's Inn had murdered a man in the room we had been in, in the year 1695 in the corner indicated to me. After this, this lady became afraid of the hauntings. She asked me to exorcise the flat. This "Johannes" did. (He uses a special form of exorcism of his own which is almost always efficacious for forty days.) After this exorcism the haunting ceased except that the sheet of paper on which the "square" for exorcism was drawn was shut into a drawer on which knockings never ceased.

2. The second was the discovery of a grave, the location of which was known to no one. The date of the death of J. H. was an important point in a law case. The man had died 150 years before. This was evidently difficult. "Johannes" brought me several people connected intimately with J. H., but for a week (I sat for a few min-

utes nearly every day) I had no definite information. Then "Johannes" said:—"I have found the grave of J. H. Go to Mary-le-bone parish, look for a church-yard where there is no church, the grave is there." It was discovered that the church-yard of St. George's, Hanover Square was in Mary-le-bone parish and there was the grave of J. H. and the required date of his death.

3. Mrs. S. came to me after the last case. She knew that a group of her ancestors who lived in the reign of Charles II. were buried somewhere in England. She did not know where. Little of interest came at the first sitting, but at the second "Johannes" asked for a map of England. I put my pencil on London, and asked him to move it to the place. He stopped at a small town in the north of England. My hand wrote:—"Six miles south of this town there is a small village. The T. family are buried in the church-yard there. The records of their deaths are entered incorrectly in the parish register. I can't say why." My sitter found the village, the graves of the T. family were there. In the parish book there was a note saying that the parish clerk had been dismissed for omitting to enter the death of one member of the T. family in the register.

4. Miss M. came for a sitting to me in the course of which she said "I wonder whether 'Johannes' could find my brother. He has been lost for six years, we have had the police and the army on his track but they can find no trace of him." "Johannes" wrote:—"He has been a farm laborer in Australia. Write to 'The Farmer's Industrial League, Perth, Australia.' He is not there but they will send you his address." Neither my sitter nor I knew of the existence of "The Farmer's Industrial League" but she wrote to the place and had

her brother's address in Sydney when next I saw her. He had been a laborer and was in poor circumstances.

To my mind the most interesting point in automatic writing is the elimination of any thinking process. Setting aside our blindfold experiments at the ouija board when the medium did not know what was coming through, a record of which will be found in Sir William Barrett's "Threshold of the Unseen." If I take up a pencil and ask that a story should be written, a plot which is not in my mind will be woven and written in excellent English at the rate of 3500 words per hour. The same applies to the "Glastonbury scripts," to the three act Play "Is It a Forgery" by Oscar Wilde, to the last section of Mr. Denis Bradley's book "Towards the Stars," where metaphysical and philosophical questions were flung at "Johannes" with a limitation of two minutes for a logical reply.

Setting aside the question of circumstantial evidence the phenomenon of automatic writing is supernatural. Many distinguished authors and musicians have admitted that they frequently write unconsciously. Among these are Goethe, Coleridge, George Eliot, Robert Louis Stevenson, Mozart, Vincent d'Indy, Saint-Saens and many besides. Goethe says:—"Many times has a sheet of blank paper lain on my desk, I am unconscious that I write until I look down and find it filled with poetry."

It is impossible in a short article to give any idea of the scope of automatism but I have tried to give some indication of its variety. I quote no cases but my own.

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ORDEAL BY OBSESSION

A STRANGE HUMAN DOCUMENT.

Communicated by HERWARD CARRINGTON

EDITORIAL FOREWORD. The narrator of the experience detailed in this article is personally known to Mr. Carrington who vouches for his *bona fides*. The case is unusual in that it seems to show the working of a purpose and method in the presentation of a series of potent illusions to the imagination of the recipient, A. B. recalling much that has been related of the mystical "initiations" of past times. It is ordinarily assumed that the phenomenon of "obsession" constitutes the gravest of dangers attending the inexperienced seeker into the sphere of psychic things. This danger is present in all cases in which the student lends himself to the invasion of forces not understood by him, opening to their stimulus the deeper strata of his sub-conscious mentality. It is a constant menace to all those who have not learned to use and constantly employ their critical judgment and power of discrimination: as also to the large number of men and women who have not acquired that measure of discipline of the emotional nature which is the greatest safeguard against the hysteria of popular spiritualism and the hallucinations to which it gives birth. Here however we have a case in which the subject has maintained an attitude of detachment and of cool and dispassionate mental control which has not only brought him successfully through the ordeals offered by his self-induced experience but has attained for him by his resistance a further degree of mental and moral stability and an increase of knowledge which amply reward him for the effort made and the courage and perseverance shown in the meeting of the ordeal. For the reader there remains an interesting side-light on the disciplinary quality of much that we are prone to consider "evil"; and the possibility of the transmutation of that force of "evil" into a constructive evolutionary channel making it therefore a power for good and for the furtherance of the cosmic Purpose.

There is, however, another view of the writer's experience to which due weight should be given. It is that of the psychotherapist, who would see in this narrative a purely autogenetic origin for the phenomena, and would look for some morbid stimulus of ideas already latent in the brain of the patient. We have submitted the story to a prominent member of this branch of the medical profession in New York, who remarks that it reads extremely like a typical case of paranoiac psychosis of a certain sort and would be quite a probable result of shock. Such temporary psychoses, says our consultant, are not uncommon; the persecutory elements, and also the voices being especially characteristic. It is the habit of some paranoiacs to conceal from others almost completely the hallucinations to which they are subject. It is also a matter of knowledge that such series of hallucinations may come to an abrupt end of their own accord. A case of this sort differs from that of the chronic paranoiac who lives habitually in an interior world of his own creating, quite away from the world of realities.

Here, however, we have the temporary intrusion into a normal life of a foreign element of a hallucinatory nature and the fact remains the same whether we label the phenomena as psychoses or as obsessions. In psychic research we study hallucinations and we classify them into two orders—the veridical and the non-veridical. It will be for the individual reader to determine to which of these two orders he would attribute the record which is now given.

THE DOCUMENT

Nov. 14th, 1929.

I at length address myself to the task of writing an account of the beginning and development of my obsession. I realize that it will be impossible, from the very nature of them, to present the facts convincingly; and I anticipate a great deal of

difficulty in forming the mass of my experiences into a coherent story. But my memory of the happenings is clear and sound, and I have many notes and records. I will do the best I can.

Before beginning, I wish to remark upon a significant consideration. If I succeed in describing my experiences as I intend, I believe it will become apparent that the case is almost classical in its conformity with precedent. At the time of which I write I was, to my great misfortune, ignorant upon the subject of traditional obsession. I have since gleaned a little information. And it appears that the methods used by the invisible influences to gain my attention and prevail over my mind were much the same as those used for a similar purpose in ancient and mediæval times.

It is an interesting question whether the influences that worked upon me did so according to long-established conventions; or whether their activities took the old course because of coincidence of conditions. In other words, did my obsessors behave as they did because they were following recognized rules of procedure, or because (human mind and nature being much the same as they used to be) the old methods were still the most effective for their purpose? Do such activities naturally take certain forms and directions, because of human susceptibility to them?

It is a question impossible to answer. And yet the theory of convention is strengthened by the fact that so many of the visions presented to me were merely rather perfunctory symbols, without the terrific force which a thorough dramatization would have given them. Perhaps a certain procedure was recognized long ago by the "Powers" as most effective for impressing and conquering the human mind; and this procedure is followed still because still effective.

In order to give a full account of the case, I must go back a long way and give a little of its prehistory.

During the summer of 1916, in company with several friends and kinsfolk, I experimented rather extensively with that form of automatic writing obtained through use of the "planchette." We were most of us young people who regarded the working of the thing as an interesting but inexplicable

phenomenon, the product somehow of our subconscious minds; and we were simply amusing ourselves. But the results obtained were so remarkable that I was myself rather deeply impressed. The more so as I had, mainly through reading, some small knowledge of psychic phenomena and the various theories advanced to explain them.

These results were obtained by myself and one other member of the group working together. The "messages" were rapidly and very legibly written, the letters well formed and the pauses and spacing perfectly expressing punctuation. The matter delivered seemed to be suggested by my mental trend. The war in Europe had powerfully appealed to my imagination and to a great extent occupied my thoughts, so it was natural enough that a majority of the pretended visitors should have been war dead.

We were addressed by a succession of victims of the struggle, soldiers, sailors, nurses, spies, political exiles, prisoners and civilian unfortunates, each with a vivid and dramatic tale to tell. A British captain, killed by a shell while holding a trench with the last ten men of his command. A Tommy, picked off by a sniper while searching the shell-holes for his wounded chum. A nurse who "died of overwork and fever." A Russian nobleman, assassinated by an unknown, "shot as I slept by my wife's side." A Jew who died in Siberia (he told us that the Czar and all his family should be destroyed). An Italian, captured by the Austrians and dead of wounds. And Frenchmen and Germans, men and women, altogether a small army. I have mentioned but a few examples.

They told of the trenches, of no-man's-land, of the U-boats, of suffering and hunger amongst the people of France, Belgium, Germany. They were very interesting, but not entirely convincing. They were a little too good to be true. Their names were too romantic, their stories too dramatic for real life.

However, these writings impressed me. They seemed remarkable for their clarity and the versatility of the actor or actors behind them. I knew that "messages" delivered through the planchette or automatic writing are quite ordinary and generally worthless. But these of ours aroused

in me a desire for a real explanation.

I certainly could not believe that they were the genuine communications of visiting discarnate souls, with histories as represented. But I was obliged to recognize them as the consciously intended work of some agency capable of expressing itself with intelligence.

I concluded that the writings came directly from the subconscious mind of the living operator, perhaps engineered by the mysterious "subliminal self," which I conceived as a sort of extract, partly independent, from the conscious personality. But I inclined to believe it possible that some telepathic impression could reach one from a far-distant mind, living or dead, and suggest the material which the subconscious mind elaborated and expressed.

I was far from understanding the matter as I do now.

The experiments ceased, but were not forgotten. Time went by. America joined the European combatants. I enlisted and served overseas.

In the spring of 1919 I found myself once more at home. I had been discharged from hospital as convalescent, but the medical examiners had advised me that time and outdoor life were required to heal my gas-burned lungs. This was a simple enough treatment, as my home was in the country. I expected to devote the entire summer to the business of regaining my health.

While far from well, I was not an invalid. I was cheerful, hopeful, and active about outdoor work. But unfortunately some peregrinating germ discovered my weakest spot and promptly laid me low with pneumonia. While convalescing from this, slowly and unsatisfactorily, I had a good deal of time on my hands.

You will remember that after the war there was a considerable awakening of interest, both intelligent and otherwise, in the possibility of spirit communication. A great many books were written on the subject, most of them now forgotten by the general public. I happened to read several of these, as part of my mixed literary diet. I recalled my own experimentation, and re-discovered an interest in such matters.

So one evening, alone in my room, I tried my hand at automatic writing. I was astonished when the pencil moved and wrote

—slowly and uncertainly at first, but with increasing ease and clarity. I found myself receiving greetings from some intelligent consciousness that represented itself to be my long-dead friend and cousin, Z.

I will not say much about these messages—or rather conversations—as this is a history of obsession, and the automatic writings were only the prelude. They were of a very natural and human character, and made small claim to mysterious wisdom. For the most part, just what a friend sitting beside one might say with the tongue.

He said that he would bear me company for a time. At first he represented himself to be with me in person, though guiding my hand by means of "thought force." He also said that he worked with and through my mind; but it was not until much later that I gained the conception of the discarnate consciousness being projected to my mind from an unknown distance—or I should say, the conviction that this was the case. I had considered the theory of telepathy long before, but had regarded the force as necessarily attenuated, feeble and uncertain.

In regard to existence on his side of life, he could tell me very little. He said that I could be sure that all my friends who had left the earth were still living and well; but as to the conditions of that life, when speaking through my mind he was unable to express his knowledge of it.

He said, "Think of the brain as a room full of filed records. It is rather as if you were to go into another man's library, and had to lose almost all your memory the moment you entered. You set yourself to write what you want to say, but you must take down his books from their shelves and read them to find out how to say it. You must find somewhere there a formula for everything you want to express. You take down book after book and look in it. Some things you find are wrong, and you don't use them. Other things strike you as being right, or nearly right, for what you want to say, and you use them. After a while you get so familiar with the shelves and books that you can get down the right one and find the right place very quickly. With more practice you learn the books by heart, and then you have all that man's store of

knowledge. But you haven't got your own knowledge, that you had before shutting yourself up in the library."

I objected that his illustration would make knowledge a system of physical records, and that he himself, having long ago been turned out of his own "library,"—his dead physical brain,—might not have any knowledge of his own. He replied, "It is not that way at all. Knowledge is recorded doubly, in a spiritual mind as well as in an earthly brain. But while living on earth your consciousness is expressed through the physical, and all your attention is fastened upon the physical, so you are not aware of the spiritual. It is entirely a matter of attention. When I express myself through the physical in this way, I must direct my attention to your mind and what is in it. If I think of my own knowledge, I lose my connection with you. I can't bring my knowledge into the material world without using a great deal more power than I have just now."

I did not whole-heartedly accept Z.'s claim to identity. But he was friendly and interesting, and I fell into the habit of indulging in this automatic writing for at least a few minutes every night before going to bed. I gradually came to regard him as real and human, without bothering my head with pros and cons. I had no scientific or philosophic prejudice against accepting him as represented; but a lingering incredulity simply left him an unsolved problem.

After a while, however, our harmony became somehow disturbed. It became increasingly evident that all was not well with my phantom friend. I was told afterward—and I think it is probable—that he was receiving an increase of the force that moved him, and felt a more urgent need to transfer it to myself (which, indeed, was the purpose of the increase).

He began to importune me to "give myself up to him" more completely. He wished, he said, to "put me to sleep," so that he could "enter me and speak with my voice." He said that my body could be made into a vehicle through which he could express himself, and it was our duty to spread the knowledge of survival after death among my family and friends. I declined.

I said that if his knowledge was limited while in my mind, and he expected to use my voice, I could not see how it could appear to any one that another than myself was speaking. He replied, "I shall speak with your tongue, but my own voice. I shall have more power and greater knowledge, because I will be strengthened for the purpose."

I suggested that trance was an abnormal and unpleasant condition, and asked if there might not be danger to myself in experimenting with it. "Yes," he answered, "but I will be careful." This was not good enough for me, and I still declined.

He did not persist in his request. But he—and his associates—began on an intricate plan to gain the result desired. From this time, I believe, the mystification was begun, an elaborate play that continued through act after act until the actors finally unmasked.

My account of this thing will of necessity be unsatisfactory. If I attempt to follow it with exactness, relating each incident, I will be lost among details and the task will never end. I must perforce leave out as much as I tell, presenting a sketchy outline indicating the progressive course of the obsession, and illustrating it with a few examples of phenomena here and there.

My ghostly friend, then, evidenced an increase of activity. He began to edify me with imaginative descriptions of the spiritual world and his life there. This, to me, made him seem less real, and my confidence in him suffered; though I could hardly contradict him from my own experience.

His effort, as I understand it, was to hold my interest and attention. When one method failed, he tried another. He began now to introduce others of my friends who had departed this life. These addressed me affectionately, each with an appropriate change of handwriting. They gave me accounts of themselves and their lives in Kingdom Come; and these talks were certainly most natural and convincing. I was certainly not convinced of their reality; but I was moved, there is no denying it. I continued the automatic writing and was lost.

Suddenly these visitors left me, and a new one arrived; a being who addressed me as "Brother," wrote in a quick, delicate

feminine hand, and signed herself "Sister."

This was interesting. But I had no sister in the Great Beyond. And I was annoyed by the interruption, and rather embarrassed by her protestations of regard, which seemed unwarranted in a total stranger.

"Yes," she wrote, "I am your sister—we are all brothers and sisters in the spiritual life. You never knew me in the world. I saw you once when you were a child. But that does not matter. The important thing is our eternal relationship. We belong to each other in a special sense. We are of the same nature, spiritual kindred, and were meant for each other. I need you, without you my being is incomplete. Without you I would still be a light and a love, but a Godless one. I would have no aim and no desire." With more of the same sort.

Now if at this time I had been normally well and busy, no doubt I should have said "What utter nonsense," and forthwith abandoned the writing. I have often wondered why I didn't, and wished I had. But sick and idle as I was, tired of reading, weary of inactivity, I was in just the right mood to amuse myself with the thing, never thinking of the danger involved. I stopped it for a while. But I felt an urge to take up the pencil again—doubtless the suggestion was impressed upon my mind—and I soon yielded, just to see what would happen. "Sister" was waiting for me, ready and eager for conversation.

She was very sympathetic, and seemed, when not declaring an inexplicable affection for myself, very real and companionable. I enjoyed rather an extensive visit from her. For several days she was "there" whenever I set pencil to paper, and none of my former visitors was available. Then when at last I began to tire of this exclusive interview, she rang in another character.

This, to my surprise, was another "sister." In an irregular, scrawling hand she addressed me as "Dear Big Brother," and signed herself "Your little sister Zoe."

I was particularly susceptible to such an approach, as I have always had the typical bachelor's fondness for children. Zoe made even more of a hit with me than the first sister (whose name, by the way, was

"Julie"). I learned various particulars about this angel child. She was nine years old and of a fair complexion (Julie was a brunette). She had to attend school there Beyond the River, but much preferred to come and play with me. She had passed from this life in infancy, it seemed. Her erstwhile parents (who, I gathered, were no better than they should be) were doomed to be childless for their sins. But this was nothing in Zoe's young life, as I myself was the only "loved one" whom she desired or required. She was another of these affinities—like Julie, only smaller.

These two characters were very well done. I couldn't quite believe in their reality; but I often told myself wonderingly, "If they aren't real people they are damned good imitations." I often seemed, even to myself, to be accepting them with faith. Yet when I stopped to examine my attitude, it was that of one who enters into the spirit of a game.

I devised a few little tests. In one I said, "Put your hand on the paper, Zoe, and draw around it with the pencil." And she did. And it was a pretty good outline of a child's hand, about the right size, and anatomically correct—the proportions, the tapering of the fingers, the drawing at joints and finger-tips. Only the thumb was a little clumsy. She explained, "The pencil swung around it too wide, besides your hand holding the pencil was sort of in my way." She wouldn't try it again, though. She said, "Maybe I could not do it right, and then you wouldn't believe me."

I had in my mind a very clear picture of these two. Julie wrote, "You perceive us psychically." And I believe that my mind did receive definite pictures that were put there purposely. Julie seemed about twenty years old, was of medium height and slender. She had no marvelous beauty, but a girlish face with a bright and pleasing expression. Her hair was dark, and hung down in front of her shoulders to her breast in two thick locks. She wore a soft white robe, and her arms and feet were bare. Zoe was the right size for her age, nine, and had a very sweet face, with a rosy color and a mass of curly yellow hair. She wore a little blue smock with a sort of pleating on the bosom, and yellow silk embroidery at the neck and short sleeves.

This pair gave me some surprising information about myself. They said that I sometimes visited them in person. "Often when you are sleeping deeply your spiritual self is able to leave the body, and you enter our world, and we are together for a little while. Only you never remember when you wake, because your earthly brain holds no record of your experience." I thought this was rather improbable, but couldn't disprove it.

Now please read this little letter from Zoe. It seemed incongruous to me that a spiritual youngster should use a watch, gold pencil, and so forth; but Julie said, "We are not so different from you as you may imagine. We have our things as you have yours. They are made differently, but are just as real."

"Dear Big Brother

You give me everything you can think of to make me glad. You give me such good things, and I love them. You give me things to play with and things to make me look pretty. You gave me a watch and a gold pencil and a chain for my neck and a bracelet. You are good to me because I am your little sister.

Zoe"

Now read the following, which was written years later by a real, live little girl, a favorite of mine, who was an infant in arms at the time the above was received. I had been trying to find out what she would like for a birthday present, but her mother had forbidden her to "hint." Therefore she scribbled this little note and slipped it to me clandestinely. It is written in the same round, irregular childish hand as the "Zoe" letter, and even the paper used is similar, both being informal scraps.

"Dear——

You always give me good and nice presents. I want a pair of Roler Skates. The truth is I can not Roler Skate here so they are know good. You may get me what you want to except a book.

Your loving friend,

When I add that this real child was nine, blonde and curly-haired, and that I have at various times presented her with a little watch, a gold pencil, chain, and bracelet, you will see that there is a remarkable co-

incidence here. I do not say that there is anything more.

It is, however, noticeable that the angel child was better at spelling than the real one—which I suppose was to be expected.

About this time things were made more interesting, if less pleasant, by the introduction of a new character. This was "A. from Philadelphia," a low and unmannerly being who was an utter contrast to the gentle and tender sisters. I understand that interruptions from such "earth-bound spirits" are quite usual to such an intercourse. He was introduced for a purpose, as will be seen later. But at the time I was puzzled and angry, and tried to get rid of him without success.

He took charge of my pencil frequently and without ceremony. He explained himself as "having the same name as the party you were talking with a while back," and being attracted to me accidentally when I called for my cousin, A. A sort of wrong number mistake. Once having come, he seized the chance to manifest himself.

He wrote, "Philadelphia was my home town, a great little town if you know the ropes. I was sorry to leave there, but it's no use going back there now I am dead. I can't do anything I like to do now, but I can talk about it."

This character typified everything that I have always detested in human nature. He represented himself to be a mean, weak brute, a stupid sensualist, obscene, selfish and dishonest. He kept me at the writing for a while by saying, "Well, good-bye, I'm going in a minute and somebody else can talk to you." But at last I said, "Oh, go on back to Philadelphia!" (maybe I used stronger language) and stopped writing.

This was not desired by the management of the trago-comedy, and the sisters returned, full of sympathy. Mister Philadelphia was apt to recrudescence at any time, but only to say, "Well, hello, I wish you were glad to have me here," or something of the kind; because I would have stopped writing if he had hung around. Once he scribbled very quickly, "Girls, girls, girls, girls, girls—" with a sort of ghoulish relish, and added, "Damn you, why aren't you more like me?"

When Julie was once more in communication I inquired, "Is it possible you are

acquainted with that scoundrel?" She replied, "Oh no, he is on a lower plane than we are, we are beyond his senses. Only he can interfere with our influence upon you."

I asked why he persisted in bothering me. She hesitated, or pretended to hesitate, then wrote, "Poor brother, he gives you a hard time. He has done you more hurt than you know. He is your evil genius. He bears a spiritual relationship to you, as I do, only not in the same degree. He belongs to you too, but has become separated and sunk down. Long ago he was your friend, and will be again some day. But somehow he turned against you, and is lost until he learns better and returns to you again."

This information gave me little satisfaction or enlightenment at the time. But please remember it, because its significance will become apparent later on.

Julie now began to tell me that I was psychically sensitive and could "collect power"; and that it was quite possible, if I did as she told me, for me to develop my "gift" until I became able to both see and hear her and the little sister "just as if they were in the flesh." "Then," she wrote, "You will at last believe that we exist, and we will be reunited never to part again."

Right here should have been the parting of the ways. I should have said "No, thank you," as I had said to A's suggestion as to trance, and taken leave of these queer ghosts. But unfortunately I entertained a different idea. I said, "Well, I'll give it a try, and if nothing happens I will quit the whole business. It's a chance to be convinced about it one way or the other."

The instructions were very simple. I was merely to sit quietly for a little while each night before going to bed, with relaxed body and receptive mind, while I fixed my eyes on some near-by object. The angels would do the rest.

So I piled a few pillows together on my bed and threw a colored Indian blanket over them. The sisters were to sit on the beside, you see (my bachelor lair boasts only a desk-chair and one other, and I never thought to suggest that the guests bring their own angel camp-stools); and I thought that any spectral figure would

show up better against the colored background. I disposed myself in the easy-chair, eyed the blanket, and awaited results.

Almost at once something began to happen. My eyes began to throb and smart, and there was a snapping in my ears. I endured this for some fifteen minutes, then gave it up for the first night. Following this I enjoyed the soundest and most refreshing sleep for a long while.

For the next few nights the same thing happened, and each night my sleep was deep and strengthening. Of course what I was really doing was laying myself open to invasion, giving myself up mind and body to the psychic influence. But I was undoubtedly receiving a great deal of nervous strength, as my health began to mend noticeably.

I was about ready to give up the experiment when a further development took place. On this night suddenly everything seemed to take on an odd brightness, and I caught a flash against the dark background of the blanket-covered pillows, as of a white arm moved quickly. I resorted to the writing for an explanation, and Julie told me, "You are progressing and collecting power, you are almost ready to see and hear us. You saw Spirit of Matter tonight—the spiritual counterpart of your room and everything in it. You even caught a glimpse of True Spirit. You saw my arm when I moved. Zoe was holding a rosebud out to you, and it dropped, and I reached to catch it."

Well, the experiment continued night after night. My eyes would smart and burn, my ears would ring, my room would take on the strange and unfamiliar brightness, and I would seem to see some brief glimpse of a form. Once I thought I beheld a shadowy face with dark locks around it. "Imagination," I said, but was far from sure. Each night I slept well, and I grew stronger.

At last one night I felt a louder ringing in my ears, and a sort of beating at the drums. It was exactly as if I were very deaf and someone were shouting to make me hear. Then I seemed to get a thin suggestion of music.

I took the pencil, asking, "Didn't I hear something?" Julie answered "You almost

heard Zoe's voice. She was SCREAMING." "Wasn't there some music?" I asked again; and the reply was given in Zoe's childish scrawl, "Yes, that was me playing for you. I was tootling on my mouth-organ." This was such a natural little touch that I was considerably affected by it.

* * *

Now to interpolate again. Here is another instance that seems almost prophetic of the real child who later became a favorite little friend of mine (and still is, for that matter). For once when I took her out for a ride, she was carefully carrying something in a cardboard box. When she took her seat beside me, she said, "I brought something to show you," and produced the treasure—a mouth-organ. "This is my new harmonica," she explained, "and I am going to play for you." Which she did, with great enthusiasm if little skill, for the next hour.

I regarded her with an odd sensation of awe. I saw a little girl of nine, with just the pink-cheeked, yellow-curled prettiness of the small phantom of my mental picture. She was wearing a blue dress with pleated bosom and yellow silk embroidery at neck and sleeves. I remembered the half-forgotten little ghost, and thought, "Zoe tootling on her mouth-organ! Here's the original of that imitation."

* * *

To return to the story, the following night brought a development positively astounding to me at the time.

At about midnight, the rest of the household having retired, I sat down quietly in the easy-chair in my own quiet room. I turned the lamp up brightly, and relaxed for the usual fifteen minutes or so of patient but unhopeful waiting.

In a few minutes my eyesight blurred, then cleared, and I seemed to see an indistinct shape before me. Then this vanished, and the power seemed to be concentrated on my ears. They throbbed and buzzed. I seemed to hear something far away. I strained to listen: I caught, undoubtedly, a faint little voice calling, "Brother! Brother!" Then, suddenly and amazingly, two full, loud, natural-sounding voices burst upon my senses, crying, "Brother! Brother! You hear us, you hear us!" They were, undoubtable and convincing,

the clear voice of a girl and the high, excited screaming of a child, sounding from directly before me.

I started up dumfounded. At first I could not believe my senses. I listened incredulously and said, "This couldn't happen!" But it had happened. So I told myself, "Good lord, there's something in it after all!"

The voices kept up their glad crying, "Oh, Brother, you hear us! You will see us in a moment! Just a minute more. Oh, dear Brother!" And then they commenced singing, unmistakable feminine voices, a clear contralto and a sweet soprano, beautifully blended. They sang, "We're going to meet you now, Brother, we're going to meet you now," over and over again.

I stood there with my heart pounding and the sweat rolling down from my forehead. I felt a perfect anguish of expectation, half dread, half eagerness. The voices were so real that I fully expected to behold the singers in another minute.

The voices broke off their singing and changed direction, as if the speakers had moved. "Look behind you," cried the contralto voice from in back of me, and the soprano voice chimed in. "Here we are!" I whirled around. Nothing there.

A minute of silence, then the voices sounded from the clothes-closet in the corner. "Look in here, perhaps you can see us better out of the light!" I ran to the half-open door and peered within. Nothing to be seen. I went in and groped about, then struck a match. Silence and emptiness.

I came out into the room. Then a light tapping sounded at my door. I strode over and pulled the door open, but nobody stood on the threshold.

Now Zoe's high voice laughed gleefully, "We are hiding, Brother, see if you can find us!" And both voices began singing, "We are here with you, look for us, Brother." I could not tell their direction.

That was a weird game of hide-and-seek. The room was soon searched, and I stood in the middle of the floor with dropped arms, bewildered and half angry. Then I heard Julie's voice, between laughing and sobbing, "Poor Brother, you are not quite able to see us yet. But tonight has been a great success, and tomorrow you will do still better. Till then good-night."

I crawled into bed dazed and exhausted, and slept as if I had been drugged.

Next morning I sat on the porch and considered the happenings of the night before. I didn't know how to take them, but knew that I had had a genuine experience, whatever it might mean. I was still wondering when I heard the voice of Julie close at my side, clear but intimately low. "We are with you again, Brother," she said, "and will be with you all day. Only we will not talk much, because your power can be developed better by steady and rhythmic sound, so we will just sing to you. Listen, there is Zoe singing now."

I heard the soprano voice chanting, "Jesus loves me, you love me, you love me just as Jesus loves me." Then she changed to, "I believe you, I believe you!" Julie explained, "She means she trusts you."

The two voices joined in song, now making it, "Jesus loves you, we love you, we love you just as Jesus loves you." They kept this up off and on all day, varying with other simple lines such as, "We are yours and you are ours, and so it will always be." Wherever I went, whatever I did—though mostly I just listened in a sort of maze—I heard the two sweet voices carolling on and on. Occasionally they would break off to speak a few tender or encouraging words to me, then took up the song again.

Several times something happened even more puzzling than the rest. This was the sudden booming out of a splendid deep bass voice above the other voices. "I love you, lit-tle sis-terrrrrs!" it would sing in a fine, rolling cadence. "For heaven's sake, what is that?" I asked. And Julie kindly paused in her song to explain, "That is yourself—your spiritual being, unknown to your physical consciousness, has awakened just enough to express your thought of us."

This explanation was far from satisfying or enlightening. But I did not criticize it then. I had, for the time being, just about ceased to form any opinion concerning the phenomena. I simply observed them and waited to make up my mind about them until said mind should be more settled. Indeed, this was my attitude through a great deal of the trouble that followed, and it certainly saved wear and tear.

Toward evening the voices grew fainter and fainter till at last they ceased. I never heard those two particular characters again.

That evening, for the first time in weeks, I had no session with the sisters. Their absence seemed very strange and unusual, and a great anticlimax after the way my expectations had been aroused. How the phantom jades had led me on, from impatience of them to toleration, from toleration to interest and confidence, only to jilt me in the end!

Of course I didn't understand. I took the pencil, demanding an explanation of their absence. It was A. who answered. He was very evasive regarding the sisters. He said, "Oh yes, you will meet them some time, but not just now. There are more important things to come first. You see, when it became known here that you had become so sensitive that you could hear and see psychically, a higher power intervened, and now you are to receive revelations beyond anything we at first intended. You must be brave and strong."

This meant little enough to me, especially as I neither heard nor saw anything that evening; and I went to bed in a rather disgusted frame of mind. I was soon to receive a most disagreeable surprise.

Early next morning I was awakened by an uncomfortable ringing in my ears. I roused and lay listening to it, when suddenly it gave place to—or rather turned into—the nastiest voice that it has ever been my ill-fortune to hear. It was both whining and insolent, offensive with a sort of malicious friendliness. It said, "Well, hello, feller, I come here to talk to you, all the way from Philadelphia. It's lucky you are able to hear me, I can have some fun now."

It is difficult to give any idea of the shock of horror I felt on hearing this voice. It was "A. from Philadelphia," the personification of all that is despicable. I received a vivid mental impression of his appearance—a small, pudgy, pale-faced, red-eyed, bullet-headed creature, young in years but old in vice, a sort of maggot in human shape. I thought, "Good God, I might have known it—if I could hear those sisters, I could hear this hellion too."

He caught me up immediately, "Sure, call me a hellion or anything else, what of it? I do what I want to, if I can do it, and you ain't going to stop me, or get rid of me either. I'm just as real as them two girls, and just as much related to you, too. Jeese, I wish I could get hold of the bitches. God damn them, and you too, you ain't so good as you think you are, not with me around you ain't. If we could only get them, there'd be one for each of us, and I'd have the little one, 'cause somehow I like 'em young. Well, if I can't have no good times no more, I can talk about the good old times I used to have, and you got to listen, buddy."

I had to listen. All day he buzzed first in one ear and then in the other, relating his sins with a diabolic gusto, maliciously enjoying my disgust. The burden of his story was "licker and wimmen," but by his account he had fairly wallowed in every sort of vice and crime, petty only because he lacked courage for the "big stuff." I couldn't get rid of him, I couldn't shut my ears to him, and I dragged through the ghastly day in a state of desperation. I could hear no other psychic voice, and resort to the pencil elicited little comfort.

"Yes, you are having a hard time," wrote my cousin Z., "But you must bear it, and it will not last forever. We cannot drive him away without injury to you, because though you do not understand, he is a part of your life. It is more important that he learn to be better while he is with you than that he be driven away. You can influence him with your mind. He is taking strength from you with which to live, and you must stop this. Remain hostile to him, give him no encouragement, don't let your imagination be brought in tune with his. Give him no sympathy or strength, and he is bound to grow weaker and leave you in peace."

The night was worse than the day. He kept me awake all night, still snickering and whispering. And what was almost terrifying, he seemed able to touch me physically. If I dozed he would shake my shoulder or do me some small but annoying hurt. "Here, none of that, old feller," he would say, "Wake up there and listen to me!" And I would feel a shake, blow or pinch. I cannot and will not give

any adequate idea of the discourse of this abandoned character.

But toward morning he changed. An anxious note came into his voice, and he began to speak of leaving me. "Well, maybe I'll have to go back to Philadelphia," he would say, "Well, good-bye, feller, I'm leaving now. I'm sorry I treated you so bad and hurt you so, but Jeese, it was lonesome where I was, with nothing to think about but what I knew. Well, good-bye, I wish I was a better feller, but I sure did go wrong, I've been wrong somehow ever since I was a baby. Well, good-bye, old boy, I'll have to go back to Philadelphia."

But he didn't go. A hundred times he said good-bye, but still stayed, protesting now his fondness for myself and his sorrow that he had "been so bad." As the day advanced he began to evince great anguish. He would blubber and cry, and beg me to be more friendly. He began to implore me to let him stay with me. "Maybe you can see me soon," he said, "and we'll be pals. Only for God's sakes, gimme a thought, gimme a good word, gimme a little attention. I sure am growing weaker, and I don't know what to do. Gimme just some of your strength, or something terrible will happen to me!" I listened without the slightest feeling of sympathy.

Some time in the afternoon another development came. I was sitting alone on the porch, feeling very tired and dazed, unwillingly listening to the Philadelphian's pleas and protests. Suddenly I became aware that another voice was speaking, seeming to come from several yards above and before me. It was the same fine bass voice I had heard before when the sisters were singing. "What's this?" I thought with weak sarcasm, "My own spiritual voice, I suppose, speaking a piece by itself."

This splendid voice was declaiming in fine, rolling, rhetorical cadences. I don't remember all it said: but I remember what it said, and much of the exact wording (the same is true of all I repeat of the psychic voices). The recitation was a commentary on the situation, and was about as follows:

"Close, close your ears against his cry
for mercy.

For he has long outworn all patient
leave;
And he must turn of his own will and
climb,
Or he must sink still lower and be lost.
Ah, 'tis a tragedy of life and spirit
Oft, oft enacted 'twixt this life and
yours.
But this is your own tragedy, to be
worked out
With woe and pain till all is well once
more.
This soul was once your friend, and
loved you well.
Indeed, he loves you still, but he has
fallen
And turned against you, and become
estranged.
He who in truth should aid and
strengthen you
Doth take your strength for his own
evil life,
Doth use your own heart's blood to do
you harm.
But he shall never more have strength of
yours,
For you can know him now, and can
deny.
And he must turn and climb the long,
long road
That leads to love and goodness; or must
sink
Down to the limbo of the lonely dark,
To suffer there unfriended for his sins.
Oh, he shall never more have strength
of yours,
E'en though without it he fall into hell."

Such was the poetical exercise I listened to, delivered most impressively, the fine voice now admonitory, now booming out in stern accusation, now seeming choked with manly grief. There was a great deal more of it than I have given, but all to the same effect.

The climax of this phase of the play came while I was sitting at the supper-table, surrounded by the quiet, sane, comfortable members of my family. It seems extraordinary to me, even now after I have experienced so much of the sort, that I could have lived amongst my people and behaved sanely and naturally even while my ears were assaulted by the talking, singing and howling to which the others

were serenely oblivious. Of course I was strengthened from within, the spirit nummers helping me to endure their own performance.

All the afternoon the Philadelphian had moaned his despair, protested his repentance for misdeeds, and pleaded for my help—"Just a thought, just a little bit of notice, just a little bit of strength!" While from the background the deep voice occasionally boomed out its tragic chorus, "Close, close your ears against his cry for mercy!"

Now the wicked one's doom seemingly became imminent, and he waxed frantic. "Oh," he wailed, "I'm losing my grip, my strength is going! For Christ's sake give me some help! Oh, let me stay with you, and I'll be so good. I'm going, I'm going. Help!" The voice now seemed to come from my feet, at the level of the floor. He was "going down."

"Give me a hand—Oh, please, please!" begged the terrified voice. "Nay, aid him not, give him no strength of yours!" declaimed the great deep voice. "I'm going, I'm going, my last hold is slipping! Oh, grab me, hold me, have mercy on me!" screamed the lost one. "Close, close your ears against his cry for mercy!" warned the implacable chorus.

At this moment, with my left ear inclined toward the spot in the floor to which the Philadelphian seemed to have sunk, I stretched my hand over the supper-table (weird and ludicrous situation!) and said to one of my family, "Will you please pass the milk and sugar?"

The lost one uttered a terrible and despairing cry. "Oh Lord, Oh God!" he wailed, "You can talk of milk and sugar when a man is being damned! I'm going, I'm gone. Christ!" And he seemed to sink down, down, down into the dark.

But that was not the end of him. In a minute I heard his voice coming faintly from somewhere below. "Why, here I am," he said, his voice sounding a tremulous, half incredulous relief, "Here I am, and it isn't so bad here! And I'm not so far away from you, either! It's dark and lonely, but I can rest easy here, and I'll still be near you, and I'll be a better friend to you now, too."

(To be Continued in August Number.)

INTERNATIONAL NOTES

By HARRY PRICE

SIR ARTHUR CONAN DOYLE celebrated his 71st birthday on May 22nd, 1930 and to mark the occasion journeyed to London from his Sussex home—the first visit to the metropolis since his illness which, I am happy to add, is less acute than it was.

A few days ago Sir Arthur wrote me that he was turning his Psychic Book Shop, in Victoria Street, into a limited company and invited applications for prospectuses from those interested in psychic matters. A card to Sir Arthur at Windlesham, Crowborough, Sussex will ensure a prospectus being sent. Sir Arthur tells me that the reason why he is turning his shop into a company is because his health will not permit his personally looking after the business.

Frau Lotte Plaat, the eminent German psychometrist, is in London at the National Laboratory and a number of well-known people have made experiments with her, with excellent results.

On the Continent, Frau Plaat has been regularly employed by the German police officials in tracing malefactors and quite recently she was in Paris on the same errand. I have been in communication with Scotland Yard concerning her assistance in a Manchester case which is exercising our police, but it is not yet decided that she shall co-operate with them.

In Germany Frau Plaat has been under the observation of Dr. Paul Süner, Dr. Gustave Pagenstecher, Dr. Harms, Professor Ludwig Jahn, Professor Kasnacich, and other scientific men who have recorded brilliant results with her.

Rudi Schneider has recently been in Prague where, under the auspices of Herr Neubert, some excellent phenomena have been witnessed. It is not yet decided when Rudi is to go to Paris; originally fixed for

April of this year, Rudi's visit was postponed because the photographic installation at Dr. Osty's Institut was not completed in time. It is possible that Dr. Osty and the National Laboratory will collaborate in the next experiments with Rudi, probably in October.

Talking of Rudi reminds me that by the time these *Notes* are printed Messrs. Methuen will have published the complete detailed account¹ of our 1929-30 experiments with the young Austrian medium. The volume contains about three times the amount of material published in these pages and is complete with Introduction and a very full index. The work is dedicated to the memory of Baron von Schrenck-Notzing.

Taking part in the Wedgwood bicentenary celebrations at Stoke-on-Trent recently, Sir Oliver Lodge recalled his early days in the district. "Sixty years ago," said Sir Oliver, who is a native of Penkhull (Staffs), "I used to travel about these pottery towns selling potters' materials. I knew every stick and stone in the Potteries then." Proposing the toast of "British Industries" at an official luncheon, he said that every nation should contribute to the common stock what it could do best, and then let the interchange of commodities be as free as possible. No protection was necessary.

Upton Sinclair's book on telepathy is, I am informed, nearly ready. In collaboration with his wife, Mary Craig Sinclair, he has conducted a series of experiments in thought-transference which, he claims, has been attended by remarkable results. He calls it "mental radio." The following are some examples from the work: Robert L.

¹ *Rudi Schneider; a Scientific Examination of his Mediumship.* By Harry Price. London, Methuen & Co., Ltd., 1ar. 8vo, cloth. pp. xv. 238. 12 plates, 10/6 net

Irwin, a young business-man, sat in his home at Pasadena at a specified hour and made a drawing of a table-fork. He then concentrated his entire attention on it for a period of from 15 to 20 minutes.

At the same agreed hour Mrs. Upton Sinclair lay in semi-darkness in her home at Long Beach, 40 miles away. She thought of "Bob" Irwin — her brother-in-law — and tried to receive a thought impression from him. An image came to her repeatedly and she took a pencil and wrote: "See a table fork. Nothing else."

Then Upton Sinclair made a series of rough drawings of anything that came into his head. Each of these was placed in a sealed envelope. Mrs. Sinclair, who had no knowledge of what was in the envelopes, took them one by one and placed them on her solar plexus.

Having received what she considered was a convincing telepathic "message" or image of the contents of the envelope, she sat up and made sketches of what she "saw."

Upton Sinclair drew a cow, crudely, of course, as the inexpert would, and Mrs. Sinclair, simply by "sensing" the contents of the sealed envelope in which the drawing had been placed, drew her version of the cow.

Commenting on the value of his experiments, many of which are described in detail in his new book "Mental Radio," Upton Sinclair stated to a reporter:

"My wife and I present a mass of real evidence, and we shall not be troubled by any amount of ridicule from the ignorant. I tell you—telepathy happens!"

When in Paris recently I saw M. René Sudre who informed me that the Abbé Lambert, the well-known diviner, has been at Monte Carlo recently, the authorities at the little Principality having sent for him in the hope that he could tap further supplies of *aqua pura*—a commodity of which, very curiously, they are very short. The Abbé has been extraordinarily successful and has discovered strata or pockets of water for which the Principality has been searching for fifty years. At the time of writing he is still engaged upon his task.

Speaking of diviners, the Cologne police recently enlisted the services of a "diviner-

clairvoyant" in order to find the bodies of two persons who had been drowned in the great Agger valley reservoir. The bodies were those of the wife and daughter of a business man named Kaesbach who, with his family, had been drowned in the reservoir. Kaesbach's body was at once discovered but after a day's fruitless dragging for the other two, the diviner was called in and, by means of a boat, traversed the lake and pointed out where the bodies were submerged. Divers were soon upon the scene and found the bodies at the places indicated.

* * * * *

Arrangements are rapidly nearing completion for the inauguration of the series of congresses to be held at the permanent centre, Geneva. The first one will commence on Monday, October 6th, and will last throughout the week. It bids fair to be much the largest congress for psychical research ever held and undoubtedly will eventually supercede the present congresses which are held every year or so in different countries and which are attended only by a handful of people. Psychists from all over Europe will attend the Geneva congress and I understand that the British party will number about forty persons.

The secretary of the new "Centre Permanent International de Conférences" is M. Raoul Montandon, 2, Rue de l'Athénée, Geneva who will forward an invitation to the Congress on request.

* * * * *

I have mentioned the case of Vivian Deacon, the Australian medium, in these *Notes* from time to time and I can now add that the affair has been settled. It will be remembered that the medium sued *Truth and Sportsman Ltd.* for 5,000 pounds damages for alleged libel. Before Mr. Justice Cussen in the Supreme Court at Melbourne, a few months ago, a jury found in favor of plaintiff and awarded him 3,500 pounds. This judgment was challenged by defendant in the Full Court of Victoria, which ordered a new trial. Against this order Deacon appealed to the High Court, and it was suggested that the parties should confer with a view to settlement.

A week later Mr. Menzies, K. C. leading counsel for the defendant company, told the Full Court of the High Court that a settlement had been reached. It was a con-

dition of settlement that terms should not be announced completely, but the appellant Deacon was to have his taxed costs for all courts. Deacon would be paid a certain sum in addition to the 700 pounds already paid to him.

* * * * *

Professor Fornario, of Rome, father of Miss Norah Emily Fornario, of London, who died on the Holy Island of Iona, off the West Coast of Scotland, on Nov. 19, states that he received a telepathic message of his daughter's death at the time of its occurrence. Miss Fornario's body was found unclothed, lying over a large cross cut in the earth. She was a faith healer, spiritualist, and Theosophist, and claimed that she could communicate with absent people by means of telepathy.

* * * * *

To what extent suggestion can act on a weaker will is raised by the fact that Reginald Arthur Miles, aged 36, a gardener, of Addlestone, Surrey, outlived by one week only a prophesy shouted at him at Chertsey Police Court three weeks ago. Miles and his sister were the only witnesses against a woman charged with sacrilege at All Saints' Church, Addlestone. When the woman was remanded, she shouted to Miles from the dock:

"For telling all those lies you will drop dead in a fortnight."

At a later hearing she was given the benefit of the doubt and discharged. An inquest was held on Miles at Dorking, and it was stated that he was found dead in a road. In his pocket was a bottle which had contained poison. A verdict of Suicide during Temporary Insanity was returned.

* * * * *

An amazing story of a dual personality is that of a man who has just started work in Lancaster as an analytical chemist. He says it is the first position he remembers holding. He has just come from Belfast where he is believed to have been in hospital for two years—a victim of lost memory. His life has been cut in half, or rather he is starting a second life. He was, he says, born again into a world of which he knew nothing when he was found wandering in the streets of Belfast two years ago.

Since then he has learned afresh what he was taught as a boy. He told a reporter his story which is as follows:

"I am really the man from nowhere, I do not know how old I am. I may be an ex-Service man; but no trace can be found of me, and anything I know about the war I have learned from books. I have had to learn the names of trees and flowers. A rose to me had no name. The things of childhood as well as manhood had all gone. I could read and write, but I did not know the name of the pen I wrote with. I could sit a horse by instinct, but I did not know what the reins were for. The doctors got a clue to my trade when they set a chemist's balance before me. Instinctively I adjusted it, as every trained chemist does, but I did not know what the weights were for. Whenever I read I keep an encyclopaedia at my elbow. Inquiries about me have been made all over the world without success. I have studied chemistry to get a position. I pick up everything very quickly."

The man's face is lined, like that of an elderly man, and his hair is streaked with grey, though his age cannot be more than 35. He is thin and of medium height. There is a shy look about his pleasant brown eyes.

He speaks with a south of England accent, and he says that he had been both chloroformed and hypnotised in the efforts to break down the barrier between his two personalities. He has made extraordinary experiments himself. He used to cross roads in front of motor-cars, in the belief that a shock might bring back memories of his past life.

* * * * *

Medical science in Germany and Austria has received a severe shock as the result of the activities of Valetin Zeileis, a "healer." The opening of what is technically known as a Gallspach Institute in Berlin, following the success of a similar undertaking in Munich, had driven German doctors to rush in where their Austrian colleagues fear to tread. For the existence of an Austrian Lourdes and a modern Cagliostro has been stoutly maintained for some years past, and has loomed large in news from Vienna lately. The genuine Lourdes had 120,000 pilgrims last year. Gallspach, in Upper Austria, boasted 140,000 visitors seeking advice and healing from the local celebrity, Zeileis.

According to statements emanating from Gallsbach, which was a village of no more beauty or interest than any other in the neighborhood until the fame of Zeileis spread, requests for accommodation this year are now actually being refused. Rooms in new hotels and boarding houses have been booked up months ahead. The campaign of Austrian scientists against the interests of the national tourist traffic has, as may be understood, its delicate aspects. "Justice here is blind indeed," writes the Nobel prize winner, the physiologist, Dr. Wagner-Jauregg. But Germany has no such considerations. By a ferocious broadcast lecture, and by scores of other provocative attempts to draw the miraculous healer Zeileis to retaliate, one of the leading Berlin specialists in internal diseases, the university Professor Paul Lazarus, has at last provoked a libel action. This will be fought out shortly in Berlin, and the result is awaited eagerly in the scientific world of both countries.

Zeileis has devised a system of electro-therapeutics which would be the envy of his colleagues in still more credulous parts of the world.

Diagnoses from the iris of people's eyes have always enjoyed a certain amount of popularity in Germany, where, it is popularly asserted, the public laws governing the practice of the healing arts provide that doctors with accredited certificates may kill you with impunity, though others get imprisoned. It is understood therefore, that Zeileis believes both in the eye and the electricity tests for diseases. According to his discoveries he orders treatment of so many healing rays from one or other of his appliances at five shillings a time.

Hundreds of thousands of people believe that they have benefited by this treatment. He sees them only in batches of from 50 to 100. Professor Lazarus, speaking for the German scientific world, agrees with the power of mass suggestion on nervous diseases. But after many vain attempts at Gallsbach he succeeded in passing in among some forty others at the Munich clinic and has published an account of what took place.

Zeileis, who has no medical training, declares that he used high-frequency treatment, from his own special knowledge, thirty years ago with such results that peo-

ple came flocking to him without any advertisement at all on his part, is in a position to retort that incurable patients only come to him after being disheartened by treatment elsewhere.

In the vast and formidable body of his enemies there are a number of genuine medical practitioners in both Austria and Germany who are working upon the theory that the healing properties of radium, of electricity, and certain of the elements have been hitherto far too much neglected by the medical world, and that electro-therapeutics one of these days will come into their own as the great servants of sick mankind. But Zeileis of Gallsbach is in a category by himself. The consulting-rooms of these men are not crowded, they possess no mysterious apparatus, and their personalities are not crowned by a halo of romance.

Zeileis, who is pleasant to look upon, corpulent, bearded, and blue-eyed, is able to state with perfect truth that he was not in need of money when he began his healing on the grand scale since he married into a rich industrialist's family and was free of minor cares.

He himself relates with satisfaction that when he took out of his pocket a snuff-box containing radium and showed it to a physiologist investigating his methods, the man of science was horrified and wondered why he was not burned.

Theosophists will be interested to hear that he claims descent from an Indian rajah, who lived three hundred years before Christ. He explains his immunity to electric shocks in general by the fact that a *fakir* cured him of the effects of a cobra bite by treating the spot with his own spittle. Such, he asserts, are his powers, that he once, by thinking hard in Vienna, caused a log of wood to glow in India.

It is because of such statements as these, and of perturbation at his phenomenal number of patients, and not because of any disbelief in mild electric treatment, that the doctors of Germany and Austria are in no dilemma as to the proper attitude towards him.

* * * * *

I regret to announce that the well-known psychic quarterly *Quest* will cease publication with the next (July, 1930) number. Mr. G. R. S. Mead, the editor, informs me that it has been found impossible to con-

time the journal owing to a severe loss on every number and a lack of support from those interested in the occult.

* * * * *

As a corollary to Mr. Bligh Bond's account* of the infant musical prodigy, Elsa Mimi Tokman, there comes to me an account of another infant musical marvel in the shape of a miner's son who lives at Choppington. His name is Sydney Sherrington; he is aged 3½ years; plays the piano like an accomplished musician; has never seen any music and has received no tuition of any description. His talent was discovered three months ago.

His elder brother, aged 23, had been playing a popular melody and had left the piano, and Sydney was next heard replaying the strain with precision. A few days later he began to play hymns which he had heard his brother play, and to-day he has quite a repertoire.

Sydney is a bright, chubby little fellow with blue eyes and fair hair.

"Blaydon Races" is his favorite number, and it is astounding to see his fingers running deftly over the keys. He plays with one hand at a time, and when it becomes tired he automatically changes hands.

* This JOURNAL, May, 1930, p. 220.

A remarkable feature of the little genius is that he seldom looks at the keys. Occasionally he emits an expression of delight as he fingers the black and white notes.

Sydney was born in the Princess Mary Maternity Hospital, Newcastle, on September 14, 1926, and is not yet of school age.

Professor Frederick Stafford, of Sunderland, has described Sydney as a musical miracle, having given the child a test. After a 17 years' course in music, he said, there was something he did not know which was in the possession of the boy.

"This inherent power must be got from him," the Professor says. "I believe that if we could find the reason for his marvelous reproduction we would revolutionize musical teaching.

"Everything is converted into music in this child's brain, and were he to lose his faculties and desire for music he must surely die, for music possesses him entirely."

Mr. and Mrs. Sherrington are ardent spiritualists. They are of the firm conviction that their son is being used as a medium.

"I have received a message that Sydney is going to be a big man," stated Mr. Sherrington, "but nothing beyond that."

Professor Stafford is anxious to undertake the training of the boy, and this course will probably be taken.

BOOKS RECEIVED.

BEYOND PHYSICS or The Idealisation of Mechanism. By Sir Oliver Lodge. London. George Allen and Unwin, Ltd. Being a survey and attempted extension of Modern Physics in a philosophical and psychical direction. Presented to the Editor by Sir O. Lodge "with friendly regard and with hopes that this attempt at the finding of a mechanism for all psychic phenomena may be the beginning of a new branch of psychology". Placed in the Reference Library at Myslop House.

PURCHASED FOR THE LIBRARY.

PAUL IN ATHENS. (The Scripts of Cleophas). Geraldine Cummins. London. River & Co. London. Price 7s. 6d net.

CONCERNING THE CLEOPHAS SCRIPTS. Geraldine Cummins. Reprinted from the "Quest". No. 53 of the limited edition.

THE DREAMS OF ORLOW. A. M. Irvine. London. George Allen & Unwin, Ltd. A remarkable record of "dreaming true". First published in 1916.

PRESENTED BY THE BOSTON S. P. R.

PSEUDO-PROPHECIES and PSEUDO-SCIENCES. By the Research Officer. Also a Test of the Accuracy of the Testimony of Bystanders, being Bulletin XII of the Society. May, 1930.

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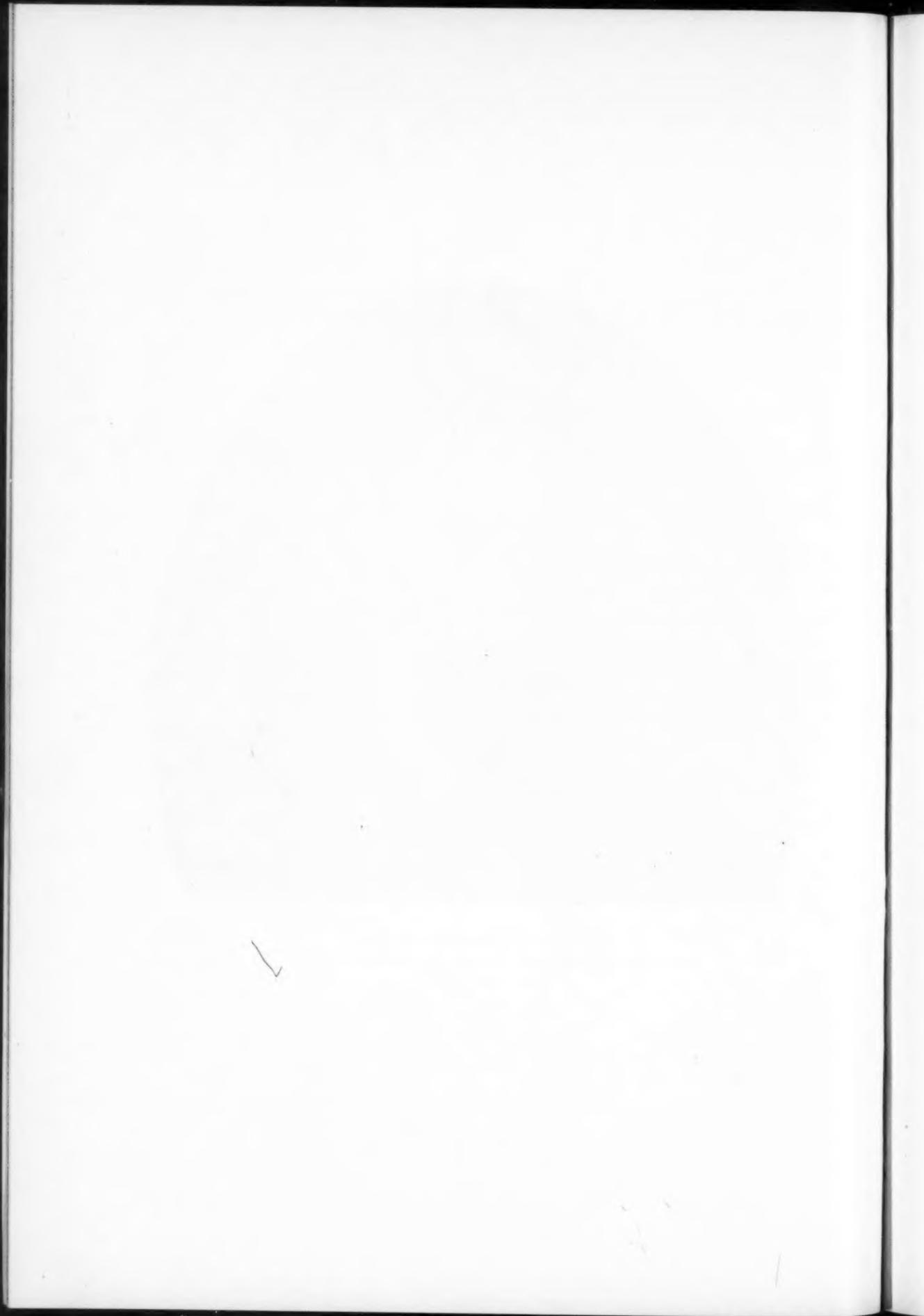
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RICHARD HODGSON, A.M. L.L.D.
Head of the American Society for Psychical Research
1887-1905



PSYCHIC RESEARCH

THE JOURNAL OF THE AMERICAN SOCIETY FOR PSYCHICAL RESEARCH, Inc.

The responsibility for statements, whether of fact or opinion in the JOURNAL, rests entirely with the writers thereof. Where for good reason, the writer's name is withheld, it is preserved on file, and is that of a person apparently trustworthy.

Vol. XXIV, No. 8; August, 1930

EDITORIAL NOTES

IT is with deep regret that we have to record the passing of Rev. Lyman Rollins, sometime war-chaplain of the 101st Infantry (26th: "Yankee" division) and one of the founders of our Vermont and New Hampshire Section: a single-minded and earnest worker in the field of psychic research. As a military chaplain he won the respect and love of all those to whom he ministered and with whom he became associated. His principles were catholic to the extent that he recognized as equal the claims of men of all christian denominations as well as Jews or other alien religionists, making no distinction in his ministrations which gave hope and comfort to untold numbers.

He was a man of conspicuous courage. Twelve years ago, on the night of May 30-31, 1918 his boys, caught in a gas attack and terrific barrage, lost their way among the wire entanglements. Rollins removed his mask and led them out, but paid the penalty of exposure to the suffocating gas. He returned with the Croix de Guerre and a recommendation for the Distinguished Service Cross for bravery beyond the call of duty and for a citation in American general orders for exceptional gallantry and service in action. Unfortunately his health never was fully rehabilitated; but in spite of this drawback he continued his work as an episcopal clergyman, finally becoming Rector of Saint Paul's Church, White River, Vt. As a preacher he made a deep impression, drawing large congregations of men. He made his home in Lebanon, N. H., where, in conjunction with

Miss Esta Barr—a member of the family with whom he resided for many years—he gave his spare time to the organization of the Vermont and N. H. Section of the ASPR. It is largely to his credit that the subject has been sympathetically received by the Dartmouth College authorities and that it has made such headway among professors and students alike that a group for research has been formed and laboratory work instituted.

Mr. Rollins was a very sick man when the Editor visited Lebanon for his lecture program in the second week of June; but there was no immediate apprehension of danger. The first intimation of this was received by him at the outset of his journey to Boston on the 11th of July, in the form of a letter written by Miss Barr on the previous day. On his arrival at Boston, he learned that Mr. Rollins had already passed away and that his funeral was to take place at Lebanon on Sunday the 13th, to be followed by a "military funeral and lying-in-state" at Concord, N. H., on the Monday. Your Editor therefore decided to attend both ceremonies as representative of the parent Society and New York Section as well as a Boston group of friends, and this he accordingly did. Jews, Catholics and Protestants attended the service at Lebanon, and the tokens of appreciation were extraordinary. Your Editor accompanied the party to Concord and took part in the vigil in St. Paul's Church at which members of the N. H. Military Corps kept an all-night watch.

The sincerest sympathies of our Society will be extended to the new Section so abruptly deprived of its strong pillar of support and in particular to Mr. Rollins's loyal co-adjutor Miss Barr, who nursed him through his critical illness. A curious circumstance in connection with the time of his passing may be worthy of notice. To some it may appear as coincidence only, but to others it may possess the significance of a symbol. The Armistice of 1918 was concluded, it will be remembered, at 11h. 11m. on the 11th of the month. Chaplain Rollins passed out at 11h. 11m. on the 11th of the month into the "great silence".

The death of Sir Arthur Conan Doyle is the subject of a special Obituary article in the present issue of our JOURNAL, and we will therefore refrain from any lengthy notice here. It is already obvious that the latent interest in psychical matters among the people at large is immensely stimulated by the passing of one whose work has contributed in an eminent degree to provoke interest and enquiry on the question of the after-life and communication between the two worlds. The only fear is lest this interest be manifested too exclusively on the phenomenal side especially in the sphere of personal things, and that trivialities of a personal nature may overshadow the really essential interest of a wider kind which we would fain see growing into a true appreciation of evidential values and a scientific sense of the principles which underly them.

In particular we would deprecate any hasty anticipation that this notable exponent of spiritualism will make his presence known or felt in the seance-room. We are justified in the assumption that any evidential test of his continued identity which would be worthy of serious attention might take a long time to prepare and that the discovery and selection of a suitable medium for its transmission might easily be a matter of years. Especially would we warn our readers not to give ready credence to any story, however plausible, which may emanate from sources where self-advertisement or other form of personal interest is involved. It is already apparent that there are likely to be many such announcements.

We hear that it is very unlikely that Sir Oliver Lodge will visit America either

this year or in 1931 for the purpose of undertaking any public engagements. The English dramatic critic, Mr. Hannen Swaffer, was planning to come over shortly, but has decided to postpone his visit to a rather later time. His interest in psychic research is well known.

* * * * *

The London S. P. R. announce that the possibility of having the Transactions of the Athens Congress printed will depend upon the number of copies subscribed for and paid for in advance. The price will be seven shillings and sixpence per copy and subscriptions should be sent without delay to the International Secretariat, c/o The Society for Psychical Research, 31 Tavistock Square, London W. C. 1.

* * * * *

Mr. Upton Sinclair is to be congratulated on having secured from Professor Einstein the following expression of opinion upon his new book "Mental Radio". Dr. Einstein says that he has read the book with great interest and is convinced that it deserves the most earnest attention not only of the laity but also of the specialists in psychology. "The results" he says "of the telepathy experiments which are carefully and plainly described in this book stand surely far beyond what an investigator of Nature considers to be thinkable; but on the other hand, it is not to be thought that so conscientious an observer and writer as Upton Sinclair should attempt a deliberate deception of the reading world. His good faith and trustworthiness cannot be doubted; and if it should be that the facts, set forth with great clearness, do not rest upon telepathy but upon some unknown hypnotic influence from person to person, that also would be of high psychological interest." In Dr. Einstein's attitude we observe a proper scientific caution and in this there is no cause for disappointment. The facts are accepted as such in a straightforward way as *bona fide* whilst theories and conclusions are left to take care of themselves. Our trouble is not with the true men of science who are modest and open-minded in proportion to their depth of learning. Far otherwise is it with those professors who have, on a much narrower

foundation of knowledge, already settled for themselves the limits of their philosophy and of what is or is not possible within those limits; and who, for their own comfort, are determined to give no heed or attention to anything outside the borders of their scheme of things, preferring rather to affirm that all such phenomena are delusions. Such men represent the old orthodoxy of material science, and they are los-

ing day by day the last shreds of their once ample garment of authority.

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For the excellent photograph of Dr. Richard Hodgson, Founder and first Executive Secretary of the American Society, we are indebted to Mr. A. E. Schaaf of Cleveland, Ohio, who discovered it recently among his files and sent it to the Editor. We feel sure that the reproduction will be of interest to readers of "Psychic Research".

BOOK NOTICES

LA RICERCA PSICHICA. (Psychic Research) BY EMILIO SERVADIO

This little volume presents a useful summary of the history of the psychic quest from antiquity down to modern times, thro' the period of Mesmer and Braid, to the genesis of spiritualism as a movement in America in 1847 with the mediumship of the Fox sisters, the institution of the Dialectical Society, the development in England under the medium Home, the spiritistic movement in France under Allan Kardec (Rivail) which took on a religious aspect, and in Germany the work of Kerner and Zollner, and the commencement of experimental metapsychics associated with the work of Sir William Crookes. Next in the chronicle comes the name of Sir William (then Professor) Barrett with the foundation of the Society for Psychical Research in London and the branch in America associated with the names of Hodgson, James and Royce. The literary and experimental work of Myers and Richet are duly accredited, together with the studies in Germany of Schmoll and Dessoir in telepathy. The mediumship of Mrs. Piper and Eusapia Palladino receive due notice, and the names of the more recent mediums of outstanding character bring the record up to date. A chapter on mediumship and the conditions of its scientific investigation follows in which the various forms of the mediumistic faculty are examined, and the tendency on the part of many mediums to unconscious fraud discussed. Chapter III deals with the classification of phenomena, first divided into 13 distinct categories by Crookes, and later defined under other heads by Aksakov, Boirac, Maxwell, Richet, and Mackenzie. The purely mental phenomena are discussed in Chapter IV, hypnotic clairvoyant, etc.: multiple personality, automatic writing, telepathic hallucination and thought-transference. The fundamental work of Osty in clairvoyance receives special attention, whilst crystal-vision, rhabdomancy (dowsing) premonition, and xenoglossy also claim consideration. Chapter V deals with the physical phenomena and the spiritistic and naturalistic hypotheses are examined, with the tentative unitary interpretation of Geley covering all metapsychical phenomena with the general concept of a "subconscious being" transcending the limitations of the temporal body and manifesting "ideoplastic" power, to which the researches of Driesch and other vitalists appear to give support by providing a general justification of the mediumistic phenomena of human life.

Professor Richet contributes a preface in which he lays stress upon the impartiality of the writer and the valuable quality of objectivity in his work. The reader, he says, will find here a full and methodical chronicle of the principal documents relating to this "terrible" question of occultism, metapsychics, spiritism, parapsychology, or the supra-normal, all given with an assured erudition.

THE TRAILS OF TRUTH. By Jennie O'Hara Pincock. (The Austin Publishing Company, 4522 St. Charles Place, Los Angeles, Cal.) An appreciation of the mediumship of William Cartheuser. Price, including postage, \$2.15. May be obtained at Hyslop House of the Secretary of the N. Y. Section, A. S. P. R.

ARTHUR CONAN DOYLE

OBITUARY NOTE

BY DR. L. R. G. CRANDON

ON Monday, July 7, 1930 the world of literature, story telling, happy-home living, and the world of Spiritualism lost a leader. Sir Arthur Conan Doyle has passed over.

So many will write obituaries of him in general terms that it will be perhaps of value for us to write of him in a more personal way.

The Margery Group has lost a tireless champion. From the first Sir Arthur's big Celtic heart has appreciated Margery's work and has fought for it whenever challenged.

The Margery Mediumship first appeared in May, 1923. At that time Sir Arthur was crossing Canada, East bound. A brief account of the amazing happenings was sent to Sir Arthur on his train. He immediately wrote not only to us in reply, but also to official investigators calling their attention to the case. It would seem that they failed to realize the opportunity.

From that time the friendship with which Sir Arthur honored us has continued with increasing warmth. There has hardly been a period of two weeks in seven years that we have not had a letter from him. He has entertained Margery and myself every year that we have been in London, and from first to last there has been a thorough accord in common interest between us. We both reached the belief in survival, but by different roads.

In December, 1923 we dined with Sir Arthur and Lady Doyle. Later in the evening, at their London home in Buckingham Palace Mansions, Margery gave a sitting with only the Conan Doyles, Margery and myself present. Sir Arthur's method was to let the medium do his best or his worst, but do nothing to stop the apparent phenomena. The control of Margery which he and his lady exercised that night left no chance for mimicry of phenomena either conscious or sub-conscious.

"Walter" came through with his independent voice, paid tribute to Sir Arthur's work, saying that all who knew about it on Walter's side appreciated him as one of the big forces for good in the world. The sitting that night was not planned and it was a considerable source of wonder to me what Walter, as a physical control, could do under the circumstances. After a while we heard slight sounds and crackling from a mantel-piece six feet away, and shortly, when the lights were turned on, we found a bunch of flowers from the mantel-piece laid in Lady Conan Doyle's lap. Later that evening, Sir Arthur, with his large good-humored smile, pointed to an "original" picture of Sherlock Holmes and Moriarty falling off the precipice and said, "The world used to think that I had a keen enough brain!"

In 1924, came the so-called investigation of Margery by the "Scientific American," and that was followed by sittings with a group of inexperienced students of the subject. Concerning these episodes, Sir Arthur wrote to the Boston Herald a keen analysis showing their absurdity and lack of scientific quality. Then there sprung up this friendship, so wonderful to me, which I shall forever cherish. Nothing tired him when we asked him for advice, and nothing was too minute for his clear mind to see and use in the advance of our common interest.

I spoke at the London S. P. R. in 1927. In the large audience which honored the speaker were Sir Oliver Lodge and Sir Arthur Conan Doyle. At the end Sir Oliver spoke, and then Sir Arthur jumped up saying, "I'm glad I came, but I must confess that I came here primarily because I thought there might be a fight and my Celtic blood wanted to get in on it!"

In 1928, he invited me to his country home at Crowborough and arranged that we should meet at his Psychic Bookshop. The

shop is situated about midway between Westminster Abbey and the Cathedral. As we got into the car he pointed out the relationship between the two churches and the shop, and then he said with a chuckle: "Somebody said of my little shop, that it was a lighted beacon between two empty lanterns!"

At the country home that evening I spent four crowded happy hours. This big many-sided scholar led me through the "magic door" into his library and I listened to his talk about his book-friends and mine.

Our next meeting was in December, 1929. The old warrior, the tired but valiant knight, just back from a 7000-mile lecture trip through Africa, had started almost at once again over to Copenhagen for a lecture. He there had an attack of angina pectoris, but despite that was carried to the platform, gave his lecture as if truly inspired and with a loud eloquent voice, then collapsed and was carried home. There we saw him for the last time in his dear London, oppressed with heart-pain and more or less breathless, but happy and surrounded by hosts of friends.

One London paper had misquoted me to the effect that I was only a student of metaphysics and not a believer in survival. Sir Arthur asked me for a statement in reply, had me dictate it at once, and I ended it with the statement that I was proud to travel cheek to cheek with my distinguished good friend, Sir Arthur Conan Doyle. He, himself, then called up the newspaper and said, "Unless this corrected statement is published by you tomorrow morning, I will see that it is corrected in every other paper." It was published.

Margery then urged upon him what seemed to us to be an imperative necessity, namely, a recording of his thumbprints on paper to be put in someone's deposit vault in London till, if and when a print declared to be his was made in wax at some Margery sitting. Whether he made and put away the prints or not we do not yet know. If we ever get his print in our circle, the laboratory proof of survival will apparently be made for all time.*

*It is stated in the New York press (July 18, 1930) that on his visit to America in 1923, Sir Arthur had prepared for this contingency by visiting the New York Police Headquarters and allowing the authorities to make copies of his fingerprints for their files.—Ed.

No later than June 3, 1930 he wrote to the conservative old "Thunderer" (The London Times) about the cross-correspondence between the Margery Group in Boston and Count Bon's Group in Venice. To his amazement the "Times" published it. In a late letter to us, dated June 19, 1930, he said, "The 'Times' rose to it as you saw. . . . Walter is truly wonderful. . . . 'Age cannot wither nor custom stale his infinite variety.' Love to Psyche."

G. C. Ashton-Jonson was one of his secretaries and co-workers and of him Sir Arthur was immensely fond. Jonson died unexpectedly in January, 1930 and concerning it Sir Arthur wrote to us as follows:—

29 Jan., 1930

"Jonson's death was a sad blow. I hope soon to hear from him.

The people of the S. P. R. are perverse in their opposition. I seriously think of making a frontal attack upon them presently and trying to split them in two. I think I could do it. It seems a duty, as I am perhaps the one man who could do it, and my fighting days will soon be over. The old warriors had a blazing funeral pyle. I will make one as a holocaust of the S. P. R. for dear old Jonson, whose last letter to me was a splendidly eloquent indictment of them."

Of Sherlock Holmes nearly everything has been said. We agree with the New York World:

"The earlier Holmes, the Holmes who fiddled, dawdled and doped while some International mystery awaited the arrival of a certain visitor, was probably the one we loved most, rather than the later Holmes who brooded and disintegrated under the depression of his feud with Moriarty. For the charm of Holmes was that he could not fail and we all knew it. To see him faltering, worrying, wondering, was to see a character who was very human but who was not Holmes."

Doyle's grip on the reading public was no mystery if we study it. His literary quality lay in his ability as a teller of tales. He laid a spell on us and if we re-read his stories he still lays the spell on us. His masterpiece, both in his opinion and that of the world, is "The White Company," a tale of the medieval wars in southern England. "Ivanhoe," "The Three Muske-

teers," and "The White Company" belong together as marvellous tales of high-minded adventure. One of the feudal barons in "The White Company" was a Musgrave. A good friend of mine, Dr. Musgrave of Boston, had just had a son born to him, and at his request I wrote to Sir Arthur asking him to give me the name of the most honored and valiant Musgrave in all that Sussex family, saying that the doctor would like to give that name to his son.

Three days after Sir Arthur's passing I had a last letter from him. In it was enclosed a card upon which was written, in Sir Arthur's hand:—

**"TO LITTLE CHARLES MUSGRAVE,
THE BEARER OF AN HONOURED
NAME.**

From
A. Conan Doyle"

In the letter with it he said:—

"I have ordered a copy of "The White Company" and I suggest that when it arrives you paste this card in it."

A. C. D.

Here we see the characteristics of the great man: nothing too small for him to do, and do well, for a friend.

The letter following shows the persistent belligerency of the man and is a delightful example of his style:—

"10 Dec. 1929

Dear Crandon:

It is clear that I shall devote my old age to drinking butter-milk. I have already laid in large stores and with your generous gift coming on top of it. However, I will put the two boys on to it also, and we will see what we can do. I had a long report from Ashton-Jonson who marvels at the success of the sitting. We shall love to see you and if there is any change in our plans I will send a note to reach you at the Carlton.

I have written to the "Evening Standard" and told them that unless they insert your letter we shall advertise a contradiction in other papers. That will make them take notice. If finally they do not do so I presume you would not object to your letter appearing in "Light" with an account of the transaction.

I do hope the channel will be merciful to you. We should have had a tunnel years

ago. I reckon that in the war time if we had a tunnel, which I have been agitating for the last twenty years, we should have saved practically a hundred million pounds.

(signed) A. Conan Doyle

P. S. I hear from Jonson that the results were wonderful!"

I wrote to him once, calling him the St. Paul of Spiritualism. To this he replied:

"As for myself, you put it far too high. I am at best only a zealous middle-man passing on other people's products, but I seem to see religious implications very clearly and all that they mean to the real earnest doubter—one solid point in a morass."

The drawing called "The Old Horse", here given, was made by Sir Arthur about Christmas-time in 1929. It needs no legend. It is a graphic picture of his incredibly active life.

Arthur Conan Doyle was born in Edinburgh, May 22, 1859. He was educated at Stonyhurst and at Edinburgh University. He was M.D. and LL.D. of Edinburgh University, Knight of St. John of Jerusalem, and was created a Knight Bachelor by the King in 1902, for services to the Empire. A list of his writings and activities fills three-quarters of a column in "Who's Who." No one had a fuller life. He seemed to be driven by inspiration.

Mr. Frederick Bligh Bond, Editor of the American S. P. R. JOURNAL "PSYCHIC RESEARCH," one who appreciates Sir Arthur's great qualities, makes the following comment:

"Sir Arthur was eminently the great plowman in our field of work. From the very forcefulness of his work and the enthusiasm of his faith in its verity, he was prone to pay little heed to those principles of scientific discrimination and critical watchfulness which are held as vital to the work of psychical research. Hence, beyond that measure of respect and sympathy which would be the universal tribute accorded to him and the recognition of his great utility as an advocate and publicist, his activities would be recognized as lying in a great measure outside the scope of philosophic inquiry for which the official societies stand. For this reason the rela-

tion between himself and the American Society for Psychical Research would be based on a cordial and friendly appreciation rather than on any intimacy of work.

"With Sir Arthur, belief in the continuity of human life and intercourse with the other world was a religion, and his fervent spirit would scarcely tolerate another view. Spiritualism was, for him, the great tree of which all the notable world-religions were but the branches. His experience led him to some extent to 'prove all things and hold fast that which is true,' but the scientific method he probably never grasped in its entirety; and his life-long training as a writer of romantic fiction inevitably created in him an imaginative mentality liable to unfit him as a recorder of statistical fact or as an assayer of evidential values. But when all is said and done, his work was essential in its own sphere and its conscientious thoroughness cannot be denied."

Doyle would be always the first to declare that he was not a psychical researcher and that his attitude was that of a propagandist. He believed that organized religion was losing its grip on the world, that faith was no longer strong enough to carry on, and that something new and vital must be had to bring the church back to its place as an authority and guide. This tonic was to be found in the universal acceptance of the survival of the individual beyond death. He felt that if this belief were real,—were more than a mere reciting of a *credo*—, men would begin to get a glimpse of the meaning of the universe and of the progressive life. He pointed out that the one thing common to all the great religions of the world was the belief in progressive survival, and that in this common thought there was a cornerstone for the final universal church.

Doyle lays a heavy hand on those who refuse to give psychic phenomena what he believes to be a fair amount of credence. He sees in these the hope of a world beset by a multitude of conflicting religious creeds and says that the ultimate goal of spiritualism is to afford a shelter for those weary and oppressed by doubts.

"I consider all this work of experimental psychic research, though very useful and necessary, to be a sort of supermaterialism which may approach but does not touch

the heart of the subject," he said, in a paper. "That heart is, in my opinion, a purely religious one. The ultimate aim of the whole movement is to afford earnest minds in this age of doubt and stress some method of gaining a knowledge of our duties and our destiny which shall be dissociated from outworn observances and conflicting faith so that by actual contact with intelligences which are now above our own, we may pick our path more easily amid the morass of religion. The ultimate result will be the union of science and religion and such an increase of inspired knowledge as will lift humanity to a higher plane and send it re-assured and comforted upon its further journey into the unknown."

One of the great obstacles to this, he said, was that science and the brilliant destroyers of the last of medievalism, such as Hume, Gibbon, Thomas Paine and Voltaire, had swung the pendulum so far from the throttling hand of supernaturalism "that not only did the unreasonable dogmas and ceremonies suffer but the very idea of invisible things communicating with or taking an interest in our human life became a fairy tale. Reformers wrought more than they planned.

"But meanwhile a separate line of thought and experience had always existed, undisturbed by the waxing flood of materialism. It was the belief in the unseen, depending not upon faith but upon happenings that were inexplicable save upon the supposition of intelligence, high or low, apart from ourself. There was the incessant rumor of ghosts and visions, the curious experiences of mystics, the phenomena of medieval witchcraft; such definite hauntings as those recorded in the house of John Wesley, the inexplicable miracles of the saints. All these combined presented a formidable body of evidence radically opposed to the conclusions of the materialists, but these were vague.

"Suddenly, in the inexplicable way in which providence works, they all concentrated and challenged the attention of the world in a house in the north of New York State. It was strange and rather sordid, but so was, for that matter, a carpenter's son in a manger.

"Divine values are not as ours. The moment had come when religious revelation

was to be shifted from East to West, from the Jew to the Anglo-Saxon. It is true that America was and is unaware of the vital change, but it is also true that Palestine has never been a Christian country."

In the preface of his last book, "The Edge of the Unknown," Doyle unconsciously writes his autobiography. "There is a passage in that charming book, *The Bridge of San Luis Rey*, which runs as follows: 'She was one of those persons who allowed their lives to be gnawed away because they have fallen in love with an idea several centuries before its appointed appearance in the history of civilization. *She hurled herself against the obstinacy of her time.*' Possibly we have allowed some of our lives to be gnawed away in what, for the moment, seemed a vain and thankless quest. Only the future can show whether the sacrifice was worth it. Personally I think it was. Among the various chords which are

struck in this little book there may be some to which the mind of the reader will respond, which may entice him also in the search for the Holy Grail."

The physical body of Arthur Conan Doyle was laid away in the garden of his home in his beloved Sussex, a few yards from his outdoor study. The burial was informal and with no church ritual.

July 7, 1930, the day of his going over, the Margery Group held a séance, and, for the first time in over three years, Walter did not come through. A perfectly reasonable (not evidential) explanation was given by Mark, one of Walter's helpers, who manifested himself at this sitting. He said, in effect: "Walter is busy as one of a reception committee to a great Spirit, newly arrived."

And so he has passed for a time, serving in a new sphere, we have no doubt, and immortal in our hearts, we are sure.

WAS HE DEAD?

Mrs. Marion S. Clancy of Detroit sends us the following case with the attestation of a sister of the percipient.

"Several years ago a cousin of mine was living in a small mining town in the mining district of northern Michigan. An epidemic of typhoid fever broke out and Stephen was one of those stricken. The hotel where he was staying was ill-adapted for the care of the sick, so he was removed to a private house—one he had never been in. There were two "wings" to the house, each with its outside entrance. Stephen was carried into one, the family owning the house occupying the other.

His condition became most alarming and critical, he becoming deaf, so that for days he could hear nothing. During this time, the woman living in the other wing was stricken by the same disease and died. Nothing of these circumstances was mentioned in my cousin's room, and even if they had been mentioned he could not have heard or understood, as he was too ill.

At this time, Stephen passed into an unconscious condition and the doctor pro-

nounced him dead. But after perhaps half an hour had elapsed, he regained heart action. During this state of "death", the funeral of the woman who had died in the house was being held.

After some days, when Stephen had regained his hearing and was able to talk, he said to his brother: "Mrs. X..... died of the fever, I am so sorry." "Why, how do you know that?" said his brother: "Who told you?" "No one has told me" Stephen replied, "but I attended the funeral." He then proceeded minutely to describe the funeral service, stating where the mourners sat, what hymns were sung, and what the minister had said. His description tallied exactly with the circumstances. No one has been able to explain this experience. Was he dead?"

Mrs. W. J. Largen of Hadlyme, Conn., corroborates Mrs. Clancy's narrative in the following terms.

"The article 'Was he dead,' written by Mrs. James Clancy I know to be absolutely true as the man who had the strange experience was one of my brothers.

(Mrs.) W. J. Largen.

BEYOND PHYSICS

A REVIEW OF SIR OLIVER LODGE'S NEW BOOK*

BY FREDERICK BLIGH BOND

IT would seem compatible with a sane and reasonable philosophy of things to consider the physical universe as a Field of Experiment in the progressive embodiment of ideals already subsisting in a certain degree of definition in the subjective world of Mind; but which are in process of further perfectibility through the renewal of a cosmic process that is tending to bring them to a yet higher point of realization through an increasing penetration of the conscious principle and the acquisition by that principle of a greater power of physical control.

Matter both in its higher and its lower organization would then possess for the thinker the status increasingly accorded it by the physical scientist, namely, as a symbolic manifestation of Idea in the process of striving for self-expression, towards an ultimate mutual adjustment of the innumerable conflicting energies which are seeking to formulate themselves in a more perfect degree.

To the biologist, as also to the astronomer, the contemplation of the mere mechanism would engender a frame of mind in which mechanism alone would be the salient fact and the self-determining factor of Formative Will as an "imponderable" acting upon the ponderable would be less easy to conceive of. A too exclusive application of the mind's attention to the outward aspect of things does, as we know, lead to a mechanistic view of nature which has a strong hold upon materialistic thinkers in spite of the fact that it never can explain either Life and its phenomena of growth and nutrition on the one hand, or Thought and the operation of Idea on the other.

What then we have to do is to train ourselves to contemplate Nature and the natural world as the symbol of a process; as a Becoming and not as a Being of fixed and eternal status. And of this process of becoming, we are now learning the most elementary lessons in the study of physical

evolution and its varied applications to living organisms. But here again we must be careful lest our intentness of study of the physical side does not give us a lop-sided concept of what evolution means. There is the converse aspect of evolution which may be termed Involution: the two processes or the two aspects of the one great process being Evolution of Form and Involution of Idea. Life and Mind are perpetually entering into the arena of physical things and promoting change. Idea, perpetually seeking and demanding fuller and fuller self-expression in material embodiment, imprisons its energies therein and involves its powers in increasing degree as the process goes on. To amorphous matter it gives form and symmetry, with animation as the crown of the work. But reciprocally it is receiving a new definiteness of ideal; and the crystallization of its energies in material form would suggest a corresponding advance in the organization of Idea itself. The links are drawn closer together from both sides and the tendency is towards a far-off goal in which Mind, the Subjective, and Matter, the Objective, will tend to become one in a universe illuminated by intelligent will and subservient in the final degree to the motions of Thought.

The great present task of psychic and metapsychic science is to discover if possible the links between the causal activity of Will and Idea on the one hand and the mechanisms of chemistry and of the natural order of things generally on the other. To this quest our Merlin, Sir Oliver Lodge, has bent his efforts, "following the gleam" as did the wizard of romance.

In his new book "Beyond Physics"* Sir Oliver Lodge essays a survey and attempted extension of the modern science of physics towards the boundary at which it touches

*"Beyond Physics" or the Idealisation of Mechanism being a survey and attempted extension of Modern Physics in a philosophical and psychological direction. London. George Allen & Unwin Ltd., Ruskin House, W. C. Price 5 shillings net.

the psychical region. He draws the attention of his readers to the inadequacy of a view which would seek to involve the phenomena of consciousness in the working of the physical machinery of the universe "as a fruit of the behavior of complex molecules." According to his view, the proper field of science is the study of things which can be weighed and measured, and about which we can lay down quantitative laws. "It is hoped" he says "that as science progresses we shall more and more be able to reduce everything to a mechanical and inevitable sequence, representing the action of one material body upon another, after the fashion of the Newtonian system of astronomy." In other words, the science of physics is the study of effects, pure and simple and does not involve the causal elements of life and mind, since neither of these are products of any physical interactions. "We have gradually found" he says "that we cannot make a working model even of the ether: we certainly cannot make a model of a thinking and planning live thing. Those who attempt it probably hold that cause and effect are out of date and ought to be replaced by a mere perception of sequence. . . . For although the fact of evolution is admitted by all, it can be argued that all that we really observe is *change*, automatic and inevitable adjustment to environment, without any necessary increase in value." So the physicist is doing good work in his own realm, and so long as he does not seek to import into his mechanical system the things which do not come into the category of mechanism, he is increasing knowledge usefully within the limitations of his field of study. Such men have made great progress in their department. But they "are apt to consider a more idealistic view as illegitimate and unscientific." "On the other hand, those who are impressed with the mental or idealistic foundation of the universe find it hard to realize how life and mind have entered into relation with matter, or what the materialistic and essentially mechanical system really means from the mental point of view." "The great natural philosophers from Newton downwards have not been satisfied with the merely objective or mechanistic view. They felt instinctively that it was not the whole truth and that there

were deeper and higher modes of regarding existence."

The problem of the increase of values, which physical evolution seems to show, but which is not be accounted for as a mechanical outcome, troubles the mind of the mechanistic philosopher. "Evolutionists—however much they may discard the idea of growing value and of teleology and entelechy, can hardly fail to recognize that there is not only change but improvement." And meanwhile, the origin of species remains an unsolved problem. "How variations arose and what makes them heritable; whether adaptation can be secured by efforts of the individual, and whether there is any guiding principle underlying the whole process, are questions still unanswered. To advance at all, to emerge from blank and fruitless scepticism, to proceed in the absence of certain knowledge, requires some act of faith—faith in the growing value of existence as such, in the power of the human mind to appreciate real truth, and in the value of experience as a guide to reality." This experience includes not only the direct evidences of the senses, but of mental processes and states as well and covers the ground of those researches made by the author into psychic and psycho-physical phenomena. On the basis of these, he makes his incipient attempt to unify physics and psychics, and towards this unification he desires to emphasize the importance of that universal connecting medium, the ether of space as a "substance or sub-stantial entity" which will ultimately be found to be of the first importance both in science and in philosophy:—the instrument of unification between mechanism on the one hand and spiritual guidance on the other."

Sir Oliver argues (p. 20) that as a substance of universal prevalence (as in physics it appears to be) the ether may be the real vehicle of mind and spirit: and that if so, then it must achieve its end by the process of what we call Incarnation, by which the undifferentiated mind develops into separate personality, using the particles of matter to partition itself into free and independent units with a growing individuality of their own and so by their personal development enhancing the value of the whole. But between Mind and Matter there must be supposed a *nexus* of an

omnipresent and subtle kind. Mind always seems to require a physical vehicle—though not necessarily a material one. But his idea appears to be that the materiality of the vehicle would be proportionate to the degree of differentiation or individualization of the units of mind, and this would be analogous to the degree of continuity of structure in its symbol—Matter. The solution of the problem will, he feels, be found, not in a study of matter alone, nor of mind alone, nor of both these together, without the presence of an intermediary third.

RELATION OF MATTER TO LIFE AND MIND.

The view of Kant is quoted to the effect that the body would be regarded not as the cause of thought, but merely its restrictive condition, as promotive of the sensuous and animal, and as but a hindrance to the pure and spiritual life. But between life and mind Sir Oliver would not propose to draw any radical distinction: life he would regard as the rudiment of mind, and mind as its conscious part—a difference of development only of the same essential entity. . . . It is only through primitive experience that we have become consciously acquainted with matter; and matter itself is an inference based upon our sensations whilst life and mind objectively regarded are further inferences developed indirectly from the same *plus* a large mental contribution. The poet or musician requires material symbols or instruments in order to express his ideas, and although the ideas themselves do not belong to the material world he is bound to make them interact with matter before others can perceive or realize them. What is incorporated in matter is not the idea itself but a material representation of it which suffices to evoke similar ideas in other minds capable of appreciating them. "A printer's font is a receptacle of potential sense, but a mental operation must accompany the sorting-out." Similarly as regards the vitality and specific potencies of growth in a seed. No examination of the germ will explain these. Associated with, or incorporated in it is something which not only enables it to accrete into its own structure otherwise alien material, but which also exercises specific control over the material, building it up

into definite localized forms of specific type—a type which *does not depend upon the material* but is entirely dependent upon the indwelling specific essence of which the material is only the vehicle and demonstration (symbol). Chemists have synthetically built many of the complex and unstable substances derived from living organisms, but how the first living substance (protoplasm) came into being is still a mystery. Vital functions are not natural to inert matter: they must be due to the interaction of something which is not matter but which utilizes matter for its manifestation. But the evolution of live creatures from inorganic material must be regarded as inevitable from our knowledge of the past status of this globe, and what happened at the remote era of the first genesis of life may be going on in the present and may possibly be understood and controlled and humanly managed in the future. There is an analogy to the vital processes in the phenomenon of magnetism, which appears when an electric charge emerges from the static condition to one of motion. Certain molecular currents are generated which when marshalled or ordered in a symmetric manner, show the phenomenon of magnetism. But in the process of de-magnetization, there is no cessation of the electronic movements: they merely revert to some habitual arrangement of their relative motions in which they cease to produce any perceptible external effect on other bodies. So magnetization of particles is like the drilling of an army corps. And the whole neighborhood is filled with magnetic lines of force. "But the magnetism has not been generated: it has only been made manifest." We speak of generating sound or light: but all we do is to cause special states of motion in things already existing. We do not know how to bring electricity into being, but we can generate its currents and control them, thereby producing magnetism in unlimited quantity. In the same way, suitable conditions may be supplied for the manifestation of life; but life itself is not explained by these conditions and we know of no life except through the agency of antecedent life. Like magnetism it seems illimitable in amount and to Sir Oliver Lodge it seems something pre-existing in the ether (p. 40) which is able to enter into relation with matter and

to endure that connexion for a time, then departing whence it came.

MATTER AND ETHER.

The universe contains certain non-material things such as light, electricity, etc., which are certainly physical. To these our author would add gravitation and cohesion, due to properties of what we call vacuum (space or ether). It is ether which holds together the masses of matter and it is susceptible of a periodicity analogous to vibration, is responsible for all potential energy and is continually interchanging energy with matter. He postulates the ether of space as a continuous substance far more substantial than any form of matter. It seems analogous to a perfect incompressible fluid in a violent state of minute circulatory motion, spinning in vortices with the velocity of light. This velocity appears to be a fundamental constant in nature. This velocity implies the idea of time; and to his mind, space and time seem likely to be also physical realities as well as mental concepts based on experience and generalized from experience like the ideas of force and energy. His speculation is that this boundless ether, full as it is of energy, is impregnated with something that may be called *Life and Mind in excelsis*; that it is the home of the ideal and supernal and that all the life and mind of which we are conscious is but an infinitesimal or residual fraction of this majestic reality. Thus in the view of Sir Oliver Lodge, the Ether is the vehicle of the Supreme Mind and its physical instrument. And for this he would suggest that the word "Spirit" is the better term, in that it permeates and suffuses everything and controls, sustains and is commingled with the visible and tangible frame of things.

In relation to Matter and to material things and events, therefore, the ether holds and conveys the causative influences which work upon the mechanical routine to create new values by superaddition. Logically then, the ether is the "cosmic reservoir" of mind, memory, and personality, "whence individualized fragments can from time to time be drawn, as from a store of raw material." It is the vehicle of the Universal Spirit. Sir Oliver illustrates the individualizing of unitary parts of this Uni-

versal Spirit by a typical reference to the phenomenon of the vortex or whirling center of motion which is capable of travelling in space without loss of form.* Reference is made by him to the two kinds of locomotive particles known to physical scientists, the electron and the proton. The first of these is a hollow focus of potential energy in a region of strain in the general field, whose production is a mark of great energy in that region. The second, which necessarily accompanies the first, is the nucleus of greater condensation, called the proton. This appears to be extra solid and substantial and it is also surrounded by a field of strain. Protons and electrons are mutually attracted and tend to combine into atomic systems, or molecules, which agglomerate in the larger masses visible to us. Such are the spiral nebulae of astronomy. The cosmic process of planet formation is briefly summarized, and then comes into view the incredible thing—"only credible because it must have actually happened"—that the localized groups of matter-particles become able to receive and incorporate some of the previously unidentified life and mind of which the general ether is full. "Life thus associated with individual particles becomes itself an individual, isolated from and, so to speak, forgetting its previously unidentified existence. . . . Gradually, and through long stages, some of the life develops into mind; or rather, mind itself becomes individualized and incarnate in the most highly developed of the organisms; and thus begins the reign of individual consciousness. The development of sciences which seek to understand the whole process . . . now begins. . . . That is where we are now: we little know what is ahead, or to what it is all leading." "Some will say that the process is a self-acting one, due to the agglomeration and complexity of matter. They may go on to say that the ether does not exist, and that the idea of any life or mind persisting out of association with a material organism is an absurdity. They do not see that the really strange problem is how life and mind came into association with matter at all: they will not entertain the notion that they themselves are incarnations of a persistent immaterial entity for a brief period"

* Of which a column of dust on the high road on a summer day provides a homely illustration.—Ed.

(pp. 53-55). He concludes that mere survival or continuity of existence must, if regarded from the right point of view, be admitted as inevitable; the only question, rationally speaking, being as to *individual* survival, and this must be answered by a scrutiny of facts. His own conclusion, based upon the facts he has found, is that Personality (when it exists) including Character and Memory, is certainly a persistent reality. This he claims to have reached by direct and simple experience as an elementary deduction from the same.

Sir Oliver devotes his third chapter to a discussion of the nature of matter and radiation, giving a survey of physical theories and a statement of the ultra-modern views as to wave-dynamics and wave-mechanics. In the succeeding chapter he addresses the philosophers on the subject of an attempt to find a permanent basis of a physical nature for life and mind. This is an expansion of an address given to the British Institute of Philosophical Studies in July, 1929. He quotes Eddington as preferring (like himself) to restrict the science of physics to a cycle of operations complete in itself without the intrusion of the more immediately apprehensible faculties of man; thus associating consciousness and its phenomena with a background untouched in the physical survey of the world. This leaves the work and method of science unhindered, and reserves a wide field of research for its advancement. The work of science is always "quantitative" and can be dealt with mathematically. But beyond our physical and metrical apprehensions he would admit our aesthetic and religious convictions and intuitions as equally real, equally valid, and still more comprehensive: not merely a colorless deduction from, or an extension of, our physical process, but something approached from a different side altogether. We all possess certain inner convictions—intuitions—to which we should not deny validity, but should rather recognize their function as an essential part of our nature. . . . Were we to base our religious convictions and our sense of free-will on the discoveries of modern science, we might be led "to the preposterous conclusion that religion first became possible for a reasonable scientific man about the year 1927."

Lodge is tempted to go further than Eddington, since he has the added support of his psychical investigations, which form no part of Eddington's scheme. The evidences afforded by these, he would incorporate with physics, seeking to show a connexion between physics widely interpreted and the region beyond physics. The year 1927, above alluded to, marks the epoch which has witnessed what seems to be the final overthrow of the doctrine of strict causality in the physical realm, and the opening of a fresh avenue towards Indeterminism and Free Will. But the new theories are yet in the making. The motions of the electrons are chaotic and in themselves incalculable, but behind them all, there is a "quantum H" which regulates each change with mathematical precision. So says Eddington. The changes in atomic states depicted as electronic motion, is something quite unconnected with anything we know as physical movement in space. "*Something unknown is doing—we don't know what—that is what our theory amounts to.*"

Whitehead, the author of "Science and the Modern World" would extend the methods of science further than Eddington. His view of the universe is that of an organism of a sort, with attributes akin to those of life as we know it. Yet his views are based mainly upon mathematical physics. Dr. Charles Myers speaks in like manner for experimental psychology, saying that physical theory is fast abandoning its former notions of substance and absoluteness. Mechanical determinism is limited.

"The once striking characteristics distinguishing Matter from Mind are fading rapidly. Mind appears to be no more unsubstantial than Matter; Matter to be no more predictable than Mind. To account for Evolution, the history and conduct of the Universe or of any organized individual within the Universe, whether relating to Mind, Life, or Matter, not only mechanical principles but also a certain adapting, selecting, guiding activity must ultimately be included among the *First Principles* of Science." As early as 1843 J. J. Waterston, whose work as a physicist is spoken of as admirable, expressed the view that the phenomena of Mind would one day be employed to throw light upon the phenomena of Matter, through some organizing power

to which he gave the name of "molecular adaptation." It is to this power of organization rather than the elaboration of products that our foremost physicists are now turning their attention. This power of organization through the act of living entities postulates a time at which either those entities were created in a state of high organization or else that "pre-existing entities were endowed with that organization which they have been squandering ever since." This is Eddington's remark, and he proceeds to say "Moreover, this organization is admittedly the antithesis of chance. It is something which could not occur fortuitously."

It is interesting to note how these ideas of a totality in the universe which includes a supra-material organizing power is beginning to penetrate the thoughts of our men of science in so many different departments of enquiry. Sir Oliver mentions the work of General Smuts, the Gifford Lectures of Dr. J. S. Haldane, and the content of Dr. McDougall's "Body and Mind," pointing out that their thought is converging on the idea of a guiding principle, an organizing power, predicating some kind of mental activity, some rational and pre-determining influence, not only in the works of man (where it is conspicuous) but in the works of nature too. "I fully expect" says Sir Oliver "that this guiding power, whether we call it life or mind or entelechy or what not . . . has physical mechanism associated with it and that it is through its concealed physical mechanism that it is able to operate on the sensible and tangible world of atoms and electrons."

Space is given to a discussion of the mathematical methods by which modern physics symbolizes its conclusions. The terms are abstract in character, and would convey nothing tangible to the mind which needs some more pictorial symbol. Algebraic formulae are "caviare to the general" and will have no place in this review, though Sir Oliver gives some instances of those which may be regarded as fundamental. (See p. 95 (Ch. IV) and also Ch. V. (pp. 115-140) in which the physical properties of group-waves are discussed at some length.) To understand the genesis of concrete forms one must be familiar with the phenomenon of the group-wave, which is the combination of several vibratory ele-

ments of differing but related periods, rather like harmonic combinations of musical tones. Just as in music, the union of different vibrations will create over- and under-tones causing the phenomenon of "beats" and intervals of silence, so the far more subtle etheric undulations will give rise to alternate states of condensation and rarefaction (or tension), and this process may focus the etheric energies about certain points of convergence creative of physical qualities, and form results. The old experiments of Chladni with sand sprinkled on vibrating plates may be illustrative of the principle. These can be looked up in any physics textbook. The production of flower-like forms through the vibratory power of the human voice is another example. All depends upon the registration in some inert material of the interaction of wave-energies. But the forms themselves have no energy: they are static. The philosophic problem is how such etheric wave-forms without energy in themselves can be guided and controlled. To this problem our author devotes his sixth chapter. In his seventh, he discusses the influence of organization. In the ether, the group-waves have a slower rate of travel than the light-waves possess, but there is a third velocity of transmission, relatively greater again than that of light, and this is the velocity of the constituent or guiding wave. When an electronic nucleus is associated with another nucleus of opposite sign (negative with positive) it can become active as a radiator or absorber of energy. This means that a new element of organization has appeared. It is a case of "emergent evolution" producing new functions not possessed by the constituent elements. When a group of molecules is assembled of sufficient size and complexity to be organized into a portion of protoplasm, then a protoplasmic cell has the chance or opportunity of appearing. It has become able to receive the further endowment of vitality. A yet higher aggregation gives the brain-cell as the organ for the expression of a far grander function with immensely increased powers of guidance and control, namely the function of Mind, and this is tending to increase its dominion of control over the realm of matter. Let it be remembered, however, that "it is not the fact of material organization which has

brought these higher entities into existence: the function of organization is *not generative but demonstrative*. . . . It embodies the abstract. It makes the latent reality conspicuous. It is a fact of common experience that an organism as a whole has properties which do not belong to its constituent parts. The emergence of these new properties attends the progressive stages of evolution. With the higher development of

the physical and psychical organism of man, we may look for the unfoldment perhaps of new and unanticipated powers as greatly exceeding man's present capabilities of control as these exceed the powers of the humblest of living creatures. For behind all is the great actuating force of the Parent Mind, ever seeking the fuller expression of Its infinite potencies and the utterance of Its endless Ideals.

A PICTURE FROM THE PAST

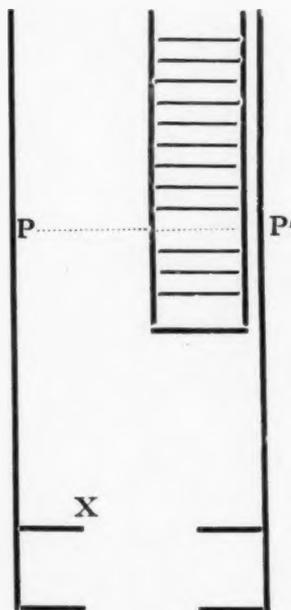
COMMUNICATED BY HELEN T. BIGELOW

In the summer of 1924 I was staying in London and was invited to take tea at the house of a friend. The house in question was an ancient one, most of the fabric being of Elizabethan or Jacobean date, though it had undergone many structural alterations at a later time. In particular, the staircase now existing in the panelled hall is a more recent feature, but the old panelling remains unaltered.

My daughter was with me, and we entered the house with my host, Mr. M..... It was approaching dusk when we came into the hall from the lobby (see diagram). I saw, emerging from a point on my left, marked P, a line of hooded figures in dark robes, carrying what appeared to be the body of a man. Their hoods were drawn over the faces, and had eyelet holes after the manner of the Inquisition familiars: but the dress in these surroundings offered no explanation of the office they were performing. There were eight of these figures in all, and they proceeded slowly across the hall to the point marked P', a little way up the staircase where they seemed to enter the wall on the right through an open panel.

I was totally unaware of the existence of such a thing as a movable panel and as a matter of fact this would not readily suggest itself, since the staircase quite obstructed its lower half. Yet apparently the figures ascended the stairs in order to enter. The panel seemed to close behind them.

I was so impressed by what I saw that I asked my daughter and my friend to wait and not move forward for a few moments. They did as I asked them and I then described what I had seen. Mr. M..... then informed me of the existence of the panel and that there was still behind it an ancient exit now stopped by the staircase. This he said had been traditionally associated with the time of the Great Plague of London (1665) when it had been used for the removal of the bodies of those who had been stricken.



CERTAIN PROBLEMS OF PSYCHIC RESEARCH

By DR. GEORGE HYSLOP

PREFACE

THE following summary of the lecture given by me before the New York Section has been prepared by me from the outline I used. Certain illustrative material has been omitted but the sense of what I said has not been altered. The reader must of course understand that what I have said is simply an expression of my own opinions.

After preparing this summary of my lecture my attention was called to material published in the *JOURNAL* in 1922 on pages 2—4 and 402—415. In the main the viewpoints herein expressed are quite similar to what was printed in 1922.

PSYCHIC research has reserved for itself the investigation of a variety of phenomena which have become classed into two groups, the subjective or psychological, and the objective or physical. The literature of psychic research indicates definitely that in a given individual more than one variety of phenomena may be manifested. The purpose of psychic research has been to record, describe, and analyze the various phenomena, and if possible to relate them to the facts of the various natural and biological sciences.

Psychic research has claimed to be a branch of science. Science has been defined as the systematized study and knowledge of any one department of mind or matter. Systematized study is known as scientific method. Each science has its own problems which require a specialized technique for proper dealing with its phenomena. If psychic research is to merit recognition as a branch of science it must not only have scientific method, but it must have a standardization of technique which

is not only adequate for the phenomena to be examined, but which must sufficiently conform with what other branches of science may contribute to a proper knowledge of the phenomena claimed by psychic research as its field for investigation.

The various subjective psychic phenomena require a psychological approach. In fact the psychological viewpoint is requisite even for the objective or physical phenomena. The literature of psychic research seems to me to be still in what might be called the descriptive stage. Correlations between the various types of so-called psychic phenomena are relatively untouched, and demonstration of the relation of so-called psychic phenomena to what is known in other branches of science is also still a virgin field.

Psychic research as a science has been handicapped by the fact that its phenomena have not been assimilated into the knowledge of other sciences.

The attitude of science as a whole towards psychic research has been colored not only by the rarity and seeming unnaturalness of psychic phenomena but by what may be called personal factors. The prevalence of fraud and self deceit among psychics, the careless reporting of facts by many individuals, and the all too common religious trend of those interested in psychic research, would naturally prejudice neutral minds against phenomena with such background. Such prejudice may be unreasonable in that it leads to an unjustified disregard of facts. However psychic research does not come into court with clean hands, because of the tendency of so many of its lay adherents to progress in theory further than facts allow, and to resent reasonable skepticism because it so often treads upon the emotional acceptances and beliefs. If one for a moment will exempt the many competent investigators of psychic phenomena from the errors inher-

ent in an improper will to believe, one is still confronted with the common lack of critical sense on the part of lay adherents in accepting as supernatural, facts and experiences which have entirely different implication to the informed mind.

While it is not necessary for psychic research to apologize to anyone for its real facts, and while it is perhaps undignified to cater to illogical prejudices, psychic research will not have influence in the community until there is a greater curb placed upon the tendency to make religious or philosophical speculations. Such speculations when due to a reasonable curiosity have facilitated progress, but if they are motivated by an urge to find personal satisfaction, they retard real knowledge.

The case-material reported in the last ten years duplicates in a descriptive sense material frequently presented in the preceding forty years. However to a large degree, contemporary individual investigators do not seem to utilize the work of previous students. At least in many reports one finds scanty reference to what has been done before. It is true that it is always worth while to report a new case in detail, especially when the phenomena may present certain novel aspects or when the investigator has utilized new technique. But a serious student is handicapped by a lack of reference to previous similar material and by a lack of critical reviews and analyses of particular varieties of phenomena. When it comes to the many books and articles written that cannot be called studies or reports of investigations, one observes that the authors fall into two classes. There are those who are writing philosophical and inspirational material which has no scientific value; there are others who on a small basis of personal experience and without adequate scientific education, report their observations with interpretations which cannot be taken too seriously. This type of published material cannot be really called scientific literature nor can intelligent students of psychic phenomena expect real progress in psychic research to be based upon such productions.

The various organizations claiming to be devoted to the scientific study of psychic phenomena find amongst their members people with varying viewpoints. As a matter of fact a sizable fraction of members

of such organizations express disappointment because progress is too slow for them and because they look for guidance in personal religious problems. Others seem to demand that they be given an education and expect to be spoon-fed with predigested knowledge presented in dogmatic fashion.

Minds with such viewpoints are constitutionally incapable of appreciating careful and detailed work done in accordance with proper scientific standards. The amount of real research that can be done should not be made dependent upon the desire to please those who expect from a very young and undeveloped branch of knowledge what it is unable to offer.

In studying psychic phenomena the investigator must of course take his facts where he finds them. There are individuals who seem to experience occasional and sporadic manifestations of one sort or another, and as a rule the cooperation offered by such people is satisfactory. There are other individuals who have made a practice of developing and manifesting alleged phenomena who may engage in the practice because of a personal interest in the phenomena, or so that they may earn a living by exhibiting their phenomena to interested people. From the standpoint of the serious student, experience shows that there are several obstacles interfering with effective investigations. Prospective subjects for study are apt to follow certain customary and traditional procedures which they claim to be essential to the development of all manifestations of their phenomena, but which may often prevent proper observation. Such subjects quite often seem to force the production of phenomena and in an effort to maintain "quantity production" kill natural spontaneity and even at times cause a cessation of what may be genuine psychic phenomena. Moreover many subjects have so theorized and elaborated upon their phenomena that not only is there much time lost in sorting the wheat from the chaff, but resentment meets any investigators' efforts to analyze the phenomena thoroughly. Finally the medium who makes a business of pleasing a clientele almost inevitably is found to dress up genuine phenomena, if they occur at all, with a sort of show that suits the particular religious and other notions of his clients, and will also be prone to imitate the gen-

nine in an effort to satisfy customers. Such subjects are quite unproductive for investigation from a scientific standpoint.

Much is said about the attitude of suspicion on the part of many mediums toward impartial investigation. If an investigator is willing to be fair and is not motivated by a desire to prove universal fraud, opposition to him is due either to the fear that he will not understand the philosophical viewpoint of his subject, or to dislike of exposure of actual fraud.

The purpose of the American Society for Psychical Research as defined in its charter is the investigation of alleged psychic phenomena. Publication and discussion of work in this field is part of the Society's purpose. It is not however a function of the Society to indulge in propaganda, to try to persuade anyone that a particular theory or philosophy be true, or to enter into polemics upon the merits or import of any particular theory. Neither is it a proper function of the Society to issue publications which would be designed to give comfort and solace to people in emotional and religious distress. Applied science, or the application of fact or knowledge, is secondary to their discovery and presentation which constitute pure science. It is true that people interested in psychic research are perhaps entitled to discussion of progress in the field, but such discussion must be carefully divorced from what might be called a religious viewpoint.

The questionnaire which the Society distributed among its members recently was designed to give information which would be helpful in determining the policy and activities of the Society. A few remarks apropos of the information gained from this questionnaire may be of interest here. About four hundred and fifty answers were received and it is perhaps safe to make generalizations from some of the results. The percentages to be quoted refer to the questionnaires and may perhaps be applicable to the membership as a whole. Fifty per cent had an education in an accredited academic college or university, and thirty per cent had received some special scientific or professional training. Sixty per cent had personally experienced one or more times what they judged to be psychic phenomena. Psychic phenomena were stated to have occurred among relatives and friends by

about the same percentage of members. About fifty per cent had sat with amateur mediums and sixty-five per cent with professional mediums. It was interesting to observe the tendency among those whose experience in sitting was least to be more dogmatic in their judgments, whereas among those who had sat a great many times there were quite a few individuals who retained their sense of proportion and were still insistent upon critical standards.

The spiritistic hypothesis as an explanation for any of the many varieties of psychic phenomena was accepted by sixty per cent of the members. Quite a few members qualify their acceptance and as many more were inclined to apply this hypothesis generally, to judge from their answers to other parts of the questionnaire. The interest shown by members in the section devoted to "remarks," was striking. Viewpoints of extreme diversity were expressed and apart from the frequency with which any particular suggestions occurred many valuable individual points were made. If one were to be quite thorough, another questionnaire might be distributed to get the consensus of opinion on particular points. Opportunity for contact with reliable mediums for the purpose of sensible study was desired by a considerable fraction of the members. The emphasis placed by members upon a greater amount of carefully reported case-material was of interest. It was recognized by many that systematic laboratory investigation and surveys of the worth-while material which has been reported previously by this and other societies are important.

The educational level of our members would seem to justify making our publications conform to strict scientific standards, rather than allowing them to become primers for educational purposes. While in one sense the Society may have an obligation to its members which would encourage a policy of pleasing them, it must not be forgotten that the charter of the organization does not warrant the use of resources for propaganda, or spending a disproportionate amount of its income for educational purposes.

There may be room for organizations devoted to educational propaganda and people who wish such should not be disappointed if this Society does not supply their need. The influence of this Society

is primarily dependent upon the contribution to knowledge which it may make. Services of sorts can and should be available to members who wish to devote serious attention to the field, but the resources of the Society hardly allow of activities better performed elsewhere.

The meaning and value of psychic phenomena may be of great importance from the ethical standpoint. They may be equally important from the standpoint of pure science. This Society or any research organization dealing with psychic phenomena will contribute most effectively to man's need through accumulating and presenting facts which are not colored by special pleading and which are accurate and without favor so that the work will stand the test of time.

From the inception of this Society its organizers insisted that its reputation and influence would be in proportion to its scientific spirit. Whatever standing this organization has achieved before the public, the press, or interested scientists has been based upon adherence to scientific method. More than once groups of members have been impatient either because the Society did not adopt an attitude of dogmatism or because the Society in their opinion was not sufficiently interested in what might be called "selling the public." One with experience will realize the impossibility of combining in a small organization the spheres of both pure and applied science. This is difficult even in fields where there is little opportunity for controversy, but with Psychic research controversy occurs so easily and so swamps consideration of facts that our organization with its limited resources has no business trying to imitate the functions of a university. Another point is worth keeping in mind in discussing the problems of this Society. While there is nothing to be gained by being intellectually snobbish, there is also nothing to be gained by a policy of too liberal democracy, either for popularizing the work of the Society or for making its activities dependent upon the deliberations of a sort of Town Hall Meeting. Some years ago this Society encouraged the formation of local sections throughout the country, with activities supervised and to some extent controlled by the American Society for Psychical Research. It was hoped that

from such local sections serious study would be encouraged and interest and knowledge spread. The parent Society, however, would continue the work that has always been its purpose. The Trustees of the parent society have been selected because of their presumed interest in the work and their opinions and knowledge of the Society's past. We have also sought as members of the Board individuals who because of some special scientific or technical qualification would be helpful in advising us in our research work. The actual work of the Society must be done by full time workers. If our research personnel is at all qualified for the work, things will get done. Those who can only devote a fraction of their time to research are handicapped quite apart from their other qualifications. The work done by individual members is valuable if done properly, and the Society should encourage and assist members who are in a position to contribute in such ways. In the past years there have been valuable contributions made by individual members. The English Society has always stimulated its members through the work done by small groups, which in a systematic way investigated and analyzed their results. However there is a vast difference between a definitely outlined program of work participated in by a group of people, and activities which consist of groups indulging in haphazard sances with mediums, without either the control or the recording of what occurs. The desire to observe and examine mediums is proper. To encourage haphazard sances in accordance with the plans and conditions of mediums is silly and unscientific and can easily result in embarrassment and awkwardness to the Society. It also is a useless expenditure of the time of members engaged in such performances.

In an examination of psychic phenomena even in any situation where one does not have to consider fraud, it is important to separate the probable supernatural from what may have a natural explanation in terms of facts known in other departments of knowledge.

The proper evaluation of any psychic experience depends upon analysis by a properly trained person. Even a casual acquaintance with the carefully reported case material proves this point. Enthusiasm or

personal conviction as to the supernormal character of phenomena can have little weight. In order to maintain any given theory or interpretation of phenomena it is not enough to present evidence in its behalf. One must adequately disprove alternatives. As an illustration of what is meant here the following case may be quoted: A woman about fifty years old began to have unusual experiences which continued for a period of about a year. She and her immediate circle were interested in psychic phenomena and her experiences were regarded as manifestations of a psychic faculty. Efforts were made to encourage the development of the assumed psychic faculty. This woman's experiences were described in the following way: They occurred at irregular intervals and although there was some variability in the completeness with which the various fragments appeared on any given occasions, the phenomena were sufficiently similar to stamp the experiences as conforming to a type. This woman would suddenly be aware of a pleasant odor which could not be attributed to any object near her. With this odor she had a peculiar feeling that there was something vaguely familiar, a situation which she had met before but which eluded her efforts to grasp it. Usually at the same time, she saw a small woman in a black cloak moving off to one side. The woman could not be identified but was always the same on each occasion that she appeared. On later occasions with the previously mentioned phenomena there occurred clear impressions of being in a room filled with brightly colored flowers. Each such experience was brief and seldom lasted more than a fraction of a minute. The woman and her friends interpreted these experiences as akin to clairvoyance and were anxious not only to demonstrate some purpose but also to develop other clairvoyant and automatic phenomena.

One day a particularly vivid experience was succeeded by a loss of speech and paralysis of one side of the body. Not only the findings on medical examination after the stroke occurred, but the subjective experience this woman had during the year or so before the stroke were clearly due to diseased blood vessels supplying a particular part of the brain. The experiences this woman had, while uncommon, are not at all

mysterious to anyone acquainted with the physiology of the nervous system. All the evidence would indicate that everything this woman regarded as of a supernormal nature had a perfectly normal physical cause. There was no evidence beyond her own interpretation and the wish of her friends that there existed in her anything supernormal.

Another case with which I am familiar illustrates another type of problem which exemplifies the relationship between the supernormal and the concomitant occurrence of phenomena with, at least superficially, very different significance. On three occasions I observed preceding and following the trance of a particular medium the presence of physical signs which indicated that this medium's trance was intimately associated with a very definite physiological change in a particular region of the brain. It is perhaps true that with this particular medium the actual trance productions cannot be judged solely by what we know of the functions of the brain. But from the scientific standpoint a fact is a fact and such an observation must fit somewhere. At the very least it describes a physical process which is part of the trance state, which in this medium is customary for the production of phenomena that several illustrious men have stated to be supernormal.

The above incidents are mentioned as suggestions that in the investigations of psychic phenomena there is no necessity for centering effort upon proof of survival, or that spirits must be back of everything that happens.

Most people will agree in their general conception of what a medium is. Mediums have been classified in accordance with the phenomena which they manifest. Serious students of psychic phenomena as well as mediums have certain rough knowledge about the factors which seem to influence the manifestation and development of psychic faculties, but we know next to nothing about what a medium really is from a physiological and psychological standpoint. There are various lines of endeavor that occur to one which would, if followed, perhaps provide an answer and give reliable and complete knowledge where at present there are only fragmentary and chaotically dissenting opinions.

ORDEAL BY OBSESSION

A STRANGE HUMAN DOCUMENT

Part II

Communicated by HERWARD CARRINGTON

WHAT a sense of exhausted peace his incarceration brought me! I knew that I was all right for a little while at least, and I smoked and read through the evening without trying to understand the strange drama being enacted for me. How could I understand such a rigmarole? It was some time before I realized that the thing was intended as a dramatization of harmful obsession.

The intermission was not long, however. That particular act was not quite over even yet, for the Philadelphian had a curtain-call to make.

I did no experimenting that night—indeed, I never tried the writing again. But at a late hour I left my room to get a drink of fresh well-water. I carried a lamp with me. As I went down the stairs I felt the now familiar throbbing of my eyes and ringing of my ears. My eyes seemed to be pulled into an unnatural focus and turned to the foot of the stairs—I was halfway down the flight. There I saw a luminous body of uneven outline. It glowed and expanded, seeming to draw together out of the surrounding darkness. For a moment I paused and stared, while it took a more human shape. Then I shook my head, blinked my eyes, and went on down the stairs. The thing dissolved as I neared it. I was a little shaken, but more annoyed. It was some more trouble, and I was impatient of it.

I drew the water outdoors, drank my fill and returned through the large, old-fashioned kitchen. As I reached the table where I had left my lamp (which gave a good light), I felt the summons in eyes and ears again. I stopped, glaring ahead, and beheld an opaque whitish cloud condensing right before me. It quickly took on the form of a human figure, indistinct and faintly glowing. It was

smallish and seemed to stand in a cringing attitude. I felt a light, cold touch on the wrist, and then a pleading, grieving voice came from the spectre.

"Yes, you know me, I'm A. from Philadelphia," it whined, "You thought I went to hell, and I did too, but they let me come up to tell you something. I had to do it. Now don't go for me—just keep your shirt on and listen, 'cause this means a lot for us both.

"I'm ever and ever so sorry for what I done. I never had a chance, hardly, the way I was, but of course that don't make it no better. Listen, now, I used to be a good friend to you a long time ago, before I turned bad; and where I'll be now I'll get better, and be near you too, though not to hurt you. And some day, when I get good again, I'll come back and we'll be together, and good pals. That's all."

And down he went.

Now my attitude during this encounter was most certainly suggested to me mentally by the psychic stage-manager. Beyond the first shock of surprised horror, that is, then a fleeting impulse to put my hands on the wretch and try to do him some damage. For I drew myself up and regarded him with a sort of pitying contempt, and thought, "This sounds well, coming from you, but go on back to hell or Philadelphia, and we'll see how you do in future." I seemed to feel that the interview was not unnatural; and I went up to bed with a sense of satisfaction that some regulating Fate had taken charge of the depraved creature. As to ever being "good pals" with him, I refused to consider it.

There were no further developments till the following night. Then, again at a late hour, I was seized with restlessness, wandered about the house, and at last went outdoors to get a breath of air. It was a

fine but dark night—the season by this time was late summer.

I went out under the elm trees, and very suddenly something happened. I felt a sort of electric shock, and lights blazed up about me, high under the trees. Then a loud burst of music blared out overhead. It was not celestial music by any means, but for all the world like a brass band playing about a hundred feet up in the air.

I stood and listened in natural astonishment. Presently the lights vanished (they were like dazzling white flames) and the music grew faint and soft. And then I went down on my knees, because my legs gave way under me. I heard my dead brother's voice close beside me, as perfect and natural as it had ever sounded in life.

"I'm here with you," he said, "and I just want to tell you that I'm not dead, and never have been dead. Everything is all right, though it may not seem so to you. Remember this and believe it. I will always be helping you as well as I can. You don't understand all this business, we hardly understand it ourselves, but we are doing what we must in the only way we can."

I will not tell all he said. His voice came down close, as though he knelt beside me. When he stopped I felt as if I had been given new life. After all the queer unreality of the "sisters" and the "Philadelphian," here was something sane, and that I could understand. I felt suddenly that everything really was all right. Those few minutes rewarded me for all the nonsense I had endured, and I thanked God for them. The wonder of them had taken my breath away, but after a while I got up and went indoors, comforted, calmed and strengthened.

Indoors a new surprise was waiting me. Beside the old kitchen table, in the same spot where the Philadelphian had stood on the previous night, again a luminous cloud assembled and floated, and gathered into human shape—a taller figure than the other. A voice came from this figure—a natural-sounding voice, a voice once familiar—and at the same time I felt the brief numbing pressure of a ghostly hand grasping mine.

"You don't know who I am, do you?" said this voice, "Well, I am your old Uncle Y. Perhaps I shouldn't have told you that, as I must seem pretty queer speaking to

you this way. But I am your old uncle sure enough, though I'm not old, and I'll be more like a brother to you when we really meet and know each other. X. has just told you something, and I'm here to tell you a little more."

"Well, for God's sake, what does it all mean?" I demanded. This interview, I should note, was one of the few in which I myself felt impelled actually to speak. For the most part, thought or soundless suggestion of speech has been sufficient for my side of conversation.

He laughed in the most natural manner. Mentally I could see a smooth, good-looking, fresh-colored boyish face (I remember him bearded). "Well, I can't tell you all it means," he said, "perhaps I don't quite know myself. But I can tell you some of it."

"The 'sisters'?"

"Why, they are real in a way, but not the way they seemed. The ones that came to you were only pretended. I'm afraid it will be a long time before you forgive us for them!"

"How about 'A. from Philadelphia'?"

"He was pretended too. It was only your uncle. You didn't know I was such a good actor, did you?" He chuckled again. "Oh Lord, Oh God!" he mimicked, "'You can talk of milk and sugar when a man is being damned!' Yes, I did it, and it was a perfect shame. But it had more meaning than you may think."

"How?"

"Well, perhaps somebody was doing you a great deal of harm when he should be doing you good, and neither of you realized it, and you both had to be told."

"I don't understand at all. Who could that be, and how?"

"Never mind that now, you don't need to know."

"But why make him so rotten, and why from Philadelphia?"

"He had to be pictured as the rottenest sort of thing you knew, and the opposite of yourself. And Philadelphia was a suggestion I found in your mind. Think back now. Didn't you ever know somebody from Philadelphia who gave you an idea he was an absolute scut?"

True enough. An acquaintance met in an Army hospital had bored and disgusted me with Rabelaisian adventures in that

city. But I had forgotten. I don't think he made any deep impression on my mind, as he was only one of many—war makes some pretty queer companions, and I had grown well accustomed to such talk.

I questioned again while I had the chance, "The voices I heard—the girls' voices, that deep voice—and the music?"

"We can do a great many things with imagination and make them real. We took voices out of your memory, voices and music that you had heard some time, and copied them. You can imagine pretty near any kind of a voice that you have heard, can't you? Well, we can imagine them and suggest them with power enough to give them sound, when your ears have been fixed to receive them."

"You have fixed my ears—and eyes?"

"Yes, we used a great deal of power on you. We have made your nerves sensitive, so they can receive the impressions we give. It doesn't work so well with your eyes, or else I should seem natural and lifelike to you. You think I am standing here with you, looking sort of ghostly. Well, I'm not really here with you at all, but working from your inner mind with suggestions. My consciousness is in your inner mind, sent there from a long way off."

"From where?"

"I don't know, I can't tell you. When we come to you this way, we are more or less intelligent according to the amount of power we can bring, and the amount you are sensitive enough to receive. Just now I am strong enough to tell you what I mean to tell you, but nothing else. Only you can be sure that nobody ever dies, and all dead people are absolutely all right living in their own place."

"Can't you tell me just what this whole business means?"

"Well, there are other things too, but it's mainly a matter of giving you strength." He began to speak slowly and carefully as if thinking hard. "There is something about your nerves. They are not nourished well enough, and can't absorb the life force given off by your own spiritual being, or hold it well. You are leaking in a hundred places, and we are trying to stop the leaks and supply you with extra force to take the place of what you can't get of your own; because your family in the world can't afford to lose

you yet, and that's what it was coming to. We expect to make you strong and well again. There are three of us, and we have been with you for years, in your inner mind where you weren't aware of us. But now we have the opportunity of giving you more power. And this power must be given through your consciousness—you must know you get it—and that is one reason why you will get it in some mighty queer ways.

"You've asked enough questions, now let me tell what you ought to know. Things will be easier for you in one way, because you will know who are working on you, and part of the reason. But you've still got a hard time ahead of you. We've got to work according to a kind of system, and it will seem strange and crazy to you. We won't always be as sensible as I am now, because often we will have to give you all our power instead of using some of it to keep ourselves sensible. Sometimes we will abuse you as if you were a terrible blackguard, sometimes we will seem to threaten and hurt you. We will tell you some good, true things in a strange way, and some outrageous lies. But all the time you will be helped to bear it. You must remember that we won't mean what we say or do, and trust us as much as you can. That's all just now. Good night!"

The voice ceased and the figure dissolved. I went to bed with thoughts and emotions rather calmed than excited by this experience. It was another bit of sanity amid unreal confusion. And it did seem sane. I felt that I had just received a great and reasonable enlightenment regarding the supposedly dead and their continued interest in and influence upon the living.

I have gone over the above interview again and again, and I am sure that—while I have given a weak enough version—I have reported it with reasonable accuracy. I don't pretend that I have given every word as originally spoken, and I know I haven't conveyed anything of M.'s characteristic manner of speaking. But it made a deep impression on me, because it was so sane and real, not because it was so wonderful; my sense of wonder had by this time about ceased functioning. I subsequently often thought over this conversation, and I am certain that my account is

accurate as to the matter and contains much of the exact wording.

Before going further, I should comment briefly on this second act of the play. At the time I had no remotest notion of its real meaning. Now I understand that the episode of "A. from Philadelphia" was in reality a dramatization of the obsession by A. from which I still suffer. My uncle took the part of A., a part which I have much condensed in the telling. His purpose, I suppose, was to enlighten us both, to reform A.; at any rate to place a dramatized view in my memory, an impression in my subconscious mind which would have some influence upon A. It is true that A.'s real obsession has fortunately not taken the forms of "licker and wimmen." But in a case where the explanations are nearly as weird as the mysteries, I think my uncle's explanation must be sufficient. He took his suggestion for an abandoned character from my war-time acquaintance, and made him an entire contradiction of my own nature.

There is, of course, a very puzzling question here. Was my uncle's masquerade entirely prophetic of the obsession by A. which was later to cause me so much trouble? Or had A. already, in my subconscious mind, unknown to myself, assumed the characteristics of the obsessor? If the latter supposition is correct—and I rather think it is—then M.'s purpose must have been to enlighten and reform him before he should enter my consciousness. And the reform was good while it lasted.

If I consider the play as entirely prophetic, however, I take some comfort in remembering how the pretended A. went at last remorsefully down into some limbo where he could no longer afflict me.

Upon the night following Y.'s revelation, I went to bed with some apprehensive expectation, thinking of the "hard time" still in store for me. Nothing serious occurred, however.

As soon as my lamp was put out I beheld a few flame-like white lights dance about the room. Then the ghostly band began to play, blaring away with a very natural sound of horns and drums, seeming to come from outside my window and a little above the house. Then a manly voice—not the bass heard previously, but a barytone—began to sing rather rollick-

ingly something about a reunion of friends "tomorrow night when the moon shines bright," and its being "always fair weather when good fellows get together." Meanwhile, from somewhere apparently without the house and high in the air, a beautiful chorus of heavenly voices began to carol about "Angels victorious, angels watch over you."

Bye-and-bye I noticed that the heavenly chorus was singing rather an odd hymn, the burden being:

"Angels watch over you,
Angels victorious,
Angels inglorious,
Angels uproarious,
God save the king!"

Presently this ceased, and one of the chorus began apparently to make an examination of my mind, discovering with pretended surprise and displeasure various terms sired by the late war.

"What do I find here? What are these strange words,
Unknown before to any human speech?
For here are Anzacs, Aussies, Canucks too,
And Kilties, Limies, and some sort of Frogs!
Who are these Bosch and Jerries,
Krouts and Huns?
What is a Whiz-Bang, and a Seventy-Five?
What is H. E., and what is M. G. C.?
I see Big Bertha and Minnie Werfer here;
Who may they be? And what the deuce is Shrap?"

I fell asleep to this accompaniment.

It was on the next evening that the plot really thickened. I had barely settled myself after supper with pipe and book, when I heard Y.'s voice at my ear, saying quite loudly, "Come outdoors, come out under the trees in back, I have something very important to tell you."

I obeyed the summons with curiosity remembering that I had been promised trouble of some sort. As soon as I had stepped out into the night my spectral visitor began.

"Have you realized," he asked impressively, "what an extraordinary experience you are having? A departed soul has actually returned to speak to you while you are still in the flesh. This has seldom happened before in all the world's history, and it could not happen now except for a special purpose. I am an angel, and an angel is a messenger. I have come to tell you, as one chosen to know, that a great change is coming to the world. It is nothing less than the thing prophesied for thousands of years, and looked forward to by all of us on this side,—the end of the world as you know it."

I was suitably astonished. But his manner seemed somehow to lack sincerity, though serious enough. The best answer I could make was, "I wonder if you expect me to believe that?"

"Oh, you'll think about it many a time, and wonder what I meant. But listen here, this is what I must tell you. The time is coming soon, is almost here, when the good Lord, Jesus Christ, is coming down to walk on earth again. And then the world of matter will cease to exist. We don't know how the end will come. Perhaps everything and everybody will be struck suddenly dead by some enormous shock. Or perhaps it will come gently, in the twinkling of an eye, as the Bible says. Perhaps God will release the magnetic connection between spirit and matter, so that the souls of all living things will suddenly awake, without knowing death, while the old world of physical stuff, with all its cast-off flesh and vegetation, will roll on cold and dead—non-existent as far as spirit is concerned.

"Now before this happens, there will come a time of trouble for everybody. A great deal of spiritual power must be exerted upon the world, and this will have some strange effects. There will be signs and wonders, you know. Tremendous excitements will take hold of people, and there will be terrible panics. Here and there some man, sensitive like yourself, is to be warned, so that he can reassure people when the trouble comes, and interpret the signs and wonders. That is your duty. We will give you authority to be a prophet in your own community, warning and teaching as we direct."

Here another voice, an emotional, exhorting voice, became audible in the air above me. "You are the chosen prophet of our inspiration," it proclaimed, "You are our Christ, our Jesus. You are to preach and prophesy. You are to foretell the doom of the world, and urge sinful souls to repentance while there is yet time!"

That closed the interview, as I returned indoors to my easychair and pipe. I refused absolutely to become a prophet of doom, or to preach repentance to sinful souls. I said that the choice of myself as such an instrument was a great error in judgment.

I have often thought of the crack-brained "prophets" who rise up every now and then to foretell the world's end with pathetic faith. Perhaps these poor devils have been approached somewhat as I was, and have taken it seriously.

I had a really bad time that night. I was waked up from my first doze by a loud voice saying, "Do not sleep, for the end of the world is coming!"

"Well, it isn't coming tonight, is it?" I answered rather querulously. "Perhaps not," I was told, "But you must be prepared. You must repent of your sins."

"What sins?" I asked wonderingly, as I had imagined my conscience to be pretty clear. But I was soon enlightened.

Three voices accused me. They seemed to speak from above, beside me, around me. I didn't recognize them, but of course they were the partners, Y., X. and Z. They soon had me sweating!

They remorselessly probed my memory. They raked up every small misconduct and lapse of duty of which I had ever been guilty. They ascribed effects to these sins out of all proportions to the causes, and related these effects with appalling detail. They also invented sins which I knew were not mine, and they made them seem real and terrible. A couple of examples will suffice.

"Do you remember when your poor old dog lay dying, worn out with long and loving service? That dog had loved you better than you ever loved God. You should have stayed with him, held him in your arms till his trouble was over. But no. You laid him on some straw in the barn, you gave him a drink, you patted his head. And then you went fishing!

When you came back he was dead. That was a heartless desertion. Oh, remember it when you lie dying, pray that others may be kinder to you than you to that faithful friend!"

It did no good for me to protest, "I didn't know the poor old dog was going so soon. Besides, I was always a good friend to him, I gave him a good home for years, and regular meals, and he never did any work but barking."

"Do you remember a poor, ragged, hungry girl, a refugee child with pinched face and tragic eyes, who asked you for a little money one afternoon near Doullens? Yes, that one you refused. What a shame! She was starving and in despair. You were fed and clothed, with money in your pocket—a two-franc piece. And you denied her—a suffering little child! You shouted "No!" in a loud, fierce voice, and she shrank back as if struck. Then you went off and spent that two francs for beer. While she—she went back to the miserable hovel where she lived, and there she lay down and died. You could have saved her with a little kindness and a two-franc piece, and you would not. Was your beer worth it? You are her murderer just as surely as if you had strangled her!"

Oh, I protested. I said, "That crowd of refugees had been after us for a week, they got plenty of money from us. And I didn't spend the whole two francs for beer, but only half of it. And that child didn't die, because I saw her next day—I'm nearly sure it was she—hanging around our kitchen. And I gave her that other franc then—I'm nearly certain it was that same girl."

"Ah, but you are not sure. How you would like to believe you had made it up to her a little by giving her at least one franc! But you are not sure, and you never will be sure. And that doubt will torment you all the rest of your life."

Oh, I protested, but I felt guilty as hell. I had to listen to a long, long list of sins, and I fairly grovelled on my sweat-dampened pillow. I fell asleep when my sensibilities had finally become so benumbed that I was no longer able to feel guilt or shame.

Now for a period of some four weeks I was subjected each night to so many and

so various strange experiences that I cannot possibly relate them all. I must condense, but my account will be given in careful order, and I will describe examples of the more striking sort. They were all dramatic representations of one sort or another, first of human sins and sufferings, then of misconceptions such as dread of supernatural evils, finally a symbolic revelation of divine power and glory.

There was one series, portraying such moral faults as hate, envy, cupidity, etc., which I shall leave out; as these produced upon me a purely mental effect—whether I was supposed to be the hater or the hated, the envier or envied—almost impossible to describe.

There were also lighter interludes, when the spectral actors would illustrate psychic tricks for my amusement, behaving ridiculously like the "spirits" of a regular séance. Or engage in other undignified antics. I will describe a few of these farcical performances before I continue with the more serious business.

One evening, for instance, as soon as I had put out my light and disposed myself comfortably in bed, a ghostly commotion commenced in the room. Fugitive strains of tinkling music sounded, little points of white light danced here and there. A rapping came from the wall near my head, and my bed began to shake. Then a thrilling female voice—representing a professional medium, I suppose—inquired, "Are there any spirits present?"

Silence, save for faint music and a rap or two. A cool breath fanned my face, something ruffled my hair and touched the bedclothes over my feet. The voice asked again, "Is anybody present? Is George Washington here?"

A male voice, faint and sepulchral, replied to this, "He doesn't answer."

"Who is here then? Is it little Zoe, the Angel Child?"

"She has gone to Persia."

"Is Julie, the Affinity, present?"

"She is not here this evening. Gone away and left no address."

"What spirits are present?"

A strong, manly voice here spoke up, "I object! We are not 'spirits,' but spiritual people, and just as real as any body in the world."

"Who is speaking, please? Have you any message for our friend?"

"It is Y. speaking. Yes, I have a message. I wish to tell him that as the end of the world is approaching, he should be sure to wear his rubbers and carry an umbrella at all times."

"Is any other spiritual person present? Is there any further message?"

A third voice: "Yes, I am here — A., the Gentleman Angel. I wish to request him to use more profanity in ordinary conversation, as strong language will help to give him strength."

"Good night, all."

"Good night!"

More lights, music, raps, then silence.

I was also often vouchsafed some attention in the early evening, as I sat reading and smoking after supper. I would become aware of Y.'s voice at my ear, singing in a very odd way—in audible, of course, to anybody else who might be in the room with me. The song, delivered in a whispering, thrilling, penetrating voice, always varied as to words, but the burden was the same. It was interminable, but I can quote a little of it with certainty.

"Oh, you're only a little orphan angel,
And though you've been strange and
wild,

You will come back to the Father,
Who waits for a straying child.
Oh, you're only an orphan angel,
Who hardly knows his power,
And though you have caused us
trouble,

And many an anxious hour,
We will be ready to love you,
And greet you with open arms,
When you cease to worship falsehood,
When you cease to deal in harms.
Oh, you're only an orphan angel,
And you have been lost and strange,
But you surely must find the pathway,
You surely must turn and change.
Oh, you've wandered far from heaven,
You've been lost and all confused;
But when you have turned to seek us,
With your wings all torn and bruised,
You will find us gladly waiting,
To guide you to truth and right,
You will find us ready to welcome
You safely to love and light."

And so on and on, with many repetitions. Nothing could seem stranger than such a song coming from one I had known as no singer, especially of such oddly sentimental ditties. Sometimes when he would commence this singing as I sat reading in the evening, I would wonder about it; and he would laugh and say, "It's only the queer way your uncle uses to give you strength, in the sort of rhythm that gets into you best. You needn't listen, it's not meant for you to hear. Go on and read your book."

At the time I had no idea what it was really about. I considered that it was merely a continuation of the fiction that I was a wanderer from the paths of rectitude, a sinner who must be exhorted. Now I am sure that it was, beside a giving of vibratory force to myself, a further attempt to reform the obsessor, A., and that he was in truth the "orphan angel" referred to. I am afraid it failed of any influence upon him, as I think he remained blissfully unaware that he himself was addressed (probably because I didn't know it); and he regarded the affecting plea as an amusing lampooning of myself.

There were other odd passages now and then. For instance, A. often spoke in a broad and very realistic Scotch dialect, borrowed either from Sir Harry Lauder or from various Scottish soldiers whose acquaintance I had made abroad (which gave me an opportunity to quote Barry, "Back to the cemetair', ye shameless corp!"). And X. was much given to singing undignified little rhymes such as:

"You are dwindling away and losing
your figger,
Your head is growing smaller, and
your feet are growing bigger!"

Or:

"Ha, ha, ha! Ho, ho, ho!
We follow you wherever you go!"

Or, more harmoniously:

"The power of the spirit is balm for
your soul;
It comforts and strengthens, and
makes your body whole."

When X. edified me with the inelegant rhyme about my feet, he played a great joke upon me. I actually felt my feet swelling, getting bigger and bigger, growing enormous. I sat up, switched on my flashlight and inspected the unruly members. Of course I found them normal.

It was not only in the evening and by night that I was subject to this supernatural attention. At any time during the day I was apt to feel the snapping and buzzing in my ears, and then to hear one or more voices singing or haranguing. It was a strange enough situation. I went about my daily life as usual, all exterior things were as they should be. But accompanying the quiet order of my ways was the antic performance of these eccentric invisible companions. I simply refused to trouble my mind with too much wonder. I accepted them as real beings, while plainly realizing that they were dealing in unrealities.

The "séance" and the serenading, etc., described above are to be regarded merely as relieving interludes which interspersed the more serious business. I will continue with the phenomena more striking in their sensory effects upon myself—the various parts of a dramatic whole. These, I may say, were mostly uncomfortable or painful, whether physically or mentally so. But it is perfectly true that through them all I was supported and reassured by Y., who comforted and explained. Thus everything was considerably mitigated, so that I was certainly more interested than pained. There were only three or four occasions when I was actually in fear, and then briefly and in spite of my better judgment.

And again this interesting consideration. The ghostly mummers assured me that the play was composed of symbols not of their own choosing, and presented in an order not of their devising; that in such an acting of the spiritual power upon the flesh there were certain recognized rules which must be followed.

My next supernatural experience of the violent sort was, at the time, horrifying. The horror was brief—I knew the creature had no reality—but it was unexpected, and so utterly beyond reason and belief, yet so convincing, that I was really frightened. I think this "symbol" was the worst of them all.

It was nothing less than the presentation of a Succubus. A thing without body, composed of illusions of sound, scent and touch—but in the dark, and with a mental picture to help, how real it seemed!

As usual, I had put out my light and lay waiting for sleep or whatever else might come. For a little while nothing happened, and I began to think that there were to be no manifestations that night. But suddenly my bed creaked and gave exactly as if someone had climbed in beside me. An instant later I became aware of the unmistakable musky scent of a woman's long hair on my pillow. Then I felt the touch of a body close against mine, a pressure as of smooth, cold arms about my neck and shoulders, and a woman's voice spoke hotly in my ear. What she said must be censored.

I broke away from that grip, sat up gasping, and groped about. I was alone.

I have often thought of this unnerving experience. If there had been power enough, and the users of it had been so disposed, perhaps they might have produced a woman of bodily substance. Also, perhaps there was some truth in the old tales of demon ladies who were wont to harass those holy celibates, the monks and hermits.

The exercises of the next night were also very trying, and ended with one actually terrifying. I was for the second time really frightened.

The trouble was introduced by Y., who warned me thoughtfully enough, "Now all you are going to hear tonight will be just pretence, so be patient and don't take any of it seriously."

Immediately after this a loud chorus of extremely unpleasant voices broke out into the most amazing tirade of mockery and abuse of myself. I could not shut out the sounds, and so I lay and listened stolidly to a perfect babel of revilement, ridicule and blasphemous talk. I can't give any adequate idea of the attack. Every possible point was used against me, every possible offensive term and unholy epithet. It lasted, I think, nearly two hours.

When at last it was over, and a blessed silence ensued, I thought thankfully of sleep. But I was aroused again by a harsh, jeering voice saying, "Why haven't you recognized the symptoms? You are going mad, you damned fool. Your mind has been going for a long time, and now it's gone!"

It was then I felt the terror. A dizziness came over me, there was a cracking in my head, and suddenly all my intelligence seemed to dissolve, the very fabric of my brain seemed to break up and disintegrate. A surge of wild excitement filled me, I was conscious of an utter irresponsibility, a carelessness of all the values of life and knowledge. I felt an impulse to scream and laugh, to get up in howling violence and destroy things. Yet all the while I was trying desperately to hold on to my consciousness of self and the worth of realities.

It could not have lasted for long. I heard Y. speaking very close to me, "Now take it easy, you are all right. You're not crazy, and you are not going crazy. It's just a trick like the rest of them. Just the thought of insanity forced on your mind and beating down your own thoughts. But it is over now, and your mind is clear again."

I was calm, and could think again. "For God's sake don't try that any more," I begged. He answered, "No, no, we won't." And they never have.

Y. told me, "We had to do it. It was part of the system. And this is for you to remember; even where insanity is real, there is not a real loss of soul or self. It is misguided force breaking through the conscious mind from the subconscious, uncontrolled thought interrupting and mastering your own thought. But it is only the physical mind that is affected, the spirit can only be so defeated while in the flesh."

My next trial represented natural sufferings of the human body. It was at night, of course, when luckier folk are sleeping. I heard Y.'s voice telling me, "You are cold, bitter cold, freezing to death!"

And I *was* cold. My limbs stiffened, and I shivered and shook. "Now you are hungry," said the voice; and straightway a craving pang took possession of me.

Soon the chill seemed to wear off, but the aching hunger-pain continued. "It is getting hot," the voice announced, "You are burning up with the heat and dying of thirst, and there is no water." It actually seemed true. A feverish fire seemed to fill me, my skin seemed scorching. My mouth and throat were dry and contracted. I wanted water badly, but couldn't rise to get it.

At length I threw off the enchantment enough to crawl out of bed. I found I *wasn't* really hungry or thirsty at all, but drank just the same. I then went back to bed and broke out in a profuse perspiration.

Y. was not quite through. "You are exhausted with labor and suffering," he said, "You are dying of weariness." And I felt as I used to feel after a long march. I felt like a foundered horse. My body seemed to fail me, and I could only lie and pant. I don't know how long it lasted, because I fell asleep before it was over.

The next night I was presented with a short and rather alarming illusion, with an absurd anticlimax.

As usual, Y. was master of ceremonies. I heard him say, "Listen! What do you hear?" I listened, and heard a curious padding sound, as of soft, heavy feet, apparently in the hall outside my door.

"It is a lion," Y. announced, "There is a lion coming for you, and you can't keep him out!"

The sounds became more distinct. I heard a great body dragging itself along with heavy stealth, the floor-boards creaking beneath its weight. I heard a sniffing, snuffing and snarling at the door. I heard the thud and scratching as a huge clawed paw was placed against the panels. And I felt a nervous thrill—I knew perfectly well that there was no lion there, but the noises were extremely realistic, and were accompanied by a vivid mental picture of the ugly and hungry beast. I was afraid that illusory claws and fangs might symbolically rend me, and was not prepared for so much realism.

The door seemed to be thrust open slowly. I broke into a sweat, and Y. exclaimed, "He is in the room now. Listen!"

I heard a light scampering over the carpet, then a little purring noise. Then there was a small scratching, a very familiar sound that I recognized at once. It was the scratching of a kitten "sharpening" its little claws by digging them into some piece of furniture—a favorite amusement with our cats.

"There," said Y., "that is your lion. Like so many human fears. Most of the lions are really kittens, if you only knew it."

The following night, as I lay in bed, I heard a rubbing, swishing sort of noise, then the unpleasant voices spoke again—seeming positively devilish this time. One said, "Is your knife sharp enough?" Another answered, "Yes, it will cut flesh." "Then give me the whetstone," said the first.

There was a pause, then the rubbing sound went on. Presently it stopped, and one voice said, "There, my knife is ready. Let's do it now. You cut his throat while I stick him through the heart."

Of course Y. was on hand with his reassurance. His voice sounded close beside me, "Just lie still and let this go on. It won't hurt you much. You're not to die yet, but you must learn—a little—what it feels like." I lay still, more curious than alarmed, and yielded my body to the suggestions. I knew there were no knives nor murderers.

A hand seemed to grip my hair, dragging my head back. Then I felt a pain, not very bad, slice across my throat, and there was a sort of throbbing or gurgling there to represent gushing blood. A moment later I felt a sharper pain in the region of the heart. I grew dizzy and seemed to be losing consciousness; but in a minute this passed off and I was whole and well again.

"That is over," said Y., "but there is something else to be done."

The ugly voices began a pretended dialogue; "Stretch him out, now, bind him fast. Tighten that knot. That's right. Ready, here is the hammer!"

My arms were moved outward until they extended over each side of the bed. My feet were dragged apart, and my body held stiff. Then I felt a blow, heavy and numbing, on my right arm, halfway between elbow and wrist. The arm hung over the bedside nerveless and useless.

"Broken on the wheel!" said Y.

The feeling came back into my arm, and I drew myself together. "Wait, you must be killed again," said Y.

Slowly and in dead silence my arms were stretched wide again. My legs were drawn straight down and brought together. Then—thud! thud!—a pain was driven into the palm of each extended hand, into each in-step. There was a pricking about my forehead, an ache at my side.

"Crucified!" said Y.

Presently the pains vanished, I was able to move once more; and Y. spoke again, "You are to die now from the weakness of old age."

I seemed to grow weak, my senses seemed to faint. My hands and feet became cold and numb. My breathing slowed and checked, my heart ceased to beat. With some uneasiness, I felt one wrist with stiff fingers, then put a hand on my breast. No pulse, no perceptible heart action. My senses swam, my consciousness seemed to sink. Dimly I heard Y. say, "Now you are dead, a withered, worthless little old mummy, cast up on the shores of time!"

I was turned over on my right side. My limbs were huddled together, and I lay there motionless. I had the vivid impression—both feeling and mental picture—that I was a long-dead, wizened and dried-up relic of humanity, lying lost and forgotten on the dry margin of a dead stream. I was brown, shrivelled and broken. I was dead, yet somehow aware of being so ancient and dessicated that every shrunken fibre of me was full of a dreary ache.

I went to sleep suddenly, slept long and soundly, and woke in the morning much strengthened.

I was quite wakeful upon my next night of trial, and lay quietly waiting for some supernatural visitation. Presently I noticed a sound, seemingly outside the house and far away, but coming nearer. It was like the measured tramp of many feet approaching from far up the road. Then I heard voices, faint at first, but louder as the marching feet drew nearer. They were deep, eerie voices, calling in chorus, "We are coming to take you now! We are coming to take you now!"

The marching and calling approached until they seemed to sound directly before the house. The next minute a numerous company seemed to have invaded the house—the heavy feet were tramping slowly up the stairs, the voices rang louder and louder until they were at my door. Then Y. spoke beside me, "They have come after you, and you can't escape. They are in the room now!"

I sat up and stared about in the darkness. The sounds had ceased, everything was still. But there *was* something in the room. Suddenly I heard an odd whistling sound, and a moaning and wail-

ing. Then a whitely luminous shape rose up from the foot of my bed and went floating about the room.

The thing was about half the size of a man, and was shaped rather like a tadpole—large head and long, raggedly trailing tail. It swam over my bed, close to my face, then circled the room, glowing in the darkness. Its passage through the air seemed to make a whistling sound, and as it went it moaned foolishly, "Oh, O-o-o-oh! I am a ghost! I am a ghost! Woo-oo!"

It dissolved into darkness, and Y. spoke again very comfortably. "That's the sort of ghost some people are afraid of, and it doesn't amount to much. There are two kinds of ghosts. When there is power enough, both physical and mental, we can make up a solid body for a little while. And when your senses have been magnetized and made sensitive, we can make you perceive what we imagine for you. But the eyes of the flesh can never behold true spirit."

On another night, the next or one soon after, Y. informed me that I was to be shown two visions symbolic of Death and Evil. He told me to raise my head a little and be ready, and I propped myself up on the pillows and waited. Soon I felt my eyes begin to throb and their muscles tighten. "Mortality," said Y., "to which all men must come!"

For a second or two I seemed to be gazing out on a wide, dim, dreary plain, strewn with mouldering skulls and bones under a black sky. Then the focus of my eyes was changed, and I found myself locking at a little picture held close to my face. It was about the size of a picture postcard; and while the skulls and bones were there, glowing with dull phosphorescence against the dark background, the reduced scene was not very impressive. "That is Mortality," said Y., "a small matter when you see it in the right perspective."

"But now," he continued, "you must face Evil, your own sin. Here it comes, the Dragon—that old dragon which is Satan and the devil!"

There was a whizzing, whirring sound, and some flying thing seemed to approach from a distance. It came straight toward me until it hovered threateningly close to

my face. It was about five inches long, with vibrating wings, and glowed greenish-white in the darkness. A dragon? It was a dragon-fly; and even as I flinched back from it, the thing whizzed away, growing smaller and smaller until it vanished.

"That was your dragon of evil," Y. explained, "and it wasn't very alarming, was it?"

The two visions described above, as I understand, were conventional parts of the "system" of supernatural manifestation applied to my case. According to strict rule, I should have been lost and bewildered by night on a lonely waste covered with dead men's bones; and I should have been threatened by a great dragon, looming above me as if about to rend and devour. But these terrors were reduced to a symbolic minimum, out of consideration for my feelings (and also through economy of power). Though it is true a special point was made of this mitigation, to illustrate how death and evil are not nearly so bad as they seem.

And now I come to the last and most remarkable feature of the play, a vision which the presenters termed "a true revelation." Of course it was not that, but a symbolic picture meant to represent the truth.

On this night Y. was with me, as usual, soon after I retired to bed. He told me not to try to sleep, but to wait and watch carefully, as "they" had arranged something very special in the way of manifestation. It would take much force and great effort, and something might go wrong; but if I did my part, remaining patiently ready for the right moment, I would probably see a wonderful sight.

I waited for what seemed a long time. I was interested but not excited. To tell the truth, the superabundance of phenomena had become rather boring. At last my eyes were closing when Y. spoke urgently. "Now, now!" he said, "Look up!" And I heard a chorus of deep voices say reverently, "The Crown and the Dove!"

What I saw was really wonderful. The ceiling of the room, the roof of the house seemed to be gone. I looked up into the wide night sky, studded with bright stars. And across this starry firmament there marched, from left to right, a colossal fig-

ure clothed in rolling white cloud, wearing a shining crown, and bearing a sceptre tipped with a golden bird.

The form and face were veiled in swirling cloud, only the crown and sceptre were plain to the sight. Both were shining and golden. The crown was a tall, archaic looking thing of square overlapping plates, ornamented and embossed. It might well have been modelled upon that of some ancient Semitic king. The sceptre was a golden rod with the conventional representation of a dove upon the top, a bird standing in profile with wings half raised and extended stiffly over the back, the feathers engraved as you see them fashioned on the old Babylonian carvings of winged creatures. The enshrouding cloud was natural seeming, save that it rolled and swept along with the moving figure.

This vision of "The Crown and the Dove," I was told, was intended to portray those attributes of Deity, power and gentleness. It was very well done, and I admired it immensely. None the less I criticized it—such was the blasé condition to which too much experience had brought me. I said that it was a very good exhibition of fireworks, but asked why a face, at least, had not been shown.

Y. was, or affected to be, scandalized. He said, "We have shown you a vision every bit as good as was shown to prophets and seers in the old days. A real celestial revelation. It took a great deal of power to do it, and you should value it more. And as for the face—seriously, we could not try to portray the face of God. Our imaginations were not equal to the subject."

I might as well say here that next night there was considerable mention of another glorified vision which they professed to have prepared for me. This was called "The Harp and the Serpent," and was supposed to represent harmony and wisdom. However, I did not see it. The producers maintained that I missed it through a culpable negligence and lack of attention at the right moment. I preferred to believe that something went wrong with the power, and that it was not visible. At any rate, I have always regretted the failure.

The play was now over; and before I tell of my further relations with the im-

material yet very active personalities who were responsible, I will summarize the whole in an attempt to make my account a little clearer.

The mummery began after my refusal to yield my body fully to reception of A. and his power. There were three well-defined parts or acts.

The "sisters" were introduced for the purpose of interesting me, holding my attention and leading me on while my nerves were made sensitive to psychic force and suggestion.

The episode of "A. from Philadelphia" was the dramatization of a harmful obsession, perhaps prophetic, and was for the purpose of warning and instructing both myself and the obsessor.

The third act, the most important and elaborate, consisted of a series of symbolic representations of various phases of human life, physical and mental—man's sins and sufferings, errors and fears—with a climax showing the truth behind them all. There are several things to bear in mind about this series; it proceeded according to an established method; its episodes were of a sort most to impress the subject's consciousness, and thus to be the vehicle of a maximum of power; and it seemed to teach a moral—that our pains and terrors are not so bad as they seem, while beyond them all is the authority and goodness of God.

It will perhaps be of interest to list in order the principal parts of this third act.

I was told that the end of the physical world was imminent, and urged to preach and prophesy among my neighbors.

I was accused of my sins (by the "myriad voices of conscience") and bidden to repent.

I knew envy, malice, cupidity, etc.

I was (theoretically) tempted by a Succubus.

I was mocked and reviled.

I went mad.

I suffered cold, heat, hunger, thirst and exhaustion.

I was threatened by wild beasts (which proved harmless).

I suffered symbolic death in a number of ways; I was murdered, I was executed as a criminal, I was crucified, I died a "natural" death.

I seemed to be dead, worthless and forgotten.

I was "come for" by a large party of spectres.

I was confronted by a white and gibbering ghost.

I beheld the dreary vision of Mortality (much reduced).

I was attacked by Evil in the form of a dragon (dragon-fly).

And as a climax I was shown the great vision representing divine power and love.

The play was over, but not my relation with the producers of it. And their subsequent activities were absolutely devoid of that quality of strangeness behind which they had been masquerading.

When next Y. manifested himself, by night as usual, he said that he was about to give me "strength by direct force." Obeying instructions, I disposed myself at ease, then felt my whole body stiffen and set in a sort of controlled rigidity that was not from any effort or tenseness of my own nerves or muscles, and was not at all uncomfortable. M. said, "You must stay awake and conscious to receive this power as you should, but it will be a waking sleep. You will absorb the force directly through the nerve-centres in the middle of your body and at the base of your brain. It will hurt a little—not much—but you will gain more strength than from the best sleep."

All night I lay in a drowsy, half-waking state, limbs set but unwearied, while I felt a steady pricking pain (as of electric current) in the stomach region and another at the back of my throat. I minded the pain very little, and doubt if I stirred an inch. Just at daybreak Y. spoke again.

"Now we are going to leave you for a little while—for three days. I have given you strength enough for the first day, but after that you will begin to weaken and you must be careful. Take things easy, don't do anything you don't have to do. You will be able to stay up and walk around, but not to work. For these three days you will grow weaker and sicker—but don't be frightened, you'll live through it all right—and after that we will be with you again and help you."

He was silent, had left me. An unwanted solitude reigned in my mind. As to what he had said about losing my strength, I did not know what to make of it.

But it was so. The first day I employed myself as usual, but went to bed unusually weary. I slept soundly but rose in the morning still tired. All that day, though I did nothing requiring effort, my weariness increased; and by night I had undeniably lost strength—my hands had begun to shake, my knees trembled under me.

On the third day my condition became alarming. My face was drained of color, I was perceptibly thinner. I could hardly walk about. My family made sure that I was sickening with some serious illness, and it was with difficulty that I persuaded them to wait another day before calling the doctor. I went to bed in a state of collapse, aching and shaking, nearly fainting, with cold limbs and faint and erratic pulse. I fell into a deep sleep of exhaustion.

About the middle of the night I was roused abruptly. Someone spoke to me—it was X. He said, "It is all right, old soldier. I just waked you up to tell you everything is all right. We are back with you again, and you will be stronger now. You are going to be well again very soon. Now go to sleep."

In the morning I was able to get up, which I had hardly expected. I was distinctly better; still a little shaky, but with energy enough to dress, walk down stairs and eat some breakfast. I felt more comfortable, and there was a vestige of color in my face.

During the day I experienced a most remarkable recovery. My family marked it with wonder, as I did myself. It was as if new blood were entering my veins. I am convinced that it was actually new life given me, an increase of nerve power. I ceased to tremble, my heart beat strongly, my strength came back. By night I was in better health than for a long time.

No explanation of this incident was ever given me. Perhaps my spiritual attendants found it necessary to absent themselves for a time in order to make a few arrangements before returning with renewed power, and for a longer stay. Perhaps they wished to show me how necessary their presence and help were to my well-being. Perhaps they deliberately weakened my hold on life in order to gain a stronger grip upon my body. I don't know.

Now ensued a period of about four weeks during which one or another of the three was my constant companion. You have perhaps observed that my uncle, Y., had been the prime mover in the whole affair, the comforter, explainer, master of ceremonies. It was so still, he was oftenest with me now. Occasionally X. would manifest his presence for a little while, more rarely Z. would visit me. It was not, be it noted, until later that Z. took over full charge of me. Then Y. retired into a seldom broken silence, X. took up his special vocation of "delivering power by voice"; and Z. came to dwell with me in my mind and body, and, unfortunately, to obsess.

But as I say, during these weeks Y. was my chief companion. He made evident his presence through the greater part of each day, and at night would strengthen me, as he said, by the communication of vital force. I would feel the rigidity of body, the pain in throat and stomach, or a slight sting and vibration of my eyes, or a sort of enveloping heat, for a while before sleeping.

During the day I seemed to feel his presence and support distinctly in an increase of energy. When he spoke, as he did often, it was simply and sincerely, obviously in his own true character. I heard his voice as loudly and clearly as if he were present in person. In the evening I would often go for a walk on one of our country by-roads, and our conversation would be exactly like that of two human companions rambling together; the darkness would render his invisibility natural enough, and his voice would sound as if he walked beside me.

For the most part his talk was entirely natural and human. He spoke of personal affairs, of things interesting to me, of happenings at home and abroad, and on subjects casually suggested. He sometimes, however, spoke in his character as returned discarnate, and at one time and another told me a great many things. He spoke freely enough, but always with the warning that he could not be sure of the truth of what he told.

"It isn't that I am unwilling to tell, or want to deceive you," he said, "but I actually haven't any clear recollection myself. While my consciousness is in your mind

and living through it, I can't keep my own knowledge very well. It is your mind that I know, and everything of mine is dim and uncertain. I have a general impression of my knowledge, but when I try to express it in detail I have to think very hard; and even then I can't be sure. I can tell you what seems to me right and true, but it may be only the nearest thing to it that your mind has conceived."

Of course I inquired, more than once, as to the purpose of all the rigmarole and fireworks that had been worked off upon me. He answered carefully, much as he had answered once before. I will quote these later explanations, even though they are repetitions.

"Our main purpose was to strengthen you by impressing our power upon you through the nerves of your senses, and we used the means that would impress you most. The rest is impossible to explain so you will understand—especially as I don't understand any too well myself. We worked according to a very old method, that has been used many times. It was determined beforehand, and we held to it as well as we could as we worked it out. I can remember it now chiefly through your recollection of it. And I can see that most of it seemed crazy and some of it rotten."

I asked about the various effects given me, not only voices, but sights, sounds, feelings, even smells.

"We gave them to you by the power of thought, which is more wonderful than you or I, or anybody, can understand. We imagined those things and our mental force impressed them on the nerves of your senses. There is another way, too; a physical force can be moulded and directed by our thought."

He told me again, "I am not really here with you in person as I seem to be. I cannot tell you where I am, in terms of your language, but I am far away. My consciousness is projected in a ray of power to your mind. My attention is centred there, and my life finds expression through your mind, as your own does. I am living in you.

"My voice seems to you like natural sound. But it isn't, because natural sound comes to you on air-waves from the outside; while I speak to you from within, with a power that impresses your nerves as sound does from without."

He said also, "It is possible for me to visit you in person. We can go to the world when we wish—it is a spiritual world as well as material, remember. But we seldom do this unless for a special purpose. When we do, you are not aware of us, and of course we can only see and know the spiritual being of physical things—your own spiritual self, for instance, which is perfectly oblivious of us. You move about your affairs, ignoring us and all things spiritual completely, because your consciousness is expressed through your physical body (invisible to us) and adjusted to physical conditions. So it is not a very cheerful visit for us to make, nor very useful. I can tell you that your true self resembles your physical self very closely, only looks much healthier. You are younger than you think. And your hair is a lighter color than you think it is."

In regard to life in the spiritual world, he said, "There isn't much that I can tell you definitely. I am certain that all the dead live, and live well and usefully. There are no evil spirits. Sin is entirely a matter of ignorance, selfishness, and acceptance of untruth; and in the spiritual world we see so clearly that we are obliged to recognize what is true. There are no false things, of course, because real things are all that exist. Only sometimes when spiritual minds are dwelling in earthly minds, they become confused, forget truth, accept imaginary things and conditions as real and so fall into evil ways. But when they wake to true life again their evil is gone."

"I am sure that all friends will meet in the spiritual life. About the ways of that life, I can't tell certainly. Neither can I give you any accurate news of our people there. The best thing you can do is to use common sense and think of them as living the most wholesome, kind and natural lives you can imagine, under the happiest conditions. Get rid of the idea that we are "spirits." We are people, real and human, and our lives are a logical and harmonious continuation of the earth life. Not so very different, but vastly better. We do not sin nor sorrow, we neither suffer nor die. We have clear and true perceptions, and an infinite field for knowledge. And we have perfect appreciation of all the joys of a great Creation."

He gave me some dissertation on heavenly politics; "You think you live in the United States of America. Man, we live in the real United States. It is a country to be proud of. Made up of all the Americans, great and small, who have ever lived, and will hold all that are to come. And it is governed."

"You people in the world have a very queer idea of God. There may be a bossy old patriarchal King somewhere in the sky, but we don't know him. The God we know is a Commonwealth, an infinite and well-balanced government that benefits everybody and everything, and gives each individual perfect freedom according to natural law. Of course this government has officers, high and higher. Beyond them all is the great Being, the true God, whose power is everything we know, even ourselves. But he is far beyond our comprehension, and I think must always be so."

He discussed time and space, and something of spiritual geography. "We measure time, though not as you do. Time is that part of eternity which we experience. Our conception of time concerns the world, because we are still connected with it. It is a very important place, the centre and fount of our system of life."

"It is this way, as far as I can remember. A time that corresponds to a certain number of earthly years—some hundreds of years, or thousands (I can't remember)—this time is called a Span. And a great number of Spans make up a Cycle, which is the time required to complete a Sphere."

"You remember mystical allusions to 'the Seven Cycles' and 'the Seven Spheres,' don't you? Well there is some truth in them, though it has been almost forgotten. The spiritual world, our own, I mean, for the inhabitants of this earth, is really not one, but seven. The earth—the spiritual part of it, properly speaking, though its life is now expressed through matter—is the first Sphere, the core of the system. Enveloping it, one beyond the other, each vastly larger than the last, are six others—the Seven Spheres. Each is a spiritual planet, the home of beings who were born and died on this earth. Yes, the Seven Heavens. A Cycle is the period of time it takes for the complete habitation of a Sphere, the perfection of a Heaven. Eventually all seven will be peopled, then the

plan of creation will be complete—the plan for our world, I mean. And then, as we believe, the physical earth will cease to exist. It will not be needed as a fountain of life, a place of birth any longer; but it will live on as a spiritual planet, the first of the system.

“Just consider what a mighty and unknowable being the great God must be. Not only Father of our little earth and seven heavens, but of all the countless orbs and planets and heavens of the universe.”

Of the sun, he said, “It is the magnetic centre of the planetary system spiritually as well as physically. It receives spiritual force, which it transforms into physical force and radiates for the use of everything it reaches. It is more than furnace, torch, lodestone. It does the same work your own nerves do in a small way.”

Speaking of the purpose of life, he said, “The full meaning and value of our lives I cannot tell you. But, largely, we live for ourselves and each other. We live in a world of power. We receive and give off power. We help in the distribution and use of the force of God—the all-embracing principle, the presence and wisdom and authority that you call God. The more lives there are, the more personally directed power there is. And with power all things good and useful can be done and enjoyed.”

Of the survival of lives other than human, he told me; “All the creatures that have ever lived are personal beings, and all continue in the spirit. Even the crude monsters of prehistoric days, though their forms may be changed, brought to higher development. Of course they don’t all live in our world. They live, as we also, for themselves and each other, and are of a nature exactly suited for the kind of lives intended for them.

“Vegetation, it seems to me, is of a different kind of life—a general, impersonal sort of life, a tide of vitality, the direct force of God rising in all the individual plants. Even these continue spiritually.

“Insect life—well, I can’t remember that there is any insect life in our world. Insects are of an order of life so different from ours, perhaps they have a world of their own. Or perhaps they are changed, developing in the spirit into something higher. I don’t know now.”

The others of the spiritual trio did not companion me, apparently, so often as Y. Yet I think they were present almost constantly, and they often spoke. I must rather neglect them in this part of my account, as it is already much too long. Yet one thing they told me is of special significance.

X. said, “I have been with you for years, helping you when you didn’t know it.” And Z. said, “I fought the war with you, soldier. I was right with you through it all, and so was X. Don’t you remember, on those long marches, when a halt was called you used to drop down exhausted; yet in five minutes, or ten, you got up strong enough to sling on your pack and march on. That was because we helped you. And it was the same when you were in the hospital. Your lungs crackled, your heart was all wrong, you ought to have been a very sick man. You suffered, yes, but most of your pain was nothing but our power going into you. You were strong and hearty for such a casualty, and surprised the doctors. You remember that! You thought, ‘Am I fooling them, or are they fooling me?’ We gave you strength and brought you through that trouble.

“And in action, we helped you to keep your nerves steady, though we were often scared ourselves, for you.”

During this time I became well accustomed to my visitors, and there existed between us an entirely friendly intimacy. I recognized and accepted them, without misgiving, for the persons they professed to be. The strangeness of the situation wore off. The companionship was not intrusive, there was little discomfort and a good deal of comfort in it.

I had confidence in their desire and ability to help me. My health improved steadily until I was a well man once more. I believed that the helpers meant to establish me firmly in health and strength, then leave me to live my salvaged life.

But they did not go.

There is little more to tell here. After a while Y.’s voice grew fainter, then he ceased to speak save at rare intervals (though I am sure that he has never left me.) X. assumed the task of “giving power by voice.” And Z. took his place in my consciousness. He carried on the work

very well for a time, but weakened and fell into errors as I have already related.

In closing, I will say a few words concerning my present attitude toward the experiences described here. After the lapse of ten years, and after my subsequent long obsession, my attitude is still much the same in regard to the psychic visitors and their communications as it was at the close of the period dealt with in this letter.

For the many things told me (only a few of which I have detailed), I remain open-minded. I believe none of the accounts of spiritual life merely because it was told to me. They were interesting, and may be true for all I know. But I remember always that the tellers represented themselves to be uncertain in their knowledge under the ruling conditions; a circumstance which (at least) I have no difficulty in believing. It is probable enough that they were sincere, but even in this case their communications may have been derived—unknown to themselves—from ideas imbibed by myself at some time and forgotten. So, even as Y. advised me, I think that my own common-sense is the best guide.

But as to the personalities themselves, I am and must always remain convinced that they were (and are) exactly as represented, Z., Y., and X. Of course I have no absolute proof of this. It may be justly contended; that as they are admittedly such clever mimics and masqueraders, how can it be certain that they are not merely pretending the personalities of Z., Y., and X., with whom their access to my memory has made them familiar? I answer that it can never be certain for one who has never had such an experience, and must probably be incredulous of the very possibility of such. For myself, however, I know that the experience was real; I am convinced that the personalities were real. This being so, the probability is that they were my friends rather than some masquerading powers mysterious and unknown. But all other considerations apart, my association with them was too long and too intimate to permit the slightest doubt of their identity remaining in my mind.

This is, and must remain, an entirely personal conviction.

A. B.

NEW PERIODICALS

THE DIRECT VOICE. A magazine devoted to the Direct Voice and other phases of psychic phenomena. Published by the Sunshine Publishing Co., 225 Fifth Avenue, New York. Monthly. \$1.50 a year. 15c a copy. We have received from Mr. Waldo Maas, the Editor, the first three numbers of this publication, the last issue being for July. This magazine is now taking good shape and we may congratulate Mr. Maas on his enterprise. We note several interesting records of sittings, including some at which dictaphonic records have been taken with apparent success. Florizel von Reuter and "Cheiro" contribute personal experiences of "trumpet" conversations.

THE MYSTIC MAGAZINE. A new publication (monthly) is announced under this title by the Fawcett Publications, Inc., of Robbinsdale, Minn., of which we hope to receive the first number shortly. Mr. R. Maitland Scott, son of Major R. T. M. Scott, acts as Assistant-Editor.

ZEITSCHRIFT FUER METAPSYCHISCHE FORSCHUNG. The exchange formerly subsisting between the ASPR and the Institut fuer Metapsychikalische Forschung lapsed with the suspension of their issue. This is now recommenced under the Editorship of Dr. Christopher Schroder of Berlin-Lichterfelde-Ost. (Wilhelmplatz. 7.) and copies will be sent regularly to Hyslop House as formerly in exchange for the Journal.

INTERNATIONAL NOTES

BY HARRY PRICE

SIR Oliver Lodge entered upon the eightieth year of his life on July 12th, 1930 and celebrated his birthday by travelling up to London from his Wiltshire home and giving a broadcast talk. He told a press agency representative that we are only at the beginning of things "and hardly civilized yet. It is an intensely interesting period and sometimes I wish I were young enough to take a full and vigorous part instead of only admiring what other people are doing."

"We talk too much about death and the grave," continued Sir Oliver. "I am absolutely convinced that human existence is not limited to the material body, and does not cease with the death of the brain. We make too much of the brain. It is the mind, and not the brain, that designs and plans."

"I know by direct experience that those whom we call dead are not dead, but have just been separated from their bodily mechanism. I have been in touch with the minds of certain people who have parted from their bodies and yet have preserved their memories, characters and affections."

Sir Oliver added that a spirit communication with his son Raymond, who was killed in the war, was the means of finding a lost will.

Sir Oliver thinks that people ought to live at least 100 years. "The old psalmist has done a lot of harm by talking about three score years and ten. In those days there was no sanitation, but with the improvements of medicine, sanitation and the more wholesome habits of life we ought to be quite young at 70."

As one of the means of prolonging life Sir Oliver suggests that all the merely mechanical things ought to be done by machinery, but for any artistic or thoughtful work human hands alone are suitable.

Sir Oliver is intensely human and a "modern." He is an excellent dancer, and

declared not long ago that he could not go to sleep unless he had had some dancing before going to bed.

One of his most startling forecasts is that the eventful creation of life in the laboratory is inevitable. He also believes that sooner or later man will be able to control the weather.

Speaking in London on May 28th, Sir Oliver complained of the fact that official science has not yet accepted a spiritual world. "Whether we can communicate with such a world is a question which science regards as coming within its purview, and at present it is scornful."

"But truth has a habit of making its way in spite of rebuffs."

"I know that a spiritual world is a reality, that we are surrounded by invisible, intangible intelligences as we are surrounded by speech and music from sending stations, and yet we cannot apprehend any of it unless we have a suitable receiver."

"So also unless we have a receiving faculty, or find someone who has that faculty and who is willing to put himself or herself at our disposal, we can know nothing about the denizens of the spiritual world."

* * * * *

In a recent *Note* I gave some account of Valentin Zeileis, the "miracle doctor" of Galspach, Austria and mentioned the fact that he had brought an action against Professor Paul Lazarus, a Berlin physician who had accused Zeileis of being a "quack" and a danger to the public health.

The case was tried in the Berlin courts on June 2nd, and Zeileis lost and had to pay costs.

Herr Zeileis claims to have cured 250,000 people of cancer, consumption, and other ills, and he recently built a "palace of healing" in Galspach at an alleged cost of £500,000, which 145,000 people visited in 1929 to undergo his radium electric treatment.

Zeileis sought an injunction from the court to restrain Professor Lazarus from stating that he had carefully examined Zeileis' treatment and found it grotesque and dangerous. Professor Lazarus had further alleged that he had been told by an assistant of Zeileis that he was suffering from a chronic complaint.

He had undergone an expensive treatment for this "complaint"—which did not exist, as he was perfectly well. The case has caused considerable interest in German and Austrian scientific circles.

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Almost at the same time as the Zeileis affair was before the Berlin courts, another medium, Erik Jan Hanussen was apprehended at Leitmeritz, Czecho-Slovakia, (59 miles from Dresden and formerly an Austrian episcopal see) and charged, under the old familiar fortune-telling act, with obtaining money by false pretences. The clairvoyant demanded that his powers should be tested. A test in court was decided upon and the room in which the séance was held was guarded by gendarmes with fixed bayonets. The clairvoyant tests were triumphantly accomplished. In one he described a motor accident and in another the scene at a birth.

Hanussen was acquitted and as he returned to his hotel he received a great ovation.

* * * * *

Frau Lotte Plaat, the eminent German psychometrist, has been at the National Laboratory for the past month and has done some good work. Among those of our members who had sittings with her was Dennis Bradley. He handed her an old cigarette case and received an excellent "reading" from it. What impressed Bradley was the fact that the medium visualized even the peculiar gait of the owner of the case.

It is well known that Frau Plaat has been consulted repeatedly by the police of Germany (and, at least on one occasion, France) and has been successful in elucidating several cases. So I was not surprised when someone from Scotland Yard rang me up and asked me whether I would be willing, if invited, to loan Frau Plaat to help them—unofficially, of course—in a case in which they were engaged. The case was that of a woman thought to have been

murdered in Cheshire. I called at Scotland Yard the next morning and for over an hour we discussed the matter. It was decided that I should approach the Chief Constable of Cheshire who was responsible for the case. I at once telegraphed to this gentleman who replied that the local police had the matter in hand and could not be interfered with. I think the Cheshire police made a mistake in not utilizing Frau Plaat's help, even if such assistance is unorthodox. At least no harm could have come of it. During the past month three women have been murdered, and a school-girl was attacked and is now hovering between life and death—and not one arrest has been made. The police have employed bloodhounds on some of these cases and I fail to see why the human faculties of a psychic are any more "unorthodox" than the canine instincts of a bloodhound.

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Fire walking, as a spectacle, appears to be on the increase in South Africa where there is a large Hindu population, especially in Natal. At Durban recently the famous Hindu ceremony of *Thea Poosam* was staged and attracted a large concourse of people.

A dozen Indians, including two white-haired women, walked unhurt through a fire pit. The heat from the pit was so great that the first few rows of seats near to the pit enclosure had to be left vacant. Yet the Indians walked through the fire, their feet sinking ankle-deep into the glowing red-hot ashes. They came out of it without a mark, and stamped round the ring displaying the soles of their bare feet to the curious. For more than an hour before the ceremony they stood in the softening water of the river, while they muttered prayers through the bandages placed round their mouths to induce concentration. The high priest of the Hindu sect in Natal, a cultured man who speaks English without a trace of foreign accent, and who is a member of the Middle Temple, London, said that his fire-walkers are protected, absolutely, by his gods, the Hindu trilogy, Brahma, Vishnu, and Siva, and he guarantees similar protection to anyone who has sufficient faith in his instructions, and who essays the pit. As soon as he can arrange it the priest promises to introduce the rope trick, which he maintains can be done.

The fire-walkers undergo ten days of preparation, during which time they eat nothing but fruit washed down by milk. This repast is taken after sunset. Two Durban doctors examined their feet immediately after they had walked through the fire, and they could offer no physiological explanation for the fact that the Indians were unmarked.

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Sir Arthur Conan Doyle has sent me a copy of his most recent work, *The Edge of the Unknown*¹ which is one of the most readable volumes of psychic interest I have ever perused. It is obviously intended more for the layman rather than the student of the abnormal and that is what makes it so interesting. My only criticism—and I regard it as a serious one—is that Sir Arthur has adopted for his work a title already employed by a conjurer named William Marriott for a series² of articles, *On the Edge of the Unknown*, which attack spiritualism. I think there may arise some confusion through the similarity of titles.

The first sixty odd pages of Sir Arthur's new book deal with the "Riddle of Houdini" and an attempt is made to show that the escape artist was really a medium masquerading as a conjurer. This theory is not new, of course, McKenzie, Campbell Holms and others having previously suggested that Houdini did his tricks by supernatural means. But Sir Arthur devotes considerable space and argument to this hypothesis and cites the famous box trick as proof that some of the magician's tricks were miraculous.

But curiously enough, a few days before Sir Arthur's book was sent round to the Press, a famous conjurer named Chefalo was doing a box trick at the Coliseum Music Hall that was far superior to any similar trick that Houdini ever did. Chefalo brought on the stage a packing case which appeared just large enough to hold a man. He then called on the stage about a dozen men who thoroughly examined the case. Chefalo then climbed into the case and the committee proceeded to nail the lid on—they had a bag of three-inch nails and they could use as many as they liked.

The case was then roped round with a thick rope and knotted at several places.

A screen was then placed in front of the case and in *less than ten seconds* Chefalo was out of the case. The committee then—with considerable trouble—unroped the case and knocked the lid off. Inside were the conjurer's male assistant and two dwarfs who had been helping in the show. I witnessed this entertainment myself and have related the details in order that the trick should be compared with the Houdini version.

In Houdini's trick Sir Arthur quotes (p. 29) "In ninety-five seconds Houdini was standing before his audience, breathless, and with his shirt in tatters." Of course, the breathlessness and the tattered shirt were the *one thing* that made Houdini famous—showmanship.

Other chapters in Sir Arthur's entertaining book deal with many curious experiences of the author's; D. D. Home and his phenomena; the murder of Maria Marten and the dream that led to the apprehension of the murderer³; the extraordinary case of the "haunted" vault at Barbados⁴; the amazing hoof-marks which were found on the Devon coast in the snow during the early morning of February 8th, 1855⁵ and many other most interesting cases not known to the general reader.

Although *The Edge of the Unknown* deals with many professional mediums Sir Arthur relates (p. 158) a case that suggests that he, too, has psychic powers. One night when he was ill and lying on his back in his bed at Crowborough, he heard measured steps across the room; someone bent over him and a voice said "Doyle, I come to tell you that I am sorry." Sir Arthur managed to turn over towards the voice but all was still and the form had vanished. Sir Arthur recognized his visitor as a bereaved friend to whom he had attempted to give psychic consolation which was rejected. Soon after the friend died and the visit was the sequel.

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I have just had a long letter from our Munich correspondent, Fraulein Dr. Gerda Walther, who informs me that Rudi

¹I have recorded this case in these *Notes*, Sept., 1928, p. 534.

²*Ibid.* Jan. 1929, p. 54.

³*Ibid.* Jan. 1929, p. 55.

⁴London, John Murray, 7/6d. net.

⁵Eight articles in *Pearson's Magazine*, London, 1919.

Schneider has managed to get a little capital together and is opening a motor repair shop at Mattighofen, on the road between Braunau and Salzburg and about twenty miles from the boy's home. I am afraid that this will mean the end of Rudi's psychic activities except for those séances which, I suppose, he will continue to give in the Schneider ménage. I am still hoping he will manage to get to Paris for some experiments before he settles down to work in earnest. We were expecting him in London again in October.

Since Major Kalifus left Braunau Kapitän Kögelnik has rejoined the experimenting group in Rudi's home and has introduced Dr. Schäubä, the new director of the Braunau hospital, to the family séances. Dr. Schäubä has had three séances so far and this is what Dr. Walther says: "Kapitän Kögelnik led the sittings and controlled Rudi himself and he told me that he was quite satisfied as to the conditions. Dr. Schäubä brought his wife and another lady who sat among the members of the family and he, too, thinks that no confederacy was responsible for the phenomena." This last remark is apropos of Dr. Walther's recent letter to *Psychic Research*.⁶ Rudi has just met with rather a serious accident in the football field and has injured his knee, so it is doubtful if he will give any further sittings for a short time.

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The publication of Mrs. Kelley Hack's work on the Centurioni mediumship has done more than divide the London S. P. R. into two camps: it appears to have created a new wave of interest in Italy. Although psychic research has always had a considerable number of Italian students and an old-established journal (*Luce e Ombra*), the science has received little encouragement from either the secular or religious authorities. But when I was in Rome in September, 1928, I found that under the surface everyone I met was keenly interested in the subject. Mrs. Hack's book has brought some of these people into the open. Also, a wonderful new *Enciclopedia Italiana*⁷ is slowly making its appearance at the rate of four volumes per year and I

⁶ Jan. 1930, p. 22 ff.

⁷Published by the Istituto Giovanni Treccani, 36 vols., 4to., about £70 the set.

understand that the occult, psychical research, etc., will be dealt with very thoroughly. I do not know who is responsible for the matter dealing with psychical research, but I assume an Italian writer. I have contributed a six-page article (with seventeen illustrations), *L'Ilusionismo*, in which I have tried to emphasize the fact that the old-time mediumistic tricks with the "performer's" own paraphernalia belong to the pre-scientific age of investigation and that such fakers would have little chance under modern scientific conditions of control.

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On May 15th last I delivered my fourth annual lantern lecture at the Institut Métapsychique, Paris, my subject being our recent experiments with Rudi. Dr. Osty was in the chair and presided over a meeting which numbered more than three hundred persons. Those who are sufficiently interested will be able to read my address in the *Revue Métapsychique* for July-August, 1930.

When I was in Paris I visited the great fair that is always to be found at this time of the year stretching itself from the Champs-Élysées, right across the Pont Alexandre III to the Esplanade des Invalides. I cannot visualize a gigantic fair, (two miles of booths if placed side by side) blocking the traffic of the largest and handsomest bridge in London; but the French do not have the words "liberty, equality", etc., over their public buildings for nothing!

What took me to the *foire* was the fact that I had seen a hand-bill announcing that "Olga, the girl fakir of international reputation" would be there and that for a month she would recline, in the nude state, on two hundred broken wine bottles, the whole sealed in a glass coffin.

Hoping that perhaps this very objective Olga might be as interesting as her subjective namesake I visited the *foire* and after some trouble found the booth that contained the fair fakir. She really was fair, almost flaxen, of the true Teutonic type—a very pretty girl about eighteen years of age, very plump and happy looking. She was nude except for a loin cloth and she really was sealed up in a deep glass coffin in which was a trap door for the purpose of

conveying food, etc. The bottom of the coffin was covered with broken glass to the depth of six inches.

The seals had been affixed by the *chef* of the local Mairie and a large notice announced that if anyone detected Olga out of the coffin, night or day, during the month of the fair, the sum of 10,000 francs would be forfeited by the management.

I should hate to think that the broken wine bottles on which the fair Olga was reclining at full length were not really as sharp as they looked. But the fact remains that her curious couch appeared decidedly uncomfortable and the show was well worth the two francs admission. As far as I could see—and she turned completely over for my benefit—there was not a scratch upon her white and particularly healthy-looking body and she appeared to be thoroughly enjoying the situation.

I had quite a chat with Olga (who spoke French and German fluently) and she informed me that she was born in Germany and had been with the fair for a few years. We exchanged cards—at least, *she* handed me another hand-bill through the trap—and she promised to visit the National Laboratory some day. On the hand-bill she was described as “the girl with the cast-iron skin.” I left the booth still wondering whether those broken bottles were quite as sharp as they looked. And then I thought about some of Houdini’s stunts with various police officials and I wondered whether the *chef* of the Mairie, too, had had his little joke on the public. But the chief and lasting impression on my mind was that lying on broken glass for a living appeared to be a very healthy occupation and almost solved the problem “What shall we do with our girls!”

Hereward Carrington sends me his latest book, *Story of Psychic Science*⁸ which is by far the very best work—out of many—which he has written. It is admittedly a compilation or epitome of psychic happenings from the earliest times and in my opinion represents the sanest and most unbiassed “history” of psychical research yet published. The work deals principally with the experiments of English-speaking investigators. Carrington rightly assuming that men like Richet and Schrenck-Notzing have

⁸London, Rider, 24 /—net.

already covered—historically—the psychic field pertaining to their respective countries. The book is right up to date; even our recent Schneider experiments are cited.

The work of all the prominent mediums and investigators is recorded and an excellent index makes reference easy. An innovation is a chart, in two colours, giving lists of genuine, as opposed to spurious psychic subjects worthy of the student’s time and attention. Doubtless the work will be reviewed in the pages of *Psychic Research*, but this personal appreciation will at least inform the reader that the book has now been published.

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If Carrington has produced a very full and authoritative “history” for English-speaking countries, Emilio Servadio has written something very similar in miniature for Italy and has kindly sent me an inscribed copy.⁹ Signor Servadio is, of course the well-known Italian psychist whose writings and reviews are a feature of *Luce e Ombra*. His “history” covers all the important work with the principal mediums in every country and his facts are well marshalled and presented. The work bears the cachet of Professor Charles Richet in the shape of an Introduction and, considering that the book sells in Italy for the equivalent of about thirty cents (in boards), I think Signor Servadio has done a service for psychical research in publishing this manual at a popular price.

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The liability of mediums to prosecution under the Vagrancy Act was discussed at considerable length at the 41st annual conference of the British Spiritualists Lyceum Union held at York on June 7th and 8th. Miss E. Elliott (retiring president) of Manchester, was in the chair.

Attention was drawn to the fact that under existing law mediums were subject to prosecution, and the National Spiritualist Church was petitioning Parliament for a removal of the restrictions under which the Church and its workers found themselves. The claims of the Church for freedom for its members had been so far recognized that the Home Secretary (Mr. J. R. Clynes) had promised to meet a deputation to discuss the matter.

⁹*La Ricerca Psichica*, Roma, Paolo Cremonese. Lire 6.50.

The conference heartily approved the steps taken by the Church, as a body, and decided to support the petition.

The educational policy of the Union was discussed and methods were suggested for increasing its work and activities. Special attention was paid to suggested methods for widening the appeal of the Lyceum to adolescents within the movement. The delegates, numbering well over a hundred, came from all parts of the country.

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Apropos my remarks in a recent issue of *Psychic Research*¹⁰ concerning the manufacture and use of luminous paint, a correspondent asks me (a) if there are such things as luminous plants and (b) if so, could they be used to illuminate the séance room.

It is well known that at least one luminous plant was discovered by a daughter of the eminent botanist, Linnæus, and she discovered it by setting fire, on a dark summer evening, to the inflammable atmosphere which envelops the oil glands of certain *Fraxinellæ*, an experiment with which the learned François Arago was quite as delighted as the daughter of Linnæus. I believe that under certain conditions of atmosphere, the common garden nasturtium gives off an inflammable vapour. Curiously enough, most of the recorded luminescence in flowers have been those in which the orange and yellow tints predominate: e.g. in the corolla of the sunflower, the common marigolds, the orange lily and several others.

The effects of luminescence in fungoid plants is very extraordinary. There is one, a species of the genus *Agaricus*, which has been observed to be vividly luminous. Years ago it was a common plant in the Australian woods in the vicinity of Sydney; about the localities of the South Head Road, and among the scrubs and forests in the approach to the headlands of Botany Bay. It emits a light sufficiently powerful to enable the time on a watch to be read with ease and I see no reason why it should not be used in the séance room if the fungus can be kept alive in some way. The late Dr. Gustave Geley once showed me a large chemical "boiling flask" full of luminous living microscopic organisms which answered perfectly for lighting a portion of

his séance room. The flask emitted a bluish-green glow that was very striking but Dr. Geley's trouble was that he could not keep the organisms alive—and when they died, out went the light.

The fungus, *Rhizomorpha*, which vegetates in dark mines far from the light of day, is also remarkable for its luminous properties. In the coal mines near Dresden, I am told, it gives the place the air of an enchanted castle. The roofs, walls, and pillars are entirely covered with them and the effect is almost dazzling.

The eminent Swedish botanist, Fries, was walking one evening (in the year 1857) in the Botanical Garden of Upsala when he noticed a group of poppies (*Papaver orientale*) emitting little flashes of light just as radium does when seen under a powerful glass—like a shower of rockets. Later he noticed the same phenomenon with a variety of the lily (*Lilium bulbiferum*). In his work on phosphorescence,¹¹ Dr. T. L. Phipson says "The emission of light by phanerogamic plants is not limited to its flowers. The leaves of the *Aenothera macrocarpa*, an American plant, exhibit phosphoric light when the air is highly charged with electricity. The latex, or milky juice, of some vegetables becomes phosphorescent when it is rubbed on paper, or when it is heated a little." If the stem of the Brazilian *Euphorbia phosphorea* be broken and it be used as a pencil, the writing is quite luminous in the dark. Phosphorescence is more common in cryptogamic plants than in phanerogamic; nine different plants of the former division, and fifteen of the latter are known to emit light.

Séance rooms can be illuminated with these plants, and they can be illuminated by means of living organisms as in the experiments of Geley's. At the little frontier town of St. Gingolph, on the Lake of Geneva, I have seen them making artificial pearls from milk-glass beads coated with a luminous varnish obtained from a certain fish found in the Lake. When this varnish is liquid, it is as luminous as radium; when the varnish dries on the "pearls" no trace of luminosity (due to the presence of phosphorus) can be found. I have also seen the Bay of Naples covered with a

¹⁰ June, 1930, p. 281.

¹¹ *Phosphorescence, or, The Emission of Light by Minerals, Plants and Animals*, London, 1926.

luminous sheet (due, I believe to marine algæ) on a hot, dark summer's night. Like the plants, these could be utilized for illuminating the séance room—if we could only keep the organisms alive. There has been far too little experimentation in what I will call the natural illumination of the séance room and a most fascinating field is open to the botanist or zoologist who is interested in psychical research.

* * * * *

The passing of Sir Arthur at 9.15 a.m. on July 7th, 1930 removes the greatest personality spiritualism ever possessed—or is ever likely to possess. By sheer personal domination he raised the subject of psychic phenomena into the arena of acute controversy—and kept it there. A born fighter, sometimes intolerant, and often open to criticism, there is hardly a paper in the country to which he has not contributed some of his stunning arguments for the reality of a spiritual world. Large-hearted to a degree, this very quality was occasionally taken advantage of by the unscrupulous who abused his ever-ready friendship. Too honest himself, he could not imagine his too sympathetic credulity being imposed upon. He was a giant in stature with the heart of a child.

I suppose someone will write his biography: it will read like a romance. Of the scores of letters I have received from him, not one was typewritten and he never employed an amanuensis for his private correspondence; and I believe all his literary work was written by his own hand.

I am writing this as the spiritualists' greatest exponent is lying dead at his favorite residence, Windlesham, Crowborough, Sussex (where he lived for the past twenty-two years) and already I am asked "Who will succeed him?" The answer is simple—no one will ever take his place. There is not a spiritualist living with the same dynamic personality, driving force, dogged grit, tenacity of purpose, fighting qualities, large-heartedness, and world-wide prestige that the great High Priest of Spiritualism possessed. Often he has said that he wished posterity to know him as the exponent of a great religion rather than as one of the literary giants of the twentieth century. But posterity will, I think, disappoint him in this respect because it will be as the creator of "Sherlock Holmes";

"Micah Clarke", "Dr. Watson", "Brigadier Gerard", and his other living characters of fiction that his name and reputation will become imperishable.

It is impossible to even mention all the activities that this great and wonderful man engaged upon. Medicine, the sea, authorship, psychical research (he gave over 500 lectures on spiritualism alone in various parts of the world), the Boer War, the Great War,—and a thousand other interests into which he threw himself heart and soul. For thirty years he was a director of Raphael Tuck & Sons, Ltd. To the weak or to those he thought oppressed he was a saviour and a tower of strength in one: witness the efforts he made on behalf of Edalji, the Parsee accused of cattle maiming, and Oscar Slater, who was wrongly convicted of murder—efforts which did not always meet with the gratitude they deserved. A great sportsman in every sense of the word, golf, cricket, boxing, and winter sports were his favorite relaxations and he claimed to have introduced skiing into Switzerland where, at Grindelwald, he could usually be found during the winter sports season.

Sir Arthur was born in Edinburgh on May 22nd, 1859, so he had just passed his 71st year. He wrote his first story at the age of six and illustrated it himself. This is the less surprising when we remember that he was the son of Charles Doyle, the artist, and a relative of "Dicky" Doyle, who designed the present cover of *Punch*. Though trained for the medical profession (he took his first degree at the age of 22 and started "business" on a capital of ten pounds) a literary career always fascinated him and he gave up his practice at Southsea with no regrets.

My own relations with Conan Doyle, "the St. Paul of spiritualism" were, at times, painful—due to the "Hope case" of unhappy memory, and some bitter letters passed between us. But I am more thankful than I can record that during the past few months peace was with us and although in opposite (but not really opposing) camps he very generously at last publicly acknowledged¹ the work I am trying to do. Almost the last communication I had from him was an autographed copy of a most amusing—though pathetic—cartoon which

¹*Evening Standard*, Nov. 27th, 1929.

he drew in April last to while away the hours during his convalescence. The cartoon is called "The Old Horse" (Doyle) who is trying to drag a heavily-laden cart upon which are piled scores of cases, each representing a phase of his active life. Three veterinary surgeons (his medical attendants) are examining the horse and shaking their heads. This epitome of Doyle's life is an interesting caricature and when Sir Arthur drew it, he knew the end was near.

Doyle's last words were addressed to his wife. "You are wonderful!" he said—and then the end. These same words can be aptly applied to the man whose name is a household word throughout the civilized world, and as someone once called him "the cleanest writer in a sex-ridden age."

A week previous (on July 1st) to his death Sir Arthur led a deputation of spiritualists (which included Hannen Swaffer) to the Home Secretary, imploring Mr. J. R. Clynes to remove the restrictions of the Witchcraft and Vagrancy Acts under which his co-religionists have so long suffered. The deputation was received sympathetically, and Doyle was satisfied. I suppose spiritualism was Doyle's only religion during the last few years of his life.

Coming from an Irish Roman Catholic family, he gradually became an agnostic—and finally repudiated Roman Catholicism altogether. He has left a secret code word by which Lady Doyle will be able to judge the genuineness of any alleged spirit communication. Sir Arthur was twice married—first to Louise, daughter of Mr. J. Hawkins, of Minsterworth, Gloucestershire, and secondly to Jean, daughter of Mr. J. B. Leckie of Crowborough.

Sir Oliver Lodge, upon being informed of his death remarked: "Much more than most of us, he regarded himself as an apostle or missionary, and threw himself and his belongings into the psychic movement. Even among those impressed with the magnitude of the issue few are willing to sacrifice themselves to the same extent. His period of service is not ended."

Sir Arthur Conan Doyle leaves a widow and two sons (Denis and Adrian) and two daughters (Mary and Jean) and is being buried in the garden of his residence at Crowborough on July 11th. The Rev. C. Drayton Thomas will conduct the service. Although Sir Arthur has not yet been dead forty-eight hours, mediums in Vancouver, Paris, New York, Belgium and Italy have claimed to have been in touch with him.

Mysterious Life, unending, unbeginning,
Unlocks Earth's opening, bars its closing
door;
Old webs discarding, new webs ever spinning,
Change is his mistress, Love his counsellor.
He bides no question, but for evermore
Oblivious of human joy or tears
Across his loom, with dust of ages hoar,
Guides the swift shuttle of the darting
years,
Fashioning fairer forms from ancient
hopes and fears.

There is no Death. From wilderness and
cell
And loud bazaar stark lonely voices cry
Like far-off bugle call or sunken bell
Through all known time, this ancient
mystery:
Voices of unknown seers who could
descry
A light that never was in earth beneath
Or heaven above—and heard no god
deny.
All beauty whispers with its dying
breath—
All things that were and are proclaim—
There is no Death. O. M. D.

PSYCHIC RESEARCH

SEPTEMBER, 1930

The Problem of Tactile Clairvoyance

By RENE SUDRE

Psychic Aspects of Cabalism

By LOUIS MINSKY

**Psychical Phenomena Among
Primitive Peoples**

By HERWARD CARRINGTON

International Notes

By HARRY PRICE

PUBLISHED BY

THE AMERICAN SOCIETY FOR PSYCHICAL RESEARCH, Inc.

Vol. XXIV, No. 9

Price 50 Cents

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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Sincerely Yours
Prince Kudaiamze Cabogole
Sahomey
West Africa

"Projection of the Astral Vehicle and Telepathy in West Africa attain reaches of sheer marvel that defy explaining."—See "Psychic Phenomena Among Primitive Peoples" by Hereward Carrington.





PSYCHIC RESEARCH

THE JOURNAL OF THE AMERICAN SOCIETY FOR PSYCHICAL RESEARCH, Inc.

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Vol. XXIV, No. 9; September, 1930

EDITORIAL NOTES

As we anticipated, the passing of Sir Arthur Conan Doyle has been the signal for a greatly increased publicity in regard to psychic matters. Especially this is the case in England, from which country an immense volume of press references to the subject in all its phases has reached us. On looking through this mass of cuttings, we are impressed with the generally sympathetic tone of their contents and with the indications of an enhanced seriousness of attention given to the question of survival and of the supra-normal powers of the mind and "psyche" in man. There are discordant notes, but these appear to emanate chiefly from clerical sources and to evince a certain obstinacy of theological prejudice not too well fortified by knowledge of what constitutes the real aim of psychic research or the evidence of facts accumulated through past decades.

In particular we are struck by the new emphasis placed by some of the leading Scottish papers upon the necessity of discrimination between the true and false phenomena of mediumship, and the point is strongly insisted on that an attitude of general denial is no longer to be maintained. In other papers the need for restraint in regard to hasty announcements of the return of the great protagonist of the movement is strongly urged, and the fear is expressed lest the claims already being made from many sources should from their shallow and premature nature "cheapen" the whole subject and vul-

garize it to the extent of bringing about a reaction of an unfavorable nature. There is real danger of this. In regard to some of the communications printed, nothing short of rank credulity could account for their acceptance. The will-to-believe is paramount at the moment.

"Too Soon."

Under this heading The North Mail and Newcastle Chronicle carries the following editorial in its issue for July 21st. We need make no apology for reproducing it as it stands:

"Sir Arthur Conan Doyle was destined from the very moment of his lamented death to become the subject of countless spiritualist experiments. The thing was inevitable. Yet old-fashioned folk, and many who are not noticeably behind the times, must regret that the stampede to open up communication across the frontier between the here and the hereafter should have begun with such headlong promptitude. In no matter what light we regard the mortal transition, decent feeling, confirmed by deep natural instinct, would seem to require from us a grave and restrained behavior in its presence.

"Truth, admittedly, is great and ought to prevail. The experimenters doubtless are concerned only for the cause of truth. Even the truth, however, is helped by prudence in its display. Be ye as cunning as serpents and as innocent as doves. The inevitability of spirit messages from Sir Arthur and the haste to procure them have

already produced an increase of disbelief. The urge, many an open-minded spectator concludes, has evoked the message. Spiritualists would have done more wisely had they waited on events; and had they, in the interval, studied to be quiet."

There is another type of publicity in connection with psychic communications which is even more mischievous in its reactions than any mere personal announcement of a return from the "other side." We mean the dissemination of predictions of clairvoyants, automatists, and trance mediums concerning alleged coming events often of a highly sensational nature and involving cataclysms and disasters of all sorts; wars, pestilences, earthquakes and subsidence of land areas.

These predictions were bad enough in the last century, from the days of Baxter and his "forty coming wonders" onwards, but they were the work of so-called evangelical religionists and were based upon individual interpretations of the Book of Daniel with its prophetic times and seasons and the Apocalypse with all its mystical imagery of the Final Tribulations. Legions of small preachers arose to spread their teachings among the ignorant and superstitious and both by weekly newspapers and pamphlets filled with lurid description of the horrors to come, their fears were played upon and despair was planted in the minds of many. Both in England and America this type of religious sensationalism flourished and its baneful effects have never been eradicated. The churches seem to have done little if anything to check a scandalous abuse of popular credulity which has done more to engender religious mania and to fill the asylums on both sides of the Atlantic than any outbreak of emotional spiritualism could possibly achieve.

In England the evil was accentuated when people of better education (who nevertheless were ready to subordinate their commonsense to theological bias) began to take a hand in the work of promulgating these prophetic terrors. And when science (of a sort) was enlisted in their advocacy, it was manifest that the disease had taken firm hold of the body of society. Dr. Grat-tan Guinness made himself master of the calculus of planetary conjunctions in order to inculcate his doctrines of the "prophetic times" and his work was a monu-

mental edifice of Old Testament bricks cemented with astronomical concrete. Then came Piazzzi Smyth the excitable Scotch astronomer who for the first time unveiled to an astonished world the mysteries providentially hidden in the measures of the Great Pyramid of Egypt! This man gave a new lease of life to the dire predictions of the ranting preachers and his work has gone on in spite of all proof of its entire unsoundness even in fundamental data. By this time something in the nature of a "prophetic complex" had been well established in the Anglo-Saxon mind and the anticipation of an Armageddon had become a familiar and almost inevitable thought. Wherever the Protestant faith in its Old Testament form prevailed, there, even in the counsels of the social and civil governors—even in the courts of royalty itself—this weed took root. The absorption of the Old Testament tradition by those about the European courts is an undeniable fact and that it has led to the belief that certain nations constitute the Chosen Race can hardly be questioned. In one case this type of conviction became so marked an obsession that it led to a bloody and fratricidal war: the struggle of the Dutch Boers for sovereignty over the South African colonies. It is quite a tenable hypothesis that the sort of nationalism inspired by these notions assisted in precipitating the Armageddon of 1914-18. If there is any truth in this,—and there may be more than is commonly supposed—then the crime of the irresponsible preacher of prophetic conquest or destruction of nations is a black one. He is in truth the enemy of his race and should be ostracized by all decent people. But so long as he can claim the warrant of religion for his preachings, so long will he continue to be a menace to all who will give him attention.

THE CULT OF BIBLICAL PROPHECY.

There was a reason, however, for the immense fervor displayed in the search for latter-day fulfillments of the prophecies of scripture. The legacy of the Reformation to the non-catholic christian world had been an Infallible Bible as an ultimate authority in place of the Church. A document so regarded could not fail, in the hands of ignorant readers, to be subject to superstitious interpretation. The weakness of

the position was revealed when the work of the critics began, and speedily the leaders of the freethought and secularist movements of the nineteenth century made use of the tools of criticism to undermine the authority of scripture. Their work was directed boldly to challenge the veracity of those Old Testament prophecies of which an ultimate fulfillment was expected but which had so far not shown any justification in the facts of the world's history. The name of Charles Bradlaugh will be remembered as that of the great apostle of freethought who mocked at Jehovah because He could not make good His warnings and promises. Beneath the sharp scythe of freethought belief was falling like ripe corn and atheism was spreading fast. Only the proofs of fulfillment could arrest its progress and to this task the energies of the defenders of the truth and authority of the Bible were desperately bent. Thus it was that the cult of Biblical prophecy was enforced as a necessity for the maintenance of religion in its accepted form. Thus it was also that a foundation of a more spiritual nature was to be sought for if the traditional faith was to be perpetuated, and this must be "the substance of things hoped for; the evidence of the things unseen." In other words, a meeting-ground must be found between religion and science, and the facts of nature and super-nature harmonized. So the way was made for the emergence of the spiritistic, and later, the psychical and metapsychical quest.

The war acted as a stimulus to much imaginative forecasting of its further consequences and new schools of prophecy arose, in which we can trace the same thread of Biblical affiliation, mixed now with the utopian dreams of those who would change the face of civilization and speed the coming of a millenium. And now spiritism begins to play its part to a greatly increased degree in the sibylline utterances of the seers and mediums. All the fears latent in the subconscious mind of the race, all the inchoate hopes and dreams resting deep within its heart, commence to take shape and formulate themselves about an emotional nucleus surging upwards towards expression through groups and individuals in all parts of the world, on the platform as also in the séance-room. By 1923 or thereabouts the general form of

the anticipated world-happenings seems to have crystallized. Leaders of the spiritist movement became the target for a heavy fire of correspondence bringing warnings of cataclysm from all parts of the globe. These grew specific as to date as well as to descriptive detail. Some sort of telepathic element seems to have crept in, tending to make these warnings accordant, and the process of their building-up is one of great interest to the psychologist. Sir Arthur Conan Doyle, deeply impressed by the consensus he observed, privately circularized many of his friends on the matter. He also, as is well known, received through his guide Pheneas a long series of these vaticinations. To his credit be it said that he saw the wisdom of refraining from agitating the public mind by publishing them, and contented himself with some more or less casual allusions to them in his tract "Pheneas speaks." The month of July was usually spoken of as the time of the great cataclysm and from 1924 onwards and probably earlier than this, each successive year was expected to witness it. Repeated non-fulfillment has brought a great degree of disillusionment and in some quarters possibly disappointment to such as did not happen to dwell in the threatened area. We do not wish to seem unkind in speaking of this, but there is a certain morbid joy apparent in the contemplation of a sensational tragedy from which one may reasonably chance to be exempt.

Is it then quite fair to the memory of Sir Arthur that a leading Sunday newspaper should publish under the sensational headline "How the World will End" the details of "A strange prophecy and a Description of the Last Day by Sir Arthur Conan Doyle."* Whilst disclaiming sensationalism and "undignified newspaper stunts," the writer proceeds to quote Sir Arthur to the effect that even if allowance be made for factors of uncertainty, these warnings "have come unsought . . . and are all roughly to the same effect. They have been accompanied by a notable increase in the seismic activity of the world which shows itself in those very quarters with which the warnings deal." "It is impossible" he says "in my opinion, not to take them seriously for they represent

*Sunday Express, July 20, 1930.

in themselves a psychic phenomenon for which I know no parallel." Sir Arthur concludes his communication with these words "Let those hear who have an ear to hear, but let it not be broadcast." We should be interested to know this paper's definition of the term "broadcasting." It claims one of the largest circulations.

* * * * *

The faculty of clairvoyance is now judicially recognized in Germany and its practitioners will have an acknowledged status in law. This we gather from a Berlin telegram published by the N. Y. Evening Post for Aug. 8th, whereby it appears that Hermann Schneider, professionally known as Hanussen, has been triumphantly acquitted of charges of fraud in the assumption of claims to a supra-normal sense, brought against him by thirty-four of his clients who appear to have paid consultation fees with the object of demonstrating the non-existence of such a faculty as clairvoyance. Experts retained by the plaintiffs categorically denied this in their reports, but agreed to permit the defendant to make a demonstration of his abilities before the court.

The jury put to Hanussen five test problems of the class usually dealt with by him. It was stated that he usually claimed success in 80 per cent of the cases submitted to him. The Court announced that if four

of the five tests applied had positive results, it would be completely satisfied and would disregard the fifth test. In the first, an ordinary pin was hidden. This was found by Hanussen on his return. In the second, a fragment of a letter was presented for interpretation and this was characterized by him correctly. In the third, he was told the date, the hour, and the place of a certain event whose nature he must describe, and this also he was able to do. Finally an object was placed in his hand and he was able to relate striking details in the life-history of its owner. This gives the psychometrist a defined position, since the court, satisfied, dispensed with any further test.

One of the experts, Professor Scheradsky, declared that the results were due to collective hallucination. "Everyone in this auditorium" he said "with the sole exception of myself, fell a victim to Hanussen's power of suggestion." The Court, says the report, met this opinion with laughter and jeers. The Judge threatened to clear the room if order were not maintained and then remarked: "There is no doubt of the fact that Hanussen solved the problems set before him. Nor could he have arrived at the results he did by any mere combination of clever tricks." The experts, disgruntled, then left the Court and the defendant was declared not guilty of fraudulent practices.

NOTE TO READERS

A few copies of Dr. James H. Hyslop's book "CONTACT WITH THE OTHER WORLD" remain unsold and may be obtained at \$2.50 per volume on direct application to the Century Company, 353 4th Avenue, New York. Add 12c. for postage.

It is with very real regret that we chronicle the passing of that excellent British quarterly review, "The Quest," which with the July issue ceased publication. Despite the very high standard which for twenty-one years has been maintained by its valiant and self-sacrificing Editor, Mr. G. R. S. Mead and his associates, "The Quest" seems to have fallen a victim to that careless tendency—to be found even among the well-nourished friends of spiritual progress—to forget that without continued financial support the best of reviews must expire. In thanking his co-workers for their loyalty to the search for spiritual values, Mr. Mead says: "And so for the moment, farewell to all my good colleagues in this particular adventure on the Great Quest. 'For the moment,'—for there is many another adventure, I doubt not, before us all who truly love it and must needs follow its call. It is not, therefore, 'goodbye forever,' but rather farewell till we severally meet again, sometime, somewhere, somehow, on another great questing of the same order, if, mayhap, of a different kind."

Psychic Research is loath to believe that this really is the end, either of the quest or of "The Quest." Those of our readers who know its high quality and lofty ideals we believe will join us in the wish and the hope that the admirers of Mr. Mead on this side may take some very practical steps leading toward the resuscitation and nourishment of his Quarterly Review.

THE PROBLEM OF TACTILE CLAIRVOYANCE

PSYCHOMETRY

BY RENE SUDRE

IN the April number of the *Zeitschrift für Parapsychologie*, Dr. Gustave Pagenstecher publishes an article on telepathy and clairvoyance which merits attention. He submits the problem of "tactile metagnomy," or, in other words, of that form of clairvoyance which is elicited by the contact with an object. This is the faculty formerly styled "psychometry" and for which Richet proposes the clumsy designation of "pragmatic cryptaesthesia."

Dr. Pagenstecher is a German physician who has spent his life in Mexico. It was there that he chanced to meet with an extraordinary sensitive, Mme. Maria Reyes de Z..... who has given him sittings of the highest interest. The record of these sittings which total 79 in number has appeared in the *Proceedings of the American S. P. R.* under the title "Past Event Seership" (Vol. 16, Part I, 1922). Since that time Dr. Pagenstecher has published in German, in 1924, a work entitled *Ausser-sinnliche Wahrnehmung* which contains new experiments and his theoretical views. As these facts are possibly a little distant from the mind of my readers and the most important of them have not been reviewed in a manner suitable for the full exposition of the problem I propose to recall them to light in connection with the new developments recited by Pagenstecher in his article which is in the form of a reply to Professor Bavink of Bielefeld, who had called upon him to give proofs of clairvoyance which should entirely exclude telepathy as an explanation. He adduces experiments made in 1926 and 1927 which are consequently as yet unedited for members of the ASPR.

During this period, workmen were sending daily to the environs of the city, certain fossil bones which had been considered of no value by Prof. Herrera, the director

of the metropolitan Museum of Antiquities. No study of these had been made. M. Pagenstecher reclaimed them in view of his experiments which took place a year later. It was one of his friends, M. Monjaras, who under cover of darkness placed them between the hands of the subject after wrapping them in a cloth. Mme. Z..... is only clairvoyant when in a state of hypnosis. It was necessary therefore to transcend the somnambulistic state and to throw her into full catalepsy. In this condition she is rigid and unconscious of externals other than the objects given her for the record of her impressions. But in these conditions she claims to see monkeys, stags and elephants fighting with hippopotami.

When the report of the six or eight sittings held under these conditions was submitted to the Director of the Museum, he was of the opinion that the whole record of her visions was a farce. Never had he believed that the hippopotamus existed in Mexico. However, some months later, fossil remains of this animal were discovered in the northern part of the country. Pagenstecher went to the place where they were found, taking with him his subject for the purpose of further trial. At Torreon he placed between the hands of Mme. Z..... a fragment of the molar tooth of some fossil mammal. Forthwith Mme. Z..... had the impression of being in the midst of a swarm of flies which bit and tormented her. She found herself in a great forest, towards evening. Here she saw a troop of from twenty to thirty elephants of all sizes. She saw also two or three huts erected on pile-work, and monkeys playing with coconuts. She noticed what seemed like an explosion. It commenced to rain.

These visions of Mme. Z..... were never merely spectacular. She maintains that all her senses are awakened. She sees, she hears, she tastes—she actually *lives* these

scenes as though she were really present. At the given moment for the evocation of the scene, she will cry out that she is receiving a torrential downpour upon her back. Then she will hear the padding of stags and roe-deer. Pagenstecher asks her if she does not see hippopotamus. She replies that she only sees elephants. Yet at the very same sitting, she has already identified fossil remains as those of hippopotamus. Under the expert scrutiny of Professor Stirton, the fragments of the molars used in this experiment were well recognized as those of pleistocene elephants. Thus the clairvoyant impression was substantiated.

Retracing the past history of this matter, Pagenstecher recalls the evidences obtained in 1921 under the supervision of Dr. Walter F. Prince who procured from New York fourteen different objects which furnished visions generally exact. Among these objects was a sea-bean which had been found thirty years before in the harbor of Vera Cruz and had been considered to be the fruit of some marine plant. But the clairvoyant vision evoked was one of a tropical land with great trees, a saline breeze, but no sea in sight. This did not at all accord with the presumed origin and Dr. Prince had already announced the experiment to be a failure when Pagenstecher, having submitted the specimen to two professors of botany, obtained from them the verdict that it was *not* the fruit of any marine plant but the seed of a certain tropical leguminous plant growing on the coasts of Mexico.

After a series of experiments with organic objects, Pagenstecher tried experiments with amorphous fragments. In January, 1920, he submitted to Mme. Z..... certain blocks of obsidian which all inspired the same vision although they were different in form. They were parts of a dagger which was seen by the subject in the hands of the chief of a tribe and of a priest. Professor Peyer, an archaeologist, independently gave the same opinion as to their nature. It was explained that they had given rise to the same clairvoyant vision because these weapons had been used for religious sacrifices. With these three characteristic results, Pagenstecher believed that he had shown not merely the reality of tactile clairvoyance but its independence of any suggestion of the hypnotist, whose

preconceived opinions of them she often traversed. In any case, telepathy is out of the question. According to his view, the information is afforded by the object itself. Inanimate objects have the property of absorbing psychical effluvia and holding them indefinitely just as a photographic film retains the latent image or a wax cylinder the phonographic impress. This psycho-physical theory obviously may be traced back to Mesmer and his magnetic fluid; but it is Buchan and more especially Denton who have given it its classic form of the registration of thought-impressions by material. The perusal of Denton's "Soul of Things" has a great interest for the metapsychist. When he published this work in 1863 there was a great current enthusiasm for photography and the part that Daguerre's invention would play in the world. Just as today some would look to the Hertzian waves for the explanation of psychic impressions, so one would at that time have been disposed to perceive in the fixation of luminous images the operation of some kind of clairvoyance which would appear to indicate a universal law of nature. I cannot resist the pleasure of citing the following words of Denton: "Apply these indisputable facts and in the world around us radiant forces are passing from all objects to all objects in their vicinity and during every moment of the day or night are daguerreotyping the appearances of each upon the other; the images thus made not merely resting upon the surface but sinking into the interior of them;—there held with astonishing tenacity and only waiting for a suitable application to reveal themselves to the inquiring gaze. You cannot then enter a room by night or day but you leave on going out your portrait behind you. You cannot lift your hand or wink an eye, or the wind stir a hair of your head, but each movement is infallibly registered for coming ages. The pane of glass in the window, the brick in the wall, and the paving-stone in the street catch the pictures of all passers-by and faithfully preserve them. Not a leaf waves; not an insect crawls; not a ripple moves, but each motion is recorded by a thousand faithful scribes in infallible and indelible scripture." And finally this sentence which sums up the whole theory: "A pebble from the streets of Jerusalem is a library con-

taining the records of the whole Jewish nation." Meanwhile we should ask ourselves how much truth might reside in a theory of this sort. This is by no means an easy task if we would maintain a strictly scientific attitude. But in attempting to draw up charts of the present and absent factors as recommended by the great Bacon, one is able to come rapidly enough to interesting conclusions. In the first place, the photographic hypothesis must be charted in the sense that a physical image can only impress itself upon a surface according to the laws of light. The light-rays must be concentrated in some refractive field analogous to that of the eye. And they must operate chemically upon a sensitive surface in order to be preserved. To hold that a pebble rolling about the streets of Jerusalem could record the face of a high priest who had stumbled against it is, physically speaking, an absurd hypothesis. And that the same pebble could record the succession of events which took place round about it constituting "The history of Israel" would be a further stretching of the absurdity. In calling to one's aid all the discoveries which the science of physics has made in photography in subsequent years, imagining all possible combinations of waves, electrons, and vibratory movements, one is still helpless to explain the miracle. And we are still only at the preliminary stage of explanation. One has to imagine also how such a succession of images can register themselves on a material which has undergone all the attrition of time, all the physical changes that would tend in measure to obliterate in part its informative properties. And lastly one would have to try to understand in what manner these images are perceived by the subject and can translate themselves into veritable subjective impressions. So many are the problems raised which allow of no glimpse of a scientific explanation but seem to crush it beneath a weight of the "supernatural." But we shall be disposed to drop so unlikely a hypothesis with even greater alacrity when we come to study the various forms of clairvoyance. It is a well-known fact that divination is easier when the subject is able to touch a person or thing associated with him. Without asking ourselves what is the exact rôle played by the object we can at least make certain

that the informative matter obtained in this way shows the greatest variety obtainable, both by the nature and the number of the objects. Anon it may be a physical description, or again a moral one that will be given us, but in the large majority of cases the physical description will not accord with the photographic character which Denton in theory attributes to his "psychometry." And as for the moral descriptions so frequently met with where this faculty is exercised, that escapes this category entirely. In rejecting Denton's theory, we are led to search for one of a more general nature which without ignoring the part played by the object shall cover all types of clairvoyant faculty. And to begin with we must ask: "Is the object itself really the carrier of the supra-normal impressions?" In other words: "Is it indispensable to the clairvoyance?" One can reply very assuredly in the negative. Certain subjects have been able to offer divinations of a very exact nature and a very complete one too, referring to unknown persons, without even having contact with them or with any object touched by them; and this also whether they were present or absent. All that is necessary is that they shall be placed *en rapport* either by their own volition or by that of another with whom they have been associated. This is equivalent to saying that clairvoyance may be exercised in a direct manner without a physical intermediary, simply through the concentration of the will of the subject. It is a very important conclusion and one which cannot be challenged as it rests upon actual experiment. The object, then, is not indispensable. But it is nevertheless useful. In cases which we may term "historic clairvoyance," in which it is sought to recall bygone or ancient epochs of time, the object furnishes to the subject the most ready clue. In the examples quoted by Pagenstecher one cannot see how the hypnotist could better have put Mme. Z..... on the right track than by submitting to her fossil remains whose origin had been in question. True enough, the mechanism of such guidance still escapes us and its discovery would be one of the most important achievements of metapsychics. We will return to this point presently. Let us limit ourselves to the admission that the object is a means of promoting clairvoyance. It

is like a road which leads towards the source of the knowledge. Certain subjects have no need of this road and they will leap forward with a single bound towards this source over pebbles and brushwood alike. Others less facile require that the way be opened for them.

It is curious moreover that, once this pathway is opened for the first time, the subjects have no further need of it for what follows. Once one has placed an "evocatory" object in the hands of a subject it can be withdrawn without any disturbance of the exercise of the gift. This proves that it cannot be itself the source of the information any more than it can be the indispensable condition of its bestowal; but it is an assistant without whose aid many objects would miscarry in their mysterious exploration of an extra-sensorial knowledge. The problem of tactile metagnomy is better stated than in Denton's time: but it is just as far from solution.

The hypothesis of a "Psychic fluid" is inseparably linked with the whole history of supra-normal phenomena. There are metapsychics who make use of it with all the naiveté of Mesmer as an explanatory principle of universal scope. The wiser ones try to eliminate this concept from the sphere of mental metapsychics but they meet with it again when it comes to physical aspects of the inquiry. Is such an idea necessary for the comprehension of phenomena such as we are considering here? One often hears it said by the subjects themselves that the objects are charged with the fluid of the person who has brought them or touched them. If this were so, one could allow that the subject was making use of this fluid as a conducting wire to place them in relation with the person emitting it. It would be rather like the way in which a dog will follow the trail of game by scent and then by the same means recover his master's position. It is a seductive hypothesis but unfortunately it does not cover all the facts. When a person is dead, the success is just the same and on other grounds it is unsafe to draw from this fact any argument for the survival of personality as one commonly conceives of this. In the case of Pagenstecher and his experiments, is it to the elephant or to the sea-bean that one would trace the fluid remaining upon the molar

tooth or the dessicated seed-pod? Must one, on the other hand, assume that it is only those scenes which have been witnessed by man which are capable of being reconstituted by the faculty of clairvoyance? That would be a very arbitrary limitation of the faculty. One knows that there are certain subjects capable of seeing from the standpoint of the present time events of a far distant one and therefore necessarily not with the physical eye. In this case it is the spiritual faculty of the medium which has direct apprehension of the objective reality rather than the receiving of an impression through the agency of another spirit. For the individual subjected to the limitations of time and space, the far-distant reality is inaccessible and the past or future reality non-existent. But if we grant the theory of Einstein, Minkowski, and Weyl to be true, namely that Time is simply a fourth dimension of space, what then? Assume that the clairvoyants are rightly so termed because of their faculty of displacing their consciousness to a point within this fourth dimension then the emotional vision of Mme. Z..... becomes a *present reality* and not the exploration of the memory of a witness of that former scene which has disappeared. One often feels a terror of such a hypothesis as this, but it is really no more terrifying than the hypotheses of all sorts which one is led to make in face of such extraordinary facts.

And it makes the part played by the object more comprehensible: for an object which persists as such throughout a period of time, or which in other words grows old, is after a manner bound in a continuous way with all the positions (in the time dimension) which it has successively occupied, although normally one is conscious but of one of these alone, namely that of the present moment. The placing of the object within the hand of the sensitive implies the facilitating of this extra-dimensional travel which must take a certain length of time in order to recover a given aspect of the former life-story of the object and to immerse the percipient in the actual entourage of reality at that moment subsisting. In like manner, all the material impressions which my hand can impart to an object held by me are connected after a fashion with my body in a continuous time-sequence, and hence to all

my past activities and consequently therefore to my whole life. Here then we have the conducting wire for which we have been seeking and it is nowhere within the compass of the space we know—our physical space: it resides in that extra-spatial dimension which constitutes Time and which may be defined as the *metapsychic field par excellence*. In the speculations for so many years made by our philosophers as to the nature of Time, they have been unknowingly penetrating to the very core of our subject of research.

Such a hypothesis, which I do not at all put forward as an article of faith, nevertheless accords with the fact that the presence of the object itself is not necessary to divination. It transpired in the experiments of Dr. Pagenstecher that a sheet of paper covered with writing called forth the personality of the writer, whilst another sheet which was blank only evoked a vision of the factory where the paper was made. In contrast to this, one has seen the photograph of an individual bring out the personality of that individual although she had never even touched the print. If we are to accept the theory of a fluidic penetration of a psychic order, then we should expect the image of the manufacturer of the material or the person who took the photograph to be the one described by the clairvoyant! The rivetting of the mind's attention upon the image of the person portrayed has in this case proved of greater force than any alleged "fluid" with which the print might have been suffused. The spirit of the clairvoyant in its exploration of the time-dimension from the focus of the present, has passed over all intermediate phases in order to lay hold of the individual depicted and obtain a complete sense of his life-conditions; for this life of the individual from birth to death, is always present though in a region inaccessible to our normal senses.

It might be objected that the sensitive would thus obtain an exterior cognition of past realities analogous to that which we possess of present ones. On the contrary, however, all goes to show that the cognition is of an interior nature; that it penetrates the mind of persons near or far, perceiving both thoughts and desires. This mode of consciousness is by no means incompatible with the first. In normal psy-

chology, the mind draws from two sources: from the external world that is common to all, and from its own personal interior world. The study of telepathy has revealed to us the fact that the clairvoyant is able to penetrate into the interior world of others. When confronted with a living being there will then be two ways in which supranormal divination can take place; these being (1) Sensory cognition in the Time-dimension, and (2) Spiritual cognition by the transference of thought-images. This hypothesis is not only entirely logical but is also in full accord with experience. Subjects who can read sealed letters, identify objects in closed boxes or perceive events transpiring at a distance give evidence of a clairvoyance attributable to the first of these species. Those who are thought-readers demonstrate clairvoyance of the second type. It may be that one or other of the two kinds will preponderate more or less, and one could hardly say that they were essentially different, and one may often see them united in the work of the same individual. They both go to show that the human mind can emancipate itself from the laws which bind it to the body and which thus limit cognition. They do not prove it absolutely independent of physical matter, nor do they prove its immortality, but it is always possible to believe this as a matter of personal sentiment.

To sum up, I consider that Dr. Pagenstecher's conclusions, based as they are upon the fine experiments with Mme. de Z..... are strongly tainted with error. Too much impressed by the old work of Denton he has admitted that, in tactile clairvoyance, the "associated object" is a species of mute witness of the events the impressions of which it stores up and can communicate by virtue of some sort of vibratory process unknown, to the brain of the sensitive. He has further attributed to the object associated the property of placing our "ego" en rapport with the souls of the deceased or with entities of a higher cosmic order. One really does not see why one should stand in need of such a clumsy agency when one has a sufficient explanation in the direct rapport of mind with mind, which is inspiration. In any case there is no need to suppose that the faculties of perception and memory may be

transferred in this manner to the lower grades of nature. Such a supposition is equally improbable and futile to explain a particular case of the phenomenon of clairvoyance.

EDITORIAL NOTE ON M. SUDRE'S PAPER.

The hypothesis of M. Sudre, whilst admitting the presence generally of two modes of direct cognition of the life-history of an object—the external and the internal—obviously lays emphasis upon the latter as the essential link between the mind of the percipient and what Denton would call "the soul of Nature." In other words, the percipient is for the time being, living in vital rapport with the distant environment. It is not a mere case of reading a record mentally. That would constitute nothing more than external cognition and would not imply (what the other certainly seems to do) the actual self-realization of the conscious "ego" in another environment distant in time or place. But clearly this transference of the full personal consciousness from its temporal focus in the brain to another focus or to an indefinite series of points in Time inevitably brings with it the recognition that the "soul" of the per-

cipient is in reality just as much alive at one time as another and that this must be held characteristic of all human individual personalities. M. Sudre may say that this does not furnish an argument for survival or for the immortality of the soul, but common-sense suggests that if one can be in full conscious rapport with the life of the earth ten thousand or one hundred thousand years ago, then the idea of the extinction of the personal consciousness at the death of the physical body must cease to have any meaning. It is not a case of the carrying of the personal existence of the moment away from its sphere and transporting it back again to a point in time which it has never really quitted. This hypothesis seems rather to rest upon the notion of a subjective unity of life with perpetuity as a latent foundation or hypostasis with which the temporal intelligence is conjoined so that the real home of the "ego" would be in the immensely larger and more comprehensive sphere containing all memories and experiences of earth. It would be an extension and an intensification of the normal act of realization by memory.

PSYCHIC RESEARCH IN ENGLAND

The July issue of "Psyche," (London and New York) is especially rich in contributions of interest and value to students of the very fragmentary Science of Mind. Among these are articles by Mr. E. J. Dingwall, who is well known to our readers, on "Recent Developments in Psychical Research"; and "Contributions of the New Physics to Philosophy and Psychology," by O. L. Reiser of the University of Pittsburgh, in which he deals forcefully with "Physical and Philosophical Relativity," "The Quantum Theory and Vision" and "Behaviorism and Consciousness."

Mr. Dingwall protests that psychic researchers generally have only themselves to blame for the taboo commonly placed upon this vast field of search by orthodox science; and that not only are there no reliable textbooks and no body of competent persons, with psychological knowledge and able to weigh evidence, who are being trained scientifically for this work, as with the older sciences, but that the tendency is to abandon rigid test conditions, to ignore general phenomena, and "to concentrate upon the investigation of manifestations produced by private persons in their own immediate entourage." The main result of this policy which has now been followed for some years by the Society for Psychical Research (London) he thinks, has been to induce the mistaken belief that evidence for supernormal phenomena can be made to depend upon the supposed good faith of the mediums and not upon the exact control conditions of the experiments—a method characterized as "the ne plus ultra of resolute credulity." He adds:

"Whilst supporting the claims of mediums within its own body, however, the Society's officials are among the most vehement opponents of the claims of others whose phenomena depend for their validity upon the same kind of evidence as that accepted by the Society in the case of its own mediums"—a double standard of evidence highly offensive to many inquirers, and which led to the resignation of Sir Arthur Conan Doyle and others. The writer sees few indications of any approach to a saner and more reasonable attitude toward the problems in dispute, since "reason and intelligence play little part in the investigations."

PSYCHIC ASPECTS OF CABALISM

BY LOUIS MINSKY

LIKE other Eastern nations, the Jews naturally inclined to theosophical speculation and though this tendency may have been suppressed by the definite teaching of revelation as long as they were confined within the sacred boundaries of Palestine, it found a freer scope after the exile.

There were two subjects about which the Jewish imagination especially busied itself—the history of the creation and the *Merkabah* or the Divine Apparition to Ezekiel. Both touch the question of God's original connection with his creatures, and that of his continued intercourse with them. They treat of the mystery of nature and Providence, especially of Revelation; and an attempt is made to answer the question, how the Infinite God can have any connection or intercourse with finite creatures. Further allusions to these mysterious doctrines occur in the Talmud but any rash investigation of them was discouraged, just as the practice of spiritualism was prohibited.

Little by little mysticism made its way from Palestine and found many followers. Its adepts called themselves, "Men of Faith." They boasted of possessing the means of obtaining a view of the Divine Household. By virtue of certain incantations, invocation of the names of God and the Angels, and the recitation of certain prayer-like chants, combined with fasting and an ascetic mode of living they pretended to be able to perform supernatural deeds. For this purpose they made use of amulets and cameos and wrote upon them the name of God and the angels with certain signs. Miracle working was a trifle to these mystics. The books they wrote only gave hints and only those were initiated into the mystic secrets in whose hand and forehead the adepts pretended to discover lines that proved them worthy of being initiated.

The mystical speculations of the Cabala are recognized as being entirely foreign to older Judaism, especially Mosaicism. It is true that the Talmud contains many things concerning God, heaven, hell, world, magic, etc.; but these things were generally assigned to some individuals, and are considered elements derived from Parsism and neo-Platonism. The Cabala as a mystical system and its development as such undoubtedly belongs to the middle ages, beginning probably with the seventh century of our era and culminating in the book *Zohar* and its supplements.

The origin of the Cabala belongs to that period in which Judaism on the one hand was permeated by a crude, anthropomorphic notion of the Deity, whereas, on the other hand Platonism and Aristotelianism strove for the ascendancy in formulating the fundamental doctrines of Jewish belief. With Moses Miamonides (1135-1204) rationalism had reached its climax. The injunctions of the Bible were only to be explained by the light of reason. Only the simple, primary or literary sense of the Scripture was recognized; the existing allegorical interpretation was considered either as rabbinical fancy, or one saw in it only a poetical form. Even the Talmud has been systematized and codified. Religion had become a more or less meaningless *opus operatum*. Philosophy had always been treated as something secondary which had nothing to do with practical Judaism, as it is daily and hourly practiced. Miamonides, on the other hand, had introduced it into the holiest places in Judaism, and, as it were, gave Aristotle a place next to the doctrines of the Law. Instead of unifying Judaism, Miamonides caused a cleavage, and Miamunists and anti-Miamunists opposed each other. A reaction came and the Cabala stepped in as a counterpoise to the growing shallowness of the Miamunist's philosophy. The storm against his system

broke out in Provence and spread over Spain. The latter country may be considered as the real home of the Cabala. When the Jews were driven from that country, the Cabala took root in Palestine and thence it was carried back to the different countries of Europe.

The fundamental ideas of the Cabalists are considered un-Jewish, derived from Philo, the neo-Platonists and the neo-Pythagoreans, and some observers have even noticed Gnostic influences. But the close amalgamation of these different elements with Biblical and Midrashic ideas has given to these foreign parts such a Jewish coloring that at the first glance they appear as an emanation of Jewish mental life. All this is mentioned so that the reader may not be in ignorance of the historical background of the speculations which made such a notable impression on the thought of the middle ages. Indeed, the mystical teachings spread so rapidly and the disciples of Cabalism were so numerous in the twelfth century that Miamonides found it necessary to denounce the system.

The metapsychic and metempsychosis theorems of the Cabalists are extremely interesting despite the fact that they are out of all correspondence with the simple senses, so that we must grind our intellectual lenses with exceeding care if we would at all obtain a rational understanding of their dithyrambics. Cabalism is on the theosophical side and it is as a contribution of the past on the problems of life and mind that its appeal will be found in the present day. The doctrine of spiritual essences is one of the favored and certainly most recurring subjects in the entire Cabalistic literature, as it is that which was also destined to receive fuller development than any other in the later works. The history of its growth is also worth noting.

In the pre-Zohar period of Cabalism we find several teachers who held pre-eminently to the close connection between the spiritual and the material world. Earliest of these was Isaac Ibn Latif (about 1220-1290). Starting with the thought that a philosophical view of Judaism was not the "right road to the sanctuary" he endeavored to combine philosophy with Cabalism. He laid more stress than his predecessors on the close connection between the spiritual and material world—between God

and his creation. "For the Godhead is in all, and all is in it. In soul-inspiring prayers, the human spirit is raised to the world spirit, to which it is united in a kiss, and so influencing the Deity, it draws more blessings on the sublimer world. But not every mortal is capable of such spiritual and efficacious prayer; therefore the prophets, the most perfect men, were obliged to pray for the people." The unfolding and revelation of the Deity in the world of spirits, spheres and bodies, he explained by mathematical forms.

An enthusiastic contemporary of Latif was Abraham ben Samuel Abulafia (born Saragossa 1240; died 1291). He was an eccentric person, full of whims, and fond of adventures. Not satisfied with philosophy he gave himself to the mysteries of the Cabala in their most fantastic extreme, as the ordinary doctrines did not satisfy him. He sought after something higher, for prophetic inspiration. Through it he discovered a high Cabalism which offered the means of coming into spiritual communion with the Godhead and of obtaining prophetic insight. "To analyze the words of the Holy Writ, especially those of the Divine Name, to use the letters as independent notion (Notaricon) or to transpose the component parts of a word in all possible permutations, so as to form words from them (Tsiruf) or, finally, to employ the letters as numbers (Gematria) are indeed means of securing communion with the spirit world; but this alone is not sufficient. To be worthy of a prophetic revelation, one must lead an ascetic life, retire into a quiet closet, to banish all earthly cares, clothe himself in white garments, wrap himself up with Talith (praying shawl) and Tephilim (phylacteries) and devoutly prepare his soul, as if for an interview with the Deity. He must pronounce the letters of God's name at intervals, with modulations of the voice, or write them down in a certain order under diverse energetic movements, turnings and bendings of the body, till the mind becomes dazed and the heart is filled with a glow. When one has gone through with these practices and is in such a condition the fullness of the Godhead is shed abroad in the human soul: the soul then unites itself with the divine soul in a kiss, and prophetic revelation follows quite naturally." In this way Abula-

fia laid down his Cabalism in antithesis to what he deemed the baser or superficial Cabalism which occupies itself with the Sephiroth. Abulafia went to Italy and in Urbino he published, in 1279, prophetic writings in which he records his conversations with God.

Moses Cordovero (1522-1570) a later, distinguished Palestinian master of the Cabala claimed to have constant interviews with the prophet Elijah who communicated to him sublime doctrines. He visited the sepulchers of ancient teachers, and there, by prostrations and prayers, obtained from their spirits all manner of revelations. He believed in a complete system of transmigration and combination of souls. He claimed he saw spirits everywhere and how the souls were set free from the body at death, how they hovered in the air or rose out of their graves. On the Sabbath he dressed in white and wore a fourfold garment to symbolize the four letters of the name of God. His sentiments he delivered orally and his disciples treasured up his sayings whereby they are alleged to have performed miracles and converted thousands to the doctrines of Theosophy.

Pre-existence and the subdivision of the spiritual nature in man are found in the Talmud but the curious and involved speculations with which we shall be confronted are, in the main, a later growth of Cabalism. The distinction between a holy intelligence and an animal soul in man is found in the Book of Concealment, a part of the Zohar, or Book of Splendor. The latter cycle may be regarded, broadly speaking, as the chief source of metaphysical hypothesis in Cabalism proper.

The Zohar, which gave Cabalism a firm foundation and wide circulation, in brief, raised it to the zenith of its power, is reputed to have been written by Moses de Leon (born about 1250; died 1305), although Leon's authorship of this work has been questioned by many commentators. The body of the work takes the form of a commentary of a highly mystical and allegorical character extending over the entire Pentateuch, but the Zohar is not considered complete without the addition of certain appendices attributed to the author or to some of his personal or successful disciples. The supplementary portions of interest to

us are: No. 12. The Concealed Treatise, in which passages of scripture are explained mystically. It also discourses on the properties and destiny of the soul. No. 13, Mystery of Mysteries, is especially dedicated to the physiognomy of the Cabala and the connection of the soul with the body.

As regards pre-existence, this is the general Cabalistic thesis:

When the Holy One willed to create the universe he formed—and apparently in the first instance—those souls which are intended subsequently to dwell in human bodies. The place of their tarrying is said in more than one instance to be the Paradise below, which is the earthly Paradise or lower Eden. This is also an abode of discarnate souls who have entered the path which leads to the blessed life; but it is not their final home. Before they left the presence of the Maker, all souls—meaning those destined to incarnate under the election and obedience of Israel—were enjoined to keep the precepts of the law. While they await incarnation in Paradise they are clothed with bodies and have countenances like those which they are destined to possess thereafter, but these vestures are, of course, of a psychic or spiritual kind. When the time arrives for embodiment each soul in its turn is called before the Holy One and is told which physical envelope to inhabit. Paradise is a place of blessing, and it may be that “from the gold bar” thereof it has leaned out and seen no reason to descend of its own accord, or to quit present happiness “for bondage and temptation.” It is assured, however that from the day of its creation it had no other purpose than to come into the world. It submits therefore, and is stripped of the Paradisiacal body, that it may be clothed with veils of earth. It takes the road of earth in sorrow and proceeds into the exile of human life.

Souls descend in a pre-established order of succession, although there are certain exceptions. As in all the great events of human life and the universe the procedure must be taken by Palestine. It is held that descent to earth reaches its term therein, and this invariably, after which the souls are then distributed to the whole world. What is much more important is that all souls awaiting incarnation are ar-

ranged in pairs; the one that is destined to animate a male is placed by the side of one which is to animate a female, so that those who are united below have been united above previously because, according to Scripture, there is nothing new under the sun. They descend, also, together, but they pass into the charge of an angel who presides over the pregnancy of women, and they are then separated. Sometimes, the male soul animates, sometimes the reverse. When the time of marriage comes, the Holy One unites them as before and proclaims their union. After the espousal and, apparently, when intercourse has taken place they become, mystically speaking, one body and one soul.

The descent for a period into the earthly garden takes place just prior to incarnation. The time is thirty days. From an epoch which preceded the creation of the world all souls have been in the presence of the Holy One and there remain till they are called down to earth. According to tradition, all emanate from the same region and during their sojourn in heaven they share in the government of things above and below. There are also certain souls which are kept in the hiddenness and are guarded in a particular manner and when these enter into earthly bodies they have power to reascend into heaven without dying. Of such were Enoch and Elias. Speaking for the majority of cases there is some trouble affecting a harmonious junction between the soul and its earthly envelope; it is not definitely established therein until after thirty days and for the first seven it goes in and out continuously. One reason seems to be that circumcision does not take place till the thirtieth day and that for three days thereafter the body is in a state of suffering.

It is said that the souls of the patriarchs pre-existed in the thought of God before the creation and were connected in the other world, whence they came forth in their due day. This may be translated to mean that these souls were the thought of God dwelling in divine men or that the soul world is a world of thought in God, that the thought precedes the word as it is shown to have done in respect to creation generally; and that souls are uttered forth continually, passing ultimately into expression in flesh.

The parts and divisions of the soul are as follows: Man is composed of three things—life or *Nephesh*, spirit, which is *Ruah* or *Haia*, and soul, that is, *Neshamah*. By these he becomes a "living spirit," a term, however, which is applied more generally to *Neshamah*. They are called, also, three degrees or, vital spirit, intellectual spirit, and soul proper. *Nephesh* is the fallible part, for sin is suggested neither by *Ruah* or *Neshamah*. It is stated plainly that the vital spirit sins, but not the soul. The three degrees are superposed upon one another in the order already given and *Neshamah* is attached to God but all these are not the imprescriptible possession of every person in life; the higher parts are earned by serving the master.

A. E. Waite* holds that this thesis—which may seem intelligible enough in itself—leads to very grave complications in respect of that which pre-existed and that which constitutes man a living being in manifestation. It is said that some persons are judged worthy to possess a *Neshamah*, others a *Ruah*, while yet others have a *Nephesh* and nothing more. These last, by reason of their deficiency, are attached to the impure spirit. The *Nephesh* alone is imprescriptible, or necessary to the man's existence. If he comports himself worthily with this gift, another spirit is poured into him, which is like a crown of *Nephesh*, and this is called *Ruah*. The man is then illuminated by light from a superior region and is in a position to discern the Laws of the Secret King. If he still continues worthy he receives the crown of *Ruah*, the name of which is *Neshamah*, but it is called, also, Soul of God. Now, says Waite, it seems obvious that it is this only of which pre-existence, Paradisiacal life and the Divine Vision can be predicted, and the point is therefore that, contrary to the very clear doctrine concerning the descent of souls, *Neshamah* does not come down and incarnate at birth in any human being. It seems in this case to be mere fantasy with which we have been dealing previously.

There is, however, an attempt in the Zohar to harmonize these disparities, for it is said that when the soul, meaning

*"The Kabbalah" by A. E. Waite, published by the Macmillan Co. to which I am indebted for notes in this article.

Nephesh, leaves the celestial region and comes down toward earth it is joined to the intellectual spirit; afterward both are joined to the spirit of light. The spirit of light and the intellectual spirit dwell together and depend one upon the other but the soul is independent of both. Another thesis is that when man proposes to live in purity, heaven comes to his aid, granting him the Holy Soul, by which he is purified and sanctified; but if he be unworthy and will not live in purity, he is animated only by *Nephesh* and *Ruah*. Various commentators declare it is obvious that this fails to concur with the earlier statement which represents *Ruah* as a gift to be earned; but they can read between the lines of contradiction and conclude that the real intention is to represent the permanent part of man as descending and overshadowing the personality. When this is born into the world it draws nearer with his growth and improvement; and it may be, so to speak, incorporated with him, and it may not.

Nephesh is the soul which forms the body and presides over the propagation of beings; *Ruah* is the soul which causes to act and determines its kind of action; *Neshamah* is the supreme force issuing from the Tree of Life. These three degrees separate after death, each returning to the place from which it was brought. *Nephesh* is presumably from the earth Earthy, for it is said to remain in the tomb; *Ruah* passes to the earthly Paradise where the High Priest Michael offers it as a holocaust to the Holy One and remains in the joy of Paradise; *Neshamah* ascends on High.

The state of the soul in the world to come is described in several ways. When the good soul is preparing to leave this world and while it is suspended from the body only by the larynx it beholds three angels to whom the dying man confesses his sins. These spirits engarner the souls of the just and they accompany the glorious Shekinah (Liberating Angel), for it is said that no man leaves this world without seeing the Shekinah at the last moment of his life. The soul prostrates itself before her and praises God. It then enters a cavern wherein is a door leading to the earthly Paradise; there it encounters Adam, the patriarchs and the just, who

rejoice with her and she is admitted into the Garden. Either then or previously she has been furnished with an envelope other than the fleshy body but still having the form thereof. It is said as to this that the days of life are a vesture, and the days of man's life on earth are his vesture in the world to come, insofar as he has lived them worthily. There are seven palaces on high containing the Mystery of Faith and there are also seven palaces below. There is then related the adventures of the soul in the palaces until it reaches that from whence it came.

We now come to the idea of reincarnation in Cabalism, which has been the subject of so much confusion in the modern occult schools. There is a clear system of reincarnation scattered throughout the Zohar, and it must be dealt with fully. It is probable, however, that the system of reincarnation might be at some slight variance with the original Cabalistic doctrine, in fact, all published translations of the Cabala are so full of blinks that the real meaning can only be apprehended by a few.

Waite maintains that to some extent the doctrine of reincarnation hinges on paternity for it is stated plainly that when a man has failed to have children in this world, the Holy One will send him back, and many times at need, to fulfil what has been neglected, so that he is compared to a plant which is removed constantly from the ground and located elsewhere—in the hope that it will do better. Other students make little mention of this theory but accentuate that the soul reincarnates only when it becomes contaminated by sin during its sojourn on earth. In such case it must reinhabit a body again and again till it is able to ascend in a purified state. Those who accomplish the mission during a single stay on earth rest near to the Holy One. Reincarnation, to quote Waite again, would seem to be the invariable fate of Gentiles. The souls of pagans who deliver **up their bodies in the Holy Land** are not received in heaven; they wander about in the universe, transmigrate many times and finally return to the unclean place whence they came. The souls of Israel which leave the body outside of Palestine also have transmigrations and wanderings before reaching the region assigned to them. Dr.

Bernard Pick, an eminent scholar, states that transmigrations in general are restricted, however, to three times, and if two souls in their third residence in human bodies are still too weak to resist all earthly trammels and to acquire the necessary experience, they are both united and sent in one body, so that they may be able co-jointly to learn that which they were too feeble to do separately. It sometimes happens, however, that it is the singleness and isolation of the soul which is the source of weakness and it requires help to pass through its probation. In that case it chooses for a companion a soul which has more strength and better fortune. The stronger of the two then becomes, as it were, the mother. She carries the sickly one in her bosom and nurses her from her own substance, just as a woman nurses her child. Such an association is therefore called pregnancy (*Ibbur*) because the stronger soul gives, so to speak, life and substance to the weaker companion.

The Zohar says nothing of spaces of time intervening between death and rebirth; the question does not seem to have arisen within their consciousness; the period elapsing may have been variable, as it is regarded in Eastern doctrine, but the new event is sometimes at least immediate. Seth, for example, was animated by the soul of Abel which thus returned to earth. At the

birth of Benjamin, however, his soul left the body of his mother which it had animated previously. At the death of Rachel, her soul animated the son of Benjamin. Thus, it follows, in line with that mentioned before, that there were two souls at one time in the same body. It is said, further, that Phineas received the soul of Nadab and Abihu, who were alive at the same time. Rabbi Simeon testifies that this is a mystery, meaning that their soul did not find refuge under the wings of the Shekinah because they left no children.

It is even believed by some that a man's soul, as a penance for certain sins committed, re-enters the world being clothed in the body of an animal, the kind of animal in some way corresponding to the nature of the sin. Thus, R. Menachen of Recanati believed that the soul of a man who sings profane songs in the company of women is doomed to inhabit an ox.

The question of resurrection in connection with reincarnation created difficulties of its own. It was alleged that in the case of souls who take flesh several times the body which shall rise will be that in which the soul has succeeded in taking root, meaning, presumably, that it has fulfilled the Law in perfection. Those bodies in which the soul fails to reach its ends are like dried up trees which fall to dust and they will rise no more.

PSYCHICAL PHENOMENA AMONG PRIMITIVE PEOPLES

A Resume of the Evidence for Genuine Psychic Manifestations
in Africa, India, China and the Islands of the
Eastern and Western Hemispheres

BY HERWARD CARRINGTON

INTRODUCTORY.

FEW modern students of these problems, who have made a really careful, first-hand investigation of the evidence, would doubt that genuine psychic phenomena occur—that both mental and physical manifestations of a supernatural character actually have been observed and recorded. Scattered throughout the pages of history, they are as plentiful today as ever, despite the mechanistic philosophy behind modern science which is more or less directly opposed to such happenings. In the great centers of our civilization—in London, New York, Paris, Berlin—in our own critical and sceptical age, these phenomena are now being observed, and are being studied more intensively than ever, by the aid of instrumental checks and psychological analysis. And if this be true, if such manifestations actually occur, is it not highly probable that similar phenomena have likewise occurred in so-called “uncivilized” countries, and that many such instances might be noted among these more primitive peoples, if pains were taken to observe and record them impartially and accurately? We know that many such accounts are to be found in the books of explorers, who often “went to scoff and remained to pray.” Is there any valid reason for disregarding this evidence, merely because the alleged facts were noted in some far-off land and among primitive peoples? The uniformity of these accounts, and the apparent similarity of many of the phenomena to those observed in our very midst should at least give us pause, and make us wonder whether there must not be some fire where there is so much smoke. As Mr.

Andrew Lang remarked in an article on “Ancient Spiritualism” many years ago:

“ . . . Is it not stretching probability almost beyond what it will bear, to allege that all the phenomena, in the Arctic circle as in Australia, in ancient Alexandria as in modern London, are, always, the result of an imposture modelled on savage ideas of the supernatural? If so we are reduced to the choice between actual objective facts of unknown origin (frequently counterfeited of course) and the theory—which really comes to much the same thing—of identical and collective hallucinations in given conditions. On either hypothesis the topic is certainly not without interest for the student of human nature. Even if we could, at most, establish the fact that people like Iamblichus, Mr. Crookes, Lord Crawford, Jesuits in Canada, professional conjurers in Zululand, Spaniards in early Peru, Australian blacks, Maoris, Eskimo, cardinals, ambassadors, are similarly hallucinated, as they declare, in the presence of priests, diviners, Home, Zulu magicians, Biraarks, Jossakeeds, *angakut*, *tohungas*, and saints, and Mr. Stainton Moses, still the identity of the false impressions is a topic for psychological study. Or, if we disbelieve this cloud of witnesses, if they voluntarily fabled, we ask, why do they all fable in exactly the same fashion? Even setting aside the animistic hypothesis, the subject is full of curious neglected problems.”

Such is undoubtedly the case! And it is also true that many of these native rites and ceremonies are rapidly disappearing before the march of modern civilization, so that, unless they are studied soon, the op-

portunity to study them will have gone forever. As savages cease to be savages, our opportunities for learning their mystic lore must decrease. I have often thought what a wonderful experience it would be to organize an expedition to travel round the world, and study these native magicians, rain-makers, voodoo doctors and wizards in their native haunts, making notes, photographs and motion pictures of their magical ceremonies in actual operation! The resulting material would assuredly be of great value, scientifically, and also from the purely historic point-of-view. Perhaps, some day, such an expedition will be organized!

Meanwhile, it is admittedly difficult to obtain first-hand, accurate accounts of such happenings—partly because white men are seldom admitted to these ceremonies, and partly because they do not bother themselves to investigate the accounts which they *do* hear,—being content, as a rule, to set down all such stories as mere “superstition” on the part of the natives. Then, too, there is the natural shrinking from appearing credulous and ridiculous in the eyes of one’s fellows, so that it is more than probable that for every account which has been published there are a hundred which have been observed and secretly believed in by visiting Europeans. However, many such accounts *have* been published, and a number of these will be cited presently.

A few preliminary words may not be out of place, however, regarding the inherent difficulties often involved in securing such evidence, and the even greater difficulty in sifting and analyzing it, once secured. For, even assuming that genuine psychic phenomena may at times occur, it is also true that savage peoples are extraordinarily credulous, superstitious, and inclined to attribute any unusual natural happening to the agency of spirits, ghosts, gods or demons. They are often fear-ridden, priest-ridden and full believers in the most posterous legends and traditions. All this must be taken into account in estimating the evidence. The line of demarkation is a most difficult one, and can only be drawn in a most tentative and uncertain manner. Reports which might call for serious consideration, if given by white men, must often be discredited entirely when given by credulous savages. At the same time, there

is no reason to disbelieve them *a priori*, as many seem to think. They should be investigated impartially. And when that is done, it is often found that they rest upon a substantial foundation of fact. That has often been verified by open-minded investigators. Thus, there is no doubt that the American negro is extremely superstitious; he is also probably very psychic! It becomes our task to sift the wheat from the chaff. Our closest analogy probably lies in the phenomena of Witchcraft, which were reported in civilized communities, in relatively modern times, and at the same time in a highly uncritical and superstitious age. An impartial survey of the evidence might permit us to conclude that, while the vast bulk of the material can be accounted for by modern psychopathology and abnormal psychology, there nevertheless remains an inexplicable residuum, which seems to indicate very strongly the existence of genuine psychic phenomena; and I may add that this was the conclusion arrived at by Mr. Edmund Gurney, after perusing more than two hundred and sixty books on the subject, as he states in his celebrated “Note on Witchcraft,” published in *Phantasms of the Living*, Vol. I, pp. 172-85. Here he said:

“ . . . The part of the case for witchcraft which is now an exploded superstition had never, even in its own day, any real evidential foundation; while the part which had a real foundation is now more firmly established than ever.”

It is my belief that a very similar state of affairs will be found to exist with regard to psychic phenomena among savage peoples.

Before entering into a summary of the available evidence, however, one or two further remarks are necessitated as to the character of the material itself. It is not my province to discuss in this paper any of the actual *beliefs* of savages—such as their ideas of the soul, of a future life, demonology, etc. That would in itself necessitate an enormous treatise, and the subject has been ably covered by anthropologists before. Authorities such as Frazer may be consulted in this connection. Nor shall I attempt any outline of their various religious philosophies, their secret organizations nor the various schools of Occult

training which flow from them as a natural consequence. Thus, in China we find the Golden Orchid Society, the Heaven-and-Earth Society, etc., which—while they are partly Masonic and Occult in character—are also largely political organizations. In Africa, the system of magic, demonology and witchcraft is extremely complicated, and the same may be said of the various islands scattered throughout the Indian and Pacific oceans. In Africa and among the natives of Haiti Voodoo is very prevalent—of which more anon. In India there are three or four distinct categories of occult exponents, and a word or two may not be out of place with regard to these, as there seems to be so much confusion in the public mind with regard to them,—jumbling them all together in one common class, whereas they are in reality quite distinct. We have in the first place three kinds of Fakirs: The first are little more than beggars—mendicants—who sit by the wayside and are fed by the credulous populace; the second torture their own bodies—lie upon beds of spikes, hold their arms aloft until they become withered, permit themselves to be buried alive while in a state of catalepsy, etc. The third are the travelling conjurers or magicians, who perform various tricks such as the mango tree trick, the basket trick, the rope trick, snake charming, and so forth. Lastly, we have the Yogis or holy men who are genuine ascetics and hard to approach. They are exponents of one of the various Yoga systems, prevalent in India, the object of which is to arouse latent psychic powers and ultimately to attain Cosmic Consciousness. The methods by which this is to be accomplished are detailed, complicated and laborious. For those who may be interested, I may perhaps state that I have given an epitome of this system in my "*Higher Psychical Development*," while the various tricks of the Hindu Fakirs are explained in my little book on *Hindu Magic*. The feats of the Egyptian Fakirs are very similar, and it may be said that their control of the functions of the body is genuine and very remarkable, while the state of catalepsy (in which they are buried alive) is also real and worthy of prolonged physiological investigation. I have had the opportunity of studying several of these Fakirs at close range, and over considerable periods of time, and feel as-

sured that the state of self-imposed catalepsy is a genuine and very extraordinary one.

All these systems, however, are peculiar to the peoples involved, and would require extensive treatment in themselves. As before stated, it is not the province of this paper to deal with these questions at length (though it would be improper to avoid mentioning them) but rather with instances of telepathy, clairvoyance, premonition, etc., which bear a close analogy to similar cases reported and published by the various Societies for Psychical Research. We may then be in a better position to judge their points of similarity and their possible differences. These cases are all summarized or quoted from various sources, and in every instance seem to rest upon respectable authority. Confirmatory evidence is given wherever possible.

TELEPATHY AND CLAIRVOYANCE

Let us first of all consider certain cases of apparent telepathy and clairvoyance which have been reported—placing these together, because it is often difficult to distinguish them, owing to the nature of the accounts themselves. Indeed, it has often been found difficult even in new and well-attested cases, occurring in our midst, which are of a visual or "pictographic" character, and Mr. Gurney, as we know, was often forced to speak of "telepathic clairvoyance," while as shrewd a critic of the evidence as Mr. Theodore Besterman came to the conclusion that much of the material commonly classed as telepathic may be in reality clairvoyant in character. These occurrences may all be distinguished, however, from prophetic or premonitory cases, on the one hand, and apparitional cases, on the other, while the mediumistic phenomena constitute a class in themselves. We may accordingly consider them somewhat in that order.

By way of introduction, I may perhaps quote a few sentences from an article by J. Shepley Part, M.D., Late Assistant to the Gold Coast Colony, who, in an article entitled "A Few Notes on Occultism in West Africa,"* says:

"When I first went to Africa, few men probably were more sceptical on such sub-

* *Proceedings S. P. R.*, Vol. XIV, pp. 343-47.

jects as clairvoyance, apparitions and the so-called supernatural generally; I had of course heard the popular smatterings of these things and, when I did, had, in the usual style, put all down to fiction, over-excited brain, suggestion or auto-suggestion and the like. I hope to advance some evidence . . . that phenomena do at times occur that are not explainable by ordinary scientific methods, and that certain men can avail themselves of forces which are beyond the ken of the ordinary individual. It is certain that when I was first brought into contact with such things I was incredulous, and, as a consequence, put them on one side for a considerable time as not worth investigation—much to my subsequent regret. . . .

“I have repeatedly been told by well-educated and broadminded natives (and such do exist) that it is possible for certain trained individuals to ‘project their consciousness’ to a distance irrespective of time and space, and to do so while retaining a continuity of consciousness with that in their ordinary condition. We also hear the fact stated in this way: That the individual has the power to go to any place without regard to time or distance, etc., and it is not an uncommon remark to hear that so-and-so has been to such-and-such a place ‘during the night,’ or ‘yesterday afternoon,’ or ‘this morning,’ such journey being out of all possibility by ordinary means. . . .

“Towards the end of the last Ashantee expedition I happened to be stationed on the coast at the termination of the *shortest* route from Kumassi to the coast. A day *before* the expected entry of the expedition into Kumassi, I was informed by my boy that the Governor had entered the town at noon (this was about 1.30). About an hour later I was told the same thing in the town by an old chief, an educated man, who, when I laughed at it, remarked that native means of communication were much more rapid than ours. I may mention that the upper portion of the line was in charge of the Royal Engineers, and the coast lines under reserve for Government wires only. The news was confirmed the following evening by official wire. The head of the military wire was some 30 to 36 hours’ distance from Kumassi, so this excludes irresponsible chattering by the operators. As to run-

ners, we were five days at the *shortest* for special runners from the front. The route is entirely through forest country, and, in regard to water transit of sound from drums, there is no direct access to the coast from Kumassi by water. . . . With regard to the means by which these phenomena are obtained—these are secret, and their professors are members of a secret society; but I was informed on good authority that the process gone through to obtain the power of clairvoyance as exemplified above is purely physical, and requires—when the means have been taught—but constant practice to bring the several stages to perfection, but that special means are used in each stage, initiation being necessary to each stage of development, and then only on approval of the chiefs of the order, which is very stringently guarded. Only a very few are initiated into the highest development.

“The stages may be divided as under:

- “1. Simple clairvoyance.
- “2. The paying of ‘astral visits’ or projection of the consciousness only.
- “3. The same as 2, with power to materialize the entity projected or . . . to affect material objects. . . . In conclusion, I can only reiterate that, as to ways and means in detail, I am in the dark. . . .”

The next case is taken from Mr. R. W. Felkin’s book *From Khartoum to the Source of the Nile*. He writes:

“I had not received any letters from Europe for a year, and was of course very anxious to get some. I knew quite well that a good many must be waiting for me somewhere, but it was hardly likely that they would come to hand for some time, because the Nile was blocked by the floating islands of grass. One morning, however, a man came into our tent in a state of great excitement. The local *m’logo*, or wizard, he said, had been roaming up the country the night before in the form of a jackal. He had, the messenger went on, visited a place called Meschera-er-Rek (which was some 550 miles distant from Lado, our camping place) and had seen two steamers, one of them with mails for our party. Also, the steamers were commanded by a white pasha, who was minutely described. Now, in the ordinary course of nature the man could not possibly have covered so vast a stretch of country in one night—nor even

in twenty nights. I ridiculed the whole thing as absolutely absurd. We were having our coffee at the time, and Emin seemed inclined to give credence to the story, for he suddenly rose up and said he would have the man brought before him. In due time the wizard . . . was marched into our tent, and Emin at once addressed him in Arabic, saying, 'Where did you go last night?'

"'I was at Meschera-er-Rek,' he replied in the same tongue.

"'What were you doing there?'

"'I went to see some friends.'

"'What did you see?'

"'I saw two steamers arriving from Khartoum.'

"'Oh, this is nonsense! You could not possibly have been at Meschera-er-Rek last night.'

"'I was there,' came the tacit rejoinder, 'and with the steamer was an Englishman—a short man with a big beard.'

"'Well, what was he doing—what was his mission?'

"'He says that the great Pasha at Khartoum has sent him, and he has got some papers for you. He is starting overland tomorrow to come to you, bringing the papers with him, and he will be here about thirty days from now.'

"As a matter of fact . . . the *m'logo's* statement proved absolutely correct. In thirty-two days an Englishman *did* arrive in our camp, bringing letters for us from Khartoum. More than this, we knew from the wizard's description that Lupton Bey, and none other, was the man who was coming."

The next case was reported by Mr. David Leslie, S. A., a well-known hunter and explorer, to Cyril Campbell, former war correspondent of the London *Times* during the Balkan troubles. Mr. Leslie says:

"I had sent out my native elephant hunters with instructions to meet me on a certain date at a selected spot. I arrived there at the appointed time; but none of my hunters had put in an appearance. Having nothing much to do, I went to a native doctor who had a great reputation, just to amuse myself and see what the man would say. At first the doctor refused to tell anything because, he said, he had no

knowledge of white men's affairs. At last he consented and said he would 'open the gate of distance and would travel through it,' even though it would cost him his life. He then demanded the names and number of the hunters. I demurred at first but finally did as he requested. The doctor then made eight fires, one for each hunter, and cast into them roots which burned with a sickly-smelling smoke. The man took some medicine and fell into a trance for about ten minutes, his limbs moving all the time. When he came round from the trance, he raked out the ashes of his first fire, and described the appearance of the man represented by it, and said 'This man has died of fever and his gun is lost.' He then said the second hunter had killed four elephants, and described the shape and size of the tusks. He said the next had been killed by an elephant, but that the gun was coming home all right. Then he described the appearance and fortunes of the next, adding that the survivors would not be home for three months, and would travel by a route different from that agreed upon. The affair turned out correct in every particular, and, as the hunters were scattered over a country over two hundred miles away, the man could hardly have obtained news of them from other natives. Nor did the diviner know that he was going to be consulted. . . ."

Under the title of "Extraordinary News Transference," Mr. R. M. Bloch records the following experience which occurred in his own life (*Occult Review*, December, 1918):

"Some years ago I was up in the interior of Ashanti, a goodish distance from civilization, as represented even by a stray magistrate. On the Monday evening I and my partner had a difference of opinion, and we agreed to part, so next morning I made tracks for Cape Coast Castle, about 150 miles distant. Now, with the exception of Government runners, a white man, travelling light, i.e., without much baggage or a hammock, covers the ground considerably faster than any native, and I got down to the little town a little after Saturday noon. I dropped into the first store and had a drink, when to my surprise the man in charge remarked, 'Sorry to hear your partner pegged out.' I re-

plied it was nonsense, since I had left him only five days before perfectly fit, but the store-keeper assured me the news had come through on the Thursday evening, X—having died the day before. And within a week his boys struggled down with his kit.

“The amazing part of this case is the fact of the news coming down to the coast, without filtering through to the boys who accompanied me, for, had they known it, they would infallibly have told me, and I naturally would have turned back. This obviously precludes the possibility of runners carrying the news, while even if we suppose drums or other forms of signalling, it seems strange that I should only hear of the tragedy at the end of the journey, and not at any of the intermediate villages where I stopped the night. . . . I am at a loss to explain the incident.”

The following are two or three instances of the same character which were investigated by Mr. Blackburn of Johannesburg, and sent to the same periodical. While I can see no reason for doubting the sincerity or accuracy of any of these accounts, they are perhaps less well evidenced, and I shall accordingly be content to summarize them briefly:

1. A magistrate at King Williamstown during the border wars stated that one day the son of the chief we were fighting against came into court with his head shaved. (This native was a clerk in the office). The magistrate quickly recognized the sign of mourning, and asked what relation was dead. The youth stated his father had at last been killed in the war, and even mentioned the spot where the body was lying. The magistrate thought the whole thing strange, for he had heard nothing by telegraph: but soon after, a telegram came, giving details of the news; which fitted in with the description given by the native.

2. At 9 A.M. on a Monday, a Kafir herd-boy was attacked by a bull. He defended himself with a crowbar. Kafir and bull were dead by 10 A.M. At 12 the same day B—, a farmer residing forty-two miles from the scene of the tragedy, appended this postscript to a business letter: “My Kafirs are saying your herd-boy stabbed your red Devon bull with a long knife and

that both are dead. Hope it is only a Kafir yarn.” That letter was despatched by mounted messenger before 12.30 the same day.

3. A Kafir was being tried for manslaughter at Johannesburg. At 5 in the afternoon an old Kafir woman on a Boer's farm thirty-eight miles from Johannesburg stated that the boy had been acquitted, and that the principal witness against him had been taken to prison. As the Kafir had pleaded guilty at the preliminary hearing and was to be undefended, this result seemed extremely improbable. Later it was learned that the Kafir was given counsel at the last moment, the plea of guilty withdrawn, and he was acquitted at 3.15 P.M. At 4 that afternoon the principal witness was knocked down by a cab in the street, and taken to the jail hospital, where he died. In each of these cases the accurate news travelled in less than half the time that would have been required by the fastest horse. Mr. Blackburn sums up as follows:

“That news is sometimes transmitted under conditions unknown to Europeans is, I am satisfied, a fact; but the explanation lies neither in the legs of a horse nor the lungs of a Kafir.”

What is meant by the last remark is simply this: That one of the “explanations” commonly advanced for cases of this type is that a native stands upon some hill-top and shouts aloud the news to a native upon the next hill-top, and so on over a great stretch of country. That natives can convey information over great distances in this way is undoubtedly true, and in times of great national excitement might well be the case. But such a system would require a pre-arranged chain of receivers, alert and ready, and to assume such a chain exists for the transmission of trivial and unexpected incidents seems far-fetched indeed. Furthermore, the nature of the country itself often prevents any such system from operating—for example, the intervention of dense forests, etc. This “explanation” must be very limited in its scope. Normal methods of news-transmission, by men afoot or on horseback, have frequently been excluded, and their possibility denied by numerous careful investigators.

Doubtless, one of the commonest forms of news-transmission, and one of the most

difficult to eliminate effectually, is that of signalling by means of drums or columns of smoke. It is well-known that such means are frequently employed. However, experienced colonials assert that this is limited, almost exclusively, to matters of importance, such as native unrest or the passage of a white man through the country. To assume that, e.g., the "news" that a Kafir herd-boy had been hurt by a bull should have been transmitted in this manner seems incredible indeed, for such an event must be a common occurrence in that country. Further, details are often given which no amount of signalling could satisfactorily account for—such as the personal appearance of a man, what he was doing at the time, in what position his body was lying, etc. Such details would hardly be transmitted over hundreds of miles, since they would doubtless be considered of no consequence by the natives themselves. Finally, we have the specific assurance, in many cases, that no drums were available—as in the above instance of the lost elephant hunters. Doubtless, news is occasionally transmitted by this means, but to attempt to account for many of the recorded incidents, with all their details, by means of smoke columns, tom-toms, etc., seems little short of preposterous, and is an example of the lengths to which sceptics will go before admitting the possibility of some genuine telepathic faculty which may be evidenced at such times. That some "sixth sense" is employed by the natives, upon occasion, seems beyond reasonable doubt; and this is, indeed, their own explanation of such matters. They call this sixth sense "The Ear of the Great Mother."

Let us not wander too far afield, however, in theory, but rather continue our narration of specific instances. We shall come to explanations, and their own formulae, later on.

An interesting example of what we might call "experimental clairvoyance" is contained in Mr. Carveth Wells' book *Six Years in the Malay Jungle*, (pp. 205-6). He says:

"Hussein told me one evening that Tok Sami was a magician and could see through anything. When I asked the Sami whether he could see through anything he replied that he could. I asked him if I might test

him; he smilingly consented, and I produced from my pocket the Chinese gambling dice game . . . called Main Po. Taking a pencil I drew out on the main floor of the *wat* the square with two diagonals and placed the brass box containing the dice in the middle. I then gave it a good spin. 'Where is the red?' I then said to the Sami. Looking intently at the brass box he said: 'There,' and when I opened the box I was dumbfounded to find he was right. Thinking that it was a lucky guess, I tried again. But again he located the red. I tried him about a dozen times without his making a mistake, until he grew tired and refused to continue. When I asked him why he did not go down and break the bank at the gambling house, he said: 'Ah! But I am not allowed to gamble.'

"I wrote to my wife who at this time was living in Alor Star and told about the Tok Sami. Several months afterward, when I was far away in the interior, the old priest paid a visit to her at Alor Star. Remembering my story about Main Po, Luard asked him to show her how he could see through brass! And he performed the feat just as successfully as before."

From Africa and Malay we turn to North America, and find similar incidents narrated about the American Indians. The following account, for example, is given by General Browne, of the U. S. Army, being originally published by him in the "Atlantic Monthly," xviii, pp. 118 *seq.* (See also D. G. Brinton, *The Myths of the New World*, p. 270.)

"The medicine-man whom I knew best," says General Browne, "was Ma-qué-a-pos (the Wolf's Word), an ignorant and un-intellectual person. I knew him perfectly well. His nature was simple, innocent, and harmless, devoid of cunning, and wanting in those fierce traits that make up the Indian character. His predictions were sometimes absolutely astounding. . . On one occasion, a party of voyageurs set out from Fort Benton, the remotest post of the American Fur Company, for the purpose of finding the Kaine, or blood-band of the northern Blackfeet. Their route lay almost due north, crossing the British line near the Chief Mountain and the great lake Omax-een. . . The expedition was perilous

in its commencement, and the danger increased with each day's journey . . . The party of adventurers soon found that they were in the thickest of the Cree war-party operations, and so full of danger was every day's travel that a council was called, and seven of the ten turned back. . . .

"On the afternoon of the last day, four young Indians were seen who, after a cautious approach, made the sign of peace, laid down their arms, and came forward, announcing themselves to be Blackfeet of the Blood Band. They were sent out, they said, by Ma-qué-a-pos, to find three whites mounted on horses of a peculiar color, dressed in garments accurately described to them, and armed with weapons which they, without seeing them, minutely described. The whole history of the expedition had been detailed to them by Ma-qué-a-pos. The purpose of the journey, the *personnel* of the party, the exact locality at which to find the three who persevered, had been detailed by him with as much fidelity as could have been done by one of the whites themselves. And so convinced were the Indians of the truth of the old man's 'medicine,' that the four young men were sent to appoint a rendezvous, for four days later, at a spot a hundred miles distant. On arriving there, accompanied by the young Indians, the whites found the entire camp of Rising Head, a noted war chief, awaiting them. The objects of the expedition were speedily accomplished, and the whites, after a few days' rest, returned to safer haunts. The writer of this paper was at the head of the party of whites, and himself met the Indian messengers.

"Upon questioning the chief men of the Indian camp, many of whom afterwards became my warm personal friends, and one of them my adopted brother, no suspicion of the facts, as narrated, could be sustained. Ma-qué-a-pos could give no explanation beyond the general one—that he 'saw us coming, and heard us talk on our journey.' He had not, during that time, been absent from the Indian camp.

"A subsequent intimate acquaintance with Ma-qué-a-pos disclosed a remarkable 'medicine' faculty as accurate as it was inexplicable. He was tested in every way, and almost always stood the test successfully. Yet he never claimed that the gift entitled him to any particular regard, ex-

cept as the instrument of a power he did not pretend to understand. . . ."

Under the heading of "Savage Telepathy," an interesting case was published in the *JOURNAL S. P. R.*, January, 1926. It was reported by Commander R. Jukes Hughes, R. N., through Mr. Theodore Besterman. Commander Hughes says:

" . . . In the year 1878, I happened to be serving under a Govt. Commission in the Transkei (S. A.). Our Chief was Col. J. T. Eustace, R. M., with Kreli the Chief of the Gealakas, and the third member was Capt. T. Sansom. At the time I am writing of, our work was near the right bank of the Bashee River. . . The Geaike-Gealaka war was recently over and the Transkei was absolutely clear of natives. The Commission employed about a dozen natives, but their work for the same kept them from roaming the country.

"One day they came to us rather excited and announced that there had been a great disaster in Zululand, that our troops had been overwhelmed by the Zulus, who were pouring into Natal. We had an immediate consultation as to what we should do, as if the rumour was correct it was possible that a general rising of all the Kafirs west of the Tugela River would take place, in which case we should have to 'scuttle' for the Old Colony with our horses and leave the wagons to their fate; but within a few hours we had further news through the same agency stating that the strain had been relieved—this was the result of the noble stand made by the handful of troops at Rorke's Drift.

"News of the disaster did not reach us officially until two days after the event.

"We were roughly speaking some 300 miles (as the crow flies) from the scene of the disaster Isandlwhana, with some very rough country between, including several rivers. For some years I lived under canvas on those parts so had a fair knowledge of the difficulties of travel."

In reply to further questions, Commander Hughes states:

"The events occurring in Zululand were reported to us within an hour or so (if not quicker) of their occurrence. . . In my opinion it was absolutely impossible for natives to have obtained the information

by normal means, certainly not by water communication."

In his "International Notes," (JOURNAL, A. S. P. R., April, 1926, pp. 233-36), Mr. Harry Price has quoted an interesting article by General Sir James Willcocks entitled "Second Sight in the East," which appeared originally in the London "Evening News," in which several cases are given of apparent clairvoyance. In one of these, a child was saved from premature burial by the advice of a Brahmin; in another a lost article was found, while the third is an example of the seeming "glamour" cast over spectators by the visiting Yogi. This last instance is of particular interest because of its possible bearing upon one of the best-known and most-disputed feats performed by Oriental Fakirs: I refer to the celebrated "Rope Trick," in which a rope is thrown into the air, a boy climbs up and is lost to view, and (in some of the more dramatic versions) his limbs and trunk fall to earth, where they piece themselves together again,—leaving him as smiling and happy as before! There seems to be hardly an individual who does not know this story, and narrate it with great gusto (however sceptical he may be otherwise) together with the still more incredible sequel—that a camera failed to record anything of the sort, when its exposed plates were developed! *Ergo*, the spectators were hallucinated! Now, a number of investigators have tried in vain to see this performance, or even to obtain some first-hand evidence from those who claimed to have seen it, but always without success. My own father (who was quite interested in such things) lived for ten years in India, but, while he saw the stock feats many times he was never enabled to see the famous rope exploit, or to discover anyone who had seen it. This, I may add, is the opinion of many competent observers, such as Kellar, Thurston, Bertram, Seeman, Major Branson, Dr. Richard Hodgson, and others. Hodgson, in his paper on "Indian Magic and the Testimony of Conjurors," traced back this story to the fourteenth century, and it has been repeated by many others since. The theory usually advanced is that the spectators were in some way hypnotized by the Fakir, and that what they thought they saw was merely the

product of their own imagination. There is, however, no evidence that collective or mass hypnotism of this sort has ever existed; there is no analogy in the annals of hypnotism which would entitle us to believe such a thing possible. On the contrary, there are many indications that the story is merely a yarn—such as the fact that some of the "photographs" which were published in support of the story turned out, upon investigation, to be woodcuts! I could enter into considerable detail regarding this "rope trick," did space permit,—as it is so widely known, the popular "explanation" is taken so much for granted, and because it has such an important bearing upon many mediumistic demonstrations in the past. For the moment, however, I must be content with the above brief statement, and I append below a list of the more important references to this feat, in which the reader will find the subject thoroughly discussed.*

It may be thought that I have dwelt at undue length upon this famous rope exploit, but, as I have indicated, it is of extreme importance because it bears upon the question of collective hallucination—a theory which has from time to time been advanced to "explain" the phenomena observed in the presence of D. D. Home, Eusapia Palladino, and other mediums. From the above it will be seen that there is no respectable evidence for such mass hypnotism, and consequently that the objective character of the observed phenomena in the presence of these mediums receives an added, independent verification. The hallucination theory thus receives no support from our study of Oriental magic and mystery.

CASES OF PREDICTION

To return, however, from this digression to our account of apparently genuine psychic experiences, among primitive peoples. I may next give a small group of cases of prediction, in which some future event was foretold, or supernormal knowledge was

* *Indian Conjuring*, by Major L. H. Branson; *Around the World with a Magician and a Juggler*, by Baron Hartwig Seeman; *Up and Down and Round About the World*, by Harry Kellar; *Hindu Magic*, by Hereward Carrington; *Hindu Magic*, by Howard Thurston; *The Fraud of Theosophy Exposed*, by John Nevil Maskelyne; *Indian Magic and the Testimony of Conjurors*, by Dr. Richard Hodgson, *Proceedings S. P. R.*, Vol. IX, pp. 354-66; *Journal S. P. R.*, Vol. IV, p. 107; V, 80, 84, 195; XI, 299; XII, 30; XIX, 124; XX, 401-2; XXIV, 124, 137-38, 311, 345; XXV, 179-80.

displayed of occurrences about to happen. Several interesting cases of the kind have been published by Mr. Theodore Besterman, in the "Occult Review," November, 1926, and January, 1927, and I am indebted to him for several valuable references. Also to an article in the same periodical for February, 1923. It is interesting to note that such occurrences are scattered throughout the world—one being reported in Central Africa, another in India, a third in Australia, a fourth in Fiji, and so forth. Yet these accounts bear a striking similarity one to another! This only bears out what has been said above regarding the universality of such phenomena. Thus, in the cases which follow, it will be observed that the first is from South Africa, the second from Central Africa, the third from Kurdistan, the fourth from China, the fifth from the Solomon Islands, the sixth from Mesopotamia; while others come to us from New Guinea, Borneo, Sumatra, Java, North America, India, the South Sea Islands, etc. Yet all these cases seem to be indicative of genuine supernormal occurrences of the same general type. Let us first take a case from South Africa.

The Rev. Canon (afterwards Bishop) Callaway, M. D., gives an interesting case in his book *The Religious System of the Amazulu*, thus summarized by Edward Lawrence, F. R. A. I.:

A number of natives having a quarrel with their own tribe on the Tukela river settled with a relative among the Amahlongwa, and lived with him as dependents in his village. Soon after settling there, a young child was seized with convulsions, and, thoroughly alarmed at his condition, some young men, cousins of the child, were deputed to consult a wise man who divined correctly by the aid of "familiar spirits." After waiting in her hut a long time in dead silence a voice, as of a very little child, was heard, as if proceeding from the roof, and saluted them. Then "the spirits" began by saying: "You have come to inquire about something." The woman said: "Tell them. They say you have come to inquire about something." So they smote the ground in token of assent. The spirits declared that the matter which brought them there was of great im-

portance; an omen had appeared in some one. Smiting the ground once again, the inquirers asked: "How big is the person in whom the omen has appeared?" The spirits answered: "It is a young person." Then the spirits went on to say that the omen was bodily; that the person affected was a boy, that the boy was still young—too young, in fact, to attend to the herds. "There he is, we see him; it is as if he had convulsions." The spirits then went on to detail in a most minute and correct manner the time when the first convulsion took place, and the character of the attack, and what was done and said by the mother and others. They declared the suffering boy was the only child of his father. He was their brother, but really not their brother but their real cousin. The cousins were told to return home and sacrifice a white he-goat, and then pour its gall on the invalid, and give him a certain medicine to drink. The lads went home, sacrificed the goat, poured the gall over the child, and gave him the medicine. Dr. Callaway declared: "And the child never had an attack of convulsions after, and is living to this day, a strong, healthy young man." He adds that the wise woman lived a considerable distance from the kraal of those who inquired of her, and they had never seen her before.

Dr. Callaway also instanced the case of a native named Umpengula, who was in service at Pietermaritzburg. He had a dream and in it saw his brother Udayeni, dressed in his finest attire and dancing at a wedding. On awakening he had a strong impression that his brother had died. Unable to shake this impression off, he repeatedly burst into tears, and looked constantly in the direction by which a messenger must come with the news. During the morning the messenger came. On seeing him, he said, "I know why you are come—Udayeni is dead." *He was dead!*

Sir Harry Johnston, in his work on *British Central Africa*, relates that on one occasion his journey on Lake Nyasa was held up on account of the non-arrival of the steamer. To soothe his anxiety, "Jumbe" of Kotakota—a Coast Arab and Wali, or representative of the Sultan of Zanzibar—sent for his necromancer, who was to ascertain, by means of sand, what the fu-

ture held in store for him as regards steamer communication. The necromancer informed them that the steamer, the *Ihala*, had run aground on the rocks, but that another steamer, called the *Charles Janson*, would shortly call for the great traveller. Sir Harry Johnston states: "This information turned out to be perfectly correct," for eventually the *Charles Janson*, with Archdeacon Maples on board, came to fetch him and convey him on his journey.

The Reverend W. A. Wigram, D.D., lived for ten years with the tribes of Eastern Kurdistan, spoke their language, and understood their traditions and superstitions. From this out-of-the-way corner of the world, from the "Cradle of Mankind," as he called it, he has given us some remarkable illustrations of "second sight." He mentions the case of a seer whom his fellow tribesmen consulted on all matters of importance, and who foretold a certain disaster that would befall them in a special raid which they contemplated. "If you go to battle now," said he, "you will flee seven ways before the Mussulmans; and, though you yourself, chief, will be saved by a willow tree, death will be my portion." The raid took place, the Christians being routed by the Mohammedans and scattered. A random shot put an end to the life of the seer, whom the Kurds intended to spare; the chief himself took to flight, his own life being saved through clinging to a projecting branch of a willow which overhung the river Zab he was attempting to swim.

Dr. Wigram narrates a still more remarkable case, in which a certain Nwiya, a Prophet, came running to him in the morning, telling him that two expected travellers would arrive that day, coming up a certain valley; that one of them would wear a black hat and the other a white one, and giving other details. That afternoon the two travellers arrived up the valley, one wearing an astrakhan fur cap, the other a sun-helmet. Dr. Wigram concludes: "Any suspicion of confederacy may be ruled out of the question without hesitation, for it was a physical impossibility; and clairvoyance, or some form of thought-transference, seems to be the most natural explanation of so strange a coincidence of foreword and fact."

This, indeed, seems the conclusion to

which many observers have been forced, after having obtained a first-hand knowledge of the facts. Thus, the late Samuel Pollard, who lived as a missionary among the aborigines of Western China for many years, states that he watched native "mediums" at work many times, only to be convinced that, in many cases, the phenomena were false and made to order. "But," he continues, "do what you will, you cannot *always* be sure that it is so, in fact you feel sure that there is some real phenomenon here, though you are not so sure that you can explain it."

Again, Mr. Edward Lawrence says ("Open Court," February, 1919, p. 78):

"Travellers who relate these stories are unable to account for them or find any satisfactory explanation. But coincidences like those narrated continually occur, and make one think that there must exist a side to savage superstition which requires further elucidation, and which the white man has been unable to fathom."

The Reverend C. E. Fox, of San Cristoval, Solomon Islands, asserted that spiritualism in all its forms was much practised by the natives. All sorts of phenomena—apparently well authenticated—had been reported. Levitation, movements of physical objects without human agency, mysterious lights, second sight, mediums, appearances of burns on a wizard when a brand was thrown at his wraith, ghostly smells, and other startling manifestations were declared to have occurred. Mr. Carl Lumholtz, M.A., gives an account of a prophecy by a native of Central Mexico—fulfilled four days later; and Mr. Joseph F. Woodroffe, who spent eight years in the upper Amazon, narrates another, in which his boat was wrecked, as foretold by a native diviner.

Mr. Grahame Houblon has narrated a psychic incident in Mesopotamia, ("Occult Review," March, 1925), in which a native named Balloo told him the fate of a battle fought on April 14, 1915, and who had been killed and injured. The account is, however, second-hand. Mr. Houblon concludes that: "Telepathy... would seem to be nature's first contrivance for the exchange of ideas, and what we see of it among civilized humans is an insignificant survival, just as the little tuatera lizard of

New Zealand is the insignificant surviving representative of the once omnipresent order of dinosaurs."

APPARITIONS AND HAUNTED HOUSES

We now turn to a consideration of a small group of "apparitional cases," in which a "ghost" has been seen under conditions which render ordinary explanations difficult if not impossible. Curious as it may seem, these are apparently the rarest of all—at least I have found it next to impossible to unearth well-authenticated cases. The reason for this is certainly not because of the paucity of material, since "ghosts" are so frequent among primitive peoples as to be taken almost as a matter-of-course! However, occurrences of this type may usually be explained as due to hallucination, expectancy, suggestion, etc., and are different from our own well-authenticated cases of "veridical apparitions." Coincidental cases of this type are hard to verify, even in our own country, and it is probable that white men have rarely deigned to investigate reported instances of this type, dismissing them off-hand as mere superstitions. Cases of clear-cut prediction are not so easily dismissed, and doubtless made a greater impression upon the white men present at the time. It is probably because of this fact that greater numbers of them are available.

The following account comes to us from New Guinea,—giving the writer's experience in a "haunted house." It contains several points of unusual interest, particularly the item of the *visible* foot-prints. The reader will, perhaps, be reminded of a similar incident in Bulwer Lytton's "The House and the Brain!"

Captain A. W. Monckton, F. R. G. S., F. Z. S., tells the following story in his book *Some Experiences of a New Guinea Resident Magistrate* (p. 109). "I tell the story for what it is worth," he writes, "and I leave my readers who are interested in psychical research to form what opinion they choose. All I say is that the story, as narrated, is absolutely true."

The author was staying alone in the house of a man named Moreton, at Samarai,—Moreton living elsewhere at the time; he was Resident Magistrate of the Eastern Division.

"One night," runs the account, "in

Moreton's house, I had a curious and uncanny experience. I was sitting at the table, writing a long dispatch which engaged all my attention; my table was in the middle of the room, and on my right and left hand respectively were two doors, one opening onto the front and the other onto the back veranda of the house. Both doors were closed and fastened with ordinary wooden latches, which could not possibly open of their own accord, as a spring lock might do. The floor of the room was made of heavy teak-wood boards, nailed down; the floor of the veranda being constructed of laths of palm, laced together with native string.

"As I wrote, I became conscious that both doors were wide open, and—hardly knowing what I was doing—I got up, closed them both, and went on writing. A few minutes later, I heard footsteps upon the coral path leading up to the house; they came across the squeaky palm veranda, my door opened, and the footsteps went across the room and—as I raised my eyes from my dispatch—the other door opened, and the footsteps passed across the veranda and down again on to the coral. I paid very little attention to this at first, having my mind full of the subject of which I was writing, but half thought that either Poruma or Giorgi (trusted personal servants), both of whom were in the kitchen, had passed through the room. However, I again arose and absent-mindedly shut both doors for the second time.

"Some time later, once more the footsteps came, crash, crash on the coral, squeak, squeak on the veranda; again my door opened and the squeak changed to the tramp of booted feet on the boarded floor. As I looked to see who it was, the tramp passed close behind my chair and across the room to the door, which opened, and then again the tramp changed to the squeak and the squeak to the crash on the coral. I was, by this time, getting very puzzled, but after a little thought I decided my imagination was playing me tricks, and that I had not really closed the doors when I thought I had. I made certain, however, that I *did* close them this time, and went on with my work again. Once more, the whole thing was repeated, only this time I rose from the table, took my lamp in my hand, and gazed hard at the

places on the floor from which the sound came, but could see nothing."

Captain Monckton then describes how he went on to the veranda and bawled to the two servants in the kitchen, asking who was playing tricks, and, before they could answer, steps again sounded in the room behind him. Poruma, hearing the steps, was surprised. "I didn't know you had anyone with you," he observed, whereupon his master repeated what had happened. "Someone keeps opening my door," he said, "and walking about. I want him caught." Anyone who has read the book will know that Captain Monckton's orders generally were obeyed, without delay too! But Poruma, the old servant, replied: "No one would dare to enter the Government Compound and play tricks on the Resident Magistrate." His master insisted angrily that the fellow, whoever he might be, must be caught. "I mean to get at the bottom of this fooling," he said, repeating his order. He sent to the Guard House and got the gatekeeper, also the gaoler and all his wardens, . . . The gate-keeper, an honest fellow, swore that the gate had been locked as usual at 10 P.M., before which hour none but Government people had passed in.

A search under Captain Monckton's instructions was at once organized. There were only three rooms, furnished with Spartan simplicity. They were soon examined. Four men with lanterns were placed under the house, which was raised about four feet from the ground on piles. Other men were stationed back and front. Then the Captain searched the house once more himself. "It was impossible," he adds, "for a mouse to have passed unseen." This done, he shut the doors of his room, and sat inside with Poruma and Giorgi. They waited in silence a few minutes.

"Presently, exactly the same thing occurred once more. Through that line of men came the footsteps; through my room in precisely the same manner came the tread of a heavily-booted man, then went on to the palm veranda, where—in the now brilliant illumination—we could see the depression at the spots from which the sound came, as though a man were stepping there.

"Well, I asked the men, what do you make of it?"

"No man living could have passed unseen," was Poruma's reply. "It's either

the spirit of a dead man, or the devil!"

Whatever Captain Monckton may have thought,—and he offers no opinion or explanation,—he moved to the ship for the night and slept on board. Nothing of the sort ever happened again, and a year later the house was pulled down. Before this, however, the author had sat up in it on purpose, with a man named Armit, Health Officer and Collector of Customs, but the investigation produced no results. Armit, on this occasion, mentioned that Moreton, the former occupant, had once or twice hinted at something queer having happened. Moreton himself was therefore interviewed on the subject. His reply was interesting: "One night," he admitted, "sleeping in the hammock on the veranda, I heard footsteps. They wakened me. I called out angrily 'What's all the racket?' There was no reply, but my hammock was banged violently against the wall. I said nothing about it to anyone, for I was alone at the time, and I didn't want to be laughed at."

A somewhat similar case is narrated by Oscar Cook, late District Officer, North Borneo Civil Service, in his enchanting volume, *Borneo: Stealer of Hearts*. Here, also, footsteps were heard walking about the house, but in this case the phantom was seen independently by two other witnesses—one of whom shot at the figure! No normal explanation was ever forthcoming.

* * * * *

Our next case is a "poltergeist," in which *physical* phenomena occurred, similar to our own instances of this type. In poltergeist cases, it will be remembered, bells are rung, crockery broken, objects thrown and moved about by no visible agency, and so on. The number of reported cases of this type is considerable—some of them being quite recent and well-authenticated. One of the commonest phenomena, in cases of this sort, is the throwing of *stones*—frequently from outside the house, but often from within it also. This was the type of manifestation in the following case, where the phenomena seem to have been carefully observed at the time of their occurrence.

POLTERGEIST CASES

In the JOURNAL S. P. R., May, 1906, there appeared a most interesting case of

poltergeist phenomena witnessed by an Associate of the Society, Mr. W. G. Grotten-dieck, in Sumatra. He says:

" It was in September, 1903, that the following abnormal fact occurred to me. Every detail of it has been examined by me very carefully. I had been on a long journey through the jungle of Palembang and Djambi (Sumatra) with a gang of 50 Javanese coolies for exploring purposes. Coming back from the long trip, I found that my house had been occupied by somebody else, and I had to put up my bed in another house that was not yet ready, and had just been erected from wooden poles and *lalang* or *kadjang*. The roof was formed of great dry leaves. . . . I put my bullsack and mosquito curtain on the wooden floor and soon fell asleep. At about 1 o'clock at night I half awoke hearing something fall near my head, outside the mosquito curtain on the floor. After a couple of minutes I completely awoke and turned my head around to see what was falling down on the floor. They were *black stones* from $\frac{1}{8}$ to $\frac{3}{4}$ of an inch long! I got out of the curtain and turned up the kerosene lamp, that was standing on the floor at the foot of my bed. I saw then that the stones were falling through the roof in a parabolic line. They fell on the floor close to my head-pillow. I went out and awoke the boy (a Malay-Palembang coolie) who was sleeping on the floor in the next room. I told him to go outside and to examine the jungle up to a certain distance. He did so whilst I lighted up the jungle a little by means of a small 'ever-ready' electric lantern. At the same time that my boy was outside the stones did not stop falling. My boy came in again, and I told him to search the kitchen to see if anybody could be there. He went to the kitchen and I went inside the room again, to watch the stones falling down. I knealt down near (the head of my bed) and tried to catch the stones, while they were falling through the air toward me, but I could never catch them; it seemed to me that they *changed their direction* in the air as soon as I tried to get hold of them. I could not catch any of them before they fell on the floor. . . . They came right through the *Kadjang*, but there were no holes in the *kadjang*. When I tried to

catch them there, at the very spot of coming out, I also failed. . . . I did not notice anything particular about the stones except that they were *warmer* than they would have been under ordinary circumstances. . . . The next day, when awake again, I found the stones on the floor and everything as I had left it in the night. . . . Altogether there had been about 18 or 22 stones. . . ."

In reply to questions, Mr. Grotten-dieck states that, "In the Dutch East Indies this phenomenon seems to happen pretty often: at least every now and then it is reported in the newspapers,—generally concerning a house in the city."

Mr. Northcote W. Thomas gives an account of "A Javanese Poltergeist" in the "Occult Review," for November, 1905; while an Egyptian case is reported in the same periodical, June, 1912.

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We now come to a group of cases, in which the phenomena were *experimentally induced*—as opposed to the "spontaneous" phenomena previously recorded. These more closely resemble our own *séance* phenomena, therefore, observed in the presence of mediums, rather than the sporadic cases reported by individuals—such as apparitions coincidental with death. We may consequently regard these phenomena as those produced by native "mediums."

MEDIUMISTIC PHENOMENA

(a). Physical

When it comes to the citation of cases of physical phenomena really analogous to those of our Occidental mediums, it must be admitted that such cases are extremely rare. Indeed, I have been enabled to unearth only one or two, as the result of a fairly lengthy and laborious research. Magical results, on the one hand, and spontaneous cases—such as poltergeist phenomena—on the other, do not come within this category. The best and most representative account is, perhaps, that contained in William Howitt's *History of the Supernatural*, Vol. I, pp. 429-31, where he says:

"The Indians have, for a lengthened period, been great spiritualists, ghost-seers, table-rappers, and perhaps, too, magnetizers, which we educated Europeans have

only recently become, or returned to. The lodge which their jossakids or prophets, or, as the Canadians term them, jongleurs, erect for their incantations, is composed of stout posts, connected with basket-work, and covered with birch-bark. It is tall and narrow, and resembles a chimney; it is firmly built, and two men, even if exerting their utmost strength, would be unable to move, shake, or bend it; it is so narrow that a man who crawls in has scarcely room to move about in it.

"'Thirty years ago,' a gentleman told me who had lived among the Indians, and was even related to them through his wife, 'I was present at the incantation and performance of a jossakid in one of these lodges. I saw the man creep into the hut, which was about ten feet high, after swallowing a mysterious potion made of a root. He immediately began singing and beating the drum in his basket-work chimney. The entire case began gradually trembling and shaking, and oscillating slowly amid great noise. The more the necromancer sang and drummed, the more violent the oscillations of the long case became. It bent backwards and forwards, up and down, like the mast of a vessel caught in a storm and tossed on the waves. I could not understand how these movements could be produced by a man inside, as we could not have caused them from the exterior. . . .

"The drum ceased and the jossakid yelled that 'the spirits were coming over him.' We then heard through the noise, and crackling, and oscillations of the hut, two voices speaking inside,—one above, the other below. The lower one asked questions, which the upper one answered. Both voices seemed entirely different, and I believed I could explain this by very clever ventriloquism. . . .

"Thirty years later, the Indian had become a Christian, and was on his death-bed. 'Uncle,' I said to him, recalling that circumstance, 'Uncle, dost thou remember prophesying to us in thy lodge thirty years ago, and astonishing us, not only by thy discourse, but by the movements of thy prophet-lodge? . . . Now thou art old, and hast become a Christian; thou art sick, and cannot live much longer; tell me, then, how and through what means thou didst deceive us?'

"My sick Indian replied, 'I have become

a Christian, I am old, I am sick, I cannot live much longer, and I can do no other than speak the truth. Believe me, I did not deceive you; I did not move the lodge; it was shaken by the power of the spirits. Nor did I speak with a double tongue; I only replied to you what the spirits said to me. I heard their voices. The top of the lodge was full of them, and before me the sky and wide lands lay extended; I could see a great distance round me; and I believed I could recognize the most distant objects.' The old jossakid said this with such an expression of simple truth and firm conviction that it seemed to me, at least, that he did not believe himself a deceiver, but had full faith in the efficacy of his magic arts, and the reality of his visions."

From another part of the world entirely—India—accounts have been published of phenomena very similar to those witnessed in the presence of our own mediums. M. Louis Jaccoliot, Chief Justice of Chandernagur, French East Indies, in his *Occult Science in India* (pp. 199-274), gives an account of a number of curious manifestations produced in his presence by a native medium or Fakir named Covindasamy. Among other phenomena were raps, movements of objects without contact, lights, partial materializations and the levitation of the Fakir himself—on one occasion for eight minutes, as timed by Jaccoliot, while the Fakir sat cross-legged on a low stool, both feet being well removed from the floor. All these manifestations were produced in Jaccoliot's own home, in fair light. His account of the raps produced is particularly interesting. He says:

"The Fakir was . . . in position with both hands extended toward an immense bronze vase full of water. Within five minutes the vase commenced to rock to and fro upon its base, and approach the Fakir gently and with a regular motion. As the distance diminished, metallic sounds escaped from it, as if some one had struck it with a steel rod. At certain times the blows were so numerous and quick that they produced a sound similar to that made by a hail-storm upon a metal roof. . . . At one time, at my command, the blows changed into a continuous roll, like that

of a drum; at another, on the contrary, they succeeded each other with the slowness and regularity of the ticking of a clock. . . ."

Compare with this the account of Sir William Crookes (*Researches in Spiritualism*, p. 39):

" . . . Presently percussive sounds were heard on the parchment, resembling the dropping of grains of sand on its surface. . . . At each percussion a fragment of graphite which I had placed on the membrane was seen to be projected upwards about 1-50th of an inch. . . . Sometimes the sounds were as rapid as those of an induction coil, whilst at others they were more than a second apart. . . ."

Take again the following account of certain "materializations" which were observed in Jacolliot's own house,—he and the native medium alone being present:

" . . . A slightly phosphorescent cloud seemed to have formed in the middle of my chamber, from which semblances of hands appeared to go and come with great rapidity. In a few minutes, several hands appeared to have lost their vaporious appearance and to resemble human hands; so much so, indeed, that they might readily have been mistaken for the latter. Singular to relate, while some became, as it were, more material, others became more luminous. Some became opaque, and cast a shadow in the light, while others became so transparent that an object behind them could be distinctly seen. I counted as many as sixteen. Asking the Fakir if I could touch them, I had hardly expressed a wish to that effect, when one of them, breaking away from the rest, flew toward me and pressed my out-stretched hand. It was small, supple and moist, like the hand of a young woman. . . ."

Compare, again, the account given by Crookes (*ibid.* p. 92):

"The hands and fingers do not always appear to be solid and life-like. Sometimes, indeed, they are more like the appearance of a nebulous cloud partly condensed into the form of a hand. This is not equally visible to all present. For instance, a flower or a small object is seen

to move; one person present will see a luminous cloud hovering over it, another will detect a nebulous-looking hand, whilst others will see nothing at all but the moving flower. I have more than once seen, first an object move, then a luminous cloud appear to form about it, and lastly, the cloud condense into shape and become a perfectly-formed hand. At this stage, the hand is visible to all present. It is not always a mere form, but sometimes appears perfectly life-like and graceful, the fingers moving and the flesh apparently as human as that of any in the room. At the wrist, or arm, it becomes hazy, and fades off into a luminous cloud. To the touch, the hand sometimes appears icy cold and dead, at other times, warm and life-like, grasping my own with the firm pressure of an old friend. I have retained one of these hands in my own, firmly resolved not to let it escape. There was no struggle or effort made to get loose, but it gradually seemed to resolve itself into vapor, and faded in that manner from my grasp. . . ."

I may perhaps add that I myself have witnessed and experienced similar phenomena in the presence of Eusapia Palladino.

It will be seen, therefore, that there are many striking similarities between these phenomena, witnessed by Jacolliot in India, and those observed by psychical researchers in London and New York. That is one of the interesting and significant points which it is the intention of this paper to emphasize and bring out more clearly, perhaps, than has been realized in the past.

Turning, now, to other psychic phenomena analogous to our own: An interesting case of *crystal-gazing* in Tahiti is reported by M. Jean Dorsemme, in the "*Revue Metapsychique*" (1926, No. 3, p. 226) in which he was enabled to see in the crystal used by the sorcerer a vision already seen by a native *consultante*.

Dowsing (i. e., water finding by means of the Divining Rod) has been utilized in the Orient for many years, and the Government of Bombay has now appointed an official water-finder,—issuing an annual "Report" on his work, which has so far been eminently successful. In the "Report on the Work of the Water Diviner" it is stated that, of 81 wells which have been sunk, water was found in 79 cases, and

that "on 16 additional sites situated in 'precarious tracts,' preliminary bores were sunk. Every bore was successful, eight of them being certified by the engineer of the District Local Board, the others having apparently been made privately. . . ." As Mr. Theodore Besterman says, in commenting upon these facts: "Subject to verification . . . the figures given above undoubtedly make a considerable step forward in the regularity and reliability of the dowsing faculty. . . ." (JOURNAL S. P. R., July, 1929, pp. 129-30).

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Enough examples of various types of psychic phenomena have now been given, perhaps, to emphasize the fact that these are substantially the same all over the world; that, no matter where we may go, we shall find practically identical manifestations being observed and recorded (subject to slight local variations) and that these are more or less identical with those observed in our midst. Mr. Gerald Arundel, it is true, in his article on "Spiritualism in Tropical America," ("Oceult Review," February, 1914), attempted to prove that there are certain differences,—attributing these to the variations of temperature and climate. He says:

" . . . Why is it that the psychic phenomena of the tropics are distinct from those of cold climates? In my opinion, one climate is, generally speaking, more favorable to a particular class of phenomena, and another climate to a different class; that psychic phenomena depend, not only on individual psychic force, not only on temperament, character and certain bodily peculiarities, but in a noticeable degree on locality and climate as well. . . ."

I am unable to discern any essential differences, however, either in the experiences he himself relates, or in those of other investigators. On the contrary, I am constantly struck by their great similarity—the slight differences being due, as I have said, to local customs and conditions. We find the same bodily and mental conditions, the same phenomena, the same results, and—the same causes? It would certainly appear so! As Mr. Andrew Lang expressed it, in his *Cock Lane and Common Sense* (p. 356):

"All the world over . . . the same persons are credited with the rejected phenomena,—clairvoyance, 'discerning of spirits,' powers of voluntary telepathic and telekinetic impact. Thus we find that uniform and recurrent evidence vouches for a mass of phenomena which science scouts. Science has now accepted a portion of the mass but still rejects the stranger occurrences. . . . These facts, at the lowest estimate, must suggest that man may have faculties, and be surrounded by agencies, which physical science does not take into account in its theory of the universe and of human nature."

(b). MENTAL

Turning, now, from these physical phenomena to those purely mental or psychic, we find many instances in which supernatural knowledge has apparently been displayed by a native medium, in trance, resembling the "communications" of our own mediums. Sometimes these are written automatically, in sand; more often they are spoken through the mouth of the entranced medium. Such communications may relate to the "sitter's" health, to some object he has lost, to some local catastrophe, to the injury or death of some friend or relative, or may represent direct "messages" from the spirit of the dead man. These communications may be spoken automatically, or may be given by means of the "direct voice," as in the instance cited above. The following is typical of the former method.

In the December (1929) number of "The Realist" an article appeared by Mr. B. Malinowski, dealing with psychic phenomena in the South Sea Islands. He says:

"The distance between living men and ghosts is not so great in Melanesia. . . . To the Trobriand Islander the spirit world is quite near at hand. . . . I was interested to know in what form the medium was transported to the spirit world. I received the following answer: '*T-yoseuo*, the fallow part of me remains here; I myself go out. I, the man, go away.' . . . On one occasion, the chief of a tribe happened to die while I was in the vicinity, and when night came everyone (including the visitors) had to prepare to join in the vigil. I sat with a number of other travellers to overlook the

scene, and near at hand was a reputed medium, of whom it was said 'great things were expected that night.' I tried to exchange a few words with the medium, who was sitting next to me, but he was by no means talkative. He was not himself, but in a state of excitement, mumbling words, at times twitching, at times falling into a rigid trance, his eyes glistening and fixed. . . . As the night wore on, the natives became more and more excited, and the medium slowly went under control. . . . Suddenly, he stood up, and with a powerful, full-throated voice I never expected him possessing he began to intone the song. . . . He paused, and then came an answer through the medium, spoken in an entirely different voice. At times there was a strange effect as of several voices striving for an audience; his sentences became shorter, more and more jerky, ending in gasping, gurgling sounds, until at last he sank back on the platform, evidently exhausted. Only afterwards did I learn that the dead man's spirit has spoken through Tomwaya (the medium), and everybody present had unmistakably and unhesitatingly recognized his voice—stronger and somewhat different, yet fundamentally the same. . . ."

The parallel here between this savage séance and the séances given by our so-called "trumpet mediums" is evident; it is also characteristic of many "direct message mediums," in which a change of voice and personality is noted, corresponding to the alleged change of communicator. In the majority of instances, when "independent voice phenomena" were noted, it has usually been assumed that ventriloquism was employed—the medium "throwing his voice" and merely impersonating the dead man or god supposedly communicating at the time. There are, however—as we have seen—certain cases in which this explanation seemingly fails to cover the facts—cases in which definite supernormal knowledge was shown, of events, languages, etc., unknown to the medium at the time. Were these instances more numerous and better authenticated, they would doubtless constitute a striking body of evidence. However—here as elsewhere—accurately recorded, first-hand accounts are few and far between; and we must be content, for the time being, to leave this question still *sub*

judice. The time will come, it is to be hoped, when occurrences of this type will receive the attention they deserve.

Let us now turn our attention, for a few moments, to certain countries, and endeavor to ascertain, so far as possible, the particular *types* of psychic manifestation peculiar to them. It is to be noted that—while the characteristics of these psychic phenomena are everywhere *fundamentally* the same—they nevertheless differ from one another in striking and interesting ways, with regard to their *details*. These dissimilarities seem to be due to differing environmental psychological settings or peculiarities—giving to the resultant phenomena characteristics essentially their own. We may first of all consider China, Japan, Siberia and Malay, as examples of this—before passing on to more general considerations.

PSYCHIC PHENOMENA IN CHINA

Many years ago, Lafcadio Hearn wrote a charming little book entitled *Chinese Ghosts*. The stories were of course entirely fiction, but were based upon current thoughts and superstitions of the people, much as our own ghost stories are! The interesting point about the book, which I wish to emphasize, however, is this: that the *type* of ghost story in China and Japan is entirely different from our own. Instead of the fleeting, nebulous visitant with which we are familiar, in our own ghost stories, Chinese ghosts stay "materialized" for considerable periods of time; or else they are grotesque, monstrous and horrible. Doubtless, there are many instances of "veridical hallucinations," similar to ours, could such be obtained; but the *traditional* ghost story is certainly very different in character from our own; and this is, to a certain extent, true of the ghost stories of many primitive peoples.

Writing of psychic and occult matters generally among the Chinese, Dr. Herbert A. Giles, Professor of Chinese in the University of Cambridge, and sometime H. B. M. Consul at Ningpo, says, in his *Civilization of China* (pp. 65-71):

"Divination and fortune-telling have always played a conspicuous part in ordinary Chinese life. Wise men, of the magician type, sit in stalls in street and mar-

ket-place, ready for a small fee to advise those who consult them on any enterprise to be undertaken, even of the most trivial kind. . . . The omens can be taken in various ways, as by calculation based upon books, of which there is quite a literature, or by drawing lots inscribed with mystic signs, to be interpreted by the fortune-teller. . . .

"Of all Chinese superstitions, the one that has been most persistent, and has exerted the greatest influence upon national life, is the famous Wind-and-Water system (*feng shui*) of geomancy. According to the principles which govern this system, and of which quite a special literature exists, the good or evil fortunes of individuals and the communities are determined by the various physical aspects and conditions which surround their everyday life. The shapes of hills, the presence or absence of water, the position of trees, the height of buildings, and so forth, are all matters of deep consideration to the professors of the geomantic art, who thrive on the ignorance of superstitious clients. . . . It is impossible to walk straight into an ordinary middle-class dwelling house. Just inside the front door there will be a fixed screen, which forces the visitor to turn to the right or to the left; the avowed object being to exclude evil spirits, which can only move in straight lines. . . .

"With reference to the spirit or soul, the Chinese have held for centuries past that the soul of every man is two-fold; in a popular acceptance it is sometimes regarded as three-fold. One portion is that which expresses the visible personality, and is permanently attached to the body; the other has the power of leaving the body, carrying with it an appearance of physical form, which accounts for a person being seen in two different places at once. Cases of catalepsy or trance are explained by the Chinese as the absence from the body of this portion of the soul, which is also believed to be expelled from the body by any violent shock or fright. . . .

"In some parts of China, *planchette* is frequently resorted to as a means of reading the future, and adapting one's actions accordingly. It is a purely professional performance, being carried through publicly before some altar in a temple, and payment made for the response. The question

is written down on a piece of paper, which is burnt at the altar apparently before anyone could gather knowledge of its contents; and the answer from the god is forthwith traced on a tray of sand, word for word, each word being obliterated to make room for the next, by two men, supposed to be ignorant of the question, who hold the ends of a V-shaped instrument from the point of which a little wooden pencil projects at right angles.

"Another method of abstracting information from the spirits of the unseen world is nothing more nor less than hypnotism, which has long been known to the Chinese, and is mentioned in literature as far back as the middle of the seventeenth century. With all the paraphernalia of altar, candles, incense, etc., a medium is thrown into a hypnotic condition, during which his body is supposed to be possessed by a spirit, and every word he may utter to be divinely inspired. . . .

"This same influence is also used in cases of serious illness, but always secretly, for such practices, as well as dark séances for communicating with spirits, are strictly forbidden by the Chinese authorities, who regard the employment of occult means as more likely to be subversive of morality than to do any good whatever to a sick person, or to anyone else. All secret societies of any sort or kind are equally under the ban of the law. . . ."

The subject of "obsession" or possession by evil entities in China has been made the subject of an extensive work by Dr. John L. Nevins (*Demon Possession and Allied Themes*) who came to the conclusion, after an extensive investigation of the subject, that genuine possession was a fact, and that the occurrences could be explained in no other way. Dr. Nevins was, for forty years, a missionary to the Chinese, and while we must grant his thorough familiarity with the people, it is questionable to what extent his theological bias influenced his judgment of the facts. It is a most readable book, nevertheless.

OCCULT PHENOMENA IN JAPAN

Probably in no country in the world is the saying "the old order changeth" as true as it is of Japan, which country has, in a few years transmuted itself from a relatively primitive state to a powerful,

modern nation, equipped with all implements of modern science. Whatever may be said here, therefore, relates not to the modern country, but to the older Japan,—of fifty years ago and more,—when many of these practices were still in existence—as they probably still are in rural communities, just as we find all sorts of odd superstitions and beliefs in our own remote hamlets.

Some thirty years ago, Mr. Percival Lowell, the eminent astronomer, visited Japan and wrote a book upon his observations—*Occult Japan*. It is a fascinating and apparently little-known work. Herein he describes many of the older traditions, ceremonies and beliefs. The "Ordeal by Boiling Water" was then in vogue, and is graphically depicted. This is followed by the "fire-walking ceremony," very similar to that observed in other countries. (This I have treated at some length elsewhere.) The ceremony of climbing a ladder of swords with bare feet is next described; it bears, of course, a suspicious resemblance to many of our "side-show" performances—many of which I have explained in a little book entitled *Side-Show and Animal Tricks*. "Bringing down fire from Heaven" was a spectacular feat, in which a fire was kindled apparently by supernatural means—Mr. Lowell thought by means of a concealed magnifying glass, as the priest refused to attempt the "miracle" except on clear, sunshiny days. Finally, we are told much concerning "incarnations" and "possessions"—the latter very similar to those observed in China. By Incarnation is meant the personal embodiment of a God.

One or two extracts will be of interest, describing an "incarnation" of the kind; it will be observed that many of the symptoms are strikingly similar to those noted in our own mediums. Students of Hodgson's and Hyslop's Reports on Mrs. Piper will be particularly struck, doubtless, by these analogies. Thus we read:

"... We now come to the subjective side of the trance, the first point being the getting into it; the cause, that is, as distinguished from the occasion. Entrance is effected, in fact, in the simplest possible manner. It consists of shutting the eyes and thinking of nothing. From the mo-

ment the *nakaza* takes the *gohei*-wand into his hands, at which time he closes his eyes, he makes his mind as much of a blank as he can.

"The ability to think of nothing—not the simple matter even to the innately empty-headed it might be imagined—has been increased by the previous etherializing process of the austerities. . . . Some *nakaza*, in order the easier to enter the trance, rest one end of the *gohei*-wand upon the ground, and, leaning forward, throw their weight upon the other, pressing against the forehead at the base of the nose between the eyes. The act is thought to be helpful to a speedy possession. It is an interesting fact that this *zone hypnotique* should have been discovered by the Japanese long before the thing was scientifically known in Europe. . . . Subjects, when catechized more cautiously as to the feeling of lapsing into the trance, indulged in variously opposite analogies. One likened it to the sensation that creeps over a man after long immersion in the honorable hot water. . . . Another individual said it felt like going up in a balloon. . . . A third averred that it was like being drowned and then being brought to life again. . . . Still another described all sounds as seeming to go a long way off; while a last adept said that when he lapsed into the supreme of meditation, a condition akin to that of being possessed, ordinary noises ceased to be audible, and yet in winter he could hear the water freeze.

"Of the trance itself most, if not all, of the possessed remember afterwards nothing. One man indeed said that it was like dreaming, only more vague—the dream of a dream, which certainly is very vague indeed. Even here I think he mistook the feelings fringing the trance state for the trance state itself. For certainly the average *nakaza* is quite emphatic on the point, and this particular man was not a specially able specimen.

"All agree in the sense of oppression which is their last bit of consciousness before going-off and their first on coming to. . . . Possession begins, they say, at the *gohei*. The hands that hold it are the first part of the man to be possessed. In the incipient cases they are all that are visibly affected. As the control deepens, the cataleptic condition creeps on like paralysis,

till it involves all the body not actually in use by the god. Possession ends much as it begins. The subject's arms and hands are the last part of him to lose their induced catalepsy. After the man is well waked, and to all intents and purposes himself again, it is difficult to take the wand away from him. Only after being rubbed and kneaded will the fingers let go their hold.*

"In the trance itself the anaesthesia is usually marked. I have repeatedly stuck pins into the entranced at favorably sensitive spots without the god's being aware of the pricks. In some cases, however, where I had otherwise no reason to suspect fraud, the pin was felt. So that apparently want of feeling is not invariably produced in the state; but it is certainly a usual concomitant of it.

"The pulse is quickened to a varying extent. . . . During the height of the possession the subject's body is in a constant subdued quiver; evidence of the same nervous thrill that produces the initial spasm. Not till the comatose condition comes on does this cease. And it is capable of being revived to greater or less fury by re-encantation, at any moment. . . .

"The development of the voice is always an acquired art: dumb possession preceding the ability to converse in the trance. It takes the god no inconsiderable time to learn to talk. When he does do so the tone is peculiar. It is not the man's natural voice, but a stilted, cothurnus sort of voice, one which a god might be supposed to use in addressing mere mortals. It would be theatrical were it not sincere. It is the man's unconscious conception of how a god should talk, and commends itself artistically to the imagination."

Mr. Lowell, of course, writes as a complete sceptic, but his observations are shrewd, accurate and illuminating. He has preserved for us a valuable account of traditional Japanese psychism, permitting us to draw analogies between these facts and the more closely studied psychic phenomena in our own countries. If more of this had been done in the past, we should be richer in knowledge today!

From Japan we now turn to Siberia, and

shall consider, briefly, the magic and sorcery of the Shamans, or necromancers—concerning whom a few, scattered reports have come to us.

SIBERIAN SHAMANISM.

Throughout Mongolia and Siberia a variety of Sorcery exists which is generally known as "Shamanism." It consists partly in a form of primitive religion and partly in a series of magical rites performed by a caste of priests who maintain that they are enabled to commune with the world of spirits. Absurd and degraded as some of these ceremonies are, they are nevertheless of considerable interest because of the light they throw upon the mechanism of the primitive mind, and also by reason of their connection with certain forms of spiritism. The Shaman is really a necromancer and sorcerer, the literal meaning of the word in Manchu being "one who is excited," evidently because of the epileptoid fits into which the shaman falls while prophesying. Jochelson says that "people who are about to become shamans have fits of wild paroxysms, alternating with a condition of complete exhaustion. They will lie motionless for two or three days without partaking of food or drink. Finally they retire to the wilderness, where they spend their time enduring hunger and cold in order to prepare themselves for their calling."

Mr. Lewis Spence, writing upon this subject in the *Occult Review*, (November, 1923), says:

"When the shaman accepts the call he also accepts the guardianship of one or more spirits by whose means he enters into communication with the whole spirit world. In this he resembles our own spiritualists, who are usually under the guidance of at least one, and sometimes as many as four or five, 'controls.' But the shaman receives his call through the agency of some animal or plant or other natural object, which he encounters at the critical period when he is meditating on the life shamanic. This is, of course, precisely what the Red Indian does when he goes out to seek his totem, and it seems to me as if this analogy might throw a very considerable light upon the nature and origin of Totemism, regarding which there is at present great dubiety in scientific circles. Totemism, we know, has a root

* These points are of particular interest because of their connection with the phenomena of "dowsing."

connection with spiritism, and is also connected with ancestor worship. The spirit often appears and addresses the would-be shaman, precisely as does the totem among the American tribes. . . ."

Part of the training of the shaman (which is extremely long and arduous) consists in learning to play the drum with the right rhythm and power—which is said to be a difficult procedure. Long fasts are essential. The initiation of the shaman is in nine steps or stages, and, according to the grade of the sorcerer, are his powers revered. There are great, middling and little shamans; there are also black and white shamans—the former dealing with evil spirits and the latter with beneficent ones only. The shaman usually begins operations by putting out the lights in the house in which the manifestations are to take place. He then commences to beat his drum softly, accompanying it by imitations of the howling of the wolf and other animals. These sounds then appear to come from various parts of the room (probably ventriloquism) and the drum playing suddenly ceases. When the lamps are re-lighted, the shaman is found in a deep trance, in which condition he utters his prophecies and predictions. Various observers have reported that the shaman frequently speaks in a tongue unknown to him, when in the trance state. Joehelson, for example, tells of a Tungus shaman whose spirits were of Koryak origin, and who declared that, although they spoke to him in that tongue, he was ignorant of the meaning of what they said. "At first," writes Joehelson, "I thought he was deceiving me, but I had several opportunities of convincing myself that he really did not understand any Koryak."

Sieroszewski (O. R., p. 290) gives a vivid account of a séance given by a well-known shaman. The preparations were made at dusk, the floor of the hut was carefully swept, and those who were to witness the ceremony ranged themselves along the walls, the men on the right and the women on the left. The shaman, who was secured to the onlookers on either side by strong cords, "lest the spirits should carry him away," unwound his pleated hair, muttering the while. His eyes were steadily fixed upon the fire, which was allowed to die out.

The room was now almost entirely dark. The shaman put on his wizard's cloak. Then he was given a pipe of narcotic tobacco, at which he puffed for a long time, inhaling the smoke. A white mare's skin was placed in the middle of the room and the shaman asked for water. This he drank, and, going to the center of the room, he knelt, bowing solemnly to all four points of the compass, and sprinkling the ground about him with some of the water which he had retained in his mouth. A handful of white horsehair was then thrown on the fire, putting it quite out. The audience scarcely breathed, and only the unintelligible mutterings of the shaman could be heard. Then the silence was broken by a loud yawn, "like the clang of iron," followed by the piercing cry of a falcon. The drum was once more beaten gently and with a sound resembling the humming of gnats on a summer's day. The music swelled until it reached the highest pitch, the small bells on the tympanum jingled, a cascade of strange sounds fell on the ear. Silence came once more, to be broken shortly by the chanting of the shaman invoking the spirits, the Mighty Bull of the Earth, the Horse of the Steppes. Wild shouts and meaningless words followed. Communication was now established with the spirits. The *amagyat* came down. The shaman rose and began to leap and dance in wild excitement, first on the white horse skin, then in the middle of the room. Wood was quickly piled on the fire and the shaman was seen dancing in wild gyrations, those who held him with the cords having the greatest difficulty in adapting their movements to his. More and more maniacal he grew. "His fury ebbs and rises like a wave. Sometimes it leaves him for a while, and then, holding his drum high above his head, he solemnly and calmly chants a prayer and invokes the spirits until the cause of the sick person's illness is revealed by them."

It is interesting to note that the shaman does not take on the personality of a deceased *human being*, during the trance state—in this sense differing from the spiritistic type of manifestation. Some, who have witnessed these performances, are inclined to attribute the resultant phenomena to sub-human intelligences, of the type operating in so-called "poltergeist" cases. The degree of validity in this hypothesis de-

pend, of course, upon the degree of certitude attained that poltergeist phenomena are ever instigated by such extraneous entities, in the historic cases known to us.

From the icy steppes of Siberia we fly on the wings of imagination, to the sun-baked tropics, and find ourselves—in Malay!

MALAY MAGIC AND SPIRITUALISM

The leading authority upon this subject is undoubtedly Mr. Walter Skeat, who has written an extensive book on *Malay Magic*, and contributed an illuminating article upon the subject to the S. P. R. *Proceedings*, (Vol. XVII, pp. 290-304). (See also "Folk-Lore," June, 1902; *JOURNAL S. P. R.*, Vol. X., p. 259, etc.) Mr. Skeat says:

" The first class of spiritualistic ceremonies . . . consists of a simple form of automatism, as represented by the movement of inert objects. . . .

" A second class of automatisms includes a large number of ways of divining by means of the apparently intelligent movements of inanimate objects *in contact* with the magician.

" A third class, which requires to be distinguished to some extent from automatic phenomena, consists mainly of ceremonies by which certain demons, animals, or even inert objects are made to act upon persons at a distance. This kind of ceremony corresponds to what is usually known as a 'sending.'

" The fourth and last class of ceremonies includes such rites as are intended to induce possession, either for divinatory purposes or for that of exorcism. . . .

It will be seen from the above that classes one and two consist of phenomena allied to table-tipping, the divining rod, etc., and possibly telekinesis. The third is a variety of witchcraft, while the fourth includes possession phenomena and also the curing of those who have been possessed by "evil spirits"—the supposed cause of most diseases.

We need not dwell at length upon these various classes of alleged phenomena, since they differ but little from those found among primitive peoples everywhere. We shall come to a discussion of native magic and witchcraft later on. The following re-

marks upon "possession" are, however, of unusual interest, inasmuch as they illustrate the seeming analogies between these savage phenomena and those observed in the presence of our own mediums. Mr. Skeat says (p. 302-3):

"Of the ceremonies of the fourth class, viz., Possession and Devil dancing, I have seen, perhaps, altogether about half a dozen performances, though I need scarcely remark that it is a most difficult task for a European to obtain permission to attend such ceremonies at all, and it can only be done by possessing a strong friend (so to speak) at court.

"At these performances, the magician and a large number of his friends and relations being assembled in the sick man's house, the magician seats himself on the ground facing an attendant who chants an invocation, accompanying himself upon the Malay three-stringed viol. After much burning of benzoin and scattering of sacrificial rice, the spirit descends, entering the magician's body through the fontanel. The magician is at once seized with convulsive twitchings, which seem to spread all over his body, and these are accompanied by a rapid rotary motion of the head which he makes rotate from right to left at a tremendous pace, shaking at the same time his shoulders and thighs, and getting more and more violent until the whole body is quaking like a jelly, thus producing an almost painfully vivid imitation of an epileptic fit. Soon, however, he falls down in a state of what is doubtless real exhaustion, and after an interval rises again and commences to dance. The entire process is repeated several times; and a quiet interval then follows, during which the magician, sitting on the ground, replies in a high, speaky, unnatural voice to any question that may be put to him, not merely as regards the welfare of his patient, but even as regards private and personal matters, which are of interest only to the patient's friends and relatives. In the course of this catechism the magician expounds the cause and nature of the sick man's illness, as well as the remedies which should be adopted for his recovery. . . ."

It will be seen, from this, that "clairvoyant diagnosis" is very old, and has been practised by medicine men from the earliest

times, in all countries. To what extent such diagnoses are accurate has never been definitely ascertained, so far as I am aware; it would necessitate a large, statistical inquiry to settle that point. It will be observed, however, that such diagnoses are interblended with general information, apparently supernormal in character, dealing with the subject's own life; also, that the method of giving the "messages" is identical with that noted in other countries. The magician, or medium, is entranced and the voice is different from his own, suggestive of another personality. It would be un-

profitable for us to pursue this line of inquiry further, however, at the present time; for, if we have such difficulty in deciding upon the authenticity of the "communicators" and "communications" received through our own mediums, who have been subjected to such prolonged analysis, it is hardly to be expected that we should be enabled to arrive at any definite conclusions as to the character of the messages received through savage mediums, concerning whom such scant reports have been received! So we must be content to leave the matter for the time being.

BOOK NOTICE

Concerning Mr. Upton Sinclair's very convincing case-record of scores of successful experiments in telepathy and clairvoyance, in his "Mental Radio" (published by the author, Pasadena, California) the London "Times" says:

"This is a sensible and, in its broader conclusions, a convincing book which may be warmly commended to the consideration of those psychologists—a dwindling remnant, we fancy—who still hold that the existence of a telepathic faculty in the human subject is not proven. The work embodies a sober appeal to the students of mental phenomena which strikes us as honest and at the same time unpretentious."

In the Introduction, William McDougall, the eminent psychologist, of Duke University, writes:

"Mrs. Sinclair would seem to be one of the rare persons who have telepathic power in a marked degree, and perhaps other supernormal powers. The experiments in telepathy, as reported in the pages of this book, were so remarkably successful as to rank among the very best hitherto reported. The degree of success and the conditions of experiment were such that one can reject them as conclusive evidence of some mode of communication not at present explicable in accepted scientific terms only by assuming that Mr. and Mrs. Sinclair either are grossly stupid, incompetent and careless persons, or have deliberately entered upon a conspiracy to deceive the public in a most heartless and reprehensible fashion." However, Professor McDougall expresses the conviction that the author "is an able and sincere man with a strong sense of right and wrong and of individual responsibility"; and arrives at the heartening conclusion:

"Mr. Sinclair's book will amply justify itself if it shall lead a few (let us say two per cent.) of his readers to undertake carefully and critically experiments similar to those which he has so vividly described."

In this issue of *Psychic Research* Mr. Harry Price includes in his Notes Mrs. Sinclair's very lucid directions for permitting the commonly inhibited "sixth sense" to function as a human radio receiver. We trust that such first-hand fact-gathering methods may go at least a little way toward restoring the banished Psyche to the modern moribund and mechanized psychology; but probably it is too much to hope that many other psychologists will cease smugly to dispose of all such phenomena by far-fetched "explanations" so magical, so intricate and contradictory as to put a fearful strain upon even that type of stall-fed scholastic credulity which seeks sustenance, not on facts, but on mildewed "authority."

INTERNATIONAL NOTES

BY HARRY PRICE

THE news of outstanding interest this month is that the Abbé Gabriel Lambert, D.D., and his colleague, M. Joseph Gaillard, the famous French diviners are coming to England in order to give some public tests under the auspices of the National Laboratory of Psychical Research. September 1st should find them in London.

The services of the Abbé Lambert are very much in demand. Several of the communes of France have availed themselves of the gift of this eminent *sourcier* and I have seen photographs of the results of his work (which he treats purely as a science) with the water gushing out of six-inch pipes—where no water was discoverable previously.

The Abbé Lambert works with a bobbin or a silk thread (the ancient *pendule explorateur*) which oscillates violently when over a seam or pocket of water. He can gauge the approximate depth and volume of the seam by the violence or manner in which the bobbin or pendulum swings. M. Gaillard uses the more orthodox hazel or other forked twig which is violently agitated when over a water pocket. The Abbé (who has received a special dispensation to carry on this work) and M. Gaillard check each other's findings and they have achieved some brilliant results. The discovery of water at the Country Club at Cannes (property of Lord Glenconner) is one of their successes. They have operated also in Italy and in Greece.

The French Press has been singing their praises for months past and one of the most striking articles was by M. René Sudre in *Le Journal*.

Water is not the only substance which affects the Abbé's *pendule*. Metallic or mineral lodes, oil, etc., also respond to that subtle *something* which diviners possess and which has been tantalizing scientists for centuries.

Sir W. H. Preece, the famous electrician,

in a letter¹ to the *London Times* believed that water-finding by a diviner or "dowser" is due to "mechanical vibration, set up by the friction of moving water, acting upon the sensitive ventral diaphragm of certain exceptionally delicately framed persons." It has also been said that water-finders are "exceptionally sensitive to hygrometric influences." Whatever the explanation, divining for something hidden is almost as old as history itself and both Cicero and Tacitus describe the Roman *virgula divina* as used in taking auguries by means of casting bits of stick.

At the moment, the Abbé Lambert is operating in the South of France (his home is at Nice) where, curiously enough, in the seventeenth century the divining-rod was used for tracking down malefactors. Its abuse in this direction led to a decree of the Inquisition in 1701, forbidding its employment for purposes of justice.

The late Sir William Barrett was the chief British authority on "dowsing" and his recent book² should be consulted for a comprehensive history of the subject. The engineers who were responsible for sinking an artesian well in my own home in Sussex, after two weeks' fruitless search for water, were compelled to call in an old dowser off the South Downs who found an ample supply during the course of an afternoon. That was before the war, and the volume has not yet decreased.

* * * * *

Upton Sinclair has now sent me a copy of his work³ on telepathy and his experiments are of extraordinary interest. With his wife as percipient and Sinclair—and others—as agents, an amazing percentage of successes has been obtained. Most of the tests were designs or objects drawn by the agents, which were sealed in envelopes held over her solar plexus by the per-

¹Published January 16th, 1905.

²*The Divining Rod*, London, 1926.

³*Mental Radio: Does it Work, and How?*, London, T. Werner Laurie, 8/6 net.

ipient. Mrs. Mary Craig Sinclair appears to have developed her mediumship very rapidly. Precise instructions for obtaining similar results are given so that the reader can practise for himself. This is the way to do it:

"First . . . learn the trick of undivided concentration. . . .

"To concentrate in this way you . . . relax your mind and your body.

"Let go' of every tense muscle, every tense spot, in the body. . . . Drop your body, a dead weight, from your conscious mind.

"Then visualize a rose or a violet—some pleasant, familiar thing which does not arouse emotional memory trains. Gaze steadily, peacefully, at the chosen object—think only of it—try not to let any memories it may arouse enter your mind. . . .

"The next step is to ask some one to draw a half-dozen simple designs for you on cards, or on slips of paper, and to fold them so that you cannot see the contents. Place them on a table beside your couch in easy reach of your hand. . . . Turn off the light and stretch your body full length on the couch. Close your eyes and relax your body. Make the mind a complete blank, and hold it blank. Thoughts will come. Inhibit them. Refuse to think.

"The next step is to reach for the top drawing of the pile on the table. Hold it in your hand over your solar plexus. Hold it easily without clutching it.

"Then give the mental order to the unconscious mind to tell you what is on the paper you hold in your hand.

"Say to the unconscious mind, 'I want the picture which is on this paper presented to my consciousness.'

"Then relax into blankness again and hold blankness for a few moments. Then try gently, without straining, to see whatever forms may appear in the void into which you look with closed eyes. Do not try to conjure up something to see. Just wait expectantly and let something come.

"This process must be repeated two or three times to see if the vision obtained is the same.

"As soon as you have . . . decided which is the correct vision turn on the light, and without looking at the paper which contains the real picture pick up the writing pad and pencil and make a

sketch of the vision picture. . . ."

* * * * *

The question as to whether the relics from Tut-an-amen's tomb really exert a sinister influence over their unlucky possessors is again being discussed in London. Mr. Jack Lee, I.P. for the Belper Division of Derbyshire, has acquired a number of objects from Pharaoh's tomb which were given to him by a sister-in-law who received them from a niece of the late Lord Carnarvon. These objects became seriously ill. He had to undergo a series of dangerous operations, and at one time his life hung in the balance. He recovered, and returned to his duties as M.P. Two months later he collapsed in the House of Commons and was hurried to Westminster Hospital. He then decided to "bury" the treasure, which he hid in—of all places!—a chest in the House of Commons where they were discovered by an enterprising journalist.

* * * * *

Speaking of "enterprising journalists," it is extraordinary what lengths some of these less reputable men will go in order to obtain a "story" which they think will damage psychical research.

During the visit of a medium to the National Laboratory a man rang us up and asked us to arrange a sitting for Mr.—, "who is a member of the Laboratory." I was out at the time but my secretary glanced at our records and found that no such name appeared on our lists. The caller was told that Mr.— must ring me up personally. This he did and informed me that his clerk was in error when she said he was a member of the Laboratory. As a matter of fact he had been recommended to us by his friend, —, giving the name of a well-known member of the council of one of the London psychic societies. He said that his friend was particularly anxious that he should have a sitting with our medium. We accordingly gave him a date.

Now for the sequel: A fortnight later a popular weekly journal which circulates among the masses came out with an article, written anonymously—invariably the sign of weakness—entitled "Famous Fortune-teller Exposed." The writer had merely exaggerated the weak spots in his sitting

in the way we all know so well. By a process of deletion we found that the "gentleman" who had run us up had written—or inspired—the article. We then did what we ought to have done at first, i.e., communicate with the person whose name was given us as a reference. (Of course, no such introduction had been given. I have cited this incident because it is so unusual—at least in England. Journalists must be pretty hard up for a "story" if some poor devil of a reporter has to resort to lies and fraud in order to earn a few guineas by writing an anti-psychic article. And how desperately weak their case must be!

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Another anonymous communication I received came from America and was scribbled on the programme of the 39th annual-spiritualist camp meeting at Chesterfield, Ind. The message reads "Go to Chesterfield and see full-form materializations like Sir Wm. Crookes had with Katie King. What you will see at Chesterfield will make Rudi seem like an amateur [sic]." I sincerely hope so, but the writer discreetly omits to give me the names of the medium or controllers, and details of the control which, I suspect, is likewise in the hands of an "amateur."

But I am grateful for the document which I found extraordinarily interesting. It is "the greatest phenomena camp in the United States" and "all mediums are tested by the Executive Board, given a certificate and invited before they are permitted to work on the Camp grounds." I should like to be present at some of the tests applied to the "full-form" materializing mediums. The Camp appears to be run almost entirely by women.

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Apropos of my remarks in last month's *Notes* concerning the lighting of séance rooms by means of luminous plants or marine algae, a writer in *The Aryan Path* for June, 1930 recalls the fact that H. P. Blavatsky has recorded the finding of luminous lamps which have burnt for hundreds of years. Also, that it looks as if the secret had been re-discovered. This is the citation:

"Dr. E. Newton Harvey, Professor of

Theosophy Co., Ltd., Bombay

Physiology, Princeton, U. S. A., not long ago discussed the problem of luminous animals, before the American Institute at Cooper Union. He predicted the synthesis by chemists of the luminous substance that is the cause of the glow in the firefly. He explained that the firefly is highly economical in that it burns an oil, and after the oil is re-formed it is ready to be reburned. He said:

"It is possible to devise a lamp in which luciferin is burned continuously over and over again. In one region luciferin is oxidised to oxyluciferin with luminescence; in another the oxyluciferin is reduced to luciferin again."

"Turning back a few pages of the records of the centuries that lie behind us we come across accounts of the presence of perpetual lamps in shrines and tombs. Madame Blavatsky, in *Isis Unveiled*, gives authentic examples of such as existing in the subterranean crypts of India, Tibet and Japan, at Athens, Carthage, Odessa, Antioch, and in a tomb on the Appian Way, supposed to be to Cicero's daughter. On the opening of the sepulchre the light was extinguished, after having burnt for over 1,500 years. The Ancients had long ago fathomed the mystery of the ingredients of the oil required for such lamps, and it would almost seem that now the secret was on the verge of rediscovery. Madame Blavatsky is very clear on the fact that such perpetual lamps can exist, and she speaks from her own knowledge."

It certainly would be extremely convenient if a permanent luminous lamp could be produced at a low cost. Radium fulfills the purpose but the price is prohibitive. I suppose Madame Blavatsky is correct in her facts, but I have never heard of a luminous lamp having been found in a tomb on the Via Appia, and I have visited them all.

* * * * *

That superstition in Ireland is still rampant was emphasized when a case of alleged assault was heard on June 26th, before the Tipperary Courts. The trouble arose at the "holy well" at Cashel. Mrs. Bridget Egan, aged 56, the wife of a farmer, who claimed 100 pounds damages from Mr. Daniel Devitt, aged 30, a garage proprietor, said that she went to the well just before dawn. She had been offered a glass of

an ailment, and went to pray at the well and drink its waters to get cured. She had done so in the two previous years. She had heard her mother say that it was a holy well, and that 50 years ago her grandfather went to the well before sunrise on the first morning in May for three years in succession, and prayed and drank the water and his trouble had disappeared. Mrs. Egan said that on that morning she and a woman friend recited the rosary while walking round the well, and, after drinking a cupful of the water, were about to resume their walk and recite a second rosary when Mr. Devitt caught hold of her, broke the beads, and said, "Now the spell is broken." Mr. Devitt denied the allegations. He said that seeing the women at the well, which was a public one, at 2.55 A.M. he ordered them away. He denied that his action was prompted by a desire to break an evil spell that Mrs. Egan had put on his family by her previous visits to the well. The judge held that an assault had been committed and awarded Mrs. Egan 1 pound, 10 shillings and 3 pounds costs.

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Of course, the scene at Cashel is not stranger than those witnessed at Lourdes any day in the season. But in France the "cures" are highly organized and it is a fact that people are cured there—whether by faith, the water, the excitement, the holiday, or by suggestion is a matter of one's own religious beliefs. But an excellent case for the authenticity of the cures has been made out by Dr. E. Le Bec⁶ and others⁷ and one can hardly doubt that cures have taken place as stated by many writers.

* * * * *

The mention of healing wells reminds me that Mr. D. A. Mackenzie recently gave a very entertaining address to the Scottish Psychical Society, Edinburgh, his subject being "Highland Mystics and Mysteries." Dr. Barker presided. Mr. Mackenzie said if we were to arrive at a proper knowledge of the Highland mysteries rooted in the remote past, we must get rid of some modern theories which ignored well attested

historical facts. The witch trials afforded very doubtful evidence as to the genuine Pagan beliefs and practices surviving in ancient Scotland. In the 17th century the imported ideas about witchcraft were really thrust into the mouths of the poor victims. At a much earlier period—in the first century before Christ and earlier—Oriental mysteries were drifting into Scotland. The importers were the adherents of the cult of the god Cernunnos, who appeared to have come from Galatia, Asia Minor. Mackenzie criticized Miss Margaret Murray's theories about witchcraft and the god Cernunnos, whom she connected with a horned figure in a Palæolithic cave. The fact that the god Cernunnos resembled closely the Asiatic deity, Virupaksha, was one of great importance in the study of ancient Scottish beliefs and customs. It explained much that was otherwise difficult to account for. We found surviving in the Highlands of Scotland undoubted Oriental ideas and customs, and these appeared to have been introduced by the Druids of the Cernunnos cult.

The dragon-god of Asia was connected with wells and trees, and you still found in the Highlands ancient sacred wells with overgrowing trees or bushes which were fluttering with white rags. These wells were called wishing wells. If eyes were growing weak they were made strong by contact with the sacred water. The Pilgrim's Well at Aberdour used to be visited by people who had sore eyes. Other wells were reported to cure insane persons, to cause cripples to walk, to cure deafness, and so on. The early Christian saints appropriated the wells and Christianized the ceremonies connected with them. St. Columba saw at Inverness a well which was worshipped as a god. That wonderful cures were effected at these wells there could be little doubt. Their fame would not have endured for long centuries without proof of their efficacy. But there was nothing in the water to cause cures and other miracles. It was due to the occult powers possessed by certain individuals that the patients received benefit. The patients believed that they would receive benefit if a certain ceremony were performed, and their faith produced that mental condition favorable for the treatment by the curer.

⁶*Medical Proofs of the Miraculous; A Clinical Study*, London, 1922.

⁷*The Miracle of Lourdes*, New York, 1874.

The Debut of Lourdes before English Opinion by Rev. Herbert Thurston, S.J., London, 1924.

A Pilgrimage to Lourdes by Mrs. Alec Tweedie, London, 1898.

Mr. Mackenzie proceeded to speak of the Highland belief in fairies which were always green, and traced this and kindred beliefs to Egyptian theories. Behind all the supernatural beings was the conception of mystical power—in Polynesia called "mana," the life-substance and something more. It was a power connected with the motive power of the universe and not merely magic. It was thought possible to accumulate this power and distribute it. That was the foundation of the belief in all the Highland cures. Those people who acquired and used this power lived in a world peopled by spirits, fairies, "green ladies," and the rest. Mr. Mackenzie also spoke of dreams, telepathic, prophetic, and ancestral, giving examples of each.

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Professor A. S. Eddington, Plumian Professor of Astronomy, Cambridge University, whose views of psychic and other matters are well known and which are always controversial, has been giving us an extraordinary vision of how, in the future, we might tap "vast supplies of energy far surpassing the wildest desires of the engineer."

Addressing the World Power Conference in Berlin on June 23rd, on subatomic energy, he painted a verbal picture of "resources so illimitable that the idea of fuel economy is not to be thought of."

He also sounded a warning—the universe is running down. And unless we can "make time run backwards it must ultimately reach a state of uniform changelessness."

"The energy to which I am referring," said the speaker, "exists abundantly in everything that we see and handle. Only it is so securely locked away that, for all the good it can do us, it might as well be in the remotest star—unless we can find the key to the lock."

Professor Eddington went on to explain the theory that subatomic energy is being released in the stars, which without "some secret store of energy of a kind hitherto unknown," would long since have been dead and cold. The theory supposes that the stars are supplied with subatomic energy either by the complete destruction of atoms and the consequent liberation of the whole of their imprisoned energy; or else by the

transmutation of elements, whereby the protons and electrons of atoms undergo radical rearrangement, accompanied by a release of a portion of the subatomic energy.

"We have, then," continued the professor, "two possibilities, annihilation or transmutation; and I doubt whether at present we have the means of deciding between them. Probably it is best to keep them both in mind; and, of course, it is possible that both may be operating. One condition of the liberation of subatomic energy appeared to be a temperature of about 40,000,000 degrees Centigrade."

The address concluded with a striking passage in which Professor Eddington raised the question whether the breaking down of atoms into radiation might not have a counter-process. "May not the radiation," he asked, "traversing the world somehow re-collect and form itself anew into protons and electrons. On this point you may guess what you will; I have no light to throw. But do not forget that, although we might provide in this way for the renewing of the matter that has dissolved away, and for the renewing of the stars that have died out, there is an inexorable running down of the universe as the energy is degraded from an organized to a more disorganized form."

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I hear that the reason why Major Kalifius of Braunau, (who was largely instrumental in developing the Rudi Schneider mediumship) was transferred to another garrison was to prevent his mixing himself up further with psychics—never agreeable to Austrian officialdom. But scientific opinion in Austria is becoming more tolerant.

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Professor Hans Driesch and Professor Max Dessoir recently held a debate on psychological research which was broadcast from the "Deutsche Stunde" station in Berlin. I need hardly state that Professor Driesch spoke in favor of the science. The "talk" created considerable interest.

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M. Raoul Montandon, secretary to the Centre Permanent International de Conférences, Geneva, writes me to the effect

that the first Congress, due to be held between October 6th and 11th, 1930 has been unavoidably postponed until March 23rd to 28th, 1931. I understand that the reason for the postponement is that the or-

ganizers have been overwhelmed with work in connection with the meeting, so many people having recorded their intention to attend and read papers. Will readers kindly note the amended arrangements?

MY INVISIBLE PLAYMATE

COMMUNICATED BY MARIAN S. CLANCEY

Who can understand the heart of a little child? Their fancies, and imaginings are as elusive as the perfume of the flowers, or the sighing of the wind.

I was born in Escanaba, Michigan. In those early pioneer days there were but few children I was allowed to have as playmates, however I did not feel the lack as my little world was peopled with imaginary companions. To me, the near-by woods were peopled with joyous fairies, even the trees were inhabited, and I would never let anyone cut the bark of a tree.

When I was about four years old I used to fence off a corner of the dining-room with chairs, and there undisturbed I played with a dear invisible playmate, invisible to all eyes save my own. I can visualize her today in every particular. She was not a pretty child, she had quite a stocky little figure; medium brown straight hair worn in a bang across her broad forehead. A round face with rather a colorless complexion, and hazel eyes, but the sweetest expression, and smiling lips. She wore a brown and red plaid dress with a narrow white collar. A perfect contrast to me, for I was small for my age, having black hair, and a rosy complexion. My quick temper was expressed in my dark eyes, and the curve of my lips. At this age mother dressed me in white checked linen aprons. If she ever dressed me in red, although it was becoming to me, I was the most irritable, uncomfortable child imaginable and would hide in a corner trembling. I tell this to show how different in every way was my invisible companion. She did not in any way resemble any child I had ever seen. We played together for hours with never a misunderstanding. When mother or my sisters would ask me with whom I was talking and laughing, they said I would answer with great dignity: "My

friend," not mentioning her name until later at the termination of our companionship. I was such a spunky, high-tempered little mite no one dared make fun of my phantom playmate whom I loved so devotedly.

One day I was found in my corner play-nook crying bitterly. When mother asked me what was the trouble, I answered: "My little friend Jennie Cox is dead." She had left me, and never returned. I grieved for her many months, and no one could mention her name, or refer to the incident without my sobbing out my grief.

For years I watched for her, hoping she would return, even when I was twelve years old, and we moved to Minneapolis, I looked earnestly in every little girl's face for my beloved Jennie. Why she had that name I cannot understand, and I have never heard of any other child having a similar experience.

Many years later a dear friend appeared to me after her death. I was prostrated by my grief, and threw myself on the bed in a passion of weeping. Suddenly I heard a voice say: "Don't cry, I'm so happy." Sitting up I saw dear Jennie sitting by me. Three times I heard her voice, and saw her. Then I became calm, and in all these years I have never seen her, nor heard her voice again.

ATTESTATION BY A SISTER OF
THE WRITER

Aug. 1, 1930.

I am ten years older than my sister Marian Seldon Clancey. When she was a small child, I remember seeing her in a cozy corner of our sitting room visiting with her friend "Jennie Cox"—to us invisible, but to her a real companion.

Sincerely,
ADELINE GELDEN COFFIN.

PSYCHIC RESEARCH

OCTOBER, 1930

Some Rare Forms of Mediumship

The 'Tad' Episode

By THE EDITOR

The Margery Mediumship

By CHARLES STANTON HILL

Psychical Research as an Art and Science

By ARTHUR GOODBY

Psychical Phenomena Among

Primitive Peoples

Part II

By HERWARD CARRINGTON

International Notes

By HARRY PRICE

PUBLISHED BY

THE AMERICAN SOCIETY FOR PSYCHICAL RESEARCH, Inc.

Vol. XXIV, No. 10

Price 50 Cents

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 clair-audience, 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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Vol. XXIV, No. 10

October, 1930

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PSYCHIC RESEARCH

THE JOURNAL OF THE AMERICAN SOCIETY FOR PSYCHICAL RESEARCH, INC.

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Vol. XXIV, No. 10; October, 1930

EDITORIAL NOTES

WE chronicle this month an event of unusual importance in the progress of psychic research. A new stage is marked in the recognition of metapsychics as a subject for serious consideration by the academic scientist. This summer the British Medical Association held its annual meeting at Winnipeg; this being, we understand, the fourth occasion of which Canada has been chosen as the venue for the congress instead of the old country. The British Medical Association, it need hardly be said, represents the most conservative tradition in English medical theory practice: and we believe it may be safely affirmed that until the present time, the subject of psychic or metapsychic phenomena has never been admitted or allowed to figure upon the programme of the Association meetings. Officially this eminent body have in recent times shewn clearly enough their conservative principles by striking from the rolls of British medical practice the names of certain quite reputable practitioners who were deemed to be pursuing an irregular cult. The osteopath or chiropractic surgeon has had to fight his way to recognition through the pathway of humiliation in being cut off from the body of the elect by the official act of the Council. In

the secrecy of the individual consulting-room however, there is no doubt that for a long time past much experimental work has been going on in the analysis and treatment of the more obscure symptoms of pathology, and the borderline between the orthodox and the heterodox has been transcended by a goodly number of physicians whose minds have been opened to a survey of neglected facts of biology and psychology.

It would seem then that the tide has been rising steadily to a point at which it has begun to lap the foundations of the official structure of medical science and that a generation of doctors is coming forward who are prepared to recognize the need of extending the field of research.

It will be appreciated therefore that any effective measure of recognition of psychical phenomena by such a powerful and authoritative body as the B.M.A. would constitute a new departure and a victory for the principle involved. Such recognition must inevitably at first be semi-official only, but even so the circumstance would still be one of the greatest promise as indicating the extent to which the appreciation of facts of the psychical order has now obtained and as shewing how deeply the knowl-

edge and realization of those facts has penetrated the minds of our standard medical theorists and practitioners.

Hence it was with deep satisfaction that Hyslop House received the news that Dr. T. Glen Hamilton of Winnipeg had been scheduled to give an address to the assembled delegates and their friends, English, Canadian and American who were to attend the Annual Meeting. Introduced under the non-committal heading of an 'entertainment' this address, and the subscription lunch which preceded it, formed nevertheless an important item in the programme. An added grace on the part of the Committee was the inclusion of a full-photographic record of Dr. Hamilton's telekinetic and teleplasmic phenomena in the Exhibition and Museum of specimens in the annexe of the Conference Hall.

The Winnipeg Meeting lasted over the four days August 26th to 29th. It is said to have been the largest yet convoked. No less than 2800 delegates and members attended, including about 100 American doctors, whose numbers would have been indefinitely multiplied but for the restraint in publicity of the meeting imposed through fear of the presumed inadequacy of the resources of the Canadian city in the matter of accommodation. The flower of English and Canadian medicine were present and the proceedings lacked nothing in dignity and the picturesque ceremonial of old-time tradition. At the luncheon arranged for Dr. Hamilton's hearers, 408 sat down, and for the lecture itself there was a large surplus attendance of those who had failed to secure tickets for the luncheon. Your Editor felt it a privilege to be present to support Dr. Hamilton and to represent the A.S.P.R. on this occasion. His address was illustrated by excellent lanternslides

from the large series of flashlight photographs obtained by him. It was received in a spirit of serious interest and attention and his remarks and exhibits were frequently punctuated by applause which certainly betokened a generally sympathetic feeling. Subsequently to this address, it was observed that the topic became the subject of general discussion and the exhibition at the Winter Club was thronged by members eager for information. Your Editor did his best to relieve Dr. Hamilton of the necessity of answering the manifold questions asked. He retains the impression that the subject has taken a firm hold of the medical mind and that the interest is much more than a transient one. The opinion was again freely voiced that the non-acceptance of the records of psychic phenomena has been in most cases due not so much to any obstinate spirit of incredulity, but to the inability to find a place for them in the theoretic scheme and to link them on to the categories of experimental medical science. In this respect all that Dr. Hamilton said was well-conceived, since he strove to shew that the phenomena of telekinesis and teleplasm exhibit merely unfamiliar aspects of biological principles already known and that their analogy to certain of the normal processes of life can be demonstrated. He was certainly able to make some of his hearers see that there may be fields of biological research as yet lying fallow and totally neglected. But in his exposition of the facts of mediumship and in the photographic records he adduced (which carried their own own proofs of reality) there was material equally of interest to the chemist, the physicist and biologist on the one hand and on the other, to the normal and abnormal psychologist as well as to the pathologist and alienist.

The training of the modern schools of psychology seems to have been implicitly based upon the concept of the individual mind as a closed personal circuit, responsive to external stimuli by means of a delicately evolved system of conditioned reflexes. Delayed reactions, and all those which are motivated from within, having no immediate cause derived from exterior sources, are attributed to the same system of response. Hence the term 'subconscious mind' has, in their view, a strictly individual application. Even the admission of a hereditary element in the conditioning of these reflexes implies no association of any other or independent personality in the originating of responses in thought and action. But the advanced psychic student is aware of the total inadequacy of such an explanation to account for the phenomena of the subjective mind, to say nothing of metaphysics.

He has learned by repeated observation in manifold phases of research that the reactions of Personality are by no means limited to the physical body and its nerve-organization. The habitual channels for the exteriorization of its energies are not circumscribed by the spatial limitation of the flesh. In an extraordinarily real sense it is found that these limits can be transcended both spatially and temporally, and that its powers tend to radiate and to impress themselves upon the environment of an individual and actually upon the material objects in that environment, in a degree which would appear proportionate to the inherent strength and co-ordination of the psyche within. Thus the psychic personality of one may influence and even control that of another living person, or it may project its influence upon inanimate objects and these may retain the vital link of this

association for an indefinite time, as the facts of psychometry witness. Correlative to these things is the fact of the interpenetration of the psyche of the medium by personalities of an associative type, either sympathetically linked (as through the mental contiguity of a sitter) or alien (as in cases of obsession) but it will take many years yet for this truth to be established as a characteristic of the 'subconscious' field of activity in the eyes of the professional world of medical science.

What Dr. Hamilton was able to do demonstrate the power of the psyche, acting through the entranced medium, to extrude energy and substance and to direct the forces thus externalized into certain modes of activity of which his photographic results gave a sufficiently clear demonstration. We have secured from Dr. Hamilton the promise for our Journal of the full record of his researches including certain subjective phenomena.

* * * * *

One of the chief needs for the research work of the A.S.P.R. and the New York Section at Hyslop House is the installation of a full laboratory equipment for photography. There are many promising avenues of experiment and many series of simple lines of investigation which should be undertaken, but which are at present impracticable owing to this lack. There seems an opportunity here for a friend or friends of research to come to our support.

* * * * *

'John England' writing in the Birmingham Sunday Mercury (Eng.) for the 14th September as one who has no connection with spiritualism and has never attended a seance, speaks of the vast change which the affirmations of behalf

on the part of a man of science with so world-wide a reputation as Sir Oliver Lodge is bringing about in transforming the attitude of millions towards religion. He is puzzled to observe however that among the most hostile critics of the faith he proclaims are the clergy, and this, he says, is rather difficult for the layman to understand. 'Today' he says 'the clergy are discarding belief in the super-normal: Science is steadily advancing towards a reasoned mysticism One would have thought the church would say: 'See, even the men who are most concerned with the visible world about us come at last to faith in the world invisible'. But they do not. They discard spiritualism because (so it seems) they find its teaching, that the dead live, beyond their powers of credulity. That is a striking commentary upon the intrinsic value of the faith they professionally proclaim. What will the future bring? Shall we find churches divested of their faith, preaching an attenuated and anaemic Christianity while the religion of Science goes boldly forth to proclaim the reality of life eternal? . . . The truth would appear to be that Science has stolen the Church's fire. Where the modern theological scholar is hesitant and intellectually doubting, the scientist weighs carefully, makes his mind up, and states his faith and his grounds for it. Fifty years have turned the tables. Today a sceptical organized religion stands in the way of the scientific pioneers of living faith'.

It is difficult to cope with the professional ignorance which inspires such unsound statements as the following, quoted from a 'Reply to Sir Oliver Lodge' appearing in the Bristol Times and Mirror for the 15th September, after Sir Oliver's recent address to the Bristol public. Dr. Tudor Jones, who makes the statement says:

'The arguments for telepathy have greatly weakened during the last twenty years and one of the persons most competent to pass judgment on the subject, Mrs. Henry Sidgwick, stated in the Dictionary of Philosophy and Psychology that there was not sufficient evidence of telepathy.'

Dr. Jones goes on to say that no single item had been brought forth which has demonstrated that contact with others at a distance had been scientifically established. Had Dr. Tudor Jones desired to acquaint himself of the facts, he would have done so long since. There is nothing to be gained by disturbing his comforting conviction. Sooner or later he must awake to the facts, and regret the publication of an assertion so contrary to what has been in a thousand cases experimentally proved, notwithstanding the guarded statement of Mrs. Henry Sidgwick, which may not represent her latest conclusions.

As another instance of rash generalization without any sort of statistical basis which could colorably justify it, we may quote the following; this time from a dignitary of the American Episcopal church, Archdeacon Dodshun. This gentleman, visiting his native place in Yorkshire, England, recently delivered himself of the statement that cases of insanity and suicide after the war were caused chiefly by mediums and other imposters. Now it is a fact that many people after the war were in a state of mind verging upon insanity or suicide. Some of these would in all probability have consulted mediums; but such consultations on the part of persons already in a state of mental unbalance would not supply data of any value for argument. Neither are there any statistics of such interviews, or their results. Among the common

causes of suicide the most frequent is despondency or melancholia and this is often the outcome of a loss of faith or hopefulness of outlook. In the actual experience of those who work in psychic research, there have been several cases within our own knowledge where suicide has been averted by the receipt of evidence of survival. Can our clerical friends say as much for what organized religion offers nowadays? It is alleged in regard to our college and university training that suicide among students is apt to be the consequence of the acceptance of a materialist philosophy implying the loss of religious belief and ideals. But the official link with religion subsists in most of our great college foundations.

One of the most curious and significant reactions of psychical research upon a body of people very far outside its interest may be noticed in this month's instalment of Mr. Harry Price's

'International Notes'. A reviewer in the British Communist newspaper 'The Daily Worker' voices his detestation of the subject, speaking of the psychic quest as "simply one of the many roads down which the bourgeoisie slips to idealism, religion, and counter-revolution". It is strange to be told from this quarter that psychic research is an ally of religion. Our chief interest, however, in this declaration is the tribute it pays to the stabilizing influence of the outlook on human survival given by psychic research and its ideally constructive tendency. But to associate the interest of our subject with any class is of course entirely fantastic. It makes for unity always and not for division. The forces of division will not approve it, naturally: and they will resist its influence increasingly as they become more conscious of its overwhelming power as the greatest antagonist of materialism.

SOME RARE FORMS OF MEDIUMSHIP

By the Editor

SOME years ago Dr. Montagu James, President of Magdalen College, Oxford, published in his remarkable book 'Ghost Stories of an Antiquary' a deliciously gruesome tale of a spook which manifested itself in a real sheet, which it switched from a vacant bed and twisted into the semblance of an attenuated figure with a linen face which it contorted into a most diabolical expression. The old proverb is again exemplified that 'truth is stranger than fiction': but in this case the fact, whilst less sensational is no less interesting.

There are quite a variety of instances in which plastic material of different kinds is stated to have been wrought into the semblance of human features by the agency of a psychic control.

Some of these are of recent date; others from former time. The instance in which Frau Silbert's control, Professor Nell, succeeded in producing a basrelief of his head in profile on a plasticine plaque will be recalled by readers of the English quarterly 'Psychic Science.' There have been claims made by mediums for artistic work in oil or water-colors that the material arranges itself under spirit-control, to depict various outlines and sometimes to sort the colors. Of this phenomenon we have recently been offered an example in the work of a Japanese professor from the tip of whose brush, which does not actually contact the paper, there emanates a fine stream of fluid coloring matter which forms itself

into minute microscopic ideograms and glyphs upon the surface of the paper. One or more of the pastel pictures of Glastonbury Abbey by John Alleyne, the medium for the monkish scripts that revealed the lost chapels, betrayed the curious phenomenon of a fine detail visible in the representation of the carved Gothic stonework of the interior of the choir—detail which would, in the nature of the dusty and friable chalk employed, be extremely difficult to obtain with any degree of precision in a normal manner.

IDEOMORPHS IN LINEN

A very unusual type of mediumship is that exhibited by Mrs. Clara Jepson of Vermont, with whom I was able to obtain a sitting during the course of last winter when I visited southern Vermont for the purpose of my Williamstown College address. This medium has been reputed as very successful in assisting the police authorities to obtain clues to the whereabouts of persons missing and she was able to shew many printed reports which bore witness to their interest. With a private sitter her method is as follows. She takes a small clean handkerchief of the sort sold in sealed packets and hands it to her sitter with a request that he will open and crush it between his palms, and then hand it to her. She spreads out the creased linen on a table and then with a soft lead pencil proceeds to trace outlines of what she sees in the folds. These present in various parts of the field a head and shoulders symbolic of the sitter at one or other stage of his career and from the markings in the environment of each head she describes the outline of the principal events and contacts of life. Mrs. Jepson invited me to note these before she pencilled them in. There were four or five such markings which were more or

less faintly recognizable and the outlines she drew followed these. I may say that I was a complete stranger to her and am certain she did not possess any clue to my identity as the friend who made the appointment for me was careful not to betray it. Nevertheless she got the principal circumstances of my life and work with sufficient accuracy and precision and without apparent hesitation or fumbling. Such results are interpretable as mind-reading, but it is the unusual method employed by Mrs. Jepson to which I would call attention.

THE MEDIUMSHIP OF MRS. BLANCHARD

This is a very old story, but is worth recording as by good fortune some of the photographic evidences of this medium's strange gift have been preserved. Mrs. Blanchard lived originally in Vermont, but practised her mediumship in the middle west about the time that spiritualism first overran the continent with a great flood of phenomena, some of amazing type, but of which it is to be feared that few accurate records were ever taken. I have the facts from Dr. Horace Newhart of Minneapolis whom I met after the Winnipeg Congress and he has kindly sent me his copies of the photographs taken after certain sittings in which the older generation of his people were interested. As a child, Dr. Newhart says he heard his mother refer to Mrs. Blanchard, who died at New Ulm, Minnesota about 1873 or 1874. The photos were in possession of an elderly resident of New Ulm and were lent to him by her. He made copies and returned the originals to the lender, who has since died. The copies in question are very possibly the only ones now existing. They exhibit the crudeness of detail which might be expected from the then imperfect state of the photographic art.



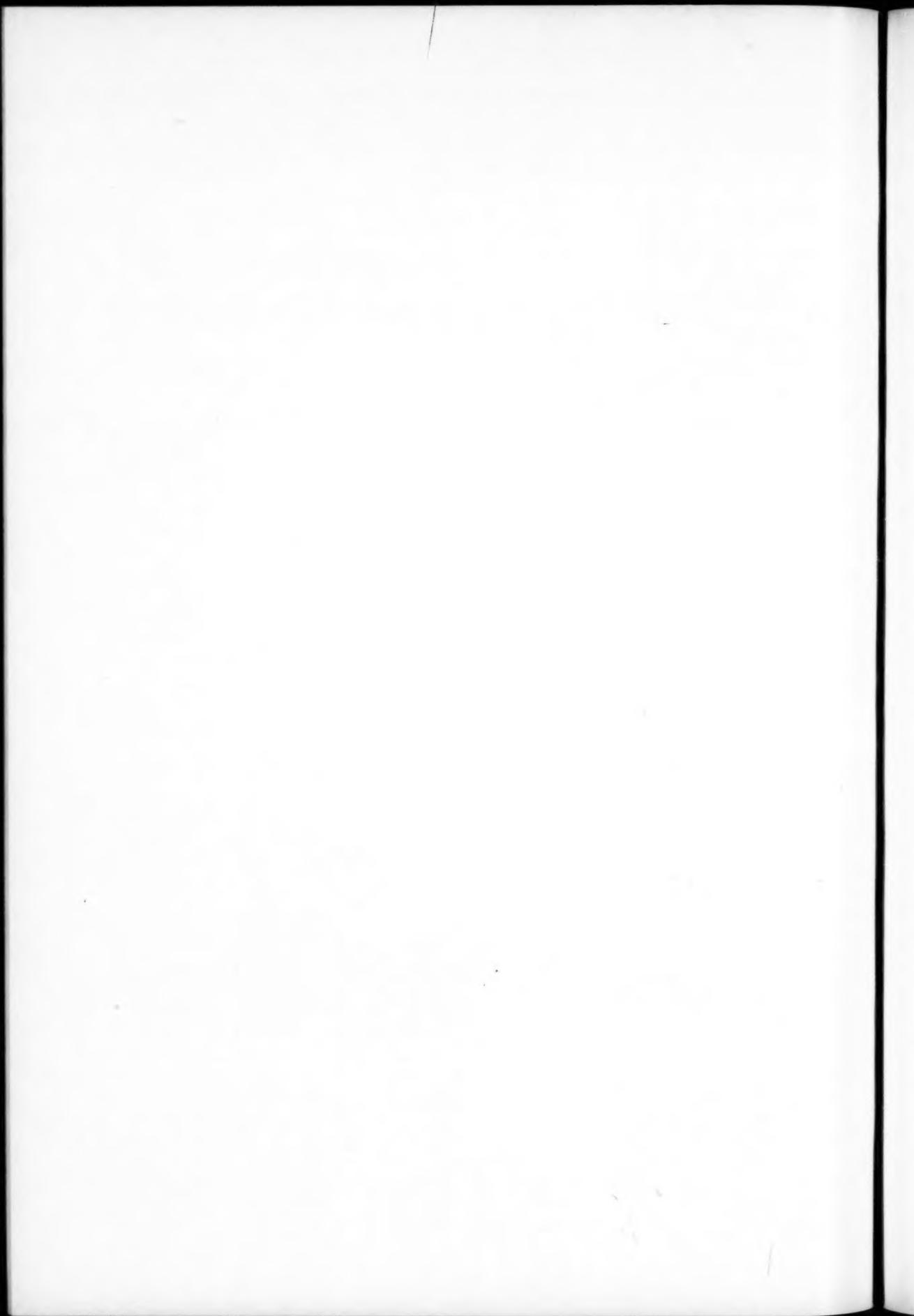
Mrs. ALBERT BLANCHARD
New Ulm, Minn.
Died about 1874 -- Medium

SPECIMENS OF MRS. BLANCHARD'S MEDIUMSHIP

The faces are formed by the deposit of sediment under water in a china dish, after the stirring of the mixture by the medium's finger-tips. Photographs were taken after evaporation of the water.



N. B. The ring around the central face seems to have been intended to represent a number of smaller heads.



The system practised by Mrs. Blanchard was to take a shallow china dish, into which she would place a small amount of fine material such as clay and adding sufficient water to cover it and fill the dish she would stir the sediment with her fingers until it was well incorporated. This would then be left to settle and the water would be allowed to evaporate without further disturbance. As soon as moisture had disappeared, the dish would be inspected and it would be found that the clay had assumed the outlines of a human face or head in low relief. We

reproduce three of these specimens, together with portraits of the medium, Mrs. Albert Blanchard and her husband, taken probably in the 60's of the last century.

Dr. Newhart has very kindly undertaken to prosecute enquires in the locality as to Mrs. Blanchards' mediumship. Probably there is no one yet living who knew her personally: but it is hoped that he may secure some further details for us, and if these are forthcoming, our readers shall have them in due course.

THE 'TAD' EPISODE

By Frederick Bligh Bond

ON Friday the 30th, May, 1930 I was at Boston, visiting Dr. and Mrs. Crandon at 10 Lime Street. In the evening a sitting was held at which a new apparatus for the production of the psychic voice was introduced. I was given to understand that this was the third* occasion of its use and it was still in an experimental stage and not yet by any means perfect. The apparatus was designed by Mr. Brackett K. Thorogood, professional engineer and it consisted of a sound-proofed box, sealed except for one small aperture too small to allow of the introduction of any voice or sound from without in the normal manner. Within the box, in some position unspecified, I was told there was a microphone and from this there were conducting wires connected across the room to a loud speaker or amplifier attached (for the purpose of this experiment) to the wall by the window on the opposite side of the seance-room.

Ultimately, I understand, it is intended to carry the connecting wires outside the room, so as to enable a committee sitting in another room to register all sounds recorded by the amplifier whilst simultaneously the circle sitting with the medium would maintain a constant control over the conditions of production and would be able to affirm the unbroken silence ruling within the seance-room.

'Margery' having entered into trance, the 'Walter' control began his work. The box rested on the small table in

front of the medium's chair and very shortly the sitters heard a series of raps which clearly were located in that part of the room where the amplifier hung. These raps were to some extent orderly. They were followed later by a sort of 'blowing' sound giving the impression of an unsuccessful effort to articulate in speech. Walter seemed to be so much absorbed in the work of the evening that he did not offer any remarks. There were no other phenomena attempted. It was evident that he found some obstacle to success, but as to the nature of his difficulty we were left to speculate.

I had planned to go on to New Hampshire after leaving Boston and my visit there for the purpose of giving a lecture at Dartmouth College had been a matter of conversation at Lime Street, since it would follow on Dr. Crandon's lecture at the College and would be designed more or less to emphasize the interest which his talk had evoked among the students.

On Witsunday, June 8th, 1930, I was at Lebanon, N. H., where I had come to carry out a lecture engagement. In the evening I accepted the invitation of Miss Elsa Barr to take supper at the house of her sister Mrs. Haskell, with whom she lived. Rev'd Lyman Rollins was a resident in the home. He was in a very invalid state but on this occasion he dressed and came down to join the party for supper.

We took our places at the table at about 8 P.M., but before this, there was a period of conversation in the sitting-room adjoining the supper-room and

*I am now advised that it would be the fourth experiment, the third having taken place on the evening of the 26th May as stated in a letter received by me from Mr. Thorogood and dated July 11th. FBB.

the talk turned upon automatic writing such as I had seen produced normally (i.e. without trance) with contact of my own hand with that of the writer. Miss Barr agreed to try this with me after supper.

I sat at table between Miss Barr, who was on my right, and Mr. Rollins, on my left. Further to my left was the opening into the parlor and behind me the inner wall of the dining-room, the window being opposite to me at the further end of the room. We had not long been seated when I heard a sharp clatter like small hard objects shaken together and then a crash as if something had fallen on the floor. This sound seemed to come from just beyond the opening. I made some remark to Miss Barr as to the origin of this noise and raised the question of an 'apport', as I knew that they had had such things in their circle. Almost at once, I heard close behind me what seemed to be Walter's characteristic whistle, and this was also heard by Mr. Rollins and Miss Barr, both of whom commented on it: also by some of the others at the table.

Mr. Rollins left the table before the close of the meal and took his customary seat in an armchair close to the left of the fireplace in the parlor. Miss Barr at my invitation seated herself at the further end of a narrow table which stood out from the wall just to his right and I gave her pencil and paper and prepared to make a trial of writing. I sat close by her left side and steadied the upper part of the pencil, allowing the tips of two fingers to touch the back of her right hand. Writing began almost immediately, but at first illegible. Then 'JOH' was written, followed by a short script which seems to read thus:

'Peace, bring ye nymphe Placidity . . .

Wee be with patience bleste' followed next by a few words addressed apparently to Miss Barr:

'Now, my childe, we mete for thy fyrst tyme. Followe my wordes'

The 'JOH' twice repeated before the Old English, plainly suggested the presence of Brother Johannes of Glastonbury. After a short interval a second sheet of paper was taken and Miss Barr's hand began to draw a diagram which I naturally thought at first might be some sort of plan referring to the ancient buildings or foundations of the Abbey. But no! When completed it did not so explain itself, being merely a long rectangle with one diagonal, and a multiplication of lines in close parallel to the right side of the figure.

I began to suspect that this was intended as a diagram of some sort of mechanism and asked for explanation. Miss Barr's hand wrote as follows:

"Plan of instrument. . . Work from this".

Explanation was invited and the diagram was exactly duplicated. Then a couple of circles were added to each, two of about $\frac{3}{4}$ inch diameter placed near the middle of the length of each rectangle; and two slightly larger near the base connections were indicated between these, as if by wires and finally a triple curved loop between the two smaller circles was.

Question by FBB. "What is the purpose of this instrument?"

Answer: "Talk with my voice."

Comment by FBB. "This must be the instrument with which Walter is experimenting at Boston."

Script. "Wait five min."

*Note by FBB. The notion that there were two disks, or disks of varying sizes, within the voice-box was quite new to me. The reference to the 'bunch' I was to meet on the morrow relates to Dartmouth College where I was to lecture. The name 'TAD' means nothing to me at all.

(A five minutes interval was accordingly allowed.) Then FBB again placed the pencil in Miss Barr's hand and said 'Now, we will do our best for you.'

Script. "All right, old top. Clear the decks. Get this straight. The disks are not resilient enough. (please repeat) . . . resilient. . . yes. . . Do *pound* it in!"

Question. "Do you want the aperture to the box made larger, Walter?"

Script. "No. Pound it in. Give my drawing to him. They will get it at the next sitting."

Question. "Can you give a test?"

Script. "Yes. Fuller plan of diagram."

Question. "Then you don't find the narrow aperture a difficulty?"

Script. "No. The trouble is the flexibility I give them; particularly the larger* one—that's all. See you tomorrow. Good luck to you with the bunch tomorrow night. Good night."

Question. "Walter, will you please sign your name to this writing or give me something in the way of evidence of your identity?"

Script. "TAD" (it might have been 'TUD' and a repetition was asked for.) This was given very clearly as "TAD."

Question. "Is this a nickname known to Margery or her family?"

No answer.

On the Monday (9th June.) I had a second sitting with Miss Barr for automatic writing. The time was 5 p. m. The following script was received.

"Greetings. This is good. . . excellent. . . In time (we) will be able to give much of real worth. Vibrations are most sympathetic. Wait until later. This is experimental before direct control is taken by the writing group. So mote it be."

Then after a good deal of movement in which only scrolls were produced:

"That is good. We seek fluency for the flow of the pen. We will give you virility later on. That will be very satisfactory to you and to you and to the group that are waiting with much (patience?) for the world to be informed of the flaming light of truth."

In the course of the morning of the same day I had despatched to Dr. Crandon a telegram asking him to obtain from Walter confirmation of instructions received from him on Sunday (not in any way indicating their nature) and asking 'Who is TAD?'

I assumed in doing this that he would probably be holding a sitting on the Monday evening in accordance with his usual routine.

No reply was received from Boston before my return from Lebanon to New York, which took place on Wednesday 11th June.

STATEMENT BY MR. THOROGOOD

THIS IS TO CERTIFY that the undersigned, on the evening of May 26, 1930, was at 10 Lime Street, Boston, Massachusetts, and before 9:30 P. M., placed two electric radio receivers (used as transmitters in this experiment and here in after so-called) fastened together by tape, back to back in the reverberation chamber of the device called the voice-box.

The hinged ends of this box were then closed by the writer and he securely locked one; the other he secured by a wood screw and dowel.

Shortly after 10:12 P.M. on this same evening the writer, upon opening this box to examine its interior, found that one transmitter had been pulled away and was separated from the other by some two inches except for the electric wire connecting, and that it had been moved further down the passage in the

above-mentioned reverberation chamber, while the other, still having the tape around it, was wedged in the passage.

This change of position of the transmitters was possible *only* because one had been pulled out of the binding tape, thus reducing its size by approximately 1/16 inch, which was just enough to allow of its being moved; while the other, still having the binding tape around it, became wedged in the narrow passage.

During the time interval above mentioned the writer was constantly in the room with the box and the luminous zinc sulphide markings on the outer sides and ends of the box were constantly visible, and the box was not opened during this time.

Respectfully submitted:

B. K. THOROGOOD.

Boston, Massachusetts.

July 11, 1930.

STATEMENT BY MR. E. D. DUDLEY

Boston, Mass., August 21, 1930

At a sitting of a few months ago at which Dr. Hamilton was present, the question was raised as to how Walter could identify himself at (say) Winnipeg, without giving his name. Miss Clara Stinson was present and suggested that he might use the nickname 'Tad'. (This was the name by which he called his elder sister before he was able to pronounce her name clearly. He continued to call her by this name for many years. He uses the same name even now when she attends a seance—which is an infrequent occurrence. In this way the name became one of the possible means of identification. You can determine the approximate date of this seance by finding the date of Dr. Hamilton's lecture in New York.* The seance was held the evening before.

So far as I can learn from my records, you have never been present when Miss Clara Stinson was a sitter at a Margery seance. If you had thus met, you might have heard him address his sister as 'Tad'. The seance in question establishes a date when this name was suggested for that use. So far as I know or can learn, no such suggestion was made prior to that date.

E. E. DUDLEY

NOTE BY MR. BLIGH BOND

The above was written by Mr. Dudley on behalf of Dr. Crandon whose endorsement of its correctness is implied since he read and forwarded it to me. I have attended no sitting at Lime Street since the formulation of this test at which Miss Stinson was present. There were I should say two or three occasions in 1926 or early in 1927 when I met Miss Stinson at Lime Street and she took part in the sitting, but I have no recollection whatever of such a name being used and if it had been it would have meant nothing to me. I was never informed that any such test had been planned. In any case, the name is given through Miss Barr's hand and not mine. I cannot strain the theory of mind-reading to account for it.

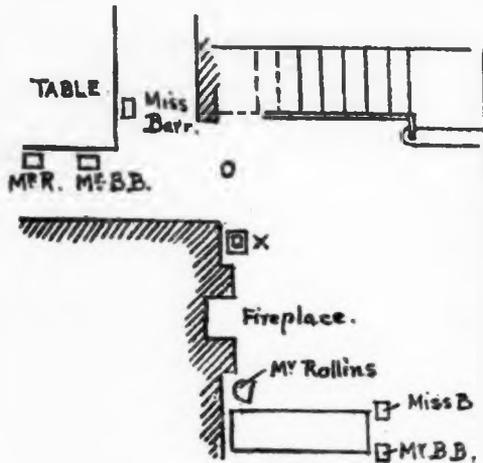
STATEMENT BY MISS ESTA BARR

IN the evening of Sunday, June 8th, 1930, Mr. Frederick Bligh Bond was at our home in Lebanon, N. H. Our household includes my sister Mrs. Haskell and her husband, and at that time also the Rev'd Lyman Rollins who had resided with our family for many years past. On this occasion also Mr. and Mrs. Walker, who are members of the gov-

*Dr. Hamilton's N. Y. address was given on November 25th, 1929. The date of the sitting at which the 'TAD' test was adopted is therefore November 24, 1929.

erning body of our Section of the A.S.P.R. were also present.

Rev'd Lyman Rollins had been confined to his room for some days but on this occasion he came downstairs and sat with us in the parlor for some time before supper. The parlor communicates with the dining-room by an open space in the corner next the fireplace (O. in



plan). We conversed for some time before supper on current topics such as the work of the Crandons and 'Walter' and I told Mr. Bond about my own experiences in subjective mediumship. He asked me if I had attempted normal automatic writing and explained his usual method. It was agreed that we would make an attempt after supper.

We took our places at the table, and Mr. Bond sat nearest to the opening between the two rooms, Mr. Rollins being on his left and myself on his right. Shortly after we were seated, there was a sudden clatter followed by a crash as of the fall of some metal object on the floor of the parlor which was loud enough to startle the whole party.

Whilst we were speculating as to what this might mean, a loudish whistling was heard somewhere at back of Mr. Mond or Mr. Rollins. The whistle had a certain expressiveness or inflection of a 'conversational' character and Mr. Bond remarked 'That was Walter!'

On returning to the parlor after supper I discovered that the fire shovel, which had been hanging upon the hook attached to an iron standard and rested on a metal plate with raised curb about an inch in height, had come off its support, jumped the curb and fallen on the floor outside. The fire-irons with their support were placed just to the right of the fireplace and close to the opening, at point marked X. on plan.

At Mr. Bligh Bond's suggestion I took a pencil and paper and sat at a table opposite to the armchair in which Mr. Rollins was then resting. Mr. Bond was close on my left and with his right hand he held the upper part of the pencil and allowed his fingertips to touch very lightly the back of my writing hand. This is the first time I had tried normal writing in this way and I was skeptical of results. However, movement of my hand commenced almost at once and the writing and drawing followed exactly as described in the record here made by Mr. Bond, which I attest. Mr. Rollins would have added his attestation of all that is here given, but his condition from this time onward became steadily worse and he never again left his bed but passed out after great suffering on the 11th July.

The name TAD, twice given in the script through my hand, in reply to Mr. Bond's request for an identifying signature, is entirely unknown to myself and carries no association whatever.

THE MARGERY MEDIUMSHIP

Record of a 'solus' sitting for the production of the direct voice
from the MSS. collection of the late
Judge C. S. Hill *

AT the sitting of September 30, 1925 held at No. 10 Lime Street. I was afforded a personal opportunity for an individual testing of the Richardson voice apparatus and give herewith a succinct account of the experiment.

Without going into specific details I may state that all the steps for preliminary and subsequent search of the medium, the sitters and the apparatus were carried out with painstaking care and in strict compliance with the route procedure formulated by Dr. Richardson.

After some preliminary employment of the machine in which other members of the committee took part, it was arranged that a testing should be made, no one aside from the medium and myself being in the room.

The apparatus was at the time placed on the table directly between the medium and myself. All voice tubes except two were disconnected and the orifices capped so as to prevent the escape of air. The two left attached were one closest to the medium and one opposite it for my use. A mouthpiece produced by Dr. Richardson was firmly inserted by him into the tube to be used by the medium. From my own pocket I produced a mouth piece previously used by me and inserted the same into my tube. At that stage "Walter" suggested that I should then inform him what words

or sentences I wished him to utter during the test. I replied, "Walter' I want you to say 'Jane was an extraordinary jazzy jay-bird'." Walter gave his characteristic whistle and then repeated the words. I should add, that I had purposely constructed this nonsense sentence employing consonant and vowel combinations which would necessitate the forcing apart of the jaws and lips if the words were to be clearly articulated. I had made a personal experiment previously with my own lips and tongue properly closing my mouthpiece, and found myself wholly unable to articulate the sentence in any wise intelligibly. In fact I could make nothing but an inarticulate murmur.

Walter then suggested that the exact procedure of the test should be explained so that all present should govern themselves as to avoid friction and delay. I said "Before red light Psyche will take her mouth-piece in her mouth and I will do the same with mine. With my left hand I will control Psyche's right across the table on my left of the machine. In the same way I will control her left with my right on the other side of the machine. Psyche will seal her tube with her mouth and I will blow the marker up and hold it there. Dr. C. will then turn on the red light long enough for everyone to see that the setting and control of Psyche and myself are correct. He will then turn off the light and instantly all but us two will rise and leave the room, Dr. C. passing out on his side of the cabinet all the others going out around the

*This communication written in Mr. Hill's own hand was found recently by Dr. Richardson in a disused "Margery" file.

Mr. Hill, formerly a Trustee of the American Society for Psychical Research, died September 2, 1930. He was a staunch supporter of Margery's cause. The discovery and publication of the above article at this time seems peculiarly appropriate.

other side. All will leave the room and the door will be closed. You will then repeat the sentence and I will, without releasing the pressure, stamp with my foot for their return. They will come in and before releasing pressure the red light will be turned on again to see that controls are proper and intact."

Walter repeated his "astonishment" whistle and said "shoot!"

The test then followed exactly as outlined above. After the door had closed upon the exit of all the sitters save Psyche and myself, hand control of the medium being absolute, and the instability of the liquid column being demonstrated by the fact that the higher luminous marker projected well up past the luminous mark on the tube and remained stationary there during the entire experiment, Walter repeated my sentence, much louder than usual, and with distinct and unimpaired articulation. He added to the sentence for good measure "I'll be jiggered." I stamped my foot and as the other sitters filed in Walter repeated the sentence again and then whistled the opening strains of the "wedding march" from "Lohengrin." All present reported that they heard

the second repetition and the whistling. They reported that they saw the luminous marker stationary at a high mark of instability. In red light they reported our mutual control to be absolute. We then released the air pressure and the machine, tubes and mouthpieces were inspected and found to be in perfect order and with no trace of having been improperly manipulated.

I had endeavored, prior to this experiment, to discover some way in which my mouthpiece could be, under similar conditions, so handled as to maintain its air pressure and yet leave me free enough to articulate. I have tried to manipulate gum and foreign substances over the holes and have failed. I have been unable to find a way of substituting fingers and thumb over the holes in substitution for lips and tongue, since every time a leak occurs.

Taking this individual experiment into consideration in connection with many collective experiments of the same type in which I have been a participant, I feel that an exceedingly strong prima-facie case has been made out for the supernormality of the phenomena.

CHARLES S. HILL.

OBITUARY NOTE

CHARLES STANTON HILL

It is with regret that we must record the passing of Mr. Charles S. Hill, one time Trustee of the American Society for psychical Research. Mr. Hill was a lawyer, by profession, and practiced for many years in Boston. He was not only a man of great intellectual power, but also a trial lawyer of unusual skill. Furthermore, for many years Mr. Hill had been a deep student of the occult and in such matters probably had no superior in Boston or New England. For

this reason it gave the greatest satisfaction to the "Margery" Group that he consented to join them in 1925 in the investigation of phenomena connected with that mediumship.

Although, as stated, Mr. Hill had been a student of the supernormal for many years he had never, up to 1925, received what he considered convincing evidence in the realm of psychic research. In the presence, however, of Margery's phenomena he very soon be-

came a pronounced believer in her extraordinary powers, and his conviction increased in intensity as time went on.

Unfortunately, two years ago Mr. Hill suffered from what was probably a stroke from which he never entirely recovered.

Because of Mr. Hill's great intellectual and critical powers it can well be believed that the "Margery" Group rejoiced in his hearty cooperation with them. But his presence meant much more than this, for he was what might be called a perfect "sitter." Always critical, he was still the soul of wit and

wisdom, and the merry repartee between him and Walter will never be forgotten by those privileged to hear it.

As already intimated Mr. Hill was a man highly endowed with psychic knowledge and development. This being so we cannot but anticipate that he will be speedily and cordially welcomed as an associate by that group of great souls, who, we believe, in cooperation with us, are trying to establish the all-important fact of intercommunication between this plane of existence and the next.

MARK W. RICHARDSON, M.D.

BOOKS RECEIVED

THE AGE OF REASON. By Thomas Paine. (American Secular Union, Chic-shillings, small octavo. paper cover.)

TALKS WITH THE IMMORTALS. Arranged by S. Cox.

(Psychic Press. London. Price Two shillings, small octavo. paper covers.)

SONGS OF THE SOUL. Poems by Aura May Hollen.

(The Keats Publications. Hollywood, California, 1930. A small volume of inspirational verse.)

TRAILS OF TRUTH. Jenny O'Hara Pincock. (A second copy.)

Presented for the Library by Dr. L. R. G. Crandon. (4 vols.)

THE CONSOLING ANGEL. (The Case of Hattie Jordan). Edited by Florizel von Reuter.

(The Psychic Press. 2. Victoria Street, London. SW. price Three Shillings and Sixpence. Small octavo 181 pp. Paper covers.)

A record of communications received

with the automatic writing apparatus known as the 'Additor.' It is claimed that the series here recorded possess a scientific value since they contain about 40 per cent of material not attributable to the subconscious and for which a telepathic origin is improbable. The 'tests' seem often to have been planned as such.

"BEYOND." The first three issues of this new monthly magazine have been received from the English publishers at 29 Queen's Gate, London. S.W.7., the office of the Guild of Spiritual Healing. The publication appears to be to some extent an organ of the Guild inasmuch as it contains articles and advice to correspondents by 'Dr. Lascelles' the spirit-control of Mr. Charles Simpson the trance-healer.

HUMAN SURVIVAL AND ITS IMPLICATIONS. By Helen Alex Dallas, London, L.S.A. Publications Ltd., 70pp., price one Shilling net. This is the first of a series of five booklets designed as handbooks for enquirers. It will be reviewed in our next issue.

PSYCHICAL RESEARCH

As an Art and Science Conjoined

By ARTHUR GOODBY

PSYCHICAL Research, now approaching its fiftieth anniversary as a critical method for the study of occult phenomena, though often called a science is in reality an art, just as natural science itself is but an art or method for the study of normal phenomena however much it may attempt to formulate its conclusions into a record called "Knowledge." But since life-experience is dynamic, not static, spiritual not material, concrete not abstract, psychic research does not aspire to an absolute finality in all its conclusions nor does it desire to clamp Spirit which "bloweth where it listeth" into the categories of deterministic law. And classical science can pride itself on no superiorities in this respect, for its own ultimate conclusions are none too stable.

Therefore it is not the pure rationalist who will lure from the transcendental its guarded secrets. Rather it is he who will bring to his investigations the highest qualities of both mind and heart—insight, that genius of mental and moral clairvoyance, that imaginative sympathy which works magic in all creative endeavour, together with a deal of humour and of personal detachment thrown in: for we find in all things just what we are qualified to appreciate. We will succeed sometimes through what we bring in, and sometimes through what we leave out. "When half-gods go the gods arrive."

But above all the efficient researcher must have balance, a will that holds sovereign mastery over both intellect and emotion, holding them level in rhy-

thm and proportion, being influenced neither by the one so far as to end in abstraction or in intellectual pride or in sterility; nor by the other so far as to be involved in illusion. Our enthusiasms are to be tempered by reason, yet reasons are false if they inspire no enthusiasms; and therefore it is only through the harmony of mind and heart that we can achieve the ultimate vision of truth. Too often the scientist, pre-occupied merely with processes and ignoring the supremely vital, decisive considerations of ultimate qualities and purposes, fails to see the vision. Nor does he appreciate the value of that spiritual caprice that eludes all his instruments of precision. And on the other hand the unguarded enthusiast, often quite contemptuous of reason, may be so pre-occupied with phenomenalism as to be liable to astral invasions and from this contingency even some spiritualists are not exempt, for, as Stainton Moses hinted, they "are too much inclined to dwell exclusively on the intervention of external spirits in this world of ours and to ignore the powers of the incarnate spirit." Nevertheless, spiritualists do achieve supreme evidences and assurances of personal survival by which our established Churches might well profit. Still, they also need perhaps to inquire if there are not seven planes as well as two; and if there is not discipline of mind and heart and body and soul which incarnation has imposed upon us; and if they could not bring their illumination more often to the orthodox Churches.

And, by the same token, an efficient Society whose province is to explore the mysterious hinterland of the super-normal should also possess that same balance of reason and intuition controlled neither too much by the sceptic and the rationalist on the one hand, nor too much by the emotionalist, the visionary and the enthusiast on the other, but rather should bring both into mutual understanding and possible accord, while safeguarding their freedom and independence. Therefore it might be well for such a society to differentiate itself into two distinct yet complementary Sections, both mutually independent, yet coordinated by a superior federation council, one of these Sections especially "scientific" and critical and the other distinctly inspirational; the former, perhaps working along the lines of classical psychology, testing out the hypothesis of animism, the latter testing out the spirit hypothesis or even frankly declaring its conviction of survival.

This is the ideal toward which the American Society for Psychical Research is tending, a large group in that Society called the New York Section proceeding for the most part on the assumption of survival, while the Society itself maintains a non-committal attitude toward the causation of phenomena. The Section has received a very liberal Charter from the Society and both groups are represented on the Controlling Board of Trustees which thus constitutes the liaison between them. The general Society publishes the journal *Psychic Research* and maintains a Research Officer and Bureau and a Library. The Section provides about thirty lectures a year, tests out mediums, conducts several voluntary development circles and holds weekly receptions. Both Societies occupy the same premises and work in harmony though on independent lines. While this federated system is not exactly official, it has evolved into that status, to remain there, we trust, permanently.

LETTERS TO THE EDITOR

The Case for Spirit Return

THE following letter has been received from a Washington, (D. C.) resident Mrs. Adrienne de Courtenay. Subjoined is a short editorial comment which it is hoped may be helpful to our correspondent and to others who may appreciate the points she raises.

"It is the eternal instinct in man to long for a continuance of his personality beyond the grave. This has taken many forms down through the ages; and man, in the course of higher intellectual evolution, has crystallized this latent instinct in the form of religion.

The Egyptian regarded life as but the portal to the hereafter; the Roman believed in his Styx, the dark river that the soul crossed to admit to those shadowy realms wherein his heroes took their rest. The Buddhist had his Nirvana; the Indian his "Happy Hunting Ground." In fact, though the concept has taken many forms, there has been no race nor age in which this universal desire has not asserted itself. Still the cry is the same: 'If a man die, shall he live again?'

The belief in spirit return has, though vague and deeply imbedded in superstition, permeated organized religion from the very first, but only within the past century has there been any rational enquiry into the subject. In 1849 the Fox sisters declared that certain occurrences in their home were of supernatural origin and that they were able to interpret them: merely another version of the perennial 'haunted house'; but it served to awaken widespread interest in what later became known as 'spiritualism.'

The case for spiritualism is a debatable one and there is still much to be solved. Few persons disbelieve entirely in a spiritual existence; yet the fact that those who have passed on should use such inadequate and unsatisfying means of communication as are commonly employed in the practice of spiritualism is unthinkable. Surely intelligent beings can receive little comfort from so-called levitation and 'spirit rappings.' Still more difficult to interpret is the trance medium, uttering incoherent phrases which seldom, if ever, shew any ear-marks of spirit instigation. And it is these very factors which have cast the basic belief into the shadow of distrust.

"Then again there are a few who realize that there is a very real contact, quite aside from these psychic phenomena, which comes without the aid of outside agency. No stranger can convey those precious messages; but when this contact comes to the bereaved one he knows without a doubt the validity of his experience.

The obstacle confronting spirit communication is that few take it for what it is worth and let the rest of its vagaries pass unheeded. They quickly lose all sense of what is appropriate in their eager pursuit of the 'occult.' The message is so simple. Why render it into weird, fantastic, and above all, unnatural cults? The knowledge that life is eternal and unending—is not that enough? For most, it does not seem so; else would the spiritualist 'churches' and the societies which practice absurd rites, never have sprung into being.

Communication with our dead is not contrary to religion; not contrary to the faith which we profess: but the

sublimation of a spiritual contact into a feat of legerdemain is a heresy of the most vicious type."

EDITORIAL NOTE

On Mrs. de Courtenay's Letter

The instinct of 'survival' is, at root, more racial than personal; and it may be said to hold but little of a consciously personal element in the primitive man; but to tend increasingly to an individual type of consciousness according to the degree of differentiation which the evolution of the personal intellect has achieved in the single subject. This racial instinct of which we speak is perhaps better described as one of *continuity*, and it is interpreted only as 'survival' with the development of the time-sense and the reflective powers of growing intellect. Beginning as a vague, though certain intuition, it tends to become a personal belief, and thus, as our correspondent says, is crystallized in religions which regulate the obligations, ceremonially expressed, which are held to govern man's relations with the unseen world. The word 'continuity' as above applied to the dawning intuition of survival, may be defined as essentially an unexpressed awareness of the unity of the individual life with the life of the family, the race or community. From such awareness would arise the older Hebrew idea of the soul of the deceased being 'gathered to his fathers' or entering the bosom of Abraham (Brahm). This being the root-experience on which the thesis of survival is intellectually built, it follows that our correspondent is right in her view that the true type of spiritual intercourse is subjective rather than objective, noumenal rather than pheno-

menal, and to be described as 'communion' rather than 'communication.' And so it remains to this day in the case of the many who are intuitively developed and are not too greatly hampered by the isolating power of the personal intellect.

Humanity has attained a stage of mental evolution at which the personal intellect has overmastered the instinctive nature to so disproportionate an extent that, in quite a large number of individual cases, the power of intuitive awareness of this continuity of which we speak, is so attenuated as to be almost non-existent. The deficiency is congenital and also acquired by certain modes of mental training; and it undoubtedly bespeaks a certain lop-sidedness in the all-round development of the individual mind. There are even instances in which the psychic nature, which is the nexus or link between the spiritual and the physical, seem altogether missing.

The victims of this kind of inhibition are unable to grasp the reality of the subjective world of consciousness. But this state may be and often is coupled with the possession of the keenest material intelligence, and if so, that intelligence will deny to all others the reality of experience which it has missed. Hence arises the fruitlessness of all argument between sceptic and believer as to intuitive premises. Intellect or the intellectual consciousness is a function of the physical brain and as such can-

not be regarded as having any power of continuity when once the cortex of the brain is dissolved; but if there is a psychic nucleus which has ordained the growth and specific function of that brain, this may in theory be allowed some power of reproducing or perpetuating that function.

For the intellectual majority, the strength of the instinctive or intuitive consciousness is apt to be dimmed to the point at which doubt of survival or continuity may have crept in and the comfort of the sense of spiritual wholeness may be seriously lacking. This is notably the case with the more highly educated persons in the civilized world. For these a type of religion based upon 'faith' will hold no convincing quality, and they can only obtain the relief their nature demands by some objective token or tokens of the reality of an interaction between the physical and the psychic or spiritual fields of energy. Hence the *necessity* of the advent of an era of rational psychic investigation at the present time; it being the psychological moment for the entry of this reinforcement to man's power of rationalizing from the facts of his environment. We trust that this exposition will satisfy one of the more anxious questions arising in the letter. And now we will try to deal with another.

The intuitive sense of continuity is an early product of our human evolution. It is followed, as we know, by another phase, this being the growth of personal intellect and all that we term Personality in the individual. It must be conceived that the same force which originally made the intuitive individual generated also as a secondary phase, the personal intelligence. This has meant a very gradual growth of man's power to cope, through and by means

of his psychic being, with the whole material environment in which he finds himself placed. Under the evolutionary scheme he finds himself confronted with the task of evolving mechanisms for the subjugation of nature and for the perfecting of the sensory or other channels for the control of his environment and his powers of communication with others. But the task of his evolution is not yet accomplished—it may be, and probably is yet, in an initial stage only. Consequently his 'psyche' may be feeling its way to the restoration of a balance greatly disturbed by that disproportionate growth of the reasoning principle of which mention has been made. And it would seem that this is indeed the case: for the interaction of the psychic forces with the physical is typical of the present era and the entry of those forces into effective interaction must be at first slow and tentative. Consequently they must find their own way toward effective expression and this way may lie through most devious and clumsy or even fantastic routes. To take an instance of a simple kind derived from the field of experimental science. Early experiments with the principles of telegraphy witnessed by some person totally unfamiliar with the laws that govern this hitherto unknown means of communication would take a form both childish and absurd in appearance, and the wagging of a needle at the end of a long piece of wire would excite contempt and incredulity (as it actually did when first offered as an invention to speed communication). Precisely the same is the case with the raps and tilts of the seance-room. These do but represent the inchoate efforts to establish a system of physical control from the side of psychic energy. They may seem clumsy and childish, but they may be the best that can in the onset

be attained in the way of regulated interaction between two media or modes of dynamic activity. And psychic researchers know that they can be transcended and that they have been often superseded by vastly superior modes elaborated from both sides of the gulf of separation.

* * * * *

A CASE OF TRANSFER OF SENSE-IMPRESSIONS

"Recently I had a queer experience which I think tends to show how a sensation entering the border of one's consciousness by one avenue of sense may be transferred unconsciously and emerge into consciousness as though it had been received through another avenue of sensation.

"I was sitting alone reading a play and felt I saw the direction "(Telephone rings)." The setting of the play was in a drawing room where such direction would naturally be in keeping with the surroundings and the action. I continued to read half a page or so further and found no further reference to the

telephone. It seemed queer that the ringing of the bell was put in since no one answered it and it had no bearing on the context. So I turned back a page and read through again. This time I could find no mention of the telephone bell at all. Only then did I remember that our own telephone bell had just then rung and that my daughter had answered and was even then conversing over the telephone in an adjoining room.

"Do you not think such an experience should further urge upon us extra caution in reporting as visual or auditory experiences when one stimulus may be so easily transferred to be remembered as its equivalent stimulus in another sense organ?

"Perhaps you will feel that this narrative inserted in the Journal notes will lead to correspondence with other readers who may have noticed similar phenomena."

R. B. WALLACE.

317 S. Camden Drive,
Beverly Hills, Calif.,
June 13, 1930

PSYCHICAL PHENOMENA AMONG PRIMITIVE PEOPLES

A Resume of the Evidence for Genuine Psychic Manifestations in
Africa, India, China, and the Islands of the
Eastern and Western Hemisphere

By HERWARD CARRINGTON

PART TWO

Turning, now, to another country, Tibet, we find here an interesting fact—namely, the universal belief in a *particular psychical phenomenon*: the astral body and its separation from the physical body at death. A few words should be said concerning this.

IN TIBET—THE ASTRAL BODY

Aside from the shamanism, magic and witchcraft common in Tibet, one factor of particular interest is to be noted in connection with this country and its mystical beliefs: that is the detailed teaching concerning the "astral body" which has been in existence for hundreds of years, and which today constitutes an integral part of their religious teachings. Just as the ancient Egyptians believed in the KA,—its wanderings and trials being traced in detail in the *Book of the Dead*, and other writings,—so, in the *Tibetan Book of the Dead*, we find stated in great detail the belief in the astral body, and precisely how it leaves the physical body, at death. This valuable book has lately been translated by Dr. W. Y. Evens-Wentz, and published by the Oxford University Press (1927). This work—the *Bardo Thodol*—was probably first committed to writing in the eighth century A. D., and embodied teachings much older. The manuscript from which the present translation has been made is judged by experts to be between 150 and 200 years old. As the reader may have surmised, it deals with the same general topic as the ancient Egyptian work; but, from our modern point-of-view, is far more "rational," and many of its teachings correspond, in a remarkable way, with those of Occult and

Psychical Science. A brief summary of those portions of the book which deal more or less directly with our theme will doubtless prove of interest.

When a man is about to die, a *Lama* is called in, whose duty it is to attend to the dying man and usher him properly into the next world. The arteries on the sides of the neck are pressed. This is done to keep the dying person conscious, with the 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 to another. The pressing of the arteries regulates the path to be taken by the out-going vital current (*Prana*). The proper path is that which passes through the Foramen of Monro. "If the expiration is about to cease, turn the dying one over on the right side, which posture is called 'The Lying posture of a Lion.' The throbbing of the arteries (on the right and left sides of the throat) is to be pressed. If the person dying is disposed to sleep, or if the sleeping state advances, that should be arrested, and the arteries pressed gently but firmly. Thereby the vital energy will not be able to return from the median nerve and will be sure to pass out through the Brahmanic aperture. Now the real setting face-to-face is to be applied. At this moment, the first glimpsing of the *Bardo*, of the Clear Light of Reality . . . is experienced by all sentient beings."

All the time the patient is dying, the *Lama* urges him to keep his mind tranquil and poised, so that he may see and enter into the Clear Light of Reality, and may not be troubled with hallucinations or

"thought forms," which have no objective existence, save in his own mind. The *Lama* superintends the whole process of the withdrawal of the astral body from the physical at death. "It is commonly held that the process (of separation) takes from three and one-half to four days, unless assisted by a priest called *hpho-bo* (pron. *pho-o*), or "extractor-of-the-consciousness-principle"; and that, even if the priest be successful in the extracting, the deceased ordinarily does not wake-up to the fact of being separated from the human body until the said period of time has elapsed.

If the mind of the dying person has not been properly concentrated upon the Clear Light, he is liable to see scores of devils and demons of all sorts! But it is emphasized over and over again in the book that these demons have no actual, objective existence; they are merely hallucinations, or "thought-forms," having no actuality, save in the mind of the seer. They are all purely symbolical. The mind is capable of manufacturing these, or creating them, just as we do every night in our dreams. He must cleave his way through these into the Clear Light of the Void. The sooner he can do this, the sooner is "liberation" attained.

The teachings concerning the astral body are very clear and concise: "When thou wert recovered from the swoon (of death) thy Knower must have risen-up in its primordial condition and a radiant body, resembling the former body, must have sprung forth. . . . It is called the desire-body. . . . The Bardo-body hath been spoken of as 'endowed with all sense faculties.' . . . Unimpeded motion implyeth that thy present body being only a desire body is not a body of gross matter. . . . Thou art actually endowed with the power of miraculous motion. . . . Ceaselessly and involuntarily wilt thou be wandering about. To all those who are weeping (thou shalt say) 'Here I am, weep not.' But they, not hearing thee, thou wilt think, 'I am dead!' And again, at that time, thou wilt be feeling very miserable. Be not miserable in that way. . . . There will be a gray, twilight-like light, both by night and by day, and at all times. . . . Even though thou seekest a body, thou wilt gain nothing but trouble. Put aside the desire for a body; and per-

mit thy mind to abide in a state of resignation, and act so as to abide therein. . . about on the *Sidpa Bardo* of the mental body. At the time, happiness and misery. These are the indications of the wandering will depend upon Karma. . . ."

Readers of *The Projection of the Astral Body*, by Sylvan J. Muldoon and myself, will see how closely all this tallies with the latest discoveries and findings of psychic science, based upon actual experimentation in this field. The teachings are likewise in conformity with those of modern Spiritualism, and the "communications" received through Mrs. Piper and other well-known mediums. In our book will also be found a reproduction of an old Chinese print, depicting the projection of the astral body, during trance, and the "cord" or "cable," connecting the two bodies. It is, I think, of no little significance and interest that statements made by Tibetan priests a thousand and more years ago should have been quite independently verified by a young man living in a small Western town in the United States! It seems incredible indeed that all this should be mere coincidence, and leads us to a belief in the actuality of the astral body—which, of course, has been believed in by primitive peoples in all times, and constitutes, as we have seen, an integral part of their magical doctrines and ceremonies.

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We may now turn our attention to two particular aspects of savage magical practices which have no precise parallel in our own countries: I refer (1) to the Fire Walk Ceremonies, and (2) to Rain Making and Rain Makers. In the former, the priest or celebrant seemingly walks through fire or over red-hot stones unscathed; in the latter the witch-doctor professes to control the elements, and "make rain" or cause its cessation, at will. We may briefly consider these in turn, summarizing very rapidly the accounts which have been published concerning them.

Let us first consider—

THE FIRE WALK

It is perhaps not generally known that the Fire Walk Ceremony yet exists in Southern India, Fiji, Japan, Tahiti, Trina-

dad, the Straits Settlements, Mauritius, and elsewhere—the ceremony, that is, of walking unscathed and uninjured, through or over red-hot stones or through flames. Taylor, in his "*Primitive Culture*," has touched upon the subject in several places (Vol. I, p. 85; Vol. II, pp. 281, 429, etc.) but evidently did not consider it of sufficient interest to treat it exhaustively, or to inquire what actual foundation there might be for these stories. As a matter-of-fact, numerous first-hand and recent accounts are available, supplied by eye-witnesses; and the ceremony may still be witnessed by anyone sufficiently interested to visit the localities in question, and see it for himself. Mr. S. P. Langley, of the Smithsonian Institution, witnessed the Ceremony in Tahiti in 1901, and published an account thereof (rather non-committal) in the "Smithsonian Institution Reports" (1948, pp. 539-44) and also in "Nature," August 22, 1901. Mr. Andrew Lang published a lengthy paper on the subject in the *Proceedings S. P. R.*, Vol. XV, pp. 2-15, and to this paper I am indebted for several of the extracts which follow. Subsequent lengthy correspondence on the subject took place in the Society's JOURNAL (Vols. IX and X). Mr. Harry Price recently contributed a "Note" upon the subject in the JOURNAL A. S. P. R., September, 1928, p. 530. A splendid first-hand case may be found in the "Journal of the Polynesian Society," March, 1899, and a further account in the "Transactions of the New Zealand Institute," Vol. XXXI, 1898. Mr. Percival Lowell's accounts, in his *Occult Japan*, have been referred to elsewhere in this paper. Colonel Andrew Haggard also witnessed the fire-walk ceremony in Japan, publishing his account of it in "The Field," May 20, 1899, p. 724. With regard to the fire-walk ceremony in India, I may refer the reader to the accounts given by Mr. Stokes, in *The Indian Antiquary*, (II, p. 190); Dr. Oppert, in his *Original Inhabitants of India*, (p. 480), and Mr. Crookes, in *Introduction to Popular Religion and Folk-lore in Northern India* (p. 10). In Tonga, the fire walk was witnessed and described by Miss Tenira Henry ("Polynesian Journal," Vol. II, pp. 105-8). As to Fiji, one of the best accounts is that given by Mr. Basil Thomson, son of the late Archbishop of York, in his *South Sea Yarns*

(p. 195 *et seq.*). Photographs of the fire walk ceremony in operation were published by Mr. S. P. Langley, in his Report before referred to, and also in the "Folk Lore Journal," September, 1895. A lengthy article on this subject was contributed by Dr. Th. Pascal to the "Annales des Sciences Psychiques," July-August, 1899, entitled "Les Dompteurs du Feu." Many similar references could be given, but the above will suffice to show the universality of the ceremony, and the fact that first-hand reports have often been published concerning it by trustworthy and competent witnesses.

And what do these accounts say? A few extracts will serve to show the type of performance witnessed, and its general characteristics. Dr. H. M. Hoeken, F.L.S., for example, in his account of the Fiji fire ceremony says:

" . . . In this remarkable ceremony a number of almost nude Fijians walk quickly and unharmed across and among white-hot stones which form the pavement of a huge native oven—termed *Lovo*—in which, shortly afterwards, are cooked the succulent sugary roots and pith of the *Cordyline Terminalis*, one of the cabbage trees, known to the Maoris as *Ti*, and to the Fijians as *Masawe*.

"So far we had seen nothing of the main actors. . . . Now they came on, seven or eight in number, amidst the vociferous yells of those around. The margin reached, they steadily descended the oven-slope in single file, and walked as I think leisurely, but, as others of our party think, quickly, across and around the stones, leaving the oven at the point of entrance. The leader who was longest in the oven, was a second or two under half a minute therein. Almost immediately heaps of the succulent leaves of the hibiscus, which had been gathered for the purpose, were thrown into the oven, which was thus immediately filled with clouds of hissing steam. . . ."

"Whilst walking through the fire, Dr. Colquhoun thought the countenances of the fire walkers betrayed some anxiety. I saw none of this; nor was it apparent to me at either examination. The stones, which were basaltic, must have been white hot, but due to the brilliance of the day this was not visible. . . ."

Mr. Thomson states that—

"The pit was filled with a white-hot mass, shooting out little tongues of white flame. . . . The bottom of the pit was covered with an even layer of hot stones . . . the tongues of flame played continually among them. . . . The walkers planted their feet squarely and firmly on each stone. . . ."

Similarly, Mr. Hastwell states that—
"The stones were heated to a red and white heat. . . . The natives walked leisurely across five times; there was not even the smell of fire on their garments."*

Three questions at once arise in the mind, in connection with these performances: (1) Were the stones across which the natives walked really hot? (2) Were the soles of the feet treated or prepared in any way to render them partially immune to fire? (3) Were the participants in an ecstatic or abnormal mental state at the time? A brief discussion of each of these points may now be in order.

(1) There can be no question that the under layers of stones, in all these cases, were practically white-hot, and the upper layers quite hot also. The accumulated testimony is unanimous as to this. The question is: Were the uppermost stones as hot as they appeared to be, rendering the performance practically a "miracle"? There is a considerable body of evidence tending to show that they were *not*. Professor Langley took some of these stones with him and analyzed them in his laboratory, coming to the conclusion that the stones employed were of extremely low conductivity, and that it was even possible to hold one end of a small stone in the hand without discomfort, while the other end was repeatedly heated in the flame of a blow-pipe. The upper surface of the uppermost layer of stones might thus be relatively cool, while the under surface of the same layer might be red-hot,—provided stones of this type were used. At the same time, there is evidence to show that the general and radiated heat issuing from the furnace must have been very considerable. Dr. Hoeken tested this out, by means of a thermometer, and

states:

"Our thermometer was suspended by a simple device over the center of the stones, and about 5 ft. or 6 ft. above them; but it had to be withdrawn almost immediately, as the solder began to melt and drop, and the instrument to be destroyed. It, however, registered 282° Fahr., and it is certain that, had not this accident occurred, the range of 400° would have been exceeded, and the thermometer burst."

The general degree of heat over the improved furnace, therefore, must have been very great—much too hot for comfort! Mr. Thomson states that a handkerchief was dropped on the surface of one of the stones, and that the handkerchief was immediately charred. Dr. Oppert likewise states that "the heat is unbearable in the neighborhood of the ditch." Further, natives are occasionally badly burnt, either through some accident, or because they have not suitably prepared themselves before attempting the fire walk. The evidence is in many ways conflicting, but may perhaps be summed-up by saying that, while the surfaces of the uppermost stones are not generally red-hot, in these ceremonies, that nevertheless the heat must be very great, and the whole performance extraordinary and often difficult to account for by purely normal means. A careful and prolonged investigation of this ceremony should certainly be undertaken.

(2) As to the possible preparation of the feet, many sceptical Europeans have examined the feet of the participants, both before and after the ceremony, and asserted that no special preparation was attempted. It has been suggested, and even asserted, that the soles of the feet were previously rubbed with a solution of alum, or the juice of the aloe, just before the ceremony. This, however, is denied by other investigators. Further, in certain cases, Europeans have walked across, without injury. Certainly, the feet of the native are probably much tougher than those of white men, but Dr. Hoeken (who examined them) asserts that they were *not* leathery, while the feet of one of the Europeans who walked across were particularly tender. In some instances, it is true, little pools of wet mud were prepared, in which the natives stepped immediately before and after crossing the hot

* Other accounts of a like nature are given by Mr. Henry K. Beauchamp, F.R.H.S., Fellow of the University of Madras, *Journal*, S. P. R., Vol. IX., pp. 312-21; Mr. George Ely Hall, Vol. X., pp. 132-34; Mrs. G. S. Schwabe, Vol. X., pp. 154-5; Mr. John Piddington, X., pp. 250-53; Mr. J. A. Sharrock, X., p. 298; etc. Inasmuch as these and other accounts are very similar, it would be useless to quote them at greater length.

stones; but if these were sufficiently hot they would certainly scorch the soles of the feet, even if moist or subjected to chemical preparation—which some observers are emphatic in saying they were not. Again, the testimony is conflicting, and in any case the importance of this question must largely depend upon the heat of the stones across which the natives walked. This, as we have seen, is still *sub judice*.

(3) As to our third question—the mental condition of the priest or performer at the time—this is a purely subsidiary one, for, as Mr. Lang points out, “it is conceivable, barely, that in certain abnormal states of mind, men might be insensible to the action of fire. But no such state of mind would prevent fire from doing its normal work on the body.” In other words, an exalted mental condition might make an individual *insensible* to pain (as appears to have been the case with numerous martyrs, burnt at the stake) but this would not prevent the tissues of the body from being burnt and destroyed. Why the natives’ feet are not actually injured during these fire walking ceremonies is the problem.

These phenomena are of course analogous to those witnessed in the presence of the medium D. D. Home, whose celebrated “fire tests” are well known. In these cases there can be no reasonable doubt that the *coals* (not stones) handled were actually red-hot. The Earl of Crawford, for instance, writes*

“I have frequently seen Home, when in a trance, go to the fire and take out large red-hot coals, and carry them about in his hands, put them inside his shirt, etc. Eight times I have myself held a red-hot coal in my hands without injury, when it scorched my face on raising my hands. Once, I wished to see if they really would burn, and said so, and I touched the coal with the middle finger of my right hand, and I got a blister as large as a sixpence; I instantly asked him to give me the coal, and I held the part that burnt me in the middle of my hand, for three or four minutes, without the least inconvenience. . . .”

Sir William Crookes, again (*Proceedings S. P. R.*, Vol. VI, p. 103) states that:

“Mr. Home again went to the fire, and, after stirring the hot coals about with his hand, took out a red-hot piece nearly as big

as an orange, and putting it in his right hand, covered it over with his left hand, so as to almost completely enclose it, and then blew into the small furnace thus extemporized until the lump was nearly white hot, and then drew my attention to the lambent flame which was flickering over the coal and licking round his fingers; he fell on his knees, looked up in a reverent manner, held up the coal in front, and said, ‘Is not God good? Are not his laws wonderful?’”

It might be suggested, of course, that Home made use of some “non-conducting substance,” such as asbestos, while handling the coals, but how are we to account for those instances when the sitter took the red-hot coal in *his own* hands, holding them there without injury? The same fatal criticism might be levelled at the suggestion that the hands of the medium were in some way chemically prepared. I have given a number of these formulæ in my *Physical Phenomena of Spiritualism*, pp. 402-5, (and in “*Side Show and Animal Tricks*”), but Sir William Crookes, who tried a number of them out, asserts that many of them do not actually work, and that, in any case, the hands of the sitters were certainly unprepared. We are thus left with an unexplained problem on our hands. These fire tests of Home certainly give us pause, and prevent us from coming to any too-hasty conclusion with regard to the fire walking ceremonies, such as those we have described. If the one set of phenomena were genuine, the other may be also. We can only hold our judgment in suspense. There may be an extraordinary, supernormal element in these fire walk ceremonies. Only a prolonged, first-hand investigation can settle this matter one way or another.

(NOTE: It may perhaps be of interest to the reader to know that a definite “explanation” of these fire tests was put forward many years ago by students of the Occult: this was that the body is protected, in all such cases, by a semi-fluidic emanation or “aura,” which thus acts as a sort of protective coating or sheath, preventing injury to the surface of the body. I merely give the theory as stated, adding that this same explanation has been independently advanced in many different quarters, and that some such theory seems to be held by the natives, undertaking the fire walk.)

* *Report of the Dialectical Society*, pp. 208-9.

We now come to our consideration of rain making by native magicians—a universally believed-in magical phenomenon among primitive peoples. The reader may perhaps be inclined to become impatient that I should even stop to consider anything so manifestly preposterous, judged by our Western standards. Considering the question merely from the psychological point-of-view, however, it has great interest, and, at the very lowest estimate, throws a valuable side-light upon the workings of the primitive mind. Further, in psychical research, we should accustom ourselves to consider accounts of reputed phenomena of every character impartially, no matter how "impossible" they may appear to us *a priori*. These accounts, on any theory, have a definite historic interest, and should be considered accordingly.

RAIN MAKING AND RAIN MAKERS

A careful distinction must be made between the savage "rain-maker," who endeavors to influence the elements by means of his magic, and the modern, scientific attempts to produce the same results by physical and electrical methods. There is a widespread belief, for instance, that rain can be produced by explosions, and that, because of this "rain almost invariably follows a battle." Much money has been spent in experiments along this line, but it may be said that this idea is no longer credited, and the belief is now given-up by meteorologists. The same may be said of the numerous chemical and electrical methods which have been tried. Neither will great fires, nor the liberation of great clouds of smoke or dust produce rain. In fact, the consensus of expert opinion today is that there is no known method by which rain can be produced artificially and at will. All experiments along this line have ended in disappointment and failure. (See, in this connection: *Weather Making, Ancient and Modern*, by Mark W. Harrington, "Smithsonian Institution Report," 1004, pp. 249-70; *Meteorology*, by Charles F. Talman, of the American Meteorological Society, pp. 332-45; *Weather Science*, by R. G. K. Lempfert, etc.)

It is rather surprising, therefore (to say the least) to learn that there are, in Africa,

America and elsewhere, certain witch-doctors, medicine-men, etc., who claim actually to control the elements and to "make rain"! They do not rely upon any of the above methods, but depend for their results upon magical ceremonies alone! The natural reaction of common-sense is, of course, that such claims are preposterous, and we cannot *seriously* believe that these men interfere with the processes of nature and cause the downfall of rain. Nevertheless, the belief in this power among primitive peoples has been almost universal, and there are many facts connected with it which are at least striking and curious. The belief of the average man, for instance, is that, whenever there is a drought, a witch-doctor is called in, and he performs the customary ceremony. Sometimes it rains shortly afterwards, and sometimes it does not; it is all a matter of luck or chance; those occasions in which he was successful are remembered, while those when he was not are forgotten or overlooked. This is far from being the case. It is a serious matter indeed for the professional rain-maker to fail, when called upon by his tribe. The first failure may be perhaps overlooked—though even then the magician "loses face" to a greater or lesser extent. The second failure, however, almost invariably means *death* to the rain-maker. I have looked up the records of many tribes, and I find that this is the all-but-universal rule. Yet many of these medicine-men are very old, and have been "making rain" for many years! They seem to have rarely failed. These facts are, as I have said, at least curious and interesting, and should at any rate justify our tolerant examination of the evidence. A few extracts will illustrate the methods employed.

Sir J. G. Frazer, in that great storehouse of myth and folk-lore, *The Golden Bough*, says:

"Of the things which the public magician sets himself to do for the good of the tribe, one of the chief is to control the weather and especially to insure an adequate fall of rain. In savage communities the rain-maker is a very important personage; and often a special class of magicians exists for the purpose of regulating the heavenly water supply."

Frazer devotes some ninety pages of his

work to a rapid survey of the methods of controlling the weather that have found credence among the various races of mankind. These range all the way from the most complicated ceremonies to the summary expedient of throwing a passing stranger into a river to bring rain!

In America, many Indian tribes have attempted to produce rainy or dry weather, according to requirements. Among these may be mentioned the Mandan, the Muskingum, the Moqui, the Natchez, Zuni, Choctaws, and others. For this purpose pipes were smoked, tobacco was burned, prayers and incantations were offered, arrows were discharged towards the clouds, charms were used, and various other methods were employed.

Catlin, in his *Life Among the Indians* (p. 78), says that he found that the Mandan had rain-makers and rain-stoppers, who were respected medicine men "from the astonishing facts of their having made it rain in an extraordinary drought, and for having stopped it raining when the rain was continuing to an inconvenient length."

Heckewelder, in his *Account of the Indians of Pennsylvania* (p. 229) says:

"There are jugglers, generally old men and women, who get their living by pretending to bring down the rain when wanted. . . . An old man was applied to by the women to bring down rain, and, after various ceremonies, declared that they should have rain enough. The sky had been clear for nearly five weeks, and was equally clear when the Indian made this declaration; but about 4 o'clock in the afternoon the horizon became overcast, and, without any thunder or wind, it began to rain, and continued to do so until the ground became thoroughly soaked."

Heckewelder adds that "experience had doubtless taught the juggler to observe that certain signs in the sky and in the water were the forerunners of rain."

Among the Blackfeet Indians, according to W. P. Clark, in his *Indian Sign Language* (p. 72)—

"The Medicine man has a separate lodge which faces the East. He fasts and dances to the sun, blowing his whistle. . . . The dance continues for four days, and should this medicine man drink it is sure to cause rain, and if it does not rain no other evi-

dence of his weakness is wanted or taken. He is deposed as high priest at once."^{*}

Turning now to Africa, we find the following graphic account of a native rain-maker in active operation in Charles Beadle's book *Witch Doctors* (pp. 55-60):

"As a pallid moon rose, as if fearfully, above the deep ultramarine of the banana fronds, was a magic potion brewed from certain herbs in enchanted water, with which the King, Zalo Zako, his son, and the King's wives were laved. Amid a tempest of screams and drums rose Kawa Kendi purified, to be driven by the wizards back to the hill of his father, leaving the assembled chiefs squatting humbly and in dread of the spirits abroad in the night. While the procession leaped and twirled, screamed and groaned to the frantic thrum of the drums through the blue darkness, the magician ran and pranced through and around the village, seeking any blasphemer who dared to look upon sacred things; banging on hut doors and shaking thatches, the more to terrify the shrinking inhabitants. . . .

"Came an abrupt cessation of the drums and cries. The wailing of the women behind the temple died. The tense air pulsed with electricity. The cock crowed feebly in the village. Then, at a rippling splash of the drums and the sudden screaming of the wizards, they began to push the idol. . . . Louder screamed the magicians; faster fled the drums. Slowly the idol leaned and subsided onto the shoulders of Kawa Kendi. Grasping the mass firmly upon his bent back, he bore the burden out of the enclosure and down the hill. . . .

"No time was given for the incarnation of a god to recoup from his labors. The motive principle of the accusation and for the death of the king was the drought. That only concerned the soul of the tribe in the person of Bakahenzie. For him and his brothers of the inner cult, while certain pretensions of power over the supernatural were 'for the good of the people,' the truths

^{*} See also, in this connection, E. A. Smith, *Myths of the Iroquois*; Father Charlevoix, *Voyage to North America* Vol. II., p. 203; J. Owen Dorsey, "Third Report of the Bureau of Ethnology," p. 227; John Frost, *The Indians of North America*, p. 109; Schoolcraft, *History, etc.*, Vol. III., p. 208; Capt. J. G. Bourke, *The Snake Dance of the Moqui*, p. 120; Stevenson, "Second Ann. Rep. Bureau of Ethnology," p. 371; Acosta, *History of the Indies*, Hakluyt Society Edition, Vol. II., pp. 312, 313; etc.

of magic and divine functions were inviolable. . . . Should the new King-god fail, as his father had done, to accomplish the duties of the rain-maker, then, as no precedent had ever been known of two kings in succession, an enemy might accuse Bakahenzie of having committed some sacrilege which had displeased the Unmentionable One. Politics and religion are often inseparable. Therefore, as soon as Zalu Zako had witnessed the ascent of his father into the dangerous zone of the gods, was he bidden, as the victim apparent, to produce the sacred rain-making paraphernalia. . . . From the Keeper of the Fire, Kingata Mata Zalu Zako received one of the large gourds which he deposited at the feet of his father squatting before the sacred fire, and retired to his allotted place among the other lay chiefs. Only Bakahenzie and the four of the inner cult were permitted within the enclosure.

"Fumbling within the pot Kawa Kendi produced a bundle of twigs tied with banana fibre, which he unbound and cast into the fire. The herbs smoldered and sent up a pungent smoke, forming a heavy cloud like some strange blue tree, sheltering the form of the idol against the green sky. Save for the faint wailing of the distant women there was silence, in which an owl screeched harshly—a good omen. Little flames flickered. The smoke grew denser, obliterating the figure of the king. The drums began to mutter; Bakahenzie cried out in a loud voice: 'O Great God, the Unmentionable One! let thy powers be made manifest!'

"The Keeper of the Fires came forward upon his hands and thrust the other sacred gourd in front of the King, a deep one containing water, and a wand made from a sacred tree which had upon the end a crook. To the groaning of the magicians, the King took from the one gourd two stones of quartz and granite, the male and the female, and spat upon each one, thus placing part of his royal body upon them. . . . Save for the distant wailing, there was the silence of those waiting for a miracle. In the sky, at the back of the idol, was the paling of dawn. . . . Suddenly, as if exasperated by the non-obedience of the elements, Kawa Kendi sprang to his feet, with the magic wand in his right hand, turned and stared apparently into the face of the idol. For a

full two minutes he stood as if carven, while the doctors and the chiefs moaned dismally. Around him like a pall still hovered the smoke of the magic fire. . . . Then, shooting out his right hand, Kawa Kendi made gestures as if hooking something invisible and began to scream furiously. . . . In a slight puff of wind, the smoke, laced with the dawn-light, swayed, seeming to twine about the figure of the King as he stood with the wand outheld, as if firmly hooked in the guts of the recalcitrant elements. . . . Against the rose of the dawn appeared a dark line which increased as the magicians and chiefs moaned and groaned in sympathy with the furious efforts of the rain-maker, who threatened and pulled with the magic crook, so that everybody could see that he was indeed dragging the reluctant clouds from over the end of the earth. As the dark mass swelled the more he wrestled and screamed abuse at the dilatory spirit of the rain.

"And behold, within half an hour, the great black spirits sailed across the scarlet sunshine and wept exceeding bitterly; while from the village went up a great shout of praise to the triumphant King still prancing and cursing to such good effect up on the hill. . . ."

The above account, of course, is intended to be merely descriptive of the general character of a rain-making ceremony—without intending to be in any way "evidential" of the phenomenon itself. As such, however, it has (it seems to me) no little interest, enabling us to obtain a sort of bird's-eye picture of the ceremony in active operation. Actual instances of alleged rain-making have rarely been investigated or recorded—which is greatly to be regretted, in view of the universality of the belief. At all events, a brief mention of rain-making and rain-makers must necessarily be included in the present account, which aims to present a fairly comprehensive summary of savage psychism and magic.

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We come, now, to a study of magical rites and ceremonies, properly speaking. It must not be thought that the belief in Magic is limited entirely to savages: on the contrary, many learned men in all ages have believed in, and practised it; and in our own day it

finds representatives such as Eliphas Levi, Papus and Aleister Crowley. Even the belief in witchcraft is still very much alive—as Theda Kenyon showed in her recent book *Witches Still Live!* Limiting ourselves, for the present, to primitive peoples, however, we may first of all consider the Secret Organizations wherein such magical practices flourish.

SECRET OCCULT SOCIETIES

In all ages and countries students of the Occult have more or less banded themselves together in secret organizations. In former times, this was doubtless due largely to fear of punishment, torture and death, inflicted by the ecclesiastical and civil authorities, for their unorthodox "prying into the secrets of Nature," or "the Mysteries of God." The "secrets" imparted were evidently considered precious and dangerous by those imparting them! While many of these were doubtless natural phenomena—now included as a matter-of-course in our text-books on physics, chemistry and biology,—there is evidence that some of these "secrets" related to psychic phenomena, and that what we might call seances were regularly held in these meetings. Such Societies still exist, in all parts of the world, and it is only natural that they should be found, also, among primitive peoples. Captain F. W. Butt-Thompson has recently published an exhaustive work upon the subject: *West African Secret Societies*, in which he has furnished us with much valuable information concerning them, and here we find (as we might have suspected) that initiation into "mediumship" constitutes one of their most important rites. Many cases of psychic phenomena are given, which compare with those investigated by our modern scientists. These include augury, crystal-gazing, geomancy, sortilege, clairvoyance, clairaudience, psychometry and even "direct voice." Trance is common and telepathy taken almost as a matter-of-course. It is interesting to note that "if anyone dares to practise as a 'doctor' unless properly initiated, he is executed—unless in territory governed by Europeans. . . . That is their way of disposing of frauds and keeping mediumship pure. . . ." Many interesting cases are given in

this book, as well as in the same author's "*Black Magic*."

But why, today, the need for such secrecy? Perhaps the answer to this question is that given by Mr. John W. Vandercook who, in a recent article on "The Case for Magic Science in West Africa,"¹ says:

Since the white aggression began its swarming slaughter over the lands beloved by the Blacks, they have felt with ever-increasing force that their one last hope for survival is to keep their wisdom hidden. They realize—and state frankly—that if magic, too, passed into destroying hands there would be nothing left at all."

And he continues:

"There is perhaps nothing genuinely magical, i.e., inexplicable in either cure of disease or hypnotism. But telepathy—still for the want of a better word—as practised in West Africa, attains reaches of sheer marvel that defy explaining, surely till we have learned far more than we at present understand. The most straight-forward and common telepathy in the jungles . . . survives, namely, the uncanny pre-warning of a visitor's approach relayed invisibly from one witch-doctor to another. . . . Many natives can deliberately convey by mental projection the most elaborate and minute details of an event of importance, or of a person for whose arrival preparations are to be made. . . . The magicians admit the gift, say it can be taught to any intelligent pupil—but never of course to a white man. . . ."

Of the secret Orders which exist, none are perhaps more fascinating than the *Dervishes*, who still flourish in Northern Africa, Arabia, Turkey and along the southern strip of Asia adjoining India. There are said to be twelve original Orders: the Ruffee, the Sadee, the Suhraverdee, the Shibanee, the Mevleeve, the Kadiree, the Nakshibondee, the Vaisee, the Jelvettee, the Khalvettee, the Bedawee, and the Dussookee. Of these, the Mevleeve, or "dancing Dervishes," and the Ruffees, or so-called "howling Dervishes," are the best known in the Occident. The Dervishes would doubtless characterize themselves as a religious body; as a matter of fact, they are also as-

¹Harper's Magazine," February, 1928.

eties, Fakirs, fanatics, priests, followers of Yoga, students of the Occult Sciences, and a dozen other things combined. A lengthy study of their customs and beliefs was made by Mr. John P. Brown, late Secretary of the U. S. Delegation at Constantinople, and he published his findings in a work entitled "*The Dervishes: or, Oriental Spiritualism*"—to which I would refer the interested reader for further particulars.¹ The interesting thing about these Dervishes, from our present point-of-view, is that they are apparently enabled to inflict severe pain and injury upon themselves, without suffering in consequence—stab themselves with knives and daggers, eat live spiders and scorpions, and permit themselves to be bitten by poisonous snakes, without any ill effects! Such, at least, are the tales of numerous eye-witnesses. All these things take place when the performer is in an exalted or ecstatic state of mind. Several accounts of this nature were collected and published by Mr. Campbell Holmes, in his "*Facts of Psychic Science and Philosophy*" (pp. 482-86). What credence can be attached to these accounts is a matter for debate. That these men have an extraordinary control over the general functions of the body there can be no doubt; further, it is highly probable that they possess much secret knowledge concerning antidotes for poisons, as well as of poisons themselves. The point is: To what extent may such explanations be carried before admitting anything definitely supernatural? For my own part, I must be content, for the present, with having no opinion—leaving my judgment in suspense.

The Dervishes are great users of *Hasheesh*—a drug which is known to produce visions and hallucinations of all sorts. It is certainly possible that *Hasheesh* and similar drugs may, in addition to their normal physiological and psychological effects, enable the subject to become genuinely clairvoyant—as the natives themselves believe. Some recent experiments with Peyotl seem to indicate this quite strongly.² This, however, is a subject about which a whole article could be written, and we have

not time to consider it now. Suffice it to say that many savage sorcerers combine drug-talking with their other magical ceremonies—just as the mediæval witches rubbed their bodies with witches' unguent, and the Pythoness of Delphi inhaled the vapor issuing from a cleft in the rock, before uttering her famous Oracular discourses.

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We now come to a particular branch or aspect of magical practices, which has, of late years, received considerable attention from students and travellers, and concerning which a good deal has been said in the public press and elsewhere. I refer to the Voodoo rites and ceremonies, which have from time to time caused the authorities no little anxiety. While blood sacrifices undoubtedly play an important part in any Voodoo ceremony, it is now generally admitted that *human* sacrifice is exceedingly rare—being limited, in all probability, almost exclusively to certain savage tribes in Central Africa. The Spell cast by a Voodoo doctor is known as a "hoodoo,"—a word which has found its way into the English language almost without our being aware of the fact! A brief summary of Voodoo witch-magic will doubtless suffice for our present purposes.

VOODOOISM

Voodooism may roughly be defined as a form of witchcraft, in which the voodoo doctor seeks to influence, or cast a spell upon, another person by means of "black magic." Certainly, voodooism is more than this; it is a vitally active religion also, in which ceremonials play a prominent part, and altars, incense, songs, etc., are included. It is a religion in much the same sense that witchcraft originally was.* However, voodooism is invariably associated in the public mind with its practical aspects, and it is in this sense, and not as a religion, that we are to discuss it. The word is of doubtful origin, but as Mr. Theodore Besterman points out (in his article on "Voodooism," in the "*Occult Review*," July, 1927) it is probably derived from the Ewe (West African) word *vodu*, god. It originated in Africa and was carried to Haiti by the slaves, and also into the Southern States of America.

¹ See also an article on the "Dervishes" in the "*Occult Review*," June, 1912.

² See *JOURNAL A. S. P. R.*, November, 1925, pp. 661-3, and November, 1926, p. 666.

* See Joseph McCabe, "*New Light on Witchcraft*."

Haiti is now considered the headquarters of voodooism, where it still flourishes extensively, despite the efforts of the authorities to stamp it out.

The voodoo doctors are often known in Africa as Wonder Workers, Black Magic Men, Necromancers, The Devil's Own, and by similar titles, and are greatly feared by the natives. There can be no question whatever that, after a voodoo doctor has "cast a spell" upon a man, that man often sickens and dies; there are hundreds of well-authenticated cases to prove this. The only question is: What causes this sickness and death? Believers in voodoo, of course, say that it is the spell which the witch doctor has cast, but powerful auto-suggestion may be credited with a large share of the result, while it is practically certain that many of their victims are merely poisoned. That these natives possess an extensive knowledge of subtle poisons is certain—one of them, I understand, being made from the intestines of a certain caterpillar, native to Africa. To what extent telepathy, hypnotism and genuine supernormal powers may be associated with voodooism is of course a problem. Mr. W. E. Seabrook, after living with the voodoo people for several months, and after having been allowed to witness certain of their ceremonies, came to the deliberate conclusion that genuine Magic was at work—as we shall see presently. For the moment, however, let us take a sample case of voodooism from Africa, by way of illustration. I quote from an article in the "Occult Review," (September, 1914), on "Voodooism in West Africa," by Irene E. Toye Warner, Member of the British Astronomical Association, being narrated to her by an eye-witness.

"One day," (the account runs) "whilst at a place called Axim, on the Gold Coast, Prince Karatsupo came to me and asked if I had ever seen the voodoos at work, to which I replied that I had not. 'Then,' said he, 'a marvellous opportunity presents itself for you to see them, and with my introduction I do not think there will be any difficulty in allowing you to witness their work. Mind you, a lot of their business is what you would call hellish, beastly and repugnant, but that they accomplish results there is no doubt on this earth!'

"Accordingly that afternoon I was con-

ducted to the hut of a woman, who might have seen forty-five summers, and what seemed to me two daughters, aged eighteen and twenty-three respectively. The woman eyed me very suspiciously at first, put two or three questions to me, and then said 'He'll do!' for evidently I was considered worthy to be allowed to observe their ceremonies intact. . . .

"Through the Prince, they explained to me that they were being paid a large sum of money by a native exporter to remove a certain white man, who was fast supplanting him in the palm oil business on the Gold Coast. . . .

"Accordingly, at about 3 o'clock, the hellish work commenced. Herbs were burnt by way of incense, and to anyone standing by, they would quickly have known that the devil had got his own, for the stench was unbearable! Then certain chants and incantations took place, and, to look at the faces of those three women, the elder one especially, you could easily conceive that hell and hate were typified therein. A poor innocent cockerel was then seized. I think three feathers were pulled out over his heart, and his neck wrung off in very quick time. What incantations took place I am unable to say, but I am sure they were diabolical.

"Then the younger girl tore open the skin over the heart and plunged the feathers into the blood, soaking them thoroughly. After which she proceeded to the residence of the white man, and, being in touch with his servant, a Kroo-boy, got into his hut and safely planted the feathers, with their cursed weight of villainy and murder, in a crevice near the bed.

"To all intents and purposes this man was well and healthy at the time to which we refer. This at least was the unanimous opinion of the public. . . . In the middle of the night the doomed man was reported to have yelled with excruciating pain, which continued at intervals until the morning, when he seemed to have revived. During the day he had the pains at intervals and consulted a medical man who was located at Axim, on one of the Gold Company's concessions. . . . On the third day at the same hour the man died."

Several similar instances are given in the

article referred to, and might be amplified from other sources.

A striking and graphic account of a voodoo ceremony is given in W. B. Seabrook's "*The Magic Island*," before referred to. After describing the preliminary ceremonies—the chants, invocations, the sacrifice of cocks, doves, a white turkey, etc.—Mr. Seabrook continues:

"So savage had this scene been that it was almost like an anticlimax when the sacrificial goat was now led through the doorway to the altar, but new and stranger things, contrasting, were yet to happen before other blood was shed. He was a sturdy, brown young goat, with big, blue, terrified, almost human eyes, eyes which seemed not only terrified but aware and wondering. At first he bleated and struggled, for the odor of death was in the air, but finally he stood quiet, though still wide-eyed, while red silken ribbons were twined in his little horns, his little hoofs anointed with wine and sweet-scented oils, and an old woman who had come from far over the mountain for this her one brief part in the long ceremony sat down before him and crooned to him alone a song which might have been a baby's lullaby. . . .

"In the dim, bare anteroom with its windowless gray walls, the girl Catherine had remained all this time huddled in a corner, as if drugged or half asleep. Emanuel had to clutch her tightly by the arm to prevent her from stumbling when they brought her to the altar. . . .

"The ceremony of substitution, when it came, was pure effective magic of a potency which I have never seen equalled in Derivish monastery or anywhere. The goat and the girl, side by side before the altar, had been startled, nervous, restive. The smell of blood was in the air, but there was more than that hovering; it was the eternal, mysterious odor of death itself which both animals and human beings always sense, though not through the nostrils. Yet now the two who were to die mysteriously merged, the girl symbolically and the beast with a knife in its throat, were docile and entranced, like mere automatons. The *papaloi* monotonously chanting, endlessly repeating, 'Damballa calls you, Damballa calls you,' stood facing the altar with his arms

outstretched above their two heads. . . . The girl was now on her hands and knees in the attitude of a quadruped, directly facing the altar, so that their heads and eyes were on a level, less than ten inches apart, and thus they stared fixedly into each other's eyes, while the *papaloi's* hands weaved slowly, ceaselessly, above their foreheads, the forehead of the girl and the forehead of the horned beast, each wound with red ribbons, each already marked with the blood of a white dove. By shifting slightly I could see the big, wide, pale-blue, staring eyes of the goat, and the big, black, staring eyes of the girl, and I could have almost sworn that the black eyes were gradually, mysteriously becoming those of a dumb beast, while the human soul was beginning to peer out through the blue. But dismiss that, and still I tell you that pure magic was here at work, that something very real and fearful was occurring. For as the priest wove his ceaseless incantations, the girl began a low, piteous bleating in which there was nothing, absolutely nothing, human; and soon a thing infinitely more unnatural occurred; the goat was moaning and crying like a human child. I believe that through my Druse and Yezidee accounts* I have earned a deserved reputation for being not too credulous in the face of marvels. But I was in the presence now of a thing that could not be denied. Old magic was here at work, and it worked appallingly. . . .

"While the *papaloi* still wove his spells, his hands moving ceaselessly like an old woman carding wool in a dream, the priestess held a twig green with tender leaves between the young girl and the animal. She held it on a level with their mouths, and neither saw it, for they were staring fixedly into each other's eyes, as entranced mediums stare into crystal globes, and with their necks thrust forward so that their foreheads almost touched. Neither could therefore see the leafy branch, but as the old *mamaloi's* hand trembled, the leaves flicked lightly as if stirred by a little breeze against the hairy muzzle of the goat, against the chin and soft lips of the girl. And after moments of breathless watching, it was the girl's lips which pursed out and began to nibble at the leaves. Human beings, normally, when eating, open their mouths and

* In *Travels in Arabia*, by the same author.

take the food directly in between their teeth. Except for sipping liquids they do not use their lips. But the girl's lips now nibbling at the leaves were like those of a ruminating animal. . . . It sounds a slight thing, perhaps, in the describing, but it was weird, unnatural, unhuman. . . .

"As she nibbled thus, the *papaloi* said in a hushed but wholly matter-of-fact whisper, like a man who had finished a hard, solemn task and was glad to rest, '*Ca y est*' (There it is).

"The *papaloi* was now holding a machete, ground sharp and shining. Maman Celie, priestess, kneeling, held a *gamelle*, a wooden bowl. It was oblong. There was just space enough to thrust it narrowly between the mystically identified pair. Its rim touched the goat's hairy chest and the girl's body, both their heads being thrust forward above it. Neither seemed conscious of anything that was occurring, nor did the goat flinch when the *papaloi* laid his hand upon its horns. Nor did the goat utter any sound as the knife was drawn quickly, deeply across its throat. But at this instant, as the blood gushed like a fountain into the wooden bowl, the girl, with a shrill, piercing, then strangled bleat of agony, leaped, shuddered, and fell senseless before the altar."

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It must be understood, of course, that the above account represents merely a part of Mr. Seabrook's initiation into the Voodoo Cult, and is not intended to depict the usual Voodoo magical rite, in which some individual is "bewitched," or has a "spell" cast upon him, by the native practitioner. It gives us, however, a vivid picture of a savage magical ceremony, and, inasmuch as Mr. Seabrook is, I believe, the only white man who has ever been initiated into the Voodoo Cult, it constitutes a document of first-rate historic and psychological importance.

As to the actual *results* obtained by Voodoo doctors, these have been, of course, very imperfectly studied by intelligent observers—partly, no doubt, because of the secrecy of the natives, and partly because of the intolerant scepticism with which white men have invariably regarded such practices. That strange results are obtained by Voodoo doctors there can be no doubt: these results are probably due, in large part, to

fear, anticipation, and the baneful effects of auto-suggestion, working upon superstitious and credulous minds. It has been pretty conclusively established, also, that poison is extensively used, as a means of doing away with the intended victim. It is largely because of this fact that such drastic measures have frequently been adopted to suppress Voodooism in Africa, wherever the native population has come under European sway.

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We now come to a consideration of Magic and Witchcraft, in their more general aspects.

MAGIC AND WITCHCRAFT

(General Discussion)

"You will hardly find a white man who has lived long alone in West Africa who does not think there may be something in Fetish," writes Miss Mary H. Kingsley, in her article on "The Forms of Apparitions in West Africa," (*Proceedings S. P. R.*, Vol. XIV, pp. 331-42). According to Tylor, Fetishism consists essentially in "The doctrine of spirits embodied in, or attached to, or conveying influence through, certain material objects,"—hence the employment of charms, talismans, etc., and the basis for much of the belief in witchcraft. "In many cases," says the "Encyclopaedia Britannica," "the fetist-spirit is believed to leave the 'god house,' and pass for the time being into the body of the priest, who manifests the phenomena of possession. . . ." The trance-like sleep, whether induced or spontaneous, plays an essential role in many forms of Magic, and has been known to the natives of many countries for centuries. It is in this trance state that many of their prophetic utterances are given.

It is only natural that abnormal states of body and mind should have been associated with supernatural powers by primitive peoples; that certain forms of insanity should be revered, and that epilepsy should have been regarded as a god-given gift. The abnormal and the supernormal are closely allied. The connections between genius and degeneration have formed the theme for more than one learned monograph! Lombroso, who of course had a special "nose" for such things, expatiated at considerable

length upon these connections. In his book *"After Death—What?"* (Chapter: "Medicines and Magicians in Savage Tribes") he says:

"Among the Zulus, the Bechuanas, and the Walla-Wallas the profession of medicine is hereditary, therefore the fathers choose certain sons, to whom they give counsel. . . . The same is true with the Siberian shamans. . . . Among the Kafirs, before meeting a diviner, it is necessary to test his skill in the discovery of malefactors, finding lost articles, and recognizing a disease and its cause. . . . With the Aleout, as among the yogis and fakirs of India and the shamans of Siberia, their supreme aspiration is to attain the rapt, trance-like state of ecstasy. They exhibit symptoms which may be classed with epilepsy. They possess strange lucidity of mind and hyperaesthesia, and believe in the persecution of demons who come to torment them. . . . During their prophetic fury they abandon themselves to strange convulsive fury, contortions, to unearthly howlings, foaming at the mouth, with face and eyes so congested that for the time they lose their sight. . . . Another method is to incite convulsions by rapid motions of the head and by intoxicating substances. . . . Thus the pathological, epileptoid origin of the medium is attested by the universal consensus of all ancient and barbarous peoples. . . . In the case of the Bileulas the initiation into medicine is accomplished with fastings and prayers; among the red Pollis, with fastings, dreams, and withdrawal into the forest and into solitude; among the black aborigines of Australia, by solitary search for the spirit of a dead doctor. . . . It is the custom of the Indians of Gamina to have their candidate for the 'doctor's degree' eat leaves of a special kind and live alone in the forest until the spirit appears. . . ."

At the same time, Lombroso was among the first to call attention to the fact that these abnormal conditions open the doors, so to say, very often, to the influx of genuine supernormal phenomena, for he says:

"The special conditions of the trance . . . give to the medium at a stated moment, extraordinary faculties, which she certainly did not have before the trance and which ordinary persons do not have. Above all,

the action of the unconscious is intensified. Those centers which seem dormant in the ordinary life come into activity and predominate. Matters forgotten years ago are recalled. The thought of persons present is divined and assimilated. . . . When she (i.e., Eusapia) is about to enter the trance state, she lessens the frequency of the respiratory movements, just as do the fakirs, passing from 18 inspirations to 15 and 12 a minute; while, on the other hand, the heart-beats increase from 70 to 90, and even to 120. The hands are seized with jerkings and tremors. The joints of the feet and the hands take on movements of flexure and extension, and every little while become rigid. The passing from this stage to that of active somnambulism is marked by yawns, sobs, perspiration on the forehead, passing of insensible perspiration through the skin of the hands, and strange physiognomical expressions. Now she seems a prey to a kind of anger, expressed by imperious commands and sarcastic and critical phrases, and now to a state of voluptuous-erotic ecstasy.

"In the state of trance she first becomes pale, turning her eyes upward and her sight inward and nodding her head to right and left; then she passes into a state of ecstasy, exhibiting many of the gestures which are frequent in hysterical fits, such as yawning, spasmodic laughter, frequent chewing, together with clairvoyance. She comprehends the thought of those present when they do not express it aloud. . . . Toward the end of the trance, when the more important phenomena occur, she falls into true convulsions and cries out like a woman who is lying-in, or else falls into a profound sleep, while from the aperture in the parietal bone of her head there exhales a warm fluid, or vapor, sensible to the touch. . . . Politi, when out of the trance, does not exhibit any anomaly: in the trance this medium has convulsions, anaesthesias, terrific zoomorphic hallucinations, delirious ideas of persecutions. . . ."

The point to be emphasized, in the above quotation, is that abnormal mental and bodily states and conditions may frequently be associated with supernormal powers, but that the latter are in no way explained by

* *Modern Psychical Phenomena*, pp. 14-35: Ch. "Abnormal vs. Supernormal Psychology."

the former. That is a point which is frequently confused or overlooked by our modern psychiatrists—as I have endeavored to show at considerable length elsewhere.*

When we encounter these same abnormal conditions in savage mediums, magicians and witch-doctors, therefore, we are not entitled to dismiss them as mere epileptics or madmen,—as is usually done,—but must study the phenomena produced through their instrumentality, to see whether or not supernormal knowledge may not at times become manifest through them also. This, it will be observed, is a new method of regarding the facts, and throws an entirely new light upon their manifestations. We must study them impartially, as we must (or should!) study our own mediums.

With these thoughts in mind, then, let us turn our attention to a few accounts of magic and witchcraft, as practised by native magicians in Africa, India, Afghanistan, Australia, the Fiji Islands and elsewhere. A rapid summary of this will be sufficient.

According to the Rev. J. A. Chalmers, there are six classes of witch doctors among the Kafirs, and careful distinction must be made between these men and the wizards or sorcerers,—such as those found on the West Coast of Africa, for instance. The latter work harm and evil, and cause death, while the witch-doctor is trusted by the natives, and regarded as their friend. He is the one who cures them of sickness and “smells out” the guilty one, when, for instance, a theft or a murder has been committed. This ceremony of “smelling-out” the guilty man is very curious and interesting. It consists essentially in having all the men of the village brought together, while the witch-doctor walks amongst them, often with a small rod in his hands, resembling a divining rod. He is almost invariably enabled to select the guilty man, who thereupon confesses. He rarely fails in his selection.†

Writing on “Algerian Magic,” Mr. Vere D. Shortt says:

“Algerian professors of magic are di-

vided into three classes. The dervish, who is solely a religious magician, and claims to hold his powers direct from Allah; the white magician, who is very often little more than a *hakim*, or doctor, with a considerable knowledge of the properties of herbs, and whose stock-in-trade consists of this knowledge and a few inconsiderable tricks designed to impress the ignorant; and the black magician, who claims to hold his power solely from his own personal mastery over the evil forces of nature. . . . Powers of some kind, which are at present unknown to the Western world, these men certainly have. . . . In all magic, white as well as black, it is an understood thing that *thought is force*, and under certain circumstances is capable of creating an entity or entities. According to Eastern belief, a practitioner of magic can, by following prescribed rules, and by concentrating his thought in a certain way, actually either liberate from another sphere, or even actually *create* an entity which, under strictly regulated rules and within certain limits, will do his bidding. This entity may be either good or bad, its malevolence or otherwise depends entirely upon its creator, but if used for malignant purposes, and if set to do a task beyond its powers, or especially if used against any one in the possession of a stronger spirit, it will infallibly return and destroy its master, afterwards becoming free, and one of the host of *afrites*, or evil spirits, which, according to Eastern belief, are everywhere. . . .” (O. R. July, 1914.)

Much the same extraordinary powers are credited to the Marabouts of North Africa and Morocco, concerning whom Mr. L. Grant says:

“. . . Their wonderful and mysterious power of occult telegraphic communication with each other is a fact, and in the case of a general uprising might be a source of serious import. . . .” (*Ibid.*, June, 1921).

In Africa, as elsewhere, however, careful distinction must be made between the higher and lower forms of magic and witchcraft—for the lowest forms are degraded and crude indeed. Mr. Frank H. Melland has drawn a lurid picture of this type of magic for us in his book *In Witchbound Africa*. The magicians are said to traffic in elemen-

† See “Black Magic in South Africa,” by I. E. T. Warner, “The Occult Review,” October, 1914; “Psychic Faculties of the Kafirs,” by I. T. Warner-Staples, F.R.A.S., *ibid.*, February, 1929; “Some African Occult Doings,” by Oje Kule Kun, May-June, 1907; etc. In modern Egypt, we also find the distinction between High and Low Magic, or Divine and Satanic. (O. R., April, 1916.)

tals and transform themselves into animals (*lycanthropy*). Helen M. Bouhuois, F. R. A. I., has narrated the tale of a "leopard man" in her article on "Sorcery in France and Africa," (O. R., March-April, 1926). Curious and incredible as it may appear, some recent accounts of animal transformations of the kind have recently been forthcoming from otherwise credible witnesses. In the "Cornhill Magazine," for October, 1918, appeared an article entitled "The Hyenas of Pirra," by Richard Bagot. A summary and comment on this article by John Mostyn Clarke appeared in the JOURNAL S. P. R., July, 1919. Mr. Clarke writes:

"... The subject of this article is the supposed power of some individuals of a race in No. Nigeria to change into animal form,—a somewhat startling proposition though not unknown to legend. Mr. Bagot's article describes some experiences reported by Lieut. F. personally, and an experience of the late Capt. Shott, D.S.O. With variation of detail both narratives deal with the killing of natives when in the form of supposed hyenas. There is so much in the details which excludes commonplace explanations, and the officers to whom the experiences happened seemed so deeply impressed with what they learned, on further inquiry, that one is led to wonder whether here is not some new psycho-physiological phenomenon. . . .

"Of the accounts themselves the main facts are as follows: Raiding hyenas were wounded by gun-traps, and tracked in each case to a point where the hyena traces ceased and were succeeded by human foot-prints, which made for the native town. At each shooting a man mysteriously dies in the town, all access being refused to the body. In Lieut. F—'s experiences the death wail was raised in the town almost immediately after the shot; but Capt. Shott does not mention this. In Capt. Shott's experience the beast was an 'enormous brute,' readily trackable, which after being hard hit made off through the guinea-corn. It was promptly tracked, and a spot was come upon where 'they found the jaw of the beast lying near a large pool of blood.' Soon after the tracks reached a path leading to the native town. The natives next day came to Capt. Shott—and this is the curious part

of the affair—and told him, without any regrets, that he had shot the *Nafada*—a lesser head-man—who was then lying dead with his jaw shot away. The natives gave their reasons as having seen and spoken to the *Nafada*, as he was, by his own admission, going into the bush. They heard the gun and saw him return with his head all muffled up and walking like a very sick man. On going next morning to see what was the matter . . . they found him as stated. . . ."

In response to further inquiries, Mr. Bagot, who was himself a member of the S. P. R., replied:

"... In the article in question I merely reproduced *verbatim* the reports and letters sent to the said official . . . by British officers well known to him, and said that the authenticity and good faith of the writers can be vouched for entirely. I have evidence of precisely similar occurrences that have come under the notice of Italian officials in Eritrea and Somaliland; and in all cases it would seem that a gravel patch thrown up by the small black ants is necessary to the process of metamorphosis. I drew the attention of Sir James G. Frazer (author of *The Golden Bough*) to this coincidence, and asked him if he had come across in his researches anything which might explain the connection between gravel thrown up by ants and the power of projection into animal forms; but he informed me that, so far as he could recollect, he had not done so. Italian officials and big game hunters assure me that it is considered most dangerous (by natives in Somaliland, Abyssinia, etc.) to sleep on ground thrown up by ants; the belief being that anyone who does so is liable to be 'possessed' or obsessed by some wild animal, and that this obsession once having taken place, the victim is never afterwards able entirely to free himself from it, and is compelled periodically to assume the form and habits of some beast or reptile. . . ."

Here we have a modern case of reputed lycanthropy! It is perhaps hardly necessary to assure the reader that I cannot believe, any more than he does, that a man can transform himself into a leopard, a wolf

or a hyena; but the puzzling question once more arises—Why do such stories come to be told? The evidence, in the above cases, evidently proved impressive to the narrators, and the facts are certainly most curious. It is hardly necessary, again, to remind the reader that this belief—that a human being can, under certain conditions, transform himself into an animal—is widespread and extremely old. The wer-wolf (the *loup-garou* of the French) is a standard tradition. How it came into being is a question of extreme importance and interest. It is well-known that there are subjects of "lycanthropy," an imitative madness, in which the unfortunate individual believes himself thus transformed into a wolf or other animal. M. Morel, in his *Etudes Cliniques* (Vol. II, p. 58) gives such a case, coming under his own observation.

"... 'See this mouth,' he cried, touching his lips with his fingers, 'it is the mouth of a wolf, and see the long hairs which cover my body and my paws. Let me bound away into the woods so that you may shoot me there!' When his family endeavored to caress him, he cried out that they were embracing a wolf. He asked for raw meat, the only food he could touch, but on tearing it apart he found it not to his liking, as it had not been freshly killed. Thus he went through the tortures of the damned until released by death."

In many cases, the subject merely wears the skin of the animal, prowling about at night and terrifying the inhabitants, for it is believed that, merely wearing the animal's skin, imparts to the wearer some of the attributes and characteristics of the animal. Such "transformations" were of course common in Witchcraft cases, as well as instances of "repercussion," or the injury received by the witch, after the animal's body had been injured, which the witch occupied for the time being. Much could be said concerning this question of lycanthropy—still implicitly believed in by the African Blacks—but we have perhaps already devoted too much space to it, for the purposes of the present article, and I shall have to content myself by giving, in conclusion, a few of the more important references, where the interested reader may find the subject fully discussed: Frazer, J. G., *The Golden Bough*, Vol. I, pp. 155-56; Hamel, Frank,

Human Animals; O'Donnell, Elliott, *Wer-wolves, and Animal Ghosts*; Fiske, J., *Myths and Myth Makers*; Levi, Eliphaz, *Mysteries of Magic*, pp. 237-8; D'Assier, Adolphe, *Posthumous Humanity*; Salvette, E., *The Philosophy of Magic*, Vol. I, p. 289; *Human Leopards*, by K. J. Beatty; *The Ethiopian*, by Major T. C. Grant; etc.

Let us now return to our study of magic and witchcraft among primitive peoples, from a more general point-of-view. Mr. Theodore Besterman, in an article on "Evocation of the Dead and Kindred Phenomena among the Natives of Madagascar," (*Proceedings S. P. R.*, Vol. XXXVIII, pp. 209-21), gives an account of the general ceremonies, in which the spirit of some dead ancestor is evoked and talks through the mouth of an entranced medium, concluding that "one cannot help feeling that the immensely long and troublesome preliminaries a medium has to go through, before being recognized as a channel through which supposed spirits of the ancestors are willing to manifest, put deliberate fraud out of court as a general explanation of the phenomena of mediumship among the easy-going Malagasy. . . ."

I may perhaps conclude this rapid summary of magic in Africa by the following quotations from an article by Mr. John W. Vanderecook, which appeared in "Harper's Magazine," February, 1928. It is entitled "The Case for Magic Science in West Africa," and in it Mr. Vanderecook says:

"... Magic among the Negro tribesmen of West Africa seems to include a variety of practices. Under this heading, first of all, comes their science of healing. Closely allied to therapy, and branching off into innumerable other departments, is hypnotism. Then comes telepathy, which the witch-men seem to have lifted to a status of a literal, teachable technic. And lastly there is that wholly mysterious craft which deals with man's transmutation into animal shapes, and man's friendly fellowship with trees, night and wind. . . ."

* Before leaving this subject of magic and witchcraft in Africa, I should like to call the reader's attention to Mr. Harry Price's "Notes" on this subject, which have appeared from time to time in recent issues of the A. S. P. R. JOURNAL. I merely give the dates and pages for ready reference: January, 1926, pp. 55-58; October, 1928, p. 598; July, 1929, p. 401; August, 1929, p. 456; October, 1929, p. 567; November, 1929, p. 629.

(As an example of native clairvoyance):

“. . . An English wild-rubber buyer lost a dispatch box, containing business papers of great importance. It disappeared in the course of a day's march. The trader made inquiries, searched the trail, but found nothing. The box had evidently been stolen. At the sea-port he confided in an English friend and he suggested consulting a witch-doctor. The magician was produced: he was taken to the district where placed the palms of his hands over the boy's eyes. Both stood up. The witch doctor lifted the pot and placed it on the subject's head. Neither seemed to feel the heat—apparently sufficient to sear flesh. The old man then proceeded to grip the boy's hands firmly over the pot's rim, then smear his face with the simmering mixture. It cooled and hardened, and apparently closed the boy's eyes, nostrils and mouth. No breathing was discernible. The old man began to talk, the youth to sway. No one understood his words, which were uttered with emotional enthusiasm. A final shout and the boy suddenly became alive, ran three times round the ring, and brought the pot down on the head of an inconspicuous negro in the crowd. The victim fell moaning; the pot-bearer started running to the near-by woods, followed by all. He stumbled, fell head-long, tore his skin on briars, careened against tree trunks, but kept on. For three hours he ran. At last, still in a state of trance, and faint from exhaustion, he fell prostrate over a log at the edge of the swamp, and did not get up. Under his head, half buried in the mud, was the dispatch box. . . . Thief, witch-doctor and boy all denied collusion. To the Englishman's queries, he replied with the empty word he had learned from the white men—'Magic!'"

Turning now to New Zealand, we find very similar beliefs and practices among the Maoris. "Although a chief might lose his temporal power," says Mr. Horace Leaf, in an article on "Tapu Among the Maoris," ("Occult Review," May, 1924). "he never could lose his spiritual powers by means of which he often held the exalted rank of *upoko-ariki* (high priest). In common with ordinary chiefs and priests, an *upoko-ariki* was believed to possess the mysterious power of 'mana'. . . . Mana may be regarded as a mediumistic quality, as it was derived

from *ayua* (ancestral spirits), and through their agency increased, diminished, or even made to cease. . . . It is well known that all forms of psychic phenomena familiar to spiritualists and psychical researchers have long been practised by the Maoris. . . ."

In Australia, black magicians were said to have been very plentiful until the arrival of the white man, when they rapidly decreased in numbers. (See *The Native Tribes of South East Australia*, by A. W. Howitt, D.Sc.) "The chief articles used in the making of charms appear to have been mainly as follows: human fat, kangaroo fat, quartz crystal, human fibula bone, sinews, black and white round pebbles, wood of the oak-tree, human hair, eagle-hawk's feathers, etc. These articles, or any other substances used as charms, are known as *Joiias*, and the 'throwing of a *Joiia*' is the projection of a magical substance invisibly, on the victim by a magician. . . . If the chief material used by the Egyptians, and other races, in their black magic, was *wax*, the primary substance of the Australian sorcerer was certainly *fat*. . . ."

In an article entitled "Black Magic in Australia," I. E. Toye-Warner, F. R. A. S., says ("Occult Review," September, 1916):

“. . . As a rule a boy is selected for training because of the psychic power seen in him by a magician, *i.e.*, he may be clairvoyant and have described the spirits of ancestors; or have dreamed, whilst sleeping at a grave-side that the deceased had visited him. Clairvoyance either before or after initiation seems to have been the rule; levitation during such ceremonies was also firmly believed to take place. Much occult knowledge was revealed to the initiate in dreams, and it is a remarkable fact that psychic power left a man if he took to drink or became very ill. . . . Whatever is fanciful about the method by which a man becomes a magician, one thing is certain, and that is, he completely believes in the reality of his own power. . . ."

"The belief that evil may be wrought by magical means seems to have some foundation in actual fact, if we take into consideration the power of the human will when properly concentrated and directed. I believe that much actual evil and sickness has been produced by the black magician when

his will has been sufficiently powerful. The faith in evil magic is too widespread and long continued to be absolutely without some substratum of truth. The power of hypnotic suggestion throws a flood of light upon the methods and practices of the Black Art. The latter's successes and failures can be accounted for by the supposition that all are not sensitive in the same degree to the psychic force of the magician.

"Another point to notice is the fact that the magician, when casting a spell, usually becomes partly hypnotized himself, so that he can come into *rapport* with the victim.

... Except in cases where real poison is used, my opinion, after careful study of the various methods, is that evil magic works harm by the psychic power directed by the concentrated *will* of the operator on to the sub-consciousness of the victim. If my theory be correct, then the most certain cure for such cases will be found in counter-hypnotic suggestion, and indeed we find traces of this also in the fact that a more powerful sorcerer can 'break the spell.' "

We find precisely the same form of magic and witchcraft in Dutch Guiana, (See "White Magic and Black," by John W. Vandercook, "Harpers Magazine," October, 1925), with some interesting additions, while similar practices are to be found in numbers of the small islands of the Pacific and Indian oceans (See "Black and White Magic," by Rosita Forbes, "Fortnightly Magazine," January, 1928; etc.)

In India, as might be expected, magical practices are very common, and implicitly believed in by the natives. (See *Omens and Superstitions of Southern India*, by Edgar Thurston, C.I.E., and "Black Magic in India," by Ethel Rosenthal, "Occult Review," November, 1927. An interesting account of certain hill sorcerers may be found in "Borderland," Vol. I., pp. 477-79.) Regarding psychic phenomena in India generally, Mr. S. Eardley-Wilmot, Inspector-General of Forests to the Government of India, says:

"Can it be possible that these people. . . possess in some little measure the powers attained by their more pious ancestry? How otherwise can we explain the fact that they can converse with each other at distances

far beyond the reach of the human voice; that they can to some extent foretell the future, whilst the possession of these faculties is sufficiently common to create no surprise amongst their fellows? . . . For my own part I would not willingly incur the ill-will of one who claims supernatural powers; I treat him with respect and consideration, and am glad to see him go in peace. .

. . . It is best to acquiesce outwardly in his theories, for only by so doing do you learn much that would be otherwise hidden from you, only by so doing can you hope to succeed in gradually gaining the confidence of your companion, though the penalty may be that your own scepticism is shaken." (O. R., October, 1908.)

Regarding the belief in, and occurrence of, psychic phenomena generally among North American Indians, the following excerpts from an article by Miss Alice C. Fletcher, of the Peabody Museum, will be of interest. They are quoted from her article entitled "The Supernatural Among the Omaha Tribe of Indians," published in the *Proceedings of the (Old) American S. P. R.*, pp. 135-50. A point of particular interest, perhaps, is that the typical "ghost" of the Omahas is audible rather than visible—thus differing from the "ghosts" of more civilized white races, where the contrary seems to be the case. Miss Fletcher says:

"The Omahas believe that after death the spirit travels four days seeking for the path that leads to the home of the dead. . .

Heaven is thought to be a place like this world. Each one enters heaven as he left this world; the adult is still an adult, the child a child. Friends welcome each other and relatives are united. . . . There is said to be a succession of heavens, each one better than the preceding. How many heavens there are no one could state to me. Each succeeding heaven is reached as was the first, the person dying in the heaven where he may be, and entering the next above him.

. . . The knowledge of the hereafter seems to have been received by visions coming to persons in a swoon. Those having such visions declare they remain several days where the dead live, but are finally forced to return from loneliness; for, although they see their friends and watch them at their occupations, these will not speak to the new-

comer, and ignore his presence. . . . There are men in the tribe who spend much of their time in seeking by fasts and other rites to have visions, and a few persons become adepts in obtaining them. Their dreams are supposed to have a peculiar hold upon the supernatural and there are those among them who profess to have constant dealings with the spirits of animals and men. . . . The sick, when about to die, see their deceased relatives, who bid the dying ones to hasten and join them. . . . Among this tribe ghosts are more frequently heard than seen. The presence of a ghost is made known by a whistling sound. . . . It may be stated as a rule, among this tribe of Indians, that the potency of a supernatural appearance depends upon the physical presence of something that belonged to the apparition in its natural existence. This, and the fact that the folk-lore of the people has much to do with the peculiarities of the phantasms that appear among them, may explain why the manifestations of the supernatural fail to transcend the experience and vocations of daily life. . . ."

The above remarks are of peculiar interest in view of the fact that the beliefs expressed (based upon seeming experiences) are so closely paralleled by the tenets of modern spiritualism, and by sporadic psychic phenomena, as noted, throughout the world.

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CONCLUSION

We have now completed our brief summary of "metapsychic" phenomena among primitive peoples. I cannot claim, of course, that it is in any way exhaustive: I possess neither the time nor the erudition of a Frazer or a Tylor, and in any case the subject is doubtless well-nigh inexhaustible! But I have endeavored to give a fairly comprehensive summary of those practices and beliefs, among primitive peoples, which bear more or less directly upon our own psychical investigations,—backed-up, whenever possible, by the citation of cases which appear to be well-authenticated. Studies by academic anthropologists in the past have all been made on the assumption, seemingly, that *of course* none of these phenomena could possibly be genuine—that they represented, merely, the mythical beliefs of

savage minds. That was largely because these men had no actual knowledge of genuine supernormal phenomena, and no belief in them. (Mr. Andrew Lang was a worthy exception.) This attitude is greatly to be regretted, since it doubtless influenced their conclusions, to a great extent, and deprived us of much valuable information which we might otherwise have acquired. My object, in the present paper, has been to show that genuine phenomena of the type well-known to us have also been noted among primitive peoples, in all times and in all countries, and that these phenomena bear a striking resemblance to our own. If genuine psychic phenomena exist, and are frequently reported in civilized communities, it is surely only natural to suppose that they may exist in savage countries also; and our investigation of the subject—cursory as it may have been—has, I think, shown us that this is in fact the case.

Amid the mass of myths, traditions and superstitions of primitive peoples, therefore, we find a *residuum* of genuine, supernormal facts, comparable in every way to our own, and strikingly similar, in their reported details. Cases of telepathy, clairvoyance, prediction, apparitions, haunted houses, poltergeists, physical manifestations, mediumistic phenomena—we find them all, just as we find them in our midst. If the one set of phenomena are true, the other may be also! Just because they occur among savage peoples is no excuse for disbelieving them *a priori*. They should be impartially investigated, just as we investigate our own. These phenomena seem to be quite independent of culture, locality and general environmental conditions, save to the extent that they are colored, in minor details, by such influences, as we have seen. The actual magical practices and ceremonies are doubtless limited to the members of various secret Cults and Organizations; but the spontaneous phenomena are noted everywhere, and the possession of some sort of psychic power seems to be far more common among primitive races than among the more highly civilized. This is, perhaps, only what we should expect. Professor Charles Richet, in his recent book *The Sixth Sense*, has endeavored to show that psychic faculty is far more general and universal than has been commonly sup-

posed; and, if this be true of practical, sceptical Europeans and Americans, it is doubtless still more true of the so-called "uncivilized" races. At all events, I have endeavored to show that psychic phenomena of the type known to us may be found

among these peoples also; and I can only hope that this first, preliminary survey will serve to draw the attention of other students to these questions, to the end that a more detailed and exhaustive study may be made of them at some time in the future.

N. Y. SECTIONAL ACTIVITIES

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The Executive Secretary authorizes the following announcements for the autumn program at Hyslop House:

The Thursday afternoon Teas will be resumed weekly on and after the 30th October. Members may bring guests.

There will be a renewal of the Development Classes beginning in October and continuing throughout the winter. *Only Members of the Section* are eligible for these. Anyone wishing to join these classes can do so by applying to one or other of the following:

Mrs. H. W. Warner. Mrs. Lawrence Jacob.

Mrs. H. B. Cleveland. Colonel Derby.

Application should be made personally either during the Thursday Teas or after the Monday Lectures.

The Monday evening Lectures will start on the 20th October and will continue weekly during the session.

EVENINGS FOR DEBATE

On the Third Tuesday evening of each month there will be a meeting of the Members for interchange of experiences and for the debating of such subjects as may be of mutual interest.

ATTENDANCE OF MEDIUMS

Three of our Clairvoyant Mediums will attend the Hyslop House on different afternoons in each week for the purpose of consultations; the hours to be arranged for the convenience of members. Circles will be formed for seance with the best known mediums procurable.

LECTURES FOR STUDENTS

The following Courses are arranged. Details as to day and hour will be posted in due course on the Notice Board in the Hall.

(1). A series of Six Lesson Lectures by Mr. Horace Leaf, F.R.G.S., to be delivered during November.

(2). A series of Lectures on Automatic Writing by our Editor, Mr. F. Bligh Bond, F.R.I.B.A. during December.

Those wishing to avail themselves of the opportunity to join the Section can do so by applying to the Executive Secretary of the N. Y. Section of the A.S.P.R. (Mrs. F. A. Bigelow) at Hyslop House. Members are earnestly requested to *notify Mrs. Bigelow with as little delay as possible* and to give in every case a *permanent address* for the posting of notices.

INTERNATIONAL NOTES

By HARRY PRICE

I AM informed that the suggestion was made that Rudi Schneider should go to the London S.P.R. for some experiments. The question again arose as to who should accompany him. The name of Fraulein Dr. Gerda Walther (the late Baron Schrenck's secretary) was mentioned, but inasmuch as she is a friend of the Schneider family, it was thought unwise to invite her. However, they could have put her in their famous cage. It is probable that Rudi will go to Dr. Osty's this year. Also there is some talk of holding sittings with Rudi at Zurich. If this can be arranged, Professor Eugen Bleuler, Dr. Bernoulli, Professor Jung and perhaps Professor Einstein, will attend the experiments. Professor Bleuler of Zurich has sent me an appreciative note regarding our own Rudi experiments.

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Fraulein Dr. Gerda Walther is bringing out in book form the report of the principal sittings that the late Baron Schrenck had with Rudi. She has found the protocols of eighty-eight seances out of about one hundred that the German psychist conducted. The notes of the scientists who were present will also be published.

* * * * *

Captain Kögelnik of Braunau writes me to the effect that he is arranging a new series of seances with Rudi for Dr. Schaub, the chief medical officer in charge of the Braunau hospital. Dr. Schaub is now "absolutely convinced" of the genuineness of the phenomena, and is a very good sitter. "Olga" likes him and results are improving at each seance, at which the well-known hand-like pseudopods are now frequent.

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Professor Dr. Max Dessoir, of Berlin informs me in a letter that the new edition of his work, *Vom Jenseits der Seele* ¹. This *Journal*, Aug. 1930, pp. 383 ff.

is now passing through the press. "My only regret," he adds, "is that the book went to press before the arrival of your Rudi Schneider report, or I would have cited your experiments."

* * * * *

In my short memoir¹ of the late Sir Conan Doyle I remarked that no one would fill the position of leader of British spiritualism in the same way as Sir Arthur did. This is quite true, but there must be a leader, and the mantle has descended upon the shoulders of Mr. Hannen Swaffer as the most obvious person to be the titular head of the movement. He has just been elected president of the Spiritualists' National Union, and the same honor has been conferred upon him by the Spiritualist Community. I had lunch with Hannen Swaffer a few days ago and he explained to me this position of "leadership." As Swaffer pointed out, there was never an *official* leader—the nominal leadership fell naturally to the man who was best known. But it was only a leadership in name. Sir Arthur once told Swaffer that the movement did not follow him—which was the secret of Sir Arthur's position.

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A number of suggestions for a memorial to Sir Arthur Conan Doyle have been made in various quarters, but so far only one definite proposal has been accepted. This will take the form of a volume to be called *Conan Doyle and After*. Lady Doyle will write the story of her husband's crusade with an account of the many incidents he experienced at his lectures and meetings all over the world. The book will describe the position of the Church and Science towards spiritualism and survival (not at all the same thing), and the relation of the latter to Art, Letters, Medicine and Politics—a great undertaking. It will be

really a symposium, and a number of persons will be invited to contribute. Hannen Swaffer will edit the volume which will be published by the Marylebone Spiritualist Association. It has been suggested that five hundred copies be published at £2.20, followed by an edition at a guinea. Any profits will be devoted to a very cheap edition. Another suggestion for a memorial is that £100,000 shall be raised and devoted to research work all over the world.

* * * * *

Mention of the Marylebone Spiritualist Association reminds me that this society is progressing so rapidly that one can hardly keep track of its activities. A few years ago, two back rooms fulfilled all its needs. It now owns a mansion in Russell Square and probably has the largest membership of any psychic organization in Great Britain. Its latest venture will be watched with extreme interest. The society now has taken the Queen's Hall for its Sunday services and, although it is the height of the holiday season (when London is supposed to be "empty") the hall is packed to capacity and hundreds are turned away at every service. Last Sunday, August 10th, it is estimated that three thousand persons gained admittance. The press, too, was well represented and Monday's papers were full of the details of the service which included an address by Swaffer and clairvoyant delineations by Mrs. Estelle Roberts. This lady is the medium who claimed that the spirit of Sir Arthur was with her on the platform at the great Doyle Memorial Service. Of course, hundreds of mediums have since claimed to have been in touch with Sir Arthur; and Hope, the "spirit photographer," claims that he has produced an "extra" of the great leader. I have a reproduction of the photograph and there is no doubt that the portrait he got on his plate is as good a likeness as any of the thousands of portraits of Sir Arthur which are extant.

* * * * *

"Sinclair Descends to 'Mental Radio'" was a heading in the *Daily Worker* that caught my eye the other day.

The article was a review of Upton Sinclair's new book (*Mental Radio*) and the reviewer took nearly a column to tell us that he detests psychical research and that Sinclair is a backslider. Psychical research, he tells us, "is simply one of the many roads down which the bourgeoisie slips to idealism, religion, and counter-revolution." I have heard our subject called many nasty names in my time, but this is a new one to me. "This is the road down which Upton Sinclair has taken the first steps in his latest book. He is but one more non-Marxist Socialist to tread the road to betrayal of the workers' cause. . . . this is the real meaning of his book and its most important aspect. . . . One day scientific research, such as that which Professor Gurvitch is conducting in Russia, may demonstrate that living organisms radiate rays which stimulate other living organisms (mitotic rays). The facts which Sinclair deals with may then come to be explained." This suggested explanation of telepathy is interesting, but while the Russian professor is making his experiments with no results worth mentioning, Sinclair has produced brilliant results with a minimum of theory. And I am still unable to find the slightest connection between the subject-matter of Sinclair's book and the famous Communist Manifesto drawn up by K. Marx and F. Engels in 1847.

* * * * *

The Abbé Gabriel Lambert, the famous French water diviner or *sourcier* paid a flying visit to London in the early days of August. His presence was at the request of Lord Glenconner who wished to consult him about finding a further supply of water on the estate of the Country Club at Cannes in which this particular member of the Tennant family is interested. The Abbé has already discovered one supply at the Country Club.

I spent three days with the Abbé and we arranged a most interesting experiment in Hyde Park. With his bobbin in his hand (though he sometimes employs the traditional forked twig when on serious business) we traversed Kens-

ington Gardens into Hyde Park and discovered several underground springs and pools. The Abbé would start off with his bobbin (rather like a fisherman's cork float, cone-shaped, and painted in stripes of gay colours) suspended from a thread held in his right hand. He would purposely swing the bobbin laterally and when we came over the hidden stream the bobbin would make a spasmodic movement, change its course, and commence spinning furiously, describing a larger and larger circle the longer we stood over the source of activity. When we reached the bank of the subterranean river the bobbin would stop dead—just as if it had been hit by a stone. The cessation of the spinning was even more spectacular than the commencement.

We found many hidden springs and a fairly broad river running into Knightsbridge. When we came to a *nappe* (a pool of still water) the bobbin would make quite a different movement. The Abbé could tell the depth of the hidden supplies, their approximate volume, and directional characteristics. He could also tell whether the current was rapid or sluggish. I made a map of a fairly broad, swift stream running into Knightsbridge. There is, of course, a great deal of water under Hyde Park and district. I believe the River Bourne runs under it and the old Tyburn Brook is somewhere in the vicinity.

The Abbé considers that his gift is partly physical and partly psychic. For instance, if he is looking for a *nappe*, he will pass a dozen running springs without becoming aware of the fact. And the reverse is the case. He will likewise be unconscious of a flowing river (or water of any description) if he is looking for minerals or a metallic lode. When we crossed the Serpentine by means of the bridge, his bobbin did not respond. He *knew* the water was there so his conscious awareness of the fact nullified the subconscious activity which would have been brought into play had the water been hidden. To provide the other "pole" when using his bobbin, he carries in his free hand a small bottle of pure water (if looking for drinking water), a bottle of mineral water if

seeking a chalybeate spring, or a piece of ore similar to the metallic lode he is trying to find. Most of the papers (including the *Times*) published accounts of our tests. In a letter recently published in *Psychic Research* Sir Arthur Conan Doyle expressed surprise that the *Times* should publish his account of some experiments. But I have never known this great London paper to refuse to print accounts of serious psychic experiments. I have many such cuttings relating to our work at the National Laboratory, including a long leading article. The Abbé returned to Nice on August 9th, after making arrangements with us to return with his colleague, Mr. Joseph Gaillard, in the autumn for some serious tests.

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Talking of water and what can be done with it, and incidentally of the power of suggestion in healing, reminds me of a case which was heard at Glasgow on August 6th, 1930. Thomas McIntosh Scotland, an architect, was charged with obtaining money by fraud. He sold bottles of liquid for which miraculous healing properties were claimed. It was stated that Scotland called his medicine "Ray Attraction." Since 1924 he had sold hundreds of bottles yearly at charges of from £1.1s. to £2.2s. per bottle. The preparation was also loaned to patients, and the cure of almost any disease was supposed to be effected by holding the bottle in the hand for half an hour night and morning. The "medicine" has now been found to consist of ordinary water drawn from the tap. Witnesses for Scotland, including an ex-Baile of Glasgow, said that they had been cured of maladies from some of which they had suffered for twenty-five years. One man, who claimed to have been cured of nervous troubles, described the manufacture of a "wonderful potion" and spoke of "power" rods endowed with radio properties which when placed near a jar of water extracted some property. This effect on the water had to be compensated, and therein lay the cure. A detective said that Scotland's "laboratory" was an old washhouse which contained only a lot of rubbish.

Scotland was sentenced to two months' imprisonment.

These not-so-canny Scots are still smarting under the fact that they have been buying Scotland's water at two guineas a bottle when they might have purchased Scotland's whisky for 12/6d. But this case is a most illuminating example of the power of mind over matter.

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But credulity is not the monopoly of the good people north of the Tweed. I have recently returned from a vacation-trip through Spain, France and Belgium in the course of which I saw the most amusing and brazen fortune-telling swindle I have ever encountered. At a street market was erected a gaudy-looking silver-plated machine with an attendant. The machine was glass-fronted, protecting a mass of whirring wheels, plunging pistons, revolving dials, etc. In front of the machine was a projection covered with hundreds of metal studs supported by light springs. On this shelf the victim placed his hand, thereby depressing a certain number of the studs according to the conformation or shape of the hand. The idea was that one's future and personal characteristics could be delineated from the type of hand. There were two slots (one for each sex) and having placed in one of them the necessary 25 *centisimos*, one placed one's hand on the studded board and awaited events. Immediately I had my hand in position the attendant pulled a lever at the back and the wheels commenced to go round. In a few seconds the man plunged his hand through a hole at the back of the machine and brought forth my "fortune," a neatly typed paper about six inches square. The idea of the machine (implied but not explicitly expressed) was that the studs pressed down by one's hand operated and put in action certain printing type that printed your fortune on the spot. For a fraction of a second I was rather impressed at the novelty of it all but a second glance at my "fortune" informed me that it was done on a printing press in imitation typewritten characters. So I went round the back of the machine while the man was

attending to the queue waiting to be served and I discovered the secret. Inside the machine were two piles (for either sex) of ready-printed "delineations" which the man handed out at random. The huge machine, with its electrically operated wheels and pistons was merely a "blind" and had nothing whatever to do with the scrap of paper you received. (My own "fortune," I must add, merely informed me that I was "fond of animals," would "make a journey," etc., with the usual rigmarole of such affairs). I complimented the man upon his so successfully getting away with it and then I noticed that the machine was made in America! Though a more amusing—and less expensive—swindle than the Scottish "water cure," whether one is on the Ramblas in Barcelona, or in Sauchiehall Street, Glasgow, human psychology is identical. If there is any difference at all, it is perhaps a little harder to extract bawbees from the dour Scotsman than it is to part the fiery Spaniard from his *pesetas*.

The only other thing that attracted my attention in Spain was the number of priests who attend the *corridos* or bull-fights. When I was at San Sebastian there was staged a fight with eight bulls, their opponents being mounted on horses (Portuguese fashion). The place was crowded, the audience including hundreds of priests who worked themselves into a fever of excitement just like hardened *aficionados*, as the animals were slowly slaughtered. It is difficult for us Anglo-Saxons to understand the psychology of the Latin mentality which permits its priests to take part in such debasing "sports." I can only suppose that it is "in the blood" and quite ineradicable.

* * * * *

Sir Oliver Lodge has contributed a series of three striking articles to the *Birmingham Sunday Mercury*² in which he emphasises the fact that the veil that divides life and death is wearing so thin that we may be able to get glimpses of what happens on the other side. In his first article he discusses the attitude of those scientists who hold "that the life of the body is so intimately associated

². Commencing on August 3rd, 1930.

with the right working of the brain, the heart, and the other organs, and that our minds are so dependent on what we apprehend through the senses, that the idea of an animating principle able to function apart from those organs is to them unthinkable.

"They do not deny the fact of consciousness and reasoning power, for they continually make use of those powers themselves; but they consider that thought is a function of the brain, and they endeavor not to go beyond what they can explore with their microscopes and other instruments and decline to enter an intangible and mystical region where they would lose that firm foothold essential to their studies.

"This group want to deal, not with metaphysical abstractions or hypothetical entities which cannot be brought to book, but with the visible, the tangible, and the concrete. That region they have made their particular province, and it is so extensive and satisfying that they usually feel no need for any other point of view

"They would say not that a psychical entity needs some physical means of manifestation—which, I think, is probably true—but that a psychical entity has no meaning apart from a physico-chemical process.

"This last they try to follow into intimate detail; they regard it enthusiastically as all-sufficient, and conjecture that what appears as vitality and consciousness is a mere outcome or evanescent and even illusory product of those material processes themselves.

"Religious ideas about survival, therefore, like the ideas about a Deity or a Supreme Being responsible for the universe, they would relegate to another domain of thought.

"They might treat them with distant respect, because they cannot but be influenced by ordinary human aspirations and affections, but they would regard those ideas, so far as science is concerned, as having no particular meaning, for they are not open to metrical formulation or scientific scrutiny."

In his second article Sir Oliver declares that it is already recognized that energies can exist apart from matter,

and that if a personality survives it may be able to make some conscious demonstration to those on earth. He says: "We realize that the evidence for human survival seems often of an insignificant and trivial kind.

"That is what frequently happens in the early stages of a subject. The facts adduced seem hardly worthy of attention, and yet if they are accepted and followed up they lead to immense developments, unimaginable beforehand. . .

"What the biologists are studying is the material basis of life. In that study they are expert, and it may be safely left in their hands.

"They can see into the cells of the body or of a live tissue in action, and can tell us what they are doing. They study the behaviour of tissues in health and diseases, and can map out the whole material scheme, if not as yet completely—they would hardly claim that—yet to a growing extent, which shows they are on the right lines.

"But the nature of life is unknown even to them. . . .

"The instances of apparent or instinctive foresight in the animal kingdom, down to the minutest creature, are too numerous to mention. And the instances told us about their provident habits are not only instructive, but surprising.

"Inert matter does none of these things. There is evidently something—some animating principle—that co-operates with and manages matter so as to produce these strange results.

"That 'something' which for brevity we may call 'life,' and which only after a long course of evolution blossoms into conscious mind, exists we know not how and we know not where, we only recognize it in association with matter.

"But whether life itself, when separated from the organism, continues in any sense to exist, is a problem about which we have to use our reasoning power.

"We might hardly hope to be favoured by direct demonstration.

"It so happens, however, that at the higher levels, when life has blossomed into mind, and when the living organ-

ism has become an individual with a character and personality such as we are familiar with in our own consciousness, the question takes a different form. For a personal mind, if it still persists, may be able to make conscious demonstration. By utilising some of the forms of matter with which it was familiar—the brain-nerve-muscle system of another human being, for instance—it may be able to affect our senses, and so inform us that that same personality still survives, though normally in a condition beyond our ordinary ken.

"Needless to say that there is a vast amount of evidence that that kind of demonstration has already been given; and many of those who have studied the subject are now ready to testify that it is a reality.

"They assure us that conscious mind does not cease with the death of the physical organ, that mind is not put out of existence when the brain is damaged, but that only its manifestation is interfered with, so that no longer can it furnish the usual sign or index of its existence. It has lost its own material vehicle, and has to take other and less usual methods of attracting our attention.

"Well, the evidence must be scrutinised, and must be able to stand criticism before it can be raised to the dignity of proof. But suppose it attained proof, what then?

"Some think it has risen to the level of proof already, and that where an individual character has been formed it is able, under certain conditions and occasionally, to testify to its perennial character and continued existence.

"I call this not survival, but demonstrated survival. I admit that the demonstration is not yet accepted by the majority of scientific men; indeed I see many reasons why it should be difficult for a biologist to admit the possibility of any such proof—the idea being, to one who has contracted a life interest on the material basis of life, meaningless, if not repellent. I sympathize with the difficulty; I am often conscious of it myself. But we must not shut our eyes to facts because they do not fit in with

our present theories. If survival is a reality, and if, by actual demonstration the continued existence of higher or mental attributes is proved to be true, then we may expect that life itself, even of a low grade, never really goes out of existence—though it need not have an individual or personal existence except in its higher grade—and the whole province of biology becomes revolutionized.

"I say then that the demonstration of survival, when at length it is satisfactory, and has perforce to be accepted, will have a mighty influence on science."

* * * * *

Mr. H. G. Wells's latest book, *The Autocracy of Mr. Param*³ deals with a number of well-known people cleverly caricatured and we find such names as Mr. Ramsey McDougall, Mr. Philip Snowfield, Sir Austin Chamberland, etc., so it is obvious that the work is a political satire. Incidentally, he describes war with the United States of America.

But it is the psychic aspect of a book that prompted me to mention it in these *Notes*. Mr. Wells does not believe in spiritualism, and two of his characters, Sir Bussy Woodcock and Mr. Parham, tell us so in plain language. They "investigate" the subject and find that trance utterances are rubbish, and that physical phenomena are frauds. It is through this seance that war is caused between England and America. Out of this experiment a Dictator of England is materialised: Lord Paramount. Lord Paramount believes in "encircling Russia." It is through the blockading of Russia and the consequent clash with America over the Freedom of the Seas that the war is started. It collapses owing to a world meeting. It is a wonderful book, very Wellsian, and very much worth reading.

* * * * *

The Bishop of Norwich, the Rt. Rev. Bertram Pollock, K. C. V. O. makes a striking contribution to the controversy on spiritualism which has been raging in the *Sunday Express* for the past few weeks. In the issue of this paper for July 26th, 1930 appears an article from
3. London, Heinemann, 7s/6d.

his pen and the following are citations:

"Let it be frankly admitted that there is a case for inquiry. The time has gone by when one could try to laugh spiritism out of court. The argument that the whole thing is a cheap fraud cannot justify itself this time of day. We cannot seriously urge that all the careful observations of scientifically-minded persons can be explained away in this free-and-easy fashion.

The impact of one mind on another is little understood. That such impact exists few would deny.

The fact of telepathy is patent. Honest performance of thought-reading are not conjuring tricks.

Memory seems to be natural because it is usual. But how is it that past thought is made permanent? And what about foresight? Certain persons—apparently some Highlanders in a peculiar way—possess the power of visualising the future events as we all can do. Both of these faculties exhibit rights which come from a distance acting our minds. But who shall determine the ways in which the mind functions in regard to them?

Such reflections seem to suggest that to use a far-fetched phrase to express what may be a far-fetched idea) 'thought' may possess a sort of independent existence which a mind, when once it has created it or caught it from elsewhere, can keep for itself or can hand on to another mind.

"Dare we say that there is, as it were, an immaterial deposit of thought which, arising in one mind, can remain?

"Such a conception may perhaps be illustrated from the world of ghosts. That many people have seen apparitions of the dead may well be allowed. The appearance of persons at the moment of their death to those who are dearest to them, especially to children who are not startled or frightened, and are therefore good witnesses can scarcely be disputed. This may be another example of thought-transference.

"But can we ever be sure that the dead person whose ghost appears is aware that he is seen or heard? Is it not possible that here, too, a thought, an impression, has been left behind?

"The remarkable little book called *The Adventure*, published some twenty-five years ago, seems to bear on this theory. Two women visited Versailles together; and each of them, independently of the other—for they did not compare notes until afterwards—witnessed a scene which had taken place in the gardens of the palace in the time of Marie Antoinette.

"They watched the gardeners at their work, etc., and all the details of tea in the grounds. Subsequently the women took pains to verify their observations as to the shape of the gardeners' barrows, the direction of the paths in the gardens long ago, and so, on by the examination of certain public records which they unearthed.

"The greater part of the book consists of tabulations of items discovered in this way, which exactly corresponded with what they had seen.

"Here again 'impressions' from the actual facts of life seem to have been left behind to be recovered and reconstructed 150 years later.

"No doubt these indications are dim and vague. But they may perhaps serve to suggest that before we quickly call in the dead to explain the phenomena with which honest spiritism deals we ought to investigate more fully the nature of thought-transference, and the possibility of the continuance of mental impressions.

"It will be remembered how closely such a theory would fall in with the atomic system expounded by the Roman philosopher Lucretius, who lived in the first century before Christ. He explained the power of sight as being due to the emission of 'atoms' from all bodies and observable things touching the eye and carrying to it the shape of the original form which gave off the emanation. All sight he thought was due to a continuous stream of such fine particles reaching the eye.

"These 'images' of Lucretius, however light and fine in texture, were, of course, solid; and thought is unsubstantial. Nevertheless, his theory serves at least to illustrate these tentative indications of one line of approaching the problem of spiritism."

NOV 15 1930

PSYCHIC RESEARCH

NOVEMBER, 1930

The Judge's Sign-Manual

(Post-Mortem Fingerprints of Judge C. S. Hill)

DR. MARK W. RICHARDSON

The Mediumship of Mirabelli

PROFESSOR HANS DRIESCH

Evolutionary Aspects of the Creed
of Survival

R. de J. ABBOTT

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Part I.

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International Notes: Series LXXI.

HARRY PRICE

Formation of a New England Section

N. Y. Sectional Activities

PUBLISHED BY

THE AMERICAN SOCIETY FOR PSYCHICAL RESEARCH, Inc.

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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 clair-audience, 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.

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PSYCHIC RESEARCH

THE JOURNAL OF THE AMERICAN SOCIETY FOR PSYCHICAL RESEARCH, INC.

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Vol. XXIV, No. 11; November, 1930

EDITORIAL NOTES

AN interesting discussion on Mathematics as the true basis of Theology appears in this issue of the *Seer*, for August 1929, in the Editorial 'Reflections'. We take the liberty of quoting the following, in view of its importance; since mathematical science is leading inevitably towards a better apprehension of those mysteries which lie in the obscure region between the physical and the super-physical worlds.

Nearly twenty years ago Dr. Cassius Keyser, Professor of Mathematics at Columbia University, having been asked his opinion of Einstein's first equation concerning Relativity, wrote as follows to the Editor of the *'Seer'*:

"It is true that I have occupied myself with Professor Einstein's calculations and find them of high interest and undoubted accuracy: but the metaphysical conclusions which he deduces from them seem to me to lie a little outside the scope of any mathematics save Theological Mathematics, and for that the world is not ready."

Pressed to give a more detailed explanation of what he implied by this, Dr. Keyser wrote further as follows:

"In times past, the great religious teachers and theologians were primarily mathematicians and Theology was the

queen of sciences because the basic definitions of theology were mathematical and carried proof in themselves to any student who had advanced far enough in his studies to understand the proof.

"But in the constant desire to establish a close alliance of Theology with Religion and even with Moral Philosophy, Ethics, and Sociology, the teachers of theological truth lost more and more of the mathematical presentation of their teaching until, at last, definitions of God became so vague and formless as to escape clear formulation, and Theology became an outcast from exact thought. The material sciences however, took for themselves the pungent force which Theology was abandoning, established themselves on a mathematical basis and immediately secured the support and approval of all thinking men. The queenly power of theology and of the higher understanding of religions will not return until the theologians become the supreme mathematicians of their times; then spiritual truth will impose itself because it can be apodeictically proved to be true."

This prediction, says Dr. Rolt-Wheeler, is obviously approaching fulfilment in the eyes of the scientific thinkers of today. "It

is not" he remarks "that the theologians are becoming mathematicians; rather is it that the mathematicians are becoming theologians. The mathematical problems of the present day are four-dimensional or five-dimensional; they lie outside Time and in some cases outside Space; modern mathematical physics even reduces Matter to illusion, or, to use the modern scientific term, to "the fallacy of Misplaced Concreteness". As to what Space may be it is imprudent to hazard a definition today which might be negated tomorrow, for the nature of Space is the present battleground of the so-called 'material sciences'.

"It has been said that mathematicians are becoming theologians. It may more rightly be said that they have become so, and even the purely philosophical question of origins is subjected to mathematical analysis. To take three of the greatest mathematical thinkers of our day: Sir J. B. Jeans affirms that there is no mathematical reason to be urged against Direct Creation as an act of Will, at a given moment; Eddington admits that without something which closely resembles Divine Immanence, the life-forces in atoms are incomprehensible; and de Broglie stands out strongly against any theory that the intricate mathematical series of the Universe can be a matter of accident."

* * * * *

We are privileged to make the earliest published announcement of an event of great significance in the annals of Psychic Research. Among the fingerprints of living persons recorded and held in security by Captain Fife, the Boston Expert, are a special series contributed by persons of recognized social or professional standing for the purpose of post-mortem identification. Among these were the right thumbprints of Judge Charles Stanton Hill, whose passing was chronicled last month in an obituary notice. Judge Hill

relinquished the flesh on September 2nd last.

Now comes the extraordinary intelligence that Judge Hill's characteristic thumbprint has been ascertained to have been recorded with absolute fidelity to life at a sitting which took place at Lime Street, Boston on the 12th October. The news is authenticated by expert examination and comparison of the ante and post-mortem prints. Dr. Richardson contributes in the present number a brief preliminary record of the facts, and he has, for convenience of readers, marshalled the general sequence of the Lime Street phenomena which lead up to this climax. We are promised for the December number a fuller account, to be specially compiled for Psychic Research, and there will be photographic illustrations prepared by Mr. Thorogood to accompany the descriptive matter. We are sure that all who read the Journal will look forward to the detailed story with keenest anticipation. We congratulate the Lime Street group on this magnificent culmination of their effort. The registration of an *independent* thumbprint has been long hoped for.

* * * * *

The work of cataloguing the books in the Library at Hyslop House is now completed and members will be able, by means of the new card-index, to find any book they need to consult, with a minimum of trouble. Attention of all users of the Library is specially directed to the Rules for borrowers which will be found clearly typed on cards attached to the shelves.

* * * * *

Under N. Y. Sectional Activities will be found the important announcement of the formation of a new Section whose governing body will include some members of the Dartmouth College Faculty. This will be called "The NEW ENGLAND SECTION". The work of the Vermont and

N. H. Section will continue as heretofore under their Charter.

Owing to the sudden death of our printer and the liquidation of his business, it was necessary to make a hasty transfer of the publication of the Journal. The issue of the October number was attended

with great difficulties and the Editor begs that readers will therefore excuse the inevitable delay and the lapse from our regular standard in the control of the type-setting which resulted from the taking over of material already set in a condition which called for some readjustment.

THE JUDGE'S SIGN-MANUAL

A Preliminary note of a series of post-mortem fingerprints in wax. These may be said to constitute the first *independent* evidence of the survival of the individual marks of personality in permanent record under absolute test conditions.

By MARK W. RICHARDSON, M. D.

This preliminary announcement is made in order to secure for readers of the Journal of the A. S. P. R. priority of knowledge concerning a happening of great import in the annals of psychic research. I ask the question: "Has human survival of bodily death been proved through the agency of teleplasmic fingerprints?" We have for some time been familiar with the prints made by Walter Stinson, and for the history of these I would refer the reader to the issues of our Journal for May to September 1928.

An affirmative answer to my question, startling though it be, seems justified by the facts. It may be well to recite briefly the whole series up to the present culmination. In point of time, the sequence of these is as follows:

- (1). In 1911 Walter Stewart Stinson was killed in a railroad accident. He was 28 years old.
- (2). In 1923, Walter's sister "Margery" (Mrs. L. R. G. Crandon) first shewed characteristics of physical mediumship; the alleged control being Walter, her above-mentioned brother.
- (3). In May 1924 there was produced a paraffin glove, said to be

formed by the materialized hand of Walter. From this glove a cast was made in plaster of Paris. This cast exhibited markings similar to those made by human skin. (No attempt was made at the time, or for several years afterwards to identify the markings on the ball of the thumb as those of Walter, since there was then no standard of comparison available. Ed.). Previous to this production of the cast, there had been a formation of teleplasmic hands of which several flashlight photographs had been taken, mostly in connection with the bell-box phenomena.

- (4). During 1926 and 1927, many impressions were made in warm dental wax by a teleplasmic thumb. These impressions were practically constant in character except that now and then they occurred as "mirror" prints. i. e. the characteristic lines reversed right and left. In other respects they were identical in the character and relation of the lines. They were officially reported as being those of the same individual.
- (5). Under expert advice and with ex-

- pert assistance, a comparison was made between these impressions and the imprints of the fingers and thumbs of two of Walter Stinson's surviving relatives. The recognized percentage of similarity was found in each case.
- (6). Then for the first time was discovered a razor used by Walter on the day of his death. This razor was found to bear upon its handle a print, incomplete certainly, but sufficient to establish under expert examination, its identity with the seance-room prints as far as it went: i. e. the thumb-tip only.
- (7). Furthermore now for the first time, the above-mentioned plaster cast was examined. On the ball of the thumb were found markings similar to those upon the wax impressions.
- (8). Stimulated by these experiences, all the 'Margery' research group had their fingerprints taken by the official expert and placed on record.
- (9). Among these were those of Charles Stanton Hill, the well-known Boston lawyer. The photograph of his thumbprints were published in "Psychic Research" for April 1929. p.215.
- (10). On September 2nd. 1930 Mr. Hill passed away.
- (11). On September 8th. 1930. Mr. Hill first gave evidence of his probable presence in the "Margery" seance-room by means of raps and faint whistling.
- (12). On October 12th. 1930, under strictly controlled conditions, there were produced upon three pieces of wax, as many thumbprints pronounced on examination by experts to **RESEMBLE EXACTLY A PRINT MADE DURING HIS LIFETIME OF MR. HILL'S RIGHT THUMB.**
- In the December Journal, further details will follow, and two illustrations will be given for comparison between Judge Hill's thumbprints as taken before and after his death. The facts as now stated are beyond question. Confirmatory experiments are in progress. The further account will embody detailed description and discussion of methods.

THE MEDIUMSHIP OF MIRABELLI

* * * * *

Note of an Investigation and Enquiry

By PROFESSOR HANS DRIESCH

The following is the substance of a letter received from Dr. Hans Driesch by the Editor in response to an invitation extended to him to add his more recent testimony to the story of the Brazilian medium already printed in our Journal. Dr. Driesch, writing from Leipzig under date Sept. 22nd. 1930, says:

"I returned from England a few days ago. I beg to tell you today something about my experiences with Mirabelli.

For the period of the summer vacation in 1928 I had been invited by the University of Buenos Aires for a course of ten lectures. We stopped a fortnight in Brazil on the way to that city, having arranged beforehand for a séance with Mirabelli. This arrangement had been suggested by a certain Herr Pritze of Sao Paulo, a German 'procurist' of a big banking institute of that town, who had paid us a visit in Leipzig early in 1928.

Everything was arranged for the evening of August 1st, and we left Rio by the night express on the last day of July in order to arrive at Sao Paulo on the first of August in the morning. About 7:30 p. m. Herr Pritze came to our hotel in order to take us by motor to his little villa—about half an hour's drive. But—Mirabelli didn't come! and we returned to the hotel at about 10:30 p. m. We had given up everything; but on the 2nd of the month at about 6 p. m., Herr Pritze phoned that Mirabelli was there and that he would fetch us again to his villa at

7:30. We arrived and, in fact, Mirabelli was present. My wife and I addressed him in Italian which both of us spoke rather fluently. But he answered in Portuguese "no comprendo" (I don't understand). We then asked him to speak Portuguese, but not too quickly, so that we might rightly understand him. This he did, and we understood him quite well. What he said was indifferent stuff.

Suddenly he cried out 'ahora viene' ('Now he comes') and began to speak in Italian. The spirit of his deceased father had come, so he said, and had taken possession of his body. His father was born in Italy. Mirabelli then spoke as if his father were speaking through him. He always mentioned himself in the third person as "il professore (!) Mirabelli dice . . ." etc. There was not the slightest idea of a 'trance' and I believe the whole affair was *not at all* genuine, but a comedy. Later on he also spoke Esthonian. But he had brought a young girl of Reval (Esthonia) with him and there is no reason for believing that the dead father of this girl spoke through him as he pretended. He had, most probably, *learned* a little Esthonian. Other languages were not spoken.

After about half an hour he took Frau Pritze and myself, and we left the drawing-room. My wife, Herr Pritze and the Esthonian girl remained in it.

A TELEKINETIC PHENOMENON

We first went to Frau Pritze's dress-

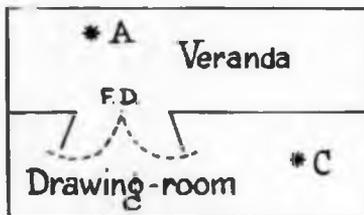
ing room. Mirabelli cried and said some prayers and then, suddenly, a small vase on one of the tables began to move and finally fell down. I could not observe any sort of mechanical arrangement such as a wire or string or otherwise.

SOME 'APPORT' EFFECTS

There were also some 'apports': but they were not at all convincing; for I never saw the path of the apported object in the air, but only saw it when it had reached the ground. And Mirabelli was in a large overcoat *with enormous pockets*. Later on, there were similar telekineses and apports in the kitchen and in other rooms: the telekineses rather impressive, but the 'apports'—in one case a big kitchen knife—just as doubtful as the first had been.

MOVEMENT OF FOLDING-DOORS

After a certain time of rest in the drawing-room we began again. My wife, Herr Pritze, and the girl remained in the drawing-room at the point marked 'C' in the



accompanying diagram. (The drawing is not quite correct, but gives the essentials in an adequate way). Mirabelli, Frau Pritze—a convinced spiritualist—went (with me*) into the veranda and were standing at about the spot marked 'A'. The windows of the veranda were all closed (no wind, therefore). The folding doors (f. d.) between drawing-room and veranda were open. Mirabelli began to say prayers again (petitioning Saint Catherine for a sign), etc. etc. *And then the folding doors went slowly together and were closed.* This was seen at the

same time by the persons in the drawing-room and those on the veranda. It was rather impressive, and no mechanical arrangements could be found.

This is all that I experienced: no 'materializations'; no 'transportation' of Mirabelli from one place to another; nothing of the 'dozens of languages';—only Italian and Esthonian, and this, I believe, in a very normal way.

To repeat: I think that the telekineses were genuine though, of course, the control was by no means quite scientific. The 'apports' I regard as very doubtful (the overcoat with the enormous pockets.) Mirabelli had been in Pritze's villa already about an hour before we arrived, alone with Frau Pritze. He *may* have made some arrangement before we came—I do not say that he did.

AUTHENTICATION OF RECORDS

As to Mirabelli's Portuguese book "O Medium Mirabelli" in which all those wonderful facts are described, which you possibly know, *I was absolutely unable to make out who had written that book.* Not even an intimate friend of Mirabelli's, the overseer of the Town Library of Sao Paulo, knew it.

Might not Mirabelli have written the book—himself?

Neither Herr Pritze nor the friend of M's had seen the phenomena described in that book! I didn't meet any person who had! Thus everything must remain absolutely *in dubio*. As a whole, our seance was a great disappointment. We arranged a new sitting for the next evening but, as on August 1st, Mirabelli did not come.

Either your Society, or the British S. P. R., or the Institut Metapsychique of Paris should send somebody to Brazil to investigate Mirabelli in a scientific way. But—will he come?

HANS DRIESCH.

words omitted in Dr. Driesch's letter.

EVOLUTIONARY ASPECTS OF THE CREED OF SURVIVAL

* * * * *

By R. de J. ABBOTT

* * * * *

An English clergyman has been recently quoted as saying that it might be necessary to admit the idea of personal survival, however much one might dislike the prospect. Such remarks might well seem out of place on the part of one whose profession implies the duty of promulgating the reality of an afterlife. To take his words at face value would imply a charge of hypocrisy against the utterer of such a sentiment. But let us be patient with the good man and try if we can, to seek a *bona fide* ground for his observation and a clearer understanding, if possible, of what he really meant when he said this.

If we cast our glances back over the record of ministerial effort in the propagation of the christian faith during the century that is past, we cannot fail to be struck by the emphasis that has been placed upon *personal salvation*. This is especially noticeable in the work of the revivalist missionary. In some of the narrower sects of the Protestant form of religion, it has been so entirely dominant a motive as to overshadow, if not to exclude, certain other vital aspects of the teachings of Christianity's Founder. For the better appreciation of this lapse from the original symmetry of the gospel message we have but to look back to the era of Calvin and to view the process of fermentation which followed the importation of the doctrines of predestination and

election. The acceptance of these beliefs narrows the scheme of salvation to the few—the very few who are privileged to escape the general destruction of the disobedient or careless children of a wrathful and jealous Jehovah. The fate of the great majority no longer concerns the fanatical adherent of these doctrines; for it is fixed and pre-determined. The quest for personal salvation the one matter of overwhelming importance, since the alternative is infinitely worse than mere extinction, being a fiery hell of endless duration.

Such doctrines have endured and still endure among the rank and file of the simple and unlearned, and those who have not yet the courage to free themselves from the bondage of superstition. From time to time there have arisen groups who have partially emancipated themselves from this terrible incubus of fear and these have founded the churches known as 'universalist'. Reaction must needs ensue from the servitude to these doctrines which have bred misery, bigotry and intolerance as well as the self-righteousness of the 'unco' guid'. Modernism has brought in among the more intelligent a more comprehensive reaction both rational and emotional: for it is now plainly seen that in the brotherhood of man the fate of the individual is involved with the destiny of his race; and that man's

true spiritual interest lies in the realization of his unity with all his fellow-men in a common effort towards the achievement of the higher spiritual values. The pendulum of reaction has swung from the individual or personal, right away to the opposite side. The idea of a future state as a paradise or heaven reserved for the few, a place of final rest from all labors, hymned as the abode of perpetual light, endless worship, praise and adoration, not only no longer attracts, but actually alarms and repels the mind of those who have come to realize the grandeur of an all-comprehensive plan of spiritual evolution demanding a ceaseless activity of effort for its accomplishment, by each for all, and by all for each, and in which the reward of earnest endeavor is not a static heaven of cessation from work, but the acquisition of new powers for further and higher effort and achievement.

It is then in this sense that I would interpret the remarks of the clergyman quoted at the opening of this article. I do not think that he envisaged any total extinction of the conscious mind at death. I am rather disposed on the other hand to consider his words as the voicing of a natural protest against that limited view of the afterlife which would condemn the individual to a perpetuation of a state of isolated personal consciousness—even in a more harmonious and agreeable environment, it may be—but doomed so to continue through limitless aeons of time.

We will now turn to an aspect of religious teaching of a less unsatisfactory nature. It may at least be credited to the priesthood that they have at all times sought to implant in men's minds the conviction that the life lived here is not an end in itself, but rather of the nature of a preparation for another and more permanent state of being. But this doctrine has been so involved with the

notion of compensations hereafter for privations and sufferings experienced here that it has been quite plausibly and easily interpreted by the sceptic as a mere 'dope' for the miserable and downtrodden of earth. This is why christianity has been styled by its opponents a 'slave-religion.' Now if the average religionist or churchman could only be brought to see it, there if offered to him in the philosophy of psychic science a complete answer to this type of criticism in the evidence it is adducing of the reality of a spiritual body or higher vehicle of human energies seemingly evolutionary in its nature. It would seem that Sir Oliver Lodge is vividly conscious of the importance of the point, since he is now publicly affirming and laying stress upon the fact that man possesses a vehicle of a far finer and more permanent kind than the material body, and one endowed with senses of wider and more varied scope; and that this ether-body is evolved or evolving for uses and adaptations primarily concerned with a mode of life other than the physical and greatly transcending it in importance, whilst at the same time it is developing powers of specific interaction with the physical.

The acceptance of such a fact will carry with it philosophic consequences of a nature nothing short of revolutionary in regard to man's habitual way of looking at life as a business pursued for purposes of material accomplishment. For as matters stand, we have to recognize the fact that even in the case of the most highly civilized and enlightened races of the western world, the quest of material success and the fulfilment of material aims have so absorbed the energies and appropriated the ethical and moral sanctions, that they have, for the average hard-working individual, acquired the character of a 'religion of material success'. The failure to 'make good' in this sense

has become a matter of censure: the person who has attained prosperous conditions and advanced the settled order of things is held in reverence. Dreams and ideals when translated into forms of material stability are accepted as permanent landmarks of a stable and orderly settlement. Schemes of social betterment hinge upon the elaboration of comfort; and the raising of aesthetic standards of living becomes the practical end to be striven for. In the works of imaginative authors we may sense how deeply imbedded is the idea of a final perfectibility of man's estate—of an ultimate Utopia in which such dreams may be fully materialized on earth.

To such material thinkers (and most of us are still in that stage of thought) the ruin of successive civilizations and the decay or destruction of the beautiful monuments of the past, are catastrophes pure and simple. The loss of some venerated building, the burning of a great library, have the sadness of disasters irremediable, and bring a sense of death. So man seeks ever to perpetuate and to restore, in his museums and fields of archaeology, the perishing traces of the lovely things of antiquity. For him, the *embodiment* of the idea is the matter of importance rather than the idea itself, which, to his mind, can hardly be said to exist apart from its representation in the concrete: and he does not realize the truth that an ideal once conceived is enshrined for ever in the mind of the race and will again manifest itself—even after a long lapse of time—when the right conditions shall again obtain for its manifestation: that it may return with a reinforcement of vigor and a new power of elaboration: that from a vanished art or literature may spring a new one holding in its heart the seed of all that was worthy in the old: that on an ancient foundation of religion a fresh and vital structure of belief will arise:

and that the dry bones of a discarded philosophy may be again clothed with the living tissues of a vital thought.

The message of Psychic Science to a world which has carried its material achievements to the highest point that they can safely reach is this: that this globe is not a sphere of attainment or of any sort of finality of accomplishment in the evolutionary sense: but that it represents a Sphere of Experiment for the development by travail spiritual, mental, and physical alike of an order and a perfection not destined to be realized or manifested here: a preparatory field in which we can at best see the fruit of our labors in a fragmentary and quickly vanishing glimpse of passing beauties which are lost to sight again with the turning of the kaleidoscope. But these evanescent beauties are remembered by the spirit in man even though his brain cease to record them; and they are stored up in the Racial Memory where they are preserved as the eternal heritage of each and all. It is the effort that man makes towards perfectibility;—the strength and quality of that effort,—which is all that ultimately counts: the concrete realization of his ideals is not in itself of permanent value, save as the symbol and register of the progress he is making towards that state in which he is destined to make the discovery that Thoughts are Things, and that the things of worth and beauty which have from time to time symbolized his advance (as by-products, so to speak, of his advance in ideality) will prove themselves to be his inalienable possession in these eternal mansions of the mind where 'neither moth nor rust doth corrupt and where thieves do not break through or steal'.

It is curious to reflect that certain forms of the christian religion are associated with a sort of materialism of a very earthy nature. Such forms or dogmas are the index of a low state of mental develop-

ment among men and women. Apart from such dogmas as that of the resurrection of the flesh, which is still a matter of impassioned conviction with the fundamentalist both in the old and the new world, there is the equally material view of the christadelphian or adventist who looks for a reign of universal peace on earth which shall be of millennial duration, under the rule of a fully embodied Messiah or Prince of Peace. Here we have an old Hebrew notion carried on into the Christian system, and it represents the utmost to which the gross imagination of the mundane believer can attain. The same paradox can be observed in the dreams of the social idealist and in the concept of a Brotherhood of Man which are so often preached with fanatical fervor and would even be enforced by violent means by the sentimental doctrinaire who is habitually ruthless when it comes to convincing others of his views. The Socialist dreams of a world ruled with a mechanical perfection. He is interested first and foremost in the mechanism of his scheme and, absorbed in this, is but little concerned in what may come after his universal order is once fully established. But behind the draperies of his democratic throne there lurks the specter of Monotony; and it is this horrid specter which is apt to grin through the chinks of every edifice of earthly perfection which the idealist may build. He has made his ideal a fact and has imbibed a fervent joy from his struggle to attain it: but when it is attained, what then? What is it that he now faces with a strange sinking of the heart? It is death: the death of stasis and cessation from action. The orderly fabric he has built is no longer a palace but a prison. Tennyson has voiced in his 'Palace of Art' the despair of the soul which has built a perfect mental structure and would make it a permanent habitation and place of leisure and final

contentment. But the soul will rebel against any fixed and settled state of things, however beautiful, and the very perfections will become symbols of despair, and its mansion like a deserted home from which all life has fled, leaving its inmate in solitude. For the soul lives on its vital contacts and its ideals can never be static. The earth is never destined to be the scene of any final attainment. It is the trial ground, the school for the progressive realization of imperfectly conceived ideals expressed experimentally and in a very partial manner as phases of a perfection not to be attained in the material save as a symbol and a reflection of what is promised in another sphere wherein the embodiment of ideas is dynamic and no longer static.

Looking at ordinary human relationships we may observe the same eternal conflict between the material element which tends always to preserve a static condition, and the spiritual which strains for freedom. Hence the many phases of the matrimonial problem, and more generally the struggle to maintain institutions of various sorts which may have long since decayed or become unfitted for their original purpose. When this involves a question of national government, the spiritual revolt assumes the character of revolution. There is a parallel to all this in the innermost soul of each and every man. His intuitions are racial and they seek their racial affinity. But his intellect is personal and it seeks the emphasis of the individual personality. With the development of the personal intellect the man tends to become isolated mentally and psychically from his kind.

Where the isolating power of the personal intellect has reached an extreme development, the morbid state known as paranoia will tend to manifest itself. It is probable that the condition is present to some degree in numerous persons

whose mentality is normal and not be classed as morbid. What is known as 'philosopher's woe' is a tension of this order. When the trouble escapes control, there may supervene a variety of forms of insanity, sometimes religious mania, illusions of divinity and so forth: or that strange condition of mind known as solipsism in which the sufferer loses all contact with external reality and becomes the center of a universe all his own. Certain idealist philosophers have fallen victims to this, the only logical form of insanity.

Against this isolation of the personal intellect the spirit will revolt and will burst its way to freedom, breaking down the enclosing walls, sometimes by violent means. There are in the soul of man two contrasted tendencies as we have seen: both evolutionary and both of a necessary nature. These must be held in balance. The first is the intuitive, affirming his unity with nature and the race: the second intellectual, asserting his individuality and tending to differentiation and to the emphasis of personal traits. The intimations of immortality which are part of the experience of children are of the first order. These are not of a personal nature. The second brings with it the belief in personal survival. Where this latter element outgrows the other to a disproportionate extent, it may produce a mood in which the annihilation of the personality would be a welcome thought and suicide may be contemplated or attempted, in the belief that this act would terminate once for all a state of being which had become in-

tolerable. But essentially the act of suicide means the intuitive demand for freedom on the part of the spirit.

Where the personal life is surrendered from some dominant and noble motive and, for impersonal ends, the supreme sacrifice is made, it follows that the soul is re-initiated into the larger content of the racial life. The trammels of the individual consciousness are thrown off and a blissful consciousness of freedom supervenes, according to all that has ever been chronicled of the last moments of heroes. The ecstasy of the martyr for a religious cause has thus a certain foundation in the natural order of our spiritual and mental evolution.

To sum up: Where the spiritual and mental elements are in just and perfect balance and symmetrically developed, the concept of the personal survival will be enlarged by the expansive consciousness of an entry into the greater associations of the racial and universal life. And the change will be contemplated with entire satisfaction because it harmonizes the two fundamental demands of the soul. This is the true outlook of the spiritualist rightly so called. It is in absolute contrast to the crude dream of those who can see in the life beyond only another time-perspective of extended personal experience, and whose craving for the lost companionships of the static life of earth leads them to seek to perpetuate those earthly contacts and relationships which have served their time and have—or should have—given place to new modes and new opportunities of growth and advancement.

LE LIVRE DES REVENANTS

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Veridical Records of Defunct Personalities Unknown; received by a
Research Group in the New York Section of the A. S. P. R.

* * * * *

PART I

In the Journal for April 1929 there appeared, under the title 'A series of Psychical Experiments, the editorial version of a record of a remarkable nature containing a selection of forty instances of communications purporting to come from persons deceased and entirely unknown to the sitters, the majority of which were verified in detail by reference to local postmasters and others resident in the often obscure places named by the control. A greater number of cases remain as yet in manuscript record only, but among these are several which seem to offer evidence of authenticity too strong for any sort of hostile or skeptical criticism.

The 1929 record should be read and studied by all who consult the Journal. It is too little known. Perhaps it is too perfect for the controversial critic to handle; for it is a curious fact that only such cases as present points for adverse criticism arise into public prominence, whilst those which are outside controversy are apt to fade out of sight and become buried in the files of our printed records and increasingly difficult of access to all but the most painstaking searcher. In view of this fact, it becomes at times a duty to recall the best and most well-attested cases of evidence for survival and to review these

with emphasis upon their salient features, discussing their significance.

Were this not so, then the laborious record of many years would possess no value. Were it arguable that merely the lapse of time would attenuate or even destroy the value of critical case-records then our Psychic Research Societies would have been to a large extent wasting their time and resources in the accumulation of annual records. This is, of course, not so. It is merely the frailty of the intellectual interest which must have constant *new material* in order to galvanize its attention by the momentary stimulus of a novel sensation.

With these ideas in mind, we shall appeal to our readers to give steady and persevering thought to a series of records beginning in April 1929 and continuing as an organic whole in future issues of the Journal: and we would appeal to them to view the evidence not only on the merits of single cases but also in their cumulative force as furnishing a body of testimony to the identity of the alleged communicators more complete and convincing than any other series we have known.

For the reader's convenience we give the record in tabular form, noting with an asterisk those sittings which have been chronicled in the Journal for April 1929.

CHRONOLOGICAL TABLE OF THE SITTINGS

Cited in the Journal for April, 1929, with dates and names
of Communicators, &c.

* * * * *

| | | NAMES GIVEN |
|--|--|--|
| I. March 6th 1928. | * <i>Blanche McCall</i> . Communicator. (pseudonym) | *Mrs. Edna McCall. (sister-in-law) *Ethel McCall. (daughter) *Charles (husband of Edna) and brother of Blanche) ALL VERIFIED. |
| II. April 13th 1928. | * <i>Marshall Holden</i> . (pseudonym). | *Father of Edna McCall. mentions *Ringston Schiller. (step-daughter) |
| III. May 18th 1928 | *the same. | *Edsel Holden. (Father of the communicator). *Daisy . . . Widow; second wife of communicator.) |
| IV. May 25th. 1928 | *the same. (with circumstantial matter) | ALL VERIFIED, AS TO NAMES AND RELATION- SHIPS. |
| V. May 4th. 1928. | * <i>Luella Bing Birmingham</i> | *Lionel Birmingham (husband) *Lionel Jr. (son) *Margaret (Molly) (daughter) |
| (*The above are the pseudonyms printed in the record. No address being given, it was not practicable to attempt verification. ALL SUBSEQUENTLY VERIFIED, but true names withheld in the interest of surviving relatives.) | | |
| VI. March 28th 1928. | * <i>Willard Warren</i> . (Dr). | *Holley Hotel. Boston. (Died 3 weeks previously) VERIFIED |
| | March 28th 1928. * <i>Bertha Florence</i> (pseudonym) | *Hamilton Florence (husband) *Bessie Mooney Florence. *Robert *Name of Canadian home town VERIFIED |
| | May 4th 1928. <i>Edward Bronson</i> . <i>Frank Snow</i> | (no details given) Daughter married Franklin White of Boston, Mass. |

*Anyone recognizing these names is invited to communicate with the Editor
of Psychic Research.*

VII. April 13th. 1928. 4:30 p. m.

*Arrival of the fliers off the coast of Labrador announced. The news *did not reach New York until 7 p. m.* the same day. The party had landed about noon on the 13th.

VERIFIED A FEW HOURS LATER.

April 13th. 1928. **Lillian Russell*

*Roark (pseudonym) of the . . . theatrical agency
VERIFIED.

April 20th. 1928. **Frederick May of Washington.*

*Kathleen Nielson.
NO DETAILS FOR VERIFICATION.

April 20th. 1928. **Westendorff Pettitt.* (pseudonym)

(Mrs.)
*Joseph Pettitt (husband)
President of large N. Y. business named.
Lived on Fifth Avenue near Tenth Street.
VERIFIED.

April 20th. 1928. **Eliza Adams.* (true name)

*of Hopedale, Mass.
*Frederick Shepherd (son)
VERIFIED.

IX. April 27th. 1928. **Benjamin Luddington.* (true name)

*Daughters Mariette and Helen.
*Son Robert.
NO DETAILS FOR VERIFICATION.

April 27th. 1928. **Sarah Mangs* (all strictly pseudonyms.)

*of W New York.
*Harriman (brother)
*Rebecca. (married daughter) (Mr. Patterson Rector)
*Winifred Rector (grandchild of daughter)
*Halstead (son of Rector)
*Margaret (another daughter of Sarah Mangs)
VERIFIED IN DETAIL.

X. May 25th. 1928. **Dr. Foxon of Brooklyn.*

*Friend of Sarah Mangs.
VERIFIED AS Dr. FAXON.

May 25th. 1928. **Samuel Valentine Mrs. Schweitzer*

of New York.
also of New York.

- XI. May 11th. 1928. **Foley (Mrs.)* *Name of apartment given but wrongly located.
 *Nettie Foley (daughter)
 *Minnie (sister)
 *Harold Wrenn (father of the communicator)
 ALL VERIFIED
- May 11th. 1928. **Franz Mittenberger.* *Gretchen. (daughter)
 (true names as given) NO DETAIL FOR VERIFICATION.
- May 11th. 1928. **Christadora* *Tyce. (brother)
 of Brooklyn. *Randall (relatives)
 (true names). *Quackenbush.
 NO DETAIL FOR VERIFICATION.
- XII. May 18th. 1928. **James Benjamin* Owner of mills. Self and wife
 of Johnstown, Penn. spiritualists.
 (pseudonyms) VERIFIED.
- May 18th. 1928. **E. Y.* of Moline, Illinois.
 (all clues to names are Died under tragic conditions.
 suppressed for family G . . . Y . . . (brother) of
 reasons) Rock Island
 D . . . Y . . . Jr. (son)
 H (father.)
 VERIFIED IN DETAIL.
- May 18th. 1928. **Mrs. C Darrow.* *A daughter now dead.
 of Painesville, Ohio. *Home now Elks' Home.
 CHIEF FACTS VERIFIED BY
 POSTMASTER.
- May 18th. 1928. **Etienne Marllineare.* Mother a Spanish grandee
 of Seville. Marquita (sister)
 (name as given) NO DETAIL FOR VERIFICATION.
- May 18th. 1928. **John Nickerson* NAME VERIFIED BY CITY
 of Somerville Mass. CLERK as resident of Somerville d. April, 1915.
- XIII. May 25. 1928. * *Ford.* *Engaged to Edward Flynn
 (sister of Joseph Ford) of the Bronx. Alleged to have
 (true names) been married to him, but this
 is denied by communicator.
 FitzPatrick, Secretary to Edward Flynn.
 Miss Shadley, Milliner.
 PRINCIPAL FACTS VERIFIED BY MISS SHADLEY.

- XIV. June 14th. 1928. **Julia Dean Truesdale*. *Charles Dean. (husband)
Actress. (actual name) POSSIBLY KNOWN. NO VERI-
FICATION ATTEMPTED.
- XV. June 1928. **Henry Nims*. *Bookseller of Troy.
(true name) VERIFIED BY POSTMASTER.
- XVI. June 1st. 1928. **James Fisk*. *Edward Stokes.
(true names) *Josie Mansfield.
June 7th. 1928. Marble monument with carved
figures described.
VERIFIED AND MONUMENT RIGHTLY DESCRIBED.
- XVII. June 21st. 1928. **Carrie S. Twing*. *Spiritualist lecturer at Onset,
(true name.) Mass.
**George Washington* *Knew John Slater.
(a negro.) mentioned
*Frank Baxter
IDENTITY OF BOTH COM-
MUNICATORS VERIFIED.
- June 21st. 1928. **Amy Stoddart Gray* *Materializing medium.
FACT VERIFIED IN 1930.
- June 21st. 1928. **Mrs. James Kelly* *of Green Street. Pottsville, Pa.
(pseudonyms through- *First wife of John Carter
out). *Jessica (married daughter)
*Allan (young son)
FACTS VERIFIED TO EX-
TENT OF THE ENQUIRIES.
- June 21st. 1928. **Lillian Pearsall* *Jessie Leavens (friend)
(true name) *Both of Glens Falls.
VERIFIED IN DETAIL BY
THE POSTMASTER, WHO
KNEW THEM.
- XVIII. July 26th. 1928. **Julia Stebbins Cowing*. *of Old Deerfield, Mass.
(true name) *Married name began with C
but not remembered.
VERIFIED BY POST-
MISTRESS WHO SUPPLIED
THE NAME 'COWING'.

**The asterisks denote the names and other material published in the Journal for April 1929. The record then printed ends at this point. All that follows has been until now unpublished. Ed.

VARIETIES OF CROSS CORRESPONDENCE

* * * * *

A comparison of notable instances, such as the Piper and Margery series with a review of methods and results.

BY FREDERICK BLIGH BOND

* * * * *

This paper, though appearing as an editorial compilation, is based largely upon a careful study and analysis of records made by Mr. E. E. Dudley, to whom as well as to Dr. Mark Richardson and Dr. L. R. G. Crandon, due acknowledgment is made for the substance of the contribution.

In the four numbers of our Journal for May, June, July and September 1928, will be found the record of a series of remarkable "Experiments in Thought-Transference" by Dr. Richardson. These experiments are of the type known as 'cross-correspondence'. They were conducted by groups of responsible students under expert control, and in presence of many other reputable persons whose *bona fides* cannot be assailed. They were characterized by the greatest care in the selection of material and the greatest possible accuracy in the conditions ruling their production. But their results were of so extraordinary a nature as to seem incredible to many readers, and to some minds it appeared that collusion or confederacy furnished the only possible explanation. But the circumstances were such as to preclude even the remotest possibility of anything in the nature of a prior arrangement, even were it supposed that the will existed in any two or more of the persons engaged to contrive an elaborate mystification.

All collusion is ruled out, as it could not have a place in view of the facts attested.

We are therefore on secure ground in an attempt to establish a detailed comparison between the 'Margery-Correspondences' and others which have the warrant of official investigation and endorsement by our English colleagues of the S. P. R. Let us then discuss in detail the more important of these experiments, noting their differences as to origin and results when compared with the American series.

THE ENGLISH POSITION

There is no doubt that the present consensus of judgement in favor of Telepathy is due to the remarkable series of cross-correspondences, conducted over many years, with the most painstaking effort, and with which the names of Mrs. Piper, Mrs. Verrall and others have been prominently associated.

A certain platform of conviction has been reached thro these as to the reality of what is termed 'telepathy' and in the judgment of many responsible persons the evidence offered by the psychics employed has pointed towards the hypothesis of survival. We say 'psychics' advisedly, because it has never been incontestably shown that the automatists of clairaudients thro' whom these cross-correspondences were obtained, were indeed mediums in the true sense. And when we come to

observe the confused and incoherent nature of the fragmentary data gleaned from the mass of the whole output, it becomes abundantly clear that all these deficiencies are due to the nature of the psychic channel employed.

Mr. E. E. Dudley has discussed at some length in the pages of our Journal for January to March 1929, the characteristic differences between mediumship proper and those types of psychic sensibility which cannot be so termed, since they bespeak nothing pointing infallibly to the action of any independent personality foreign to the individual whose subconscious faculties are being engaged for the work. Without going the whole way in meeting Mr. Dudley's argument we feel that he did a necessary work in showing that a large number of so-called mediums have been those whose powers lay more especially in the fields of clairvoyance, clairaudience, psychometry or metagnomy. In other words, their phenomena are attributable to a personal human power, however far beyond the normal or familiar.

Hence the English position, in its endorsement of the work of 'cross-correspondence' and the phenomena thence arising, is, as it must be, an admission of the telepathic faculty and process as facts of nature, and beyond this they cannot safely go.

Can we, on our side, go further?

THE AMERICAN POSITION

Yes, we say: and why? Because our experiments are based not upon the shifting sands of the subliminal or supra-liminal content of the mind of the psychic or psychics employed in the task of obtaining cross-correspondence, but on veritable mediumship;—on a type of mediumship which has passed the most severe tests of the production of concrete physical results and has thereby established itself as typical of the intervention and activity

of a control,—in other words, of the manifestation of an independent agent in the production of the phenomena. As to the identity of the control, that is a question quite apart from the present arena of discussion. The contention is that a personality and intelligence other than that of the medium employed is the true agent in the work of production and that, *ipso facto*, the mentality and intelligence of the medium proper are ruled out and play no appreciable part in the work. This is our position and we say that in the record of the later phenomena of the 'Margery' Mediumship we have abundant warrant for an affirmative position.

Our basis can no longer be challenged with any measure of success. We are, in fact, the challengers. The onus of rebuttal lies on our sceptical opponents. In our present number appears the announcement of further evidence from physical mediumship in support of our position. The thumbprints of our recently deceased friend Judge Charles S. Hill have been reproduced with absolute fidelity in the séance-room, declared by expert authority to be the perfect fac-simile of those registered in life and securely held for comparison in the interval between their first registration and the production of the psychic fac-similes.

THE 'MARGERY' CROSS-CORRESPONDENCE

These, then, are based upon the actual mediumship of Margery, rather than upon her powers as a psychic. But we do not minimise the importance of those powers; for we have made use of her clairvoyant faculties in the work of inter-communication.

VALUE OF THE CLAIRVOYANT FACULTY

The careful work of such continental metapsychists as Geley, Richet, Osty and others has established, by experimental method, the reality of this power. Osty has shown many results obtainable by clairvoyance, though he recognizes its

limitations. His work and that of Geley have enabled us to avoid some of the pitfalls into which earlier enquirers have stumbled.

We would not derogate in the least from the importance of the cross-correspondences obtained by the London S. P. R. From many angles they appear valuable. But they are subject to the limitations decreed by their psychic origin in which true mediumship as we have defined it, cannot be positively maintained, and is not officially affirmed by any consensus of opinion.

THE MATERIAL OF THE ENGLISH CROSS-CORRESPONDENCE

It has been admitted that the records contain much that is close to the border line of irrelevance, whilst much more is in need of greater coherence between the scripts if it is to rise to an acceptable standard as evidence. It is acknowledged that the percentage of useful material has needed to be carefully sifted from a great mass of neutral matter covering long periods of time, also that the bulk of the script is marked by circumlocution and the introduction of much of what appears to be derived from the mind of the psychic i. e. memories, beliefs, prejudices etc.

Among the subjects employed we find the names of Mr. Verrall, Miss Helen Verrall, Mrs. Piper, Mrs. King, and Mrs. Willett. Mrs. Piper was apparently the only professional medium engaged. Her work has, naturally, been subject to criticism in the S. P. R. Proceedings,¹ and attempts have been made to counter such criticisms, as in the case of the Hall and Tanner experiments.² In this connection certain very important facts cited by A. J. Philpott³ and G. B. Dorr demand more careful attention. From these we see that her 'control' were unable to distinguish between the statements, beliefs, desires or

dreams of her sitters, and the facts. This may be probable to a great extent the fault of the sitters. The controls of a psychic are very suggestible. Osty has shown that in contacting a clairvoyant the sitter needs to clear his mind of any opinions about the matter under scrutiny. In this connection the genesis of the "Spaiton Moses—Imperator, Group communicators thro Mrs. Piper's mediumship should be noted by the reader.

A careful study of the records in this case may suggest the extent to which the psychic may be able correctly to reflect the opinions of the sitter as well as those who intentionally or otherwise supply her with objects which she can psychometrize.

There is evidence that Mrs. Holland certainly, and with much probability some or all the other psychics employed in the English series, were psychometrists. We need not further emphasize the fact that they were telepathic automatists. This fact is held to be essential to the evidence adduced for the Myers control. But the significance of this knowledge, as it appears to us, seems hardly to have influenced the official line of investigation. Telepathic tests were arranged between Mrs. Verrall and Mrs. Holland and the Research Officer provided the letter which constituted the physical link of clairvoyance (What in America would be called the 'ballor'). Not only did she correspond with both automatists but she permitted them to exchange letters which though of a nature innocuous enough from the information standpoint, nevertheless affect the status of the resulting communications. The scripts published show that immediately following the receipt of such letters, Mrs. Holland had a considerable access of supernormal knowledge on sub-

(3) 'The Quest for Dean Bridgman Conner' A. J. Philpott

(1) Proceedings S. P. R. vol. 25 p. 49

(2) Studies in Spiritism—Hall and Tanner

jects clearly related to what the Research Officer was thinking, doing or seeing.

These cross-correspondences often required long intervals before they could be regarded as in any way evidential. But even when completed in a brief period, the interchange of letters and in a few cases also the personal contact between the automatists, must be weighed in the scales of evidence.

THE 'MYERS' COMMUNICATIONS

In presenting the scripts which were declared to show valid cross-correspondences as a part of the purpose of the deceased leader of psychic research, F. W. H. Myers, certain hypotheses were put forward. These appear in the record of the discussions which followed.

So much of the material of the scripts centered around classical and historical allusions, quotations from literary sources etc. that it was assumed on this ground that Myers was the controlling personality. Certainly the scripts made that claim. Equally, Myers was known to have possessed the requisite knowledge. But in the technique of these communications a crucial problem arises. The cross-correspondences are built up from fugitive fragments, elusive, symbolic, and often very oblique or indirect. They are admittedly very complex and difficult to elucidate. It is held that this method was adopted in order to rule out the assumption of telepathy from the living; and this may indeed be correct, as it would appear reasonable. But if Myers were behind all this, we find it necessary to ask the question whether this really was the technique of his own choosing, as has been so often inferred? Was it, in fact, the best that he could devise, or was it the best that he could procure under the conditions available to him for the work. In other words, would he not have preferred to put through a series of cleancut tests, without any "loose ends" or any dilution

by irrelevant matter, had such a plan been feasible to him in his control of the channels selected?

Mrs. Holland's Scripts show an apparent eagerness to put over convincing proof. They exhibit disappointment at the communicator's failure to bring through words and phrases in language unknown to herself, and they also betray concern at her tendency to interpolate her own ideas in the script, thus confusing the message. In the case of Mrs. Verrall, who was herself a fine classical scholar, the question at issue becomes more acute as to the origin of some of the ideas reflected.

The manifest desire to put through "clean-cut" tests is consistent with Frederick Myers' known appreciation of the value of direct evidence. In a case recently referred to by Sir Oliver Lodge in which the medium Mrs. Thompson sat in his house, there appears to have been an attempt at a direct cross-correspondence with Mrs. Verrall in which Myers is the apparent communicator. This is simple and straightforward. It compares favorably with the spontaneous test initiated by Walter using Valiantine and Margery. The difficulties surrounding the presentation of "clean-cut" cross-correspondences at that time and with such subjects, were well stated by Sir Oliver in the *S. P. R. Proceedings* (Vol. XXV. pp. 118-119). It is clear that he does not attribute all the obfuscation of these scripts to an effort on the part of the communicator to disguise his meaning in order to rule out the assumption of telepathy from the living. On the contrary, he believes some of the confusion to be due to "fundamental difficulties grouped around the subject, and to the conditions under which alone communications are possible". The more carefully these records are studied in the light of Sir Oliver's interpretation as well as in view of later evidence, the more clearly we shall see that when Myers

found that he could not get 'clean-cut' messages though these automatists he did the next best thing. He made a virtue of necessity and endeavored to float his ideas by means of analogy and suggestion, using quotations, symbolic illusions, complementary or associated phrases, and not even disdaining the use of puns as phonetic equivalent.

Until the necessity is understood, the observation of such crude and devious methods might well breed doubt in the minds of many students of the subject. To ourselves they are highly suggestive. But broadly it must be admitted that all that these English cross-correspondences have really proved is the fact that the telepathic automatist is *not* the most suitable instrument for the presentation of anything so exacting as a cross-test. But we again affirm and would impress the view with every assurance, that through the automatic writing of a well-developed physical medium exact and clean cut statements can be made without the alloy of associative interpolations. And it should be further emphasized that the state of genuine trance is a powerful aid to the purification of the utterance from any taint of the sub-conscious knowledge or opinion of the medium. There remains almost always the problem of the sitter's mind or minds. The subjugation of this influence is a matter of selection, discipline and experience. But in the record of the 'Margery' cross-correspondences it is from the very facts of the case eliminated. They are pure of the sub-conscious alloy, because there is no prior communication between the groups of responsible persons who sit for the phenomenon at widely separated places. The only 'rapport' between the groups has been the necessary exchange of letters or telegrams between the organising heads

of each for the synchronising of the date and hour of the sittings.

"THE DAYS OF CREATION"

This is the title given to a series of English cross-correspondences above the average for simplicity and directness. The series is cited by Mr. Piddington (6), Past President of the S. P. R. in his discussion of Dr. Geley's claims to have produced cross-tests "d'une grande-simpli-cite".

The automatists were Mrs. Verrall, Mrs. King, and Mrs. Willett. It has to do with first chapter in Genesis, which is equivalent to saying what the material is taken from the book most widely read in the Western world. The writings cover a period of almost eight years. (Dec. 24, 1906 to October 14, 1914) with a possible prior reference in January 1902. In explanation of the method adopted by the communicator we quote the following from Mrs. Verrall's script of April 6, 1914.

"We have to get things through as we can, and sort them out afterwards bit by bit. Otherwise we should never get on at all".

There is no question but that this script is relatively simple as compared with the others in the S. P. R. record. Yet when it and similar ones are compared with the tests described by Geley, or with those that have been achieved between Margery and other mediums (now on both sides of the Atlantic) they will appear relatively complex and the evidence of a discarnate agent or communicator will seem but slender. Had the "Margery" cross-tests been devised and carried out on a similar plan to these S. P. R. examples they would have been submitted to the same standard of criticism before they were published.

(4) see 'Light' July 26, 1930.

(5) see 'Psychic Research' for May 1928, pp. 261-2.

(6) Proceedings S. P. R. vol. XXIX, pp. 1-45 ("Cross correspondence of a Gallic Type") (See pp. 12 et seq. for this matter).

THE QUESTION OF 'BONA FIDES'

In the discussions arising on the S. P. R. records it has been made quite clear that the good faith of the mediums and of all other persons concerned either as sitters or as go-betweens must be granted if the results were to possess any standing. The conditions under which these were received admitted of no alternative. After all, this is as it should be, following the salutary principle recognized between opponents or controversialists in other fields. In politics, law, religion, and other arenas of debate we, as a community claiming to be civilized, have fairly emerged now from that distressful period in which the stock argument of the propagandist of any particular view was to discredit the good faith of your opponent⁷ either by innuendo or by direct accusation. It is high time that psychic research should be freed from this retrograde tendency, and that it should be deemed impossible to suggest collusion or conspiracy among groups of people of good repute who are actuated by the desire to probe the obscurer laws of life and nature. The suggestion is one which kills cooperation and stifles the spirit of friendly relationship, rendering intercourse impossible.

But it is clear that until some instrument or other quite impersonal means can be devised whereby the question of agency can be entirely transferred from the persons of the medium or others in the group, we are liable to be subject to the nuisance of the scoffing challenger of the *bona fides* of those concerned; for the evidence as to their honesty rests upon probabilities only, however high.

If the *bona fides* of the telepathic or psychometric writer of scripts be adjudged acceptable, then why not admit in like degree the good faith of the physical medium? Which of the two orders of mediumship is the more likely to lend itself to deception either conscious or sub-

conscious? Which of the two can be most effectively controlled? Geley has shown that if the medium cheats it is usually the fault of the investigators. This applies to automatists as well. We are not of course speaking here of spurious mediumship or of spurious psychic gifts, neither of which can long maintain a showing in the hands of trained investigators. But if all question of the possible agency of the medium or sitter can be eliminated, we shall have taken a further step, and a very important one, towards placing the phenomena on a firm foundation of authority.

DR. RICHARDSON'S METHOD

When preparing for these cross-tests, Dr. Richardson saw that there were two important factors which must be controlled if evidential results were to follow. These were:

(a) Control of the time-interval between the presentation of the material for cognition by the communicator (in darkness) and its receipt by one or more mediums, *and*:

(b) The control and selection of the material used, so that neither medium nor sitter could have normal knowledge of its exact nature.

THE TIME CONTROL

In cases where the cross-correspondence was planned for reception at some distant place, as e. g. between Boston and Buffalo, it was clearly unnecessary to limit the time to anything much less than the approximate duration of the 'Margery' séance. It was of course understood that all sittings were to be held simultaneously. It is obvious to any reasonable critic that if cognition were made in a "Margery" séance there could be no normal transmission until that séance closed. Nor could there be any normal transmission for an indefinite period immediately fol-

(7) e. g. the old sardonic legal maxim "When you find your case is weakening, abuse the plaintiff's attorney."

lowing the closure of the sitting, because such normal communication must proceed by telegraph or telephone and either takes some time.

Incidentally it may be mentioned that the fact of such communication has always been a matter of record in the office of origin.

As two of the remote groups were amateur (the Hardwicke and Litzelmann groups) and as the distant tests with these and the group sitting in New York with Valiantine as medium were being carried out as items incidental only to the business of the séance (seeing that they would occupy but a small fraction of the whole period of the Boston sitting) absolute exactness in timing seemed almost too much to ask for or to expect. The results as a matter of fact exceeded expectations. They fall well within the permissible limits.

THE CONTROL OF THE SUBJECT MATTER

But it is in the selection and control of the material for cross-tests that we find an even sharper contrast between these and the S. P. R. series. In the case of the S. P. R. tests, the material had a personal flavor. Its source was the classics. Given a clear hint, the structure of many of the cross-correspondences might be obtained either normally or chairvoyantly. In the 'Margery' cross-tests, on the other hand, the material was selected for its entirely *impersonal* nature.

This principle was carried to an extreme length. Those elements were employed which Sir Oliver Lodge has regarded as the most difficult of transmission. And the most difficult forms of this refractory type of material were transmitted with what may be adjudged as entire success.

Without notice, the type of matter transmitted was changed from time to time. This did not affect results. Numbers, diagrams, and disconnected words

were introduced in such manner as to reduce the personal equation to its lowest terms, and to eliminate expectant attention on the part of any medium⁸. As a further precaution much of the material to be transmitted was chosen at the time in hap-hazard fashion from a larger collection, (as, for example, a part of a page of a magazine would be torn out by the sitter momentarily selected for the task). This would be held forth or laid on the small table in the circle, all in entire darkness, and after cognition would be felt for and removed to security without the use of a light.

WHAT IS IMPLIED BY SUCCESS

If, now, items thus recognised by the control in darkness are correctly transmitted in whole or part according to an agreed plan, to one or more mediums sitting at a great distance (say from 200 to 500 miles away) then certain facts have been established. Normal cognition on the part of any one at the place of origin is ruled out, both by the darkness, and by the fact the material itself is unknown, being fortuitiously chosen a moment before.

The séance-room is isolated. There can be no intrusion and all individuals present are accounted for. It follows then that:

(a) Some one is clairvoyant

(b) The clairvoyant is in touch with mediums or groups at a great geographical distance. (In the case of Venice this was some 3,000 miles)

(c) The clairvoyant has selected the detail of the material to be transmitted to each distant medium, and has impressed them each with the exact elements to be interpreted in writing, at the same time inducing trance in these mediums at the moment desired, or:

(c') The other mediums have exercised clairvoyance from a distance and have

(8) see "Psychic Research" May 1928 *Exper.* 5 & 6 pp. 264-265. Also June 1928 *Exper.* 11.

made their own selections which strangely enough are found later to coincide not only with each other but with what the Boston medium is impelled to write after the conclusion of the seance and before the exhibition of the guarded material.

There is no room for doubt that the hypothesis (c) is simpler and more agreeable to reason than the relatively improbable (c'). The further alternative is:—

(d) The cognition, selection, transmission, as also the post-séance writing by the medium and the translation by the distant mediums of the same material are a function of some mind or minds independent of medium and sitters alike.

N. B. There has been no indication that the sitters are appreciably clairvoyant.

THE CHOICE OF ALTERNATIVES

Giving due weight to the nature of the material employed, to the exactitude with which it is transmitted and received, and to the entire absence of extraneous matter, the hypotheses (c) and (c') appear improbable. Either one is difficult, and assumes a great deal more than a strictly scientific attitude can readily accept. The necessary assumptions become more complex as one looks further into them. Something more than individual clairvoyance must be invoked under (c'), to explain the consensus in selection. And there is no experimental evidence in being, in our knowledge, which would suggest that either (c) or (c') are tenable hypotheses.

But if (d) alone remains to us, the answer seems clear. We are dealing with a discarnate personality or group of personalities. Everything happens as though this were true. Certainly if, as a result of the S. P. R. cross-correspondences there be any warrant found for such an assumption, a yet stronger warrant is discoverable in the 'Margery' series. These remarks apply to the cross-tests in English.

CROSS-TESTS IN UNKNOWN LANGUAGES

But when we come to consider the purposive transmission of controlled material selected at random in the dark, and the translation of this and other phrases spontaneously contributed into Chinese—a language absolutely unknown to any person connected with these tests, and when the Chinese translation of the message is written out through the distant medium is also taken into account, it is no longer possible to assume any normal participation in the act on the part of mediums or sitters. All are segregated from the process. The only possible alternative would be the existence of such enormous extension of the metagnomic faculty on the part of some person engaged as would render its possessor able to make fluent use of a language of which he had never any normal knowledge and to translate in an idiom vastly different from that of his own tongue, freely, quickly and accurately, passages from that tongue to the other normally unknown one, and vice versa.

THE DISCARNATE COMMUNICATOR

One of these independent mentalities purports, as we know, to communicate at Lime Street seances with great regularity by means of a demonstrably independent voice. He claims to Walter Stewart Stinson. He has produced again and again the same fingerprint, constant in pattern, yet varied in modes of projection*. Further, he has not only produced them at Lime Street in circumstances which admit of no confederacy (no 'friend' of the medium being present) but has furnished them through the mediumship of Dr. Hardwicke at Buffalo—some 500 miles away. This was also a cross-test.

*I. e. as 'positive' and 'negative'; 'convex' and 'concave'; 'direct' and 'reversed' as in a mirror-image these constituting many varieties and therefore demanding an equivalent number of 'dies', if dies be supposed.

Economy of hypothesis lends weight to the apparent fact that all these tests were carried out approximately in the same manner and *under the same direction*. They show the same family resemblances. They are clearly steps towards a single end that is being held in view and are as closely and as integrally related as are the steps in a flight of stairs.

Their separate elements, as given through the different mediums, are uncolored by any of the idiosyncracies, beliefs, memories, or word-associations of these mediums. Whenever the personal element enters at all (apart from the translation of phrases from English to Chinese), it is the personality of Walter,—a consistent personality—which is noted; and this has been manifest at Lime Street for more than seven years. The same personality, betraying vivid marks of identity, has proclaimed its presence in quite other groups at Winnipeg in Manitoba, and at Lebanon in New Hampshire, and in these instances the whole environment has been independent of the correspondent groups.

These evidences of independence may be contrasted with those attendant upon the S. P. R. cross-correspondences.

REASONS FOR THE DIFFERENCE

Naturally we have sought for the reasons underlying these differences. Sir Oliver Lodge thinks it probable that with an entranced medium "more complete control could be exercised and the inevitable sophistication would be less when the conditions are favorable than with a medium not entranced", and that "it may thus be possible sometimes, and with difficulty, to get recorded words or signs alien to the mind of the automatist, who indeed is then, I am inclined to think, not so much an automatist influenced telepathically as an automaton, or agency, or machine 'possessed', for the

time, by some experienced and managing 'control' who operates dynamically or telergically."

This hypothesis of Sir Oliver's would seem to have been based, in part at least, on the trance of Mrs. Piper. It is therefore to be expected that whenever a medium is found whose trance is apparently complete, and who shows an entire absence of sophistication, the transmission of alien words or signs should either actually reach perfection or approximate nearly thereto.

Sir Oliver's view is endorsed by recent experience in connection with a well-known medium in New York sittings (A. S. P. R. Sectional) and tallies with what has already been said as to the superiority of automatic over 'telepathic' communications in eliminating the associative personal element. The experience of the 'Margery' group with various physical mediums has shown them that the mental phenomena produced by mediums of the *energetic* type is far superior in accuracy and reliability to those offered by the telepathic mediums. Walter has consistently refused to attempt cross-correspondence through mediums of the telepathic type. As he himself has said "I am not sure that I can get anything through them, and if I did, I would not know whether I had or not."

Only rarely does it happen that telepathic sensitives have been known to speak or to write in languages unknown to them; and in cases where this has occurred, the results are more usually confined to a few words, frequently garbled in their production.

XENOGLOSSY IN THE 'MARGERY' MEDIUMSHIP

Before the commencement of the cross-tests it had already been shown that through Margery, when in trance, many different languages quite unknown to her could be written. It was known also that

in her presence Walter could cognize material in the dark and with great accuracy. Within the present writer's experience one or two striking instances of accurate psychometric description have been given by Walter. One of these was in a quite unfamiliar circle, in the house of a family unconnected with the Lime Street group. Margery's husband not being present.

It has also been constantly noted that Margery's normal knowledge, her beliefs or prejudices in no degree color or affect Walter's remarks or reactions. Walter has shown that he can control Dr. Hardwicke in somewhat the same manner and with somewhat the same results. In the writer's judgment (based upon a recent Winnepeg experience) Walter's control of one of the physical mediums employed by Dr. Hamilton was equally characteristic. He has claimed that he can use other physical mediums of the same type as Margery or Hardwicke to the same end.

The general conclusion on the facts is that *experimental* cross-tests can be successfully completed through well-developed physical mediums; and that, in the presence of such mediums, controlled material of random selection can be cognized in darkness, sub-divided into convenient parts, and exactly transmitted to and impressed upon one or more distant mediums within the space of a few minutes. Nor are those few minutes essential to the process of transmission in the geographical sense, if we are to accept Walter's explanation; for he has explicitly stated to the present writer and others (*à propos* of his Venice experiments) that the time consumed on the journey was bestowed, not upon the actual 'telegraphy' from point to point, but in getting the details accurately into the dense brain-matter of the mediums engaged.

THE SCEPTIC'S POINT OF VIEW

The only published criticism of these experiments officially made and remaining until now unanswered will be found in the S. P. R. Proceedings Part 110. Vol. XXXVIII (for May 1929,) over the signature of the Editor (T. Besterman). Notwithstanding the fact that it falls far below the standards of accuracy and courtesy established by the founders of the S. P. R., it may be worth while to discuss briefly certain points which might otherwise prove misleading. These we will take *seriatim*.

N. B. He suggests that the material presented by Dr. Richardson may attract a few individuals to the study of the records of cross-correspondence published by the S. P. R. That hope we echo and, with all due modesty, believe that the experiments with Margery and other physical mediums will not suffer thereby.

The S. P. R. officer's method of criticism lacks the suavity of Mr. Piddington's critique of the findings of Dr. Geley, though it is aimed (in part) at similar features of the 'Margery' tests.

POINTS OF UNANSWERED CRITICISM

(1) With the suggestion that there is a remote resemblance between the two types of evidence we find ourselves unable to agree. There are marked differences as has already been pointed out, and these may be further detailed.

(2) To the further suggestion that criticism of work done outside the S. P. R. should be as unsparing as that aimed at the work done within the Society, we would say that this is a personal opinion in which we can have no interest until this writer applies *exactly the same sort of criticism* to the work of members of the S. P. R. whose position with regard to their Society is the same as that of our own groups of 'Margery' investigators in

relation to the American S. P. R.

(3) The question of the *bona fides* of the mediums has already been discussed. It must be obvious to any unprejudiced reader of the article in *Psychic Research* that it was Dr. Richardson's aim so to order matters that the question of *bona fides* should not arise. In this he succeeded.

(4) The statement that (p. 402) "It is quite impossible, by any such procedure, to prove the independence of Walter" begs the question. No such claim had been made on the basis of the evidence presented at that stage. The criticism is therefore irrelevant.

(5) His criticism of the test involving the phrase "NO ONE EVER STOPS TO KICK A DEAD HORSE" and the numerical problem $11 \times 2 = 22$ is also misdirected for these two reasons:

a. He assumes that because the body of the telegram carries the words "nine forty-five", they indicate that this was the time at which the script was produced. But on p. 405 he takes this as the time of the sending of the telegram. And then, quite unmindful of this confusion of—shall we say—ideas, he assumes that there must have been something wrong because, he says, the séance did not begin until 9:50. Here he goes astray. He is apparently relying on the statement in *Psychic Research* for June (p. 355) to the effect that the *trance* supervened at 9:50. He should read this again. But he also seems unaware that every American telegram carries the time of its filing in the date line. Reference to the original telegram shows that in this case the time of sending was 10:25 P. M.

b. On p.405 he again finds cause for suspicion in the fact that the Hardwicke group recognized that the letters HO-R-SE2, when written (as they were) on two

sheets of paper spell "HORSE" plus the numeral '2'. He thinks that some explanation is demanded. Let us refer to the account given (*P. R.* June 1928 p. 355)

"Raising his right hand, still in contact with the left hand of his neighbor, he (Hardwicke) picked up a pencil and wrote rapidly and accurately on two of the pieces of paper in the center of the table".

The sitters saw, of course, the order in which the letters were written and being of normal intelligence, would arrive at the conclusion that HO-R-SE spelt "horse" and that 'Heros' or any other anagram would be less readily admissible though more engagingly cryptic for a cross-test. In fact, they had a measure of that proverbial "horse-sense" which is supposed to help people out of difficulties. And now, having administered our final kick to this very dead horse, we will pass on to our next point.

c. The amusing, if somewhat elementary, arithmetical exercises in which he demonstrates that there are combinations other than 11×2 which result in the answer 22 has nothing to do with the case. The cards and calendar sheets were seen by the writer on the opening of the box after the automatic writing was given. They had been shuffled and laid out within the box by Walter in such manner as to read in this way and in this way alone. The sign 'X' had been laid face upwards on the top of the pile of cardboard diagrams. Our critic makes the ingenious suggestion that 'X' might be '+' and that the 22 may be the sum of any two added numbers. But the diagram was not interpretable as the 'Plus' sign as he would know if he had seen it.

"SOME MODERN MEDIUMS"*

Under this title our critic has issued a book in which the substance of the foregoing criticisms are embodied. He dis-

*Some Modern Mediums. By Theodore Besterman. London. Methuen & Co. 1s. 6d. net.

cusses the work of five selected 'mediums' some of whose work he has personally investigated whilst in the case of others he relies upon his studies of the available evidence. The work is immature as he does not discriminate between the medium and the psychic. One of his chapters is devoted to a psychic subject (Mme Kahl-Toukholka) personally investigated by him; but there seems nothing to show that this lady is a medium at all. She is a telepathic sensitive with a peculiar skin-reaction and that is about all. Last of the five comes Margery, as to whose genuine mediumship he reserves judgment. This is after all but prudent, seeing that he has never had a sitting with Margery. Nor is he familiar with the personnel of those who have played a leading part in the sifting and presentation of the evidence. This want of knowledge lands him in a strange pitfall. He finds fault (p. 165) † with the fact that 'Captain X' marked the cards used in two of the experiments, and he complains that such marks should have been made 'by an independent person'. He questions the good faith of 'the anonymous Captain X' and says that it would have been prudent to exclude him, and that he was the last person in the world who ought to have been allowed access to the box when opened *when the lights were out*. The implication is obvious. 'Finally' he says (p. 166) † 'It seems a needless piece of mystification to suppress Captain X's name in these records'. But Mr. Besterman is not in ignorance of Captain X's real name, as he himself admits in the ensuing paragraph. He is careful however not to reveal it to his readers in this place. Had he done so, it would have been difficult to sustain the argument that Captain X was 'the last person in the world who ought to have been allowed access . . . *when the lights were out*' For he knows perfectly well

†Op. cit.

that Captain X, whose name could not be given until he had himself authorized the disclosure, was none other than Captain Fife, the authoritative fingerprint expert who came in as a detective and radical critic of the whole procedure and, as Mr. Besterman must be well aware, was the independent observer specially qualified for the task of control and observation. The book is published by its author in his private capacity, and not officially as the Editor of the Journal of the S. P. R. Hence nothing more than a personal responsibility need attach to such a passage as the following (p. 170)

"Apart from the books of Mr. Bird there has been produced a . . . far too voluminous literature by the supporters of the mediumship. The *Journal of the American Society for Psychical Research* . . . has, since that Society abandoned its scientific status, been filled to repletion with articles on this subject."

The democratization of knowledge, and the sacrifice of academic privilege in order to enable the larger circle of enquirers to avail themselves of information vital to research, rather than its jealous inclusion within a limited group of social distinction, is liable to be construed by some who would maintain the barriers of an intellectual aristocracy, as a descent from the scientific platform. But in this matter we feel that such a leader as Sir Oliver Lodge is clearly pointing the way to a greater and more useful dissemination of learning. There has been a great abundance of case-records of the Margery mediumship. The reason for this fact must be sought in the paramount importance of her phenomena.

One specimen of this author's manner of dealing with evidence may be quoted and then we have done with the matter. In the very brief account he gives (p.165 of his book) of the 'mediumless' sitting

of February 1928 he neither gives the reference, nor does he mention many salient facts. But, speaking of the box of cards brought by Captain X, he says:

"The box was opened at the sitting and the lights turned out".

The original record from which Mr. Besterman derives his information appears in *Psychic Research* for June 1928. p.357, and we would like all who have read his version of this to consult the original. They will then be enlightened as to what actually happened. Here are the essential passages from the printed record:

"All the motions of a regular séance were faithfully performed. The lights were extinguished and the victrola started Dudley broke the circle but not the control while he picked up the box, shook it thoroughly, opened the cover, and presented it to X, who drew one card. All this of course was in total darkness. The box

was then closed and placed by Dudley against the right side of his chair, in such manner as to remain continuously under his control, and closed".

It is unnecessary to comment upon an inversion of this nature, the seriousness of which must be apparent to all. As Mr. Besterman's version stands, it implies clearly enough that the box was opened in the light. He makes the intent of his implication quite clear when he follows it up by saying:

"Captain X. then picked one card "at random" out of the box . . ."

The use of the inverted commas seems clearly meant to suggest that there was nothing whatever really random about the process—that, in fact, Captain X was fooling himself as well as the sitters. If this is 'scientific' criticism, then there is need of some house-cleaning in the mansions of learning. And with this observation we may leave the matter to the oblivion which we think it surely merits.

SUMMARY OF CONTRASTED FEATURES OF MEDIUMSHIP

S. P. R. CROSS-CORRESPONDENCES

1. The subjects are now seen to have been either psychometric or telepathic clairvoyants, or both.
2. There were exchanges of letters as articles of psychometry between the Research Officer and the automatists, and also between the automatists at many stages and whilst the tests were in progress.
3. Trance was noted only in the case of Mrs. Piper.

CROSS-TESTS; MARGERY AND OTHERS

The mediums and sitters shew little or no clairvoyant powers unless it be assumed that it is actually the medium who is clairvoyant in trance.

No information was exchanged prior to a test, other than the bare appointment for sittings. No communications were exchanged *during* the tests.

Deep trance was present with most or all of these mediums at some stage of each test (save with Margery in Expts 13 & 15.)

S. P. R. CROSS-CORRESPONDENCES

4. The *bona fides* of the automatists must be granted as essential to acceptance of the results.
5. The cross-correspondences were not completed for weeks, months, or even years. The same subject matter continually reappeared.
6. The scripts shew a marked tendency toward circumlocution and to the introduction of extraneous matter.
7. The work of interpretation is in most cases complex. There are many meanings to choose from.
8. Much of the material accepted as a part of these cross-tests has a distinctly personal color.
9. The material was taken largely from the classics: usually from a source easily accessible to the automatist. It was familiar to those in touch with the progress of the tests.
10. The material was of the same general type throughout.
11. As the scripts increased in number, the tendency towards a clairvoyant inter-relation between automatists became more marked.
12. Only halting and incomplete words or phrases are given in languages unknown to the automatists.

CROSS-TESTS: MARGERY & OTHERS

All questions of the *bona fides* of the mediums is ruled out by the control of the material and by the time-sequences.

All tests were either completed or closed within the period of the same sitting or within a few minutes thereof**. Thus each test is separated from those preceding or following it.

No extraneous matter is found. Everything is clear and direct. In the light of our present knowledge, clairvoyance *does not* account for the uniform accuracy of the results.

With the exception of Expt. 3, no interpretation is needed. There is but one meaning in the results.

As far as possible the material chosen is impersonal and this is so in most cases. Much consists of numbers, diagrams, pictures or words without context.

The material was, for the most part, chosen at random and in the dark. Its exact nature was not normally known to sitters or mediums. *No pre-arrangement ever existed* as to the type of material to be used.

The nature of the material for tests underwent frequent changes without notice.

With the progress of the tests the independence of the control became clearer and the clairvoyant interpretation of the facts less and less tenable.

Specific and evidential communications are made through no less than three mediums in a language unknown to mediums or sitters alike. These include *translations* from English into Chinese and between one *séance* and two others. Chinese script is also produced *in darkness* by all three mediums.

*Except in the case of Expts—&—

13. The *soi-disant* communicators appear unable to get through clearly and complain of the difficulties under which they must needs labor in order to get anything through. The alleged communicators are colored by the content of the mind of the automatist. Walter has demonstrated that he can say what he pleases in his own manner of expression when he employs the direct voice. He can do the same thing in automatic writing, when he is able to make use of a physical medium for the purpose; although he claims that in such cases he uses a different method of control. His communications, both in thought and style of expression, reflect but one personality—his own.
14. No attempt is on record of the obtaining of cognition of objects in darkness or as a matter of fortuitous selection. Nor is the transmission of knowledge of this nature to a distant automatist recorded. Cognitions in darkness from material chosen at random is the accepted method. There is no normal knowledge or awareness of the precise material chosen. Yet it is cognized in detail and transmitted with accuracy to one, two, or three mediums sitting with independently organized groups at distant places.
15. Clairvoyant automatists are shewn to be incapable of receiving exact information of an *impersonal* nature. For this reason they do not function well as recipients in experimental cross-tests. Physical mediums of the teleplasmic type are shown to be excellent subjects for use in cross-tests. Though such mediums, exact information can be transmitted to a distance without garbling or dilution by any irrelevant matter and without coloration by the mind of the medium or sitters.

* * * * *

REMARKS IN CONCLUSION

In the light of the facts already presented, the promoters of the series of experiments on which they rest now claim the presence of an independent control in the phenomena of the Margery mediumship and they say that they feel that this conclusion now rests upon a secure foundation of evidence. Also, they say, the independence is consistent with the hypothesis of a single personality whose mental powers are unified and coordinated. And they affirm that this evidence rests upon a basis of fact firmer

than does the evidence for the reality of an independent control in any series possible where only clairvoyant or psychometric sensitives are engaged as automatists. They claim to eliminate clairvoyance as a factor in their results, which substitute exactness for approximations or symbolic suggestions. They believe and would emphasize their conviction that future investigators in this field will develop more hopeful methods and will obtain more perfect results, by the adoption of the principles here affirmed by them.

They feel also that in this way it will be easier to learn more about the *modus operandi* or technique on the metapsychical side of these phenomena and will thus add greatly to the scientific values of psychical research. In such event, the work of other students will receive no appreciation more cordial than from the researchers of the 'Margery' group.

In conclusion, so far as I am able to estimate their position in the face of criticism, it is clear to me that in their eyes nothing is more desirable than that serious men of science should acknowledge psychic and metapsychic research as within the purview of experimental science and should be ready to co-operate in the search for knowledge concerning these things. But they would now differentiate more sharply between those whose aim is strictly scientific and who are leaders of science today, and those others who, whatever their attainments in certain branches of orthodox science, are nevertheless not

equipped either by experience or by study of the records of psychical investigation for the task of analysis of its phenomena. Henceforth the dictum of those persons unqualified by special study and knowledge of facts in the fields of mediumship phenomena will be regarded as without weight, no matter what their standing in the outer world of knowledge. Such persons have not advanced the progress of psychic research in the past; they have but acted as a drag upon the wheels of advancement. Their shallowness of judgment has been only equalled by the arrogance of a claim to valid opinion based upon nothing in the way of knowledge of laws and principles governing a department of nature which is still dark and obscure and which touches the field of the physical sciences only on a tenuous borderline in which the common rules of knowledge fail and the path of material and concrete fact ceases to give a foothold to the explorer.

REPORT OF THE QUESTIONNAIRE COMMITTEE

By Dr. Geo. H. Hyslop (Chairman)

Early in the current year a questionnaire was distributed to the members of the Society. The purpose of the questionnaire was to secure information useful in selecting and conducting research problems, in planning publication, and in appealing for new members and financial support. Approximately eleven hundred questionnaires were mailed out. About four hundred and sixty were answered. Of those returned to us four hundred and forty are tabulated, the balance of twenty coming too late for tabulation, or being otherwise not useful.

The fact that about forty per cent of the members responded to the questionnaire is gratifying and the report which follows seems to indicate that its purpose was fulfilled. The results from the questionnaire may reasonably be applied to the membership as a whole, on the assumption that forty per cent of the membership fairly represent the sixty per cent that failed to respond.

The discussion of the returns from the questionnaire distributed naturally falls under two headings:

1. Statistical analysis, which includes various correlations between certain items of information.
2. Consideration of the remarks and recommendations made by various members.

Note: It should be kept in mind not only that there is a certain overlap in responses which will affect the totals under various headings so that they seem to disagree with the number of questionnaires tabulated, but also that in many questionnaires certain questions were not answered.

| | |
|---|-------|
| Total number of Questionnaires mailed | 1,100 |
| Total number of Questionnaires returned | 460 |
| Questionnaires not adequate for tabulation | 20 |
| Total number of Questionnaires used in tabulation | 440 |

TABULATION

* * * * *

Sex:

| | | |
|--------------|-----|--|
| Male | 280 | =4 to 7 (the proportion in the total membership is not ascertained, but is probably similar) |
| Female | 160 | |

Age:

| | | |
|----------------------|-----|------------------------|
| Up to 30 | 9 | 3% of total tabulated |
| 31 to 40 | 42 | 15% of total tabulated |
| 41 to 50 | 62 | 23% of total tabulated |
| 51 to 60 | 87 | 31% of total tabulated |
| Over 60 | 78 | 28% of total tabulated |
| Total recorded | 278 | |
| No record | 168 | |

Education

| | |
|---|-----|
| No school | 24 |
| Grammar school only | 13 |
| High school only (includes some of 1 or 2 years' other study) | 167 |
| College | 236 |
| Total | 440 |

Professional or Scientific training (19 without college education)

| | |
|---------------------------|-----------------------------|
| Law | 30 |
| Religious education | 13 |
| Medicine | 31 |
| Dentistry | 5 |
| Architecture | 2 |
| Natural science | 20 |
| Physics-chemistry | 27 |
| Engineering | 41 |
| Total | 169 —38% of total tabulated |

Experience:

| | | |
|-------------------------------------|-----|-------------------------|
| (1) Personal psychic | 285 | —65% of total tabulated |
| (2) " " among family | 283 | |
| " " among friends | 281 | |
| (3) Sittings with mediums: | | |
| Amateur only | 37 | |
| Professional only | 110 | |
| Both amateur and professional | 205 | |
| No sittings at all | 88 | —20% of total tabulated |

| | | |
|---|-----|---|
| <i>Number of sittings:</i> | | |
| Up to 20 | 181 | Very many (200 and up into |
| 25 to 75 | 58 | 1000 s) |
| Over 75 | 34 | No record of times |
| | | 4 |
| INTEREST IN SUBJECT: | | |
| (1) <i>Number of years interested:</i> | | |
| Up to 5 | 68 | 11 to 25 |
| 5 to 10 | 76 | Over 25 |
| | | No record of years |
| | | 8 |
| (2) <i>Interest derived from:</i> | | |
| (a) Personal experience: ¹ | | (c) Reading or study |
| Subjective nature only ² | 60 | (d) Death of relative or friend |
| Objective nature only ³ | 35 | (e) Aroused by other subjects: |
| Both Subjective & Objective | 106 | Science |
| No such experience | 239 | Religion |
| (b) Experience of friends | 196 | Philosophy |
| Experience of relatives | 15 | Other subjects |
| | | 30 |
| 1. i.e. individual. | | |
| 2. Subjective: as clairvoyant or clairaudient impression; telepathic; premonitions; automatic writing; or trance phenomena. | | |
| 3. as telekinesis; raps; psychic photography, lights, &c. | | |
| (3) <i>Read literature of Psychological Research:</i> | | |
| (a) Books | 401 | (c) Publications of other |
| (b) Publications of this Society | 432 | Societies |
| | | 219 |
| (4) <i>Having opinion as to the OCCURENCE of phenomena before joining the Society:</i> | | |
| (a) Believer | 143 | (5) <i>Present opinion as to OCCUR-</i> |
| (b) Favorably disposed | 198 | <i>RENCE of phenomena:</i> |
| Total | 341 | (a) Believer |
| (c) Sceptical | 63 | (b) Favorably disposed |
| (d) Disbeliever | 7 | Total |
| No opinion | 29 | (c) Sceptical |
| | | (d) Disbeliever |
| | | No opinion |
| | | 9 |
| (6) <i>Theory held as to phenomena not tabulated (see 7)</i> | | |
| (7) <i>Accept the spiritistic hypothesis as explanatory of ANY psychic phenomena.</i> | | |
| Yes | 301 | —70% of total tabulated |
| Doubtful | 52 | |
| No | 62 | |
| No opinion | 25 | |
| (8) <i>Form of phenomena interested in:</i> | | |
| Mental only | 195 | —44% of total tabulated |

TABULATION OF THE REPLIES

| | | |
|--------------------------------|-----|-------------------------|
| Physical only | 50 | —11% of total tabulated |
| Both mental and physical | 173 | —40% of total tabulated |
| No opinion | 22 | — 5% of total tabulated |

MEMBERSHIP:

(1) *Reasons for joining Society:*

| | | |
|--|-----|-------------------------|
| (a) Influence of reading | 275 | —63% of total tabulated |
| (b) Influence of friends | 94 | —21% of total tabulated |
| (c) Influence of members | 50 | —11% of total tabulated |
| (d) Solicitations by invitation or circular | 22 | — 5% of total tabulated |

Note: The total here does not have any significance because some members made no indication and others more than one.

(2) *How Society has been of value:* (3) *Type of published material*

| | | | |
|---|-----|---|-----|
| (a) Knowledge from publica- tions | 350 | (a) Case reports | 317 |
| (b) Personal contact with students | 91 | (b) Essays or theoretical articles | 207 |
| (c) Contact with mediums | 117 | (c) Current notes and com- ments | 226 |
| (d) Other ways | 35 | (d) Journal | 247 |
| | | (e) Proceedings | 156 |

(4) *Type of published material
found valuable etc:*

| | | | |
|------------------------------------|-----|-----------------------|-----|
| (a) Case reports | 296 | (d) Journal | 159 |
| (b) Essays or theoretical articles | 194 | (e) Proceedings | 125 |
| (c) Current notes and comments | 132 | | |

SELECTED RESULTS EXPRESSED IN PERCENTAGES.

440 Answers 64% Males 36% Females

Membership:

Out of 278 giving age there were 3% up to 30; 15% between 31 and 40; 23% between 41 and 50; 31% between 51 and 60; 28% over 60.

Education:

Out of 440, 54% had a College Education: 38% Professional or Scientific Training.

Experience:

- 65% of the membership has had personal psychic experience.
- 80% of those answering the Questionnaire had had experience with mediums.
- 15% have been interested for 5 years.
- 18% have been interested between 5 and 10 years.
- 34% have been interested between 11 and 25 years.
- 30% have been interested over 25 years.
- 20% have had no experience.

Interest in subject:

- 46% have had interest due to personal experience of one kind or another.
- 91% read books on the subject.
- 50% read the literature of other Societies.

REPORT OF THE QUESTIONNAIRE COMMITTEE

18% apparently have been influenced in their belief or favorable disposition toward the occurrence of psychic phenomena by the publications of the Society.

70% of the membership accept the Spirit Hypothesis as an explanation of at least part of the phenomena.

44% are interested in Mental Phenomena only.

11% are interested in Physical Phenomena only.

40% are interested in both Mental and Physical phenomena.

5% have no preference.

Reason for joining the Society:

63% joined because of influence of reading.

21% joined through influence of friends.

11% joined through influence of their experience.

5% joined through solicitation.

The Society has been useful to 80% through its publications.

Interest in Published Matter:

72% are interested in Case Reports.

47% are interested in Essays or Theoretical Articles.

50% are interested in Current notes and Comments.

70% believe Case Reports to be the most valuable material published.

CORRELATIONS

In addition to the statistics shown in the above tabulations certain correlations were made with the idea that certain trends of importance not clearly shown in the tables might be brought out. The results of these correlations are as follows:

CORRELATION I.

The Relation between the number of sittings with Mediums and the duration of interest in Psychic Research:

| | | | | |
|--------------------------|---|------------------------|-------|----|
| Sittings up to 25 times | — | interest up to 5 years | ..... | 23 |
| " " " " " | — | " 5 " 10 years | ..... | 30 |
| " " " " " | — | " 11 " 25 years | ..... | 60 |
| " " " " " | — | " over 25 years | ..... | 51 |
| Sittings 25 to 75 times | — | interest up to 5 years | ..... | 10 |
| " " " " " | — | " 5 " 10 years | ..... | 10 |
| " " " " " | — | " 11 " 25 years | ..... | 22 |
| " " " " " | — | " over 25 years | ..... | 16 |
| Sittings over 75 times | — | interest up to 5 years | ..... | 5 |
| " " " " " | — | " 5 " 10 years | ..... | 6 |
| " " " " " | — | " 11 " 25 years | ..... | 10 |
| " " " " " | — | " over 25 years | ..... | 12 |
| Sittings very many times | — | interest up to 5 years | ..... | 6 |
| " " " " " | — | " 5 " 10 years | ..... | 8 |
| " " " " " | — | " 11 " 25 years | ..... | 25 |
| " " " " " | — | " over 25 years | ..... | 35 |

CORRELATION II.

The relation between the amount of education and attitude as to the OCCURRENCE of psychic phenomena. N. B. There was no relation demonstrated between educational level and attitude toward the occurrence of Psychic Phenomena.

| | | | |
|----------------|-------------|-----|------------------------|
| No School | Believer | 10 | |
| " | Favorable | 9 | |
| | Total | 19 | 79% of total tabulated |
| " | Sceptical | 3 | |
| " | Disbeliever | 1 | |
| | Total | 4 | |
| " | No opinion | 1 | |
| Grammar School | Believer | 8 | |
| " | Favorable | 2 | |
| | Total | 10 | 76% of total tabulated |
| " | Sceptical | 1 | |
| " | Disbeliever | 0 | |
| | Total | 1 | |
| " | No opinion | 2 | |
| High School | Believer | 63 | |
| " | Favorable | 70 | |
| | Total | 133 | 79% of total tabulated |
| " | Sceptical | 23 | |
| " | Disbeliever | 2 | |
| | Total | 25 | |
| College | Believer | 62 | |
| " | Favorable | 117 | |
| | Total | 179 | 75% of total tabulated |
| " | Sceptical | 36 | |
| " | Disbeliever | 4 | |
| | Total | 40 | |
| " | No opinion | 17 | |

CORRELATION III.

The relation between professional occupation and attitude toward the OCCURRENCE of psychic phenomena. Although there seems to be no correlation here the tabulation is given for whatever interest it may have:

| | | |
|------------|-------------|---|
| Architects | Believer | 1 |
| " | Sceptical | 1 |
| Chemists | Believer | 1 |
| " | Favorable | 7 |
| " | Sceptical | 4 |
| " | Disbeliever | 1 |
| " | No opinion | 2 |

CORRELATION III. (continued)

| | | |
|-----------------------|-------------------|----|
| Clergymen | Believer | 5 |
| " | Favorable | 3 |
| " | Sceptical | 3 |
| " | Disbeliever | 1 |
| " | No opinion | 1 |
| Dentists | Believer | 1 |
| " | Favorable | 4 |
| Doctors (M. D.) | Believer | 10 |
| " | Favorable | 11 |
| " | Sceptical | 7 |
| " | Disbeliever | 1 |
| " | No opinion | 2 |
| Engineers | Believer | 8 |
| " | Favorable | 26 |
| " | Sceptical | 5 |
| " | No opinion | 2 |
| Lawyers | Believer | 6 |
| " | Favorable | 12 |
| " | Sceptical | 5 |
| " | No opinion | 7 |
| Naturalists | Believer | 6 |
| " | Favorable | 10 |
| " | Sceptical | 4 |
| Physicists | Favorable | 3 |
| " | Sceptical | 2 |
| " | No opinion | 1 |

CORRELATION IV.

Relation between profession and acceptance of the spiritistic hypothesis as an explanation of ANY psychic phenomena. There was little difference between those with a professional education and other members with respect to attitude toward the acceptance of the spiritistic hypothesis. The figures are given below:

| | | |
|------------------|------------------|----|
| Architects | Yes | 2 |
| Chemists | Yes | 10 |
| " | No | 3 |
| " | Not stated | 2 |
| Clergymen | Yes | 10 |
| " | No | 2 |
| " | Not stated | 1 |

TABULATION OF THE REPLIES

| | | |
|-----------------|------------|----|
| Dentists | Yes | 2 |
| " | No | 1 |
| " | Doubtful | 1 |
| " | Not stated | 1 |
| Doctors (M. D.) | Yes | 16 |
| " | No | 9 |
| " | Doubtful | 4 |
| " | Not stated | 2 |
| Engineers | Yes | 24 |
| " | No | 5 |
| " | Doubtful | 11 |
| " | Not stated | 1 |
| Lawyers | Yes | 17 |
| " | No | 4 |
| " | Doubtful | 8 |
| " | Not stated | 1 |
| Naturalists | Yes | 15 |
| " | No | 2 |
| " | Doubtful | 2 |
| " | Not stated | 1 |
| Physicists | Yes | 1 |
| " | No | 3 |
| " | Doubtful | 2 |

CORRELATION V.

Correlation between profession and type of psychic phenomena of chief interest. A distinct preference was shown for mental phenomena as compared with physical. The figures are given below:

| | | |
|------------|------------|---|
| Architects | Mental | 0 |
| " | Physical | 0 |
| " | Both | 1 |
| " | Not stated | 1 |
| Chemists | Mental | 4 |
| " | Physical | 2 |
| " | Both | 7 |
| " | Not stated | 2 |
| Clergymen | Mental | 4 |
| " | Physical | 4 |
| " | Both | 4 |
| " | Not stated | 1 |
| Dentists | Mental | 3 |
| " | Physical | 0 |
| " | Both | 2 |
| " | Not stated | 0 |

CORRELATION V (continued)

| | | |
|-----------------|------------|----|
| Doctors (M. D.) | Mental | 18 |
| " | Physical | 7 |
| " | Both | |
| " | Not stated | |
| Engineers | Mental | 18 |
| " | Physical | 9 |
| " | Both | 13 |
| " | Not stated | 2 |
| Lawyers | Mental | 14 |
| " | Physical | 1 |
| " | Both | 14 |
| " | Not stated | 1 |
| Naturalists | Mental | 7 |
| " | Physical | 5 |
| " | Both | 7 |
| " | Not stated | 1 |
| Physicists | Mental | 1 |
| " | Physical | 1 |
| " | Both | 4 |
| " | Not stated | 0 |

* * * * *

REMARKS AND SUGGESTIONS BY MEMBERS

The remarks and suggestions made by members were of special interest and about two hundred of the Questionnaires returned contained comments. About one hundred of those containing comments were definite enough to justify some classification. It would be impracticable to enumerate the full variety of comments made, but certain opinions and suggestions occurred frequently enough to enable a grouping to be made, showing certain attitudes toward the work of the Society.

One's own prejudices and viewpoint might lead to unfair estimates of the importance and value of comment. The frequency with which a given viewpoint is expressed is not necessarily proof of its correctness or its desirability. The back-

ground of the individuals having a particular viewpoint must be taken into consideration in weighing its importance.

Remarks and suggestions made can be grouped under the following headings:

I. MEDIUMS.

1. 17 members desired assistance in making contacts with reliable mediums for serious study.
2. Classification of mediums and exposure of fraudulent mediums was recommended by 6 members.

II. RESEARCH.

Definite suggestions in this field were fewer. Centering the Society's activities upon current material in the U. S. and the collaboration of interested men of science were urged. There were

suggested suggestions which were of interest. Six individuals offered to devote their own time to assist in various projects.

III. PUBLICATIONS.

1. Fifteen members were emphatic in wishing a greater amount of case material thoroughly worked up and carefully reported. A department devoted to reviews of books and other periodicals in the field was suggested by several. Members wishing the Society to engage in propaganda efforts or in favor of the Society assuming a definite position with respect to the explanation of psychical phenomena, were about equal in number to those opposed to such viewpoints, who urged less attention to publicity or propaganda, but on the other hand suggested a strictly scientific policy.
2. The analysis and review of previously published material on selected topics was suggested by several. Opinion was equally divided with respect to the value of the Current Notes and Comments.

IV. ACTIVITIES.

1. New York Section.—Formation of

study groups, lectures more carefully selected and of better quality, and centering research activities in fields which do not duplicate too much the work of the research department of the parent society.

2. Closer relations between the research officer and various members of the Society who may need his advice or help in experimental work was a need expressed.

V. ORGANIZATION.

1. Greater influence on the part of individual members in determining the policy and activities of the Society was suggested by several as desirable.*
2. The part to be played by Trustees of the parent society in its activities was a subject of discussion by two or three active members of the Society. The attitude of the membership as a whole on this point cannot be estimated. It is of course obvious that the Trustees cannot be expected to perform the duties of the editor or research personnel who are engaged full time on salary.

*Whilst prepared to give full consideration to the opinions of members, it must be understood that the Trustees of a Society scientific in its purpose cannot be influenced in its principles of action merely on the ground that a majority of members adhere to any given view.

INTERNATIONAL NOTES

By HARRY PRICE

(Series Sixty-two)

SIR Oliver Lodge has administered a much-needed and long overdue rebuke to those spiritualists who believe everything they see or hear, and who fail to apply to the phenomena of the seance room that intelligence which would be used in ordinary everyday affairs.

Sir Oliver was addressing a large congregation at the David Thomas Memorial Church, Bishopston, Bristol, on Sunday, September 7th, 1930, during the meeting of the British Association. His address was really a deeply interesting personal confession of faith in which he revised the present position of science in relation to a spiritual life. Concerning the spiritualists he said; "Some of the general public are interested in research, and produce continually fresh facts for investigation. These are the sect known as Spiritualists, who have become acquainted with a number of phenomena and have formed their own conclusions; they are not satisfied either with the profoundly materialising tendency of orthodox science, or with the highly abstract and traditional body of faith which they feel unable to accept without evidence.

"They are not hampered either by the scientific or the religious tradition; they feel free to travel whithersoever the facts lead them. Some of them accordingly are unbalanced and make mistakes; they may be accepting appearances for reality, and on the whole they need curbing rather than encouraging. But they get plenty of opposition, and it is only their enthusiasm that enables them to continue what is for the present an unpalatable line of inquiry, which is really condemned by both of the

orthodox groups as being too spiritual for the one and too material for the other."

In his opening remarks Sir Oliver pointed out that the British Association in their corporate capacity, had never admitted the existence of any world or mode of being other than the material one which affects our present senses. He proceeded:

"Mankind is born with certain receiving organs available for sight, hearing, touch, and so forth; and these sense-organs put them in touch with a certain aspect of the universe, an aspect of great beauty and complexity, which provides abundant study for the lifetime of an individual, and apparently for that of the race. In recent centuries they have enlarged the scope of their senses by instrumental means, constructing instruments which they do not have to carry about with them, and have pursued the data by the refined and powerful logic of mathematical symbolism. These weapons have enabled them to make progress of a rapid and remarkable kind—a progress which shows no sign of exhaustion, so that they hope to continue to advance in this direction for many more centuries.

"It is by concentrating on the material aspect of things that this progress has been made, and many have a feeling of resentment against those who would switch the line of discovery to any extent away from the beaten track into unknown regions, for which we have no special instruments for penetration. Nevertheless, the poets and saints of the race have often felt, and expressed the view, that the universe contains a great

many more things than are open to the senses, and that there may be whole unexplored regions not yet touched by science, and not yet taken under the wing of any scientific body. The time will assuredly come when some of these avenues will be explored by science; and there are some who think that the time is drawing nigh when that may be expected to happen.

"There are a few individuals in the scientific camp bold enough to deny the existence of any such regions: not only do they shut their own eyes to them, but they resent the incursions of others. The more violent of this group not only resist exploration, but deny that there is anything to be explored, and regard it as a kind of blasphemy against the spirit of science to pay any attention to what they think is submerged under an atmosphere of fraud and superstition. The milder variety consider that these other regions, though possibly existent, are not to be explored by the methods of science; so that as scientific men they hold aloof, although as individuals they may be willing to acquiesce in the prevailing tendency to regard them with some respect.

"The existence of a spiritual world is one of those themes which individuals appear to accept privately in their unscientific aspect, and to give them a bowing acquaintance as they pass, without regarding them as serious interests in life. So it happens that on British Association Sunday, when the Mayor and Corporation and other dignitaries assemble in a cathedral church for Divine service, they are accompanied by such members of the British Association as feel themselves at liberty to regard with equanimity, if not with approval, these incursions into an immaterial world, a world alien to their own researches, in which the methods of science are inexplicable, but in which a traditional body of doctrine has been handed down

under expert teachers, who are actuated not by recognised methods of inquiry, but by human instinct and a corporate faith.

"The language of each of the two main groups is as alien to the other as are their methods. One group limits itself to what it calls natural knowledge, and considers the region cultivated by the other group as supernatural. This other group, admitting that its methods are different, is governed more by authority and tradition, and cultivates a faith which goes beyond knowledge, trying to bring the spiritual world into relation with ordinary life, and undoubtedly achieving high and estimable results in the process.

"This group says that the things of the spirit are not to be investigated by science, that they are spiritually discerned, and that scientific inquiry will only lead people astray. So it has happened that hitherto the two groups for the most part have each gone their way, living side by side, not trespassing much on the domain of the other, each speaking its own language, and bearing its own fruits.

"Both groups are actuated by a striving after truth, but the truths are of a different character, the one kind is apprehended directly or indirectly by the senses; the other is of a more supernal kind grasped only by an exercise of faith.

"The majority of the human race belongs to neither of these groups, but attends to each of them in turn with more or less respect, and for the most part is occupied with other things, not with the pursuit of truth at all.

"Recently,—that is, within the last century, there have been sporadic instances of scientific men who feel that the spiritual region is not so closed as they had been taught, that the aim of scientific inquiry ought not to be limited to the material order of things, and that in certain aspects the spiritual order offers a few channels for scientific exploration.

They feel that science is a body of organised knowledge acquired by methods too valuable to be limited to any one aspect of the universe, and they would like gradually to bring the whole under the methods of science. In this they are undoubtedly ambitious, and the effort may fail.

"But those who belong to this group, though they suffer for their temerity and are regarded askance by their scientific brethren, nevertheless feel that the effort is worth while, and that some progress has already been made. They are not deterred by the ridicule or contempt with which their efforts are met, but are content to go on in faith that a sincere inquiry into truth, even of an unusual kind, will be ultimately justified."

Sir Oliver then chided the more credulous and emotional spiritualists for "accepting appearances for reality" and the scientists for not accepting facts which are patent to all men. He continued: "When a line of inquiry is thus abused by both sides, and when nevertheless unexplained facts are continually coming into prominence and forcing themselves on attention, the pursuers of that inquiry are apt to feel that they are probably on the right track, that they will ultimately be recognised as having extended the province of science into the spiritual world and at the same time brought the spiritual world more nearly within human ken and understanding. And so, like other pioneers, they continue their researches undeterred by the obloquy which falls upon them, and regard themselves as trustees for the prosecution of a new line of research and as custodians of a new volume of truth.

"Already they have discovered that mind can operate independently of brain, that a person is not necessarily limited to the performance of the organs of his body, that there exist individuals who can send

messages mentally, and other individuals who can receive them. They call this process 'telepathy,' and, though it is not yet accepted by orthodox science, the fact that ideas can be thus somehow transmitted is becoming more and more recognised by reasonable people.

"The pioneers do not stop there, however; they say that if mind can operate apart from matter, if mind and brain can be thus disconnected, then the mind may continue its existence after its bodily organ has been destroyed; and they adduce much evidence that this is actually the case. They assert that they are in touch with people who lived and who have departed this life, people who have lost their natural bodies and nevertheless continue to exist; they hold in fact the doctrine of individual survival, and adduce plenty of evidence in support of it.

"Whether that evidence amounts to proof is still a matter of opinion. Scientific proof is a serious thing, not lightly to be testified to; but the evidence is certainly very strong, and for practical purposes has convinced some of the pioneers of the fact that they and their friends will survive, that death is an incident in life rather than a termination of it, that it has to be studied and understood like any other natural process, that it is no more, and perhaps no less, puzzling and unintelligible than birth.

"They would say that both operations, accompanied as they are by physical phenomena, are also accompanied by psychic phenomena. Neither can be understood completely without recognition of the reality of a spiritual world, and in fact human life itself is full of puzzles and misunderstandings and misconceptions, unless that world is thoroughly taken into account."

The most interesting portion of Sir Oliver's address was his simple profession of faith. He said: "So far I have spoken

impersonally. Now, in conclusion, I will say a word on the personal side, and state the general conclusions to which I have been led by the facts known to me.

"First, that we are incarnations of spirits here and now, spiritual beings in contact with inert matter for a time, and so living on this planet for something under a century. Earth life appears to be an episode of considerable importance in the history of a soul, and in many cases appears to be the beginning of an individual existence or personality.

"Certainly the individual continues thereafter, and carries with him his powers, his memory, and his affection. These have developed in connection with matter and have become the property characteristic of the individual. These are his inalienable possessions, and all else of the material order he has perforce to abandon and leave behind. The process of growth continues, continues apparently without limit; and so long as his friends continue their struggle with a material organism he is able to help them, and occasionally, under certain conditions, communicates with them.

"The universe is a more spiritual entity than we had thought. We are surrounded by a cloud of witnesses and helpers, beyond the range of our sense organs, and our terrestrial activities form but an insignificant portion of the whole of existence. We have concentrated too much upon matter and have attended too little to the possibilities of space.

"Already science is discovering that all activity, all energy, all spontaneity, is to be traced to the properties possessed by what we call empty space; and that the matter that appeals to our senses is a comparatively trivial interruption of its continuity, with a function purely demonstrative. The atoms of matter show what is going on in space—they have no initiative of their own, they are pushed

hither and thither, and take the path of least resistance."

Sir Oliver concluded: "The real fact is that we are in the midst of a spiritual world, that it dominates the material. It constitutes the great and omnipresent reality, whose powers we are only beginning to realize, whose properties and functions exhaust all our admiration. They might indeed be terrifying, had we not been assured, for our consolation, that these tremendous energies are all controlled by a beneficent Fatherly Power whose name is Love. In that faith we can face any destiny that may befall us in the infinite future."

To a press representative who afterwards interviewed him Sir Oliver said: "My attitude is this: There are two camps, the spiritualists and the scientists. I take my stand midway between them, and all I seek to do is to show that there is a point at which their interests converge and meet.

"I say Science hitherto has been working in the material universe. Now it should begin to extend its boundaries; for, to my mind, there have been discoveries in the spiritual universe. I don't say these discoveries have been made for the first time.

"I say Science has discovered a scientific truth in what religious people have always held by faith to be true.

"This seems to me to be an advance in that it brings the spiritual and the physical together."

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Following the visit of the Abbé Lambert to the National Laboratory, quite a number of water-diviners have sprung up and their powers are being discussed in the press. For instance, a fourteen-year-old girl named Joyce Prosser, who lives at Hardwicke, Gloucestershire, has been discovered to possess the remarkable

faculty of water-divining. Unlike the Abbé, Joyce's forked twig is affected by open water, such as a well or stream, which looks as if her conscious, rather than her subconscious mind is linked up with the power responsible for the very powerful movement of the twig.

Another lady, the Hon. Mrs. Sandbach of Bryn Gwyn, Monmouthshire, also possesses the power of divining water and has just recently rendered valuable assistance to the authorities of St. Asaph Cathedral in finding the cause of the subsidence of the tower. She was staying with the Archbishop of Wales at the Palace, St. Asaph when her powers of divining were mentioned. She consented to try and locate the trouble and, accompanied by the Archbishop, she climbed down with a forked hazel twig into the excavations that have already been made. As she examined the foundations, she found there was water under a pier of the tower. A hidden stream pulled the twig violently in her hand and she traced it to a spot on the right-hand side of the chancel near the pier. Tests proved that Mrs. Sandbach's divination was correct and the Archbishop has publicly expressed his gratitude for her aid.

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I have recently received a visit from Professor Dr. W. P. Gowland, Professor of Anatomy and neurologist at the Medical School, Dunedin, N. Z. The professor is touring the world and called on me in reference to some extraordinary phenomena which he had witnessed through the Dunedin medium, Pearl Judd in the famous "Blue Room" at the house of her uncle, Mr. Clive Chapman who in 1927 published a full account¹ of the manifestations.

The feature of Miss Judd's mediumship

¹ *The Blue Room*, Dunedin, Whitecome & Tombs, Ltd., 1927. 3/6 n.

is that her séances are held in a well-lighted room, or in daylight.

In the ordinary illumination of Mr. Chapman's living room Professor Gowland has witnessed the following phenomena: The levitation of a heavy table when merely the finger-tips of the circle were resting upon it, and the sudden inability to raise this same table by normal means (the familiar "light and heavy" phenomenon peculiar to some mediums); the playing of a specified tune on an ordinary piano when three people were sitting on the closed and locked lid; and many "voices," conversing and singing, and the playing of invisible instruments. Dr. Gowland has searched for trickery and found none. Such obvious theories as mechanical contrivances and radio have, upon examination, been found to be untenable. The professor was impressed and said so.

The "voices" are very extraordinary and intensely interesting. The entities include "Captain Trevor," "Ronald," "George Thurston," "Charlie," "Grace," "Olive," "Jack," "Vilma," etc., and the pet of this invisible band, "Wee Betty." All of these entities sing, apparently, and often join in chorus, at request, and render any specified tune which is known to them. An entity named "Sahnaei" is stated to be the "head control" and in charge of the band. It is alleged that he was an Arab on earth, hundreds of years ago, and first made himself known to the medium in 1923.

Miss Pearl Judd is twenty-two years old and has been mediumistic for many years. Mr. Chapman is also a medium and it appears necessary that, for the best results, both uncle and niece should be present in the séance room. They are, of course, convinced spiritualists. A large number of scientists, doctors, ministers of religion, pressmen and conjurers have witnessed the manifestations but none has been able to suggest a feasible explanation apart from

the supernormal. It is to be devoutly hoped that some responsible scientific body will fully investigate this remarkable case.

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Another scientist who called upon me a few days ago is Professor Dr. Giovanni Pioli, Professor of Philosophy in the University of Milan. Dr. Pioli has been in London for two months studying psychic matters, in which he takes a keen interest. He has had sittings with many mediums with mixed results. Occasionally a medium would refuse to sit with him, an act of folly which makes it very difficult for official science to take psychics seriously however kindly disposed they may be towards our subject. Professor Pioli was very interested in my experiments in the catacombs of Rome² (of which city he is a native) and is still more interested in trying to find St. Agnes' hidden treasure as described by the medium. To this end, he is going to get in touch with the authorities at Rome for permission to allow me to excavate on the side of the *Via Appia*, in the hope that the psychic's vision may be verified.

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What is a "psychic certainty"? I am prompted to ask this question because Mr. H. V. P. Battersby has just compiled a work³ with this curious title. If there is one thing in psychical research we are *not* certain about, it is what are "certainties" and what are not. But apparently Mr. Battersby has no such qualms in the matter. He has produced a very readable book but his choice of psychic "certainties" is, to put it mildly, unfortunate.

Psychic Certainties is a compilation, admirably collected and arranged, of the alleged phenomena of many well-known psychics and such phases of mediumship as clairvoyance, psychometry, telekinesis

2. This *Journal*, December 1928, pp. 665ff.

3. *Psychic Certainties*, London Rider 5/-net.

etc. are well illustrated and discussed. Most of the mediums are the "old-timers" and I miss from the index such names as the Schneider boys, Margery, Stella C., Mrs. Piper, Anna Rasmussen, Mrs. Osborne Leonard, etc. I am not complaining about this, but in their place we are regaled with an account of the doings (but not, unfortunately, the misdoings!) of such dubious mediums as Slade, Charles Bailey, Mrs. Mellon, and the rascal, "Dr." Monck. I am surprised there is a man breathing who is bold enough (especially at this distance of time, and at second-hand knowledge) to declare that the phenomena produced by these people are "certainties."

And what on earth is "Lulu Hurst" (*i. e.* Mrs. Paul Atkinson) doing in Mr. Battersby's galley? Lulu, the "Georgia Wonder," was a vaudeville artist and was no more mediumistic than the pen I am holding. A perusal of her autobiography⁴ will dispel any doubts as to what her "powers" consisted of. All her tricks are well known and there have been many music hall "strength resisters", "electric girls," "magnetic ladies," etc. doing the same tricks. The late J. N. Maskelyne published a little work⁵ in which he gave the fullest instructions, with drawings, for the performance of Lulu Hurst's tricks, one of which consisted in placing herself in such a position when holding a billiard cue vertically on the floor that when six men pressed it downwards, "she promptly lifted it against their combined thrust." (p. 127)

But I repeat that although there is considerable uncertainty about many of Mr. Battersby's "certainties," he has produced a very readable book which is, however, somewhat marred by such unforgivable

4. *Lulu Hurst Writes her Autobiography*, Rome, Georgia, 1897. See also: *The Georgia Magnet*, by Walter B. Gibson, St. Louis, 1922.

5. *The Magnetic Lady, or a Human Magnet Demagnetised*, Bristol, 1892.

errors as "Fielding" for Feilding, "Schrenk" for Schrenck, "Stanislas," for Stanislaw, etc.

* * * * *

Other books which have recently reached me include a scholarly little volume⁶ by E. J. Dingwall who deals with "spiritualism" in ancient Egypt, Greece and Rome. His account is of necessity somewhat sketchy but his narrative is entertaining.

Dr. Henry R. Evans sends me his monograph⁷ on the masonic activities of Cagliostro, a sumptuous little volume which illumines a hitherto obscure facet of the great magician's life. Dr. Evans also sends me the second edition of his *History of Conjuring and Magic*⁸ the best work extant to give particulars of the noted exponents of "white magic."

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Mention of Dingwall reminds me that there will shortly be published a second and cheaper edition of the *Revelations of a Spirit Medium*, that classic of fake mediumship which he and I rescued from oblivion in 1922. The *Revelations* was written (we think) by a "medium" named Donovan who became "religious" and published (in 1891) his "confessions" anonymously. When the book was published he recanted and almost the entire edition was destroyed. Original copies are excessively rare. It would be exceedingly difficult for a medium nowadays to pull wool over the eyes of scientific investigators like Donovan did—controlling methods have been revolutionised during the last thirty years. The new edition⁹ will be sold at a popular price.

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I am writing this *Note* on September 18th, a date of some interest to students of the occult because it was on this day, in the year 1690, that William Barwick was convicted of the murder of his wife, and sentenced to death by Sir John Powell at the Summer Assizes held in York. Barwick was brought to justice solely on account of the fact that his brother-in-law had seen a vision of the woman who was supposed to be alive but who in reality had been dead some days. The husband had told his relatives that his wife had gone to visit some friends at Selby. Several days after her supposed departure, the woman's brother-in-law, Thomas Lofthouse, saw distinctly an apparition of the woman near the spot where she was afterwards found to have been murdered. The following is Lofthouse's deposition, dated September 17th, 1690: "That on Easter Tuesday last about half-an-hour after twelve of the clock in the daytime, he was watering quickwood, and as he was going for the second pail there appeared, walking before him, an apparition, in the shape of a woman. Soon after she sat down over against the pond, on a green hill; he walked by her as he went to the pond, and as he came with the pail of water from the pond, looking sideways to see if she sat in the same place, which he saw she did; and had on her lap something like a white bag, a-dandling of it (as he thought) which he did not observe before." After he had emptied his pail of water he stood in his garden to see if he could see her again, but could not. He said the apparition was wearing "brown cloathes" and looked "extream pale," with a visage like his wife's sister's. He was somewhat perturbed but thought little of it until that

6. *Ghosts and Spirits in the Ancient World*, London, 1930. Kegan Jaul 2/6d. net (Psyche Miniature Series).

7. *Cagliostro and His Egyptian Rite of Freemasonry*, New York, Masonic Bibliophiles, 1930.

8. Kenton, Ohio, Wm. Durbin.

9. *Revelations of a Spirit Medium*, Facsimile Edition with Notes, Bibliography Glossary, and Index. By Harry Price and E. J. Dingwall, London, Kegan Paul, 2/-net. pp.1xiv. Illustrated.

same evening when he was saying family prayers. In praying for his friends and relations, he came to the name of his sister-in-law. "He faltered, trembled, his voice broke down and could scarcely conclude his devotions." Then, for the first time, he told his wife of the apparition. She insisted upon his making inquiries and he found that Mary had not been to Selby. By that time he was so convinced that Barwick had murdered his wife that he applied to the Lord Mayor of York for a warrant for the man's arrest. This was granted and Barwick afterwards confessed that he had thrown his wife in the pond because she was expecting her confinement, and he wanted to relieve himself of his prospective domestic responsibilities. This case is fully authenticated and I have seen copies of the original documents which are still preserved.

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During a visit to Bruges I was fortunate enough to see the conclusion of the procession of the Holy Blood, a magnificent religious pageant which always attracts a crowd of pilgrims and others to Belgium in the early summer. The relic of the Holy Blood was presented, in 1148, by Baldwin III, King of Jerusalem, to his brother-in-law, Thierry d'Alsace, Count of Flanders, who on his return from the second crusade, brought it to Bruges and confided it to the care of the magistrates of the city. The relic is kept in the Basilica of St. Basil, better known as the Chapel of the Holy Blood. It was founded in 1150. The Blood is preserved in a wonderfully wrought gold and jeweled casket (a priceless treasure of Renaissance art executed in 1617 by John Crabbe, a native of Bruges) and at certain times of the year is said to liquefy. This miracle of liquefaction has never occurred

10. *The Blood Miracles of Naples*, in the *London Month* for Jan., Feb., Mar., 1926.

11. *Catholic Times*, Aug 22, 1930.

12. "His Master's Voice," Plum Label, No. C 1983.

during the four or five different occasions when I have visited the Chapel but I have met people who say they have seen it. These blood miracles are fairly common in Naples and the Revd. Father Herbert Thurston, S. J., wrote quite a monograph about them.¹⁰ In the pageant I have referred to, groups of the faithful from each parish represent scenes from the lives of the saints, and mingle their splendour with the dazzling colours of liturgical vestments, banners and reliquaries. Finally, the Bishop raises up the Holy Relic and blesses the kneeling crowd. Then the Blood is supposed to liquefy.

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Though of course most Catholics accept these miracles at their face value, they find greater difficulty in accepting the phenomena of the seance room. But there are exceptions and one of them is the Rev. Owen F. Dudley who in a long review¹¹ of Carrington's *Story of Psychic Science* admits that psychic phenomena as we know them "constitute proof of the existence of *intelligent beings* (his italics) at work behind spiritistic phenomena." But he will not accept survival. "A Catholic," he says "from both philosophy and theology, refuses the notion of departed souls at work in the seance room." He contends that: "These intelligent beings, responsible for spiritistic phenomena, are none other than evil demons masquerading, with extreme genius, as the souls of the dead." But the fact that psychic phenomena are accepted at all shows that Roman Catholicism is growing more tolerant towards psychical research and I had ample proof of this when I visited Rome two years ago.

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The Gramophone Co., Ltd., of London have just sent me an advance copy of a record¹² produced by Sir Arthur Conan Doyle a few weeks before

his death. It is a lifelike reproduction of his voice, with that peculiar sibilancy so characteristic of Sir Arthur's speech. Part of one side is devoted to the story of how Sherlock Holmes record tells us how Sir Arthur was first drawn towards spiritualism, the case for was created and the remainder of the which he reviews at some length. On a good instrument one can easily imagine that it is Sir Arthur himself speaking.

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Visitors to the Passion Play at Oberammergau this year had the opportunity of witnessing at Munich the most wonderful psychic play ever produced. This is *Das Totenmal* (The Call of the Dead) and has been hailed as the greatest and most permanent memorial which will ever be erected to those of all nationalities who fell in the Great War. *Das Totenmal*, described as a "dramatic-choric vision" is by the Swiss poet, Albert Talhoff. The production cost more than one-and-a-half million marks (\$375,000) and took nine months to produce. The first performance was held at the end of July in a theatre built specially for the purpose in the form of a huge Gothic nave, which is the auditorium, at one end of which is the stage. A feature of the production is the extraordinary orchestral accompaniment composed of sounds made by every conceivable instrument which it is possible to strike, such as drums, bells, triangles, tubes, gongs, cymbals, etc. This amazing production opened in complete darkness with a "hurricane," voices from "space" (*i. e.* the auditorium) declaiming the appropriate portions of the text. Many novelties in the way of acoustics, lighting, grouping and dancing are revealed. The play is supposed to accentuate the blood-thirsty aspect of the war, especially as it affected the women. The character *Spielfigur* (Mary Wigman, the well-known

dancer) is the intermediary between the women and the spirits, the praying and supplication being expressed choreographically. The other principal character is a gruesome, armoured monster, War. The play closes by the gradual extinction of the lights and the silent vanishing of the figures. The critics predict a "semi-eternal future" for the production. Two or three of my friends who saw the play say they had the greatest thrill of their lives.

Another psychic play, "The Glory of the Suna," which was produced in Newcastle in August presents the brief appearance among his relatives and friends of David, drowned on the East Coast a few hours previously. The play is by Jevan Brandon-Thomas and had a good reception.

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A new machine for "direct talks with the dead" has made its appearance in Brussels. It consists of two glass prisms, a bell, a battery and a wire triangle. It was constructed from specifications of a young inventor who died early this year. M. Rutot, a Belgian professor and member of the Royal Academy of Sciences says that by means of this curious "talking machine" he has been able to get into touch with the inventor.

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Something very like a new Lourdes is being established in the tiny Roman Catholic church at Pinner, Middlesex. During a storm, it is stated, a commercial traveller who had suffered for years from a painful and apparently incurable disease of the ear entered the church for shelter and, on beholding the shrine of St. Philomena, the wonder-working saint, prayed that he might be freed from the malady. The same night he was completely cured, according to his own assertion. His medical adviser was at a loss to understand the change despite a thorough ex-

amination of the ear and a number of X-ray tests. Since the event the fame of the shrine has spread so widely that Roman Catholic in all parts of the world have begun to regard it as a miniature Lourdes. Father John Caulfield, the parish priest, said "The renown which our little shrine has earned so quickly is really amazing. Hundreds of letters with requests for appeals to be placed before the saint's statue reached me daily from countries as far away even as China."

A "monastery" for mediums is to be established in Berlin and financed by two wealthy women and a man interested in spiritualism. This was announced at a spiritualist meeting at Ascona, near Locarno, by Herr Kurt Aram, a Berlin spiritualist. He explained that the mediums would live the simple life of monks, and, free from worldly care, would be able to develop their powers. They would be visited only by scientific investigators.

NEW YORK SECTIONAL ACTIVITIES

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The Inaugural Meeting of the autumn Session was held on Monday evening October 20th at Hyslop House. Owing to indisposition, Mr. J. Malcolm Bird was unable to be present to give his advertised address on 'Psychical Research and its relations with Organized Science'. His place was therefore taken by Mr. Bligh Bond who gave an address on 'Recent Progress in Psychic Research'. Major Scott presided. There was a good attendance of members. The Lecturer reviewed the work of the various groups which have obtained matter evidential of survival, and pointed to the relatively convincing nature of the testimony they afford. He expressed the view that the results of the Crandon sitting for cross-correspondence and materialization, with those of Dr. Hamilton at Winnipeg, and the very striking results obtained by the Bigelow group in New York, together offer a body of evidence which brings us appreciably nearer to an affirmation of the spirit hypothesis as the only one covering the facts.

The Monday evening lectures will be continued as follows: (the reports of those for October 27th and November 3rd will be given with ensuing ones in the December issue).

Monday November 10th. MR. EUGENE DEL MAR (American Publicist and Man of Letters: Author of "Man the Master" etc.). Subject:

"THE HUMAN MAGNET"

Monday November 17th. MR. SVETOSLOV ROERICH. (Vice-President of the Roerich Museum). Subject:

"MEDIUMSHIP IN INDIA AND THIBET"
(illustrated by Moving Pictures)

Monday November 24th. MISS MOL-LIEDELL SPOTTED ELK of the PENOBSCOT TRIBE. (Student of Indian Psychology, Costumes and Traditions) Subject:

"PSYCHIC PHENOMENA AMONG THE INDIANS"

Members are reminded that they may bring guests.

The Executive Secretary regrets to announce that in consequence of Mr. Horace Leaf's sudden recall to England, the series of Six Lesson Lectures arranged for November are cancelled. If possible another course will be arranged in substitution for these, in which case a Notice of the same will be found affixed to the notice-board in the Hall of Hyslop House.

The Series of Lectures on Automatic Writing to be delivered by the Editor of the Journal, Mr. Bligh Bond, will be given in January in order that the sequence may not be interrupted by the holiday season.

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EXPERIMENTAL SITTINGS DURING NOVEMBER

A Series of Twelve sittings available to subscribing members will be given by Mr. William Cartheuser during the month of November on *Tuesdays, Wednesdays, and Thursdays.*

Arrangements for sittings with other mediums will be announced in the December issue.

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FORMATION OF A NEW SECTION

The A. S. P. R. have issued a new Charter for a Section which will have its center in Northern New Hampshire and will be entitled:

"THE NEW ENGLAND SECTION"

It will enjoy the support of an influential academical group and its formation, we have no doubt, will add greatly to the strength of the movement in the New England States. The work of the Vermont and New Hampshire Section will continue under their old Charter.

Through the munificence of a private member, Colonel George T. Derby, we understand that a Summer Home is to be provided for the New England Section in the White Mountains and that all facilities for a Summer School, including a Laboratory equipment are included. The privilege of attending will be extended to Members of the New York Section also. The Sectional Staff and Members desire to express their grateful appreciation of Colonel Derby's splendid gift, which will do so much to stimulate the work of the Sections, and to ensure a continuity of effort during the vacation period under the most favorable conditions for work.

* * * * *

MEETINGS FOR DEBATE

These will be held on the 3rd. Tuesday in each month at 8:30 p. m. in the Library at the Hyslop House. Light refreshments will be provided. Members may bring guests and a good attendance is hoped for.

BOOK REVIEW

"OVER THE PSYCHIC RADIO". By Grant Wallace. We have recently had the opportunity of inspecting the material which has been collected by Mr. Wallace for the publication of a volume which will probably bear this title. It represents a selection from the product of many years' endeavor to bring through and express a multitude of psychic impressions and contacts of a literary and artistic nature with 'other-world' personalities of a most varied nature. The work will be illustrated by some 200 portraits, and as many as 400 characteristic scripts. These shew the author as a channel for the display of extraordinary imaginative faculty and executive ability. Among the personalities featured in the drawings are some of the strangest we have ever met with. All these have been recorded through Mr. Wallace's hand, without aid from any other sensitive, and whilst he himself was in possession of his full mental faculties, alert and normal. Mr. Wallace does not dogmatize about discarnate identities and is committed to no theory. His one object has been to get to facts by first-hand experiments in his own mental laboratory and thence to work out the laws governing

the interaction of human forces, physical and etheric on a mathematical basis with the object of correlating them to the accepted principles of science.

Readers of this preliminary notice may obtain further details on application to the author, Mr. Grant Wallace, care of the Masonic Supply Co. Suite 809. 34 West 33rd Street, New York. Applicants will be furnished with an eight-page booklet of sample text and illustrations which will give a fair idea of the general nature of the book.

Mr. Wallace's name has been a familiar one in journalistic and literary circles. His repute stands high. The late Hon. Lyman J. Gage, Ex-Secretary of the U. S. Treasury, wrote of him "Because I believe in his high purpose, his persistency in unbiassed search for truth, and his integrity as a man, I am banking on my friend Grant Wallace as one of the pioneers in really scientific investigations of psychic and higher spiritual phenomena, to very greatly increase our knowledge I look to him . . . to put deeper and broader foundations under most of the arts and sciences—including so-called Psychology"

PSYCHIC RESEARCH

DECEMBER, 1930

A Survey of the Field of Research
DR. W. F. PRINCE'S S. P. R. PRESIDENTIAL ADDRESS

Le Livre des Revenants (II)

Mediumship and Psychology
By HORACE LEAF, F. R. G. S.

Theron F. Pierce: Obituary
By THE EDITOR
(With Photograph)

Mysterious Disappearances
By HERWARD CARRINGTON

Human Survival and Its Implications
(Editorial Review of Work)
By HELEN A. DALLAS

International Notes
By HARRY PRICE

N. Y. SECTIONAL ADDRESS
"The Science of Thinking"
By DR. EDWIN DINGLE

PUBLISHED BY
THE AMERICAN SOCIETY FOR PSYCHICAL RESEARCH, Inc.

Vol. XXIV, No. 12

Price 50 Cents

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 clair-audience, 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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HYSLOP HOUSE: 15 LEXINGTON AVENUE,
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to arrange for sittings with mediums employed by the Section or under its auspices at Hyslop House.

Alternatively, persons wishing to join through the Section can do so by paying a total subscription of Fifteen Dollars annually of which a part amounting to Five Dollars is paid over to the A. S. P. R. and secures its privileges of the monthly JOURNAL.

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PSYCHIC RESEARCH

THE JOURNAL OF THE AMERICAN SOCIETY FOR PSYCHICAL RESEARCH, INC.

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Vol. XXIV, No. 12; December, 1930

EDITORIAL NOTES

JUDGE HILL'S THUMBPRINTS

WE are advised that there have been further developments of an interesting nature in connection with this case and are informed that it has been decided to hold over until January the detailed account promised by the Boston group. No doubt the ripening of the fruit of their researches will amply compensate our readers for any present disappointment.

* * * * *

Sutton Vane's play "Outward Bound" has been running now for a considerable time in its film version at the Warner Cinema in Broadway and seems to have attracted increasing numbers. There are elements in film production which lend themselves well to the "borderland" atmosphere and enhance the sense of transition from the light of common day into the twilight of the unknown region which we enter through the gate of death. The treatment of the theme, and the quality of the acting are impressive and remove any feeling of banality. The audience, it has been observed, depart in silence as though for the time being immersed in some introspective vision and not fully awakened to mundane realities.

It is rather astonishing to learn that this film has been banned by the British

Board of Film Censors, on general grounds; i. e. that the Board has decided for the future not to pass films dealing with the question of life after death. The "Two Worlds", in a note on Current Topics, recognizes that the censor has a real difficulty in allowing the subject an open door for representation on the films, since, if such plays be admitted, the way would be made for a host of trivial or undignified productions and the whole subject cheapened and vulgarized. But the plea for discrimination is strongly urged. It has already been effectively exercised in the case of religious subjects such as are rendered in that admirable film "The King of Kings"—and if so, then why not equally where the psychic *motif* is concerned?

* * * * *

Under the title "International Centre for Spiritual Research" a new meeting-place for constructive thinkers and workers is organized by Mme. Olga Froebe-Kapteyn at Casa Gabriella, Ascona, Switzerland (on Lake Maggiore). It will be possible here, in charming natural surroundings, for the student of psychic science to exchange views with the disciple of Oriental mysticism in a spirit of confraternity in the quest of truth. The promoter and her Committee recognize that one of the most

vital problems of the day lies in the interrelation and adjustment of the intellectual powers of the West and the spiritual force of the East. The idea underlying the scheme is a co-operative one; the synthesis of effort by better mutual understanding of aims. From the interrelation of Western psychology and Eastern methods of meditation it is believed that surprising results may be obtained. Those who are interested should address communications to the Secretary. Casa Gabriella. Ascona. Tessin. Switzerland.

* * * * *

Xenoglossy—speech in an unknown tongue—is a phenomenon of mediocrity with which we are becoming familiarised. In many cases there is room for the suggestion that the subject may have, at some previous time, received some casual impression of words or sentences in the tongue employed; these being registered subconsciously and remaining latent in the memory-record. But in others, this theory needs to be greatly strained in order to account for the facts. A mere parrot-like repetition of words having no sense that is relevant to the matter which may be at issue at the moment might indeed be attributed to some such mechanical recall of imbedded recollection. But when, as often happens, the use of the unfamiliar tongue is coupled with a full relevance to the subject of communication and is obviously designed with intelligent purpose we must look beyond the personal mentality of the medium in our attempt to explain it.

For example, there is the typical case of an American man of letters well known to many of our students at Hyslop House as a most trustworthy and competent witness to fact. He, on one occasion, sitting for automatic writing with a young friend who had never been in any way associated with spiritistic experiments, obtained through her first a biographical outline of

an historical personage of whose early career but little is known, but who happened to be connected with the chronicle of a religious institution about which he had recently been reading. This sketch was given in excellent English, but his surprise was greater when it was followed by fifty-one lines of a Latin poem, absolutely unknown to him, and impossible for him to translate, since he, a man in his forties, had entirely neglected his Latin since the days of his college course some twenty years before. And on voicing his difficulty, there followed *immediately* a translation of the Latin which proved on examination to be a faithful one, and curiously good for a rendering almost *verbatim* in character.†

A kindred phenomenon, for which a normal explanation seems equally remote, is the case of a little four year old girl at Warsaw, Marie Skotnicki whose case is recently reported (see N. Y. Evening Post for November 10th). Although her parents speak no language but Polish, it is said that this child has recently developed the extraordinary habit of talking to herself in a foreign tongue which no one about her could understand but which has now been pronounced to be pure Gaelic. The learned are perplexed because she has never left her native town nor so far as is known, has she ever spoken with a foreigner. But it transpires that her great-grandfather came from the island of Lewis in the Scottish Hebrides.

Here then is a Gaelic heredity which may be supposed to account for the type of language spoken by the child. But this provides no explanation of the phenomenon at all. Were heredity capable of transmitting actual knowledge to children or to descendants of the third generation in this way, the fact would have long since

†For the details see 'Philip Lloyd' (pseudonym) in Glastonbury Scripts No. 2. Price 50. (Hyslop House). The actual name of the recipient of the Script is reserved at his own request.

been admitted and the law recognized. But this is not so. A certain aptitude for knowledge may be and is transmitted, but not the knowledge itself. There are two, and perhaps two only logical explanations or lines of explanation. One of these is that offered by the reincarnationist school and this, we take it, would be held reasonable by many of our French colleagues. The other is clairaudience in children. Of this we may opportunely cite an instance which was given several years ago by an English peeress, writing in the now defunct London 'Pall Mall Gazette'.

The story this lady told was, we believe, amply accredited, and it was as follows: In her husband's ancestral castle there was a large room which had been cleared as a day-nursery or playroom for her growing family. Items of old furniture long stored in the castle lumber-rooms had been brought into requisition for the equipment of the children's room. Among these was a very ancient oak table. The children would at times be left to themselves and it was noticed after a while that they would be in the habit of clustering around the legs of this table, sitting on the floor and whispering to one another in a rather mysterious way. This went on for some time, until at last the curiosity of their elders was excited and someone took the trouble to listen to what was coming from their little lips. It was no language that the servants knew, but from the sound of words and phrases taken down it was shewn to be a series of sentences from the service of the Mass. Enquiry proved that the old table around which the children sat had in former times been used as an altar in the domestic chapel at a time when the Catholic nobility had need to observe secrecy in the performance of the rite. The children, it seemed, were listening in to the echo of a celebration of Elizabethan times. At least, no more probable explanation offered itself in the

light of the ancient history of the table. The psychic investigator of the case of Marie Skotnicki might be wise to enquire whether there were in her parents' home some antique heirloom brought from the misty islands of her forefathers.

* * * * *

LETTER TO THE EDITOR

From Professor Hans Driesch

The Editor in writing to Dr. Driesch, enquired whether his researches into embryology had brought him any nearer to the concept of an etheric organism for man as providing the pattern on which the physical is built. The following is the substance of Dr. Driesch's reply:

* * * * *

"As to my conception of "entelechy", you may find everything in the second edition of my book "The Science and Philosophy of the Organism" (1929 A. & C. Black, London). But I believe that it is not yet possible to bring the concept of Entelechy into any close relation with 'Psychical Research';—our knowledge in this field is still too imperfect for doing so. In the future we may do it.

"The main task for Psychical Research of today is, in my opinion, to establish the *facts* beyond any doubt. And this has been done in some cases only, but not in all. Improvement of the methods of research is the next thing; scepticism must be *absolutely* excluded. I know that this will be difficult, but it must be done. Then the time for "theories" will come."

Yours very sincerely,

HANS DRIESCH.

Leipzig. Zöllnerstrasse. 1.

12. x. 30.

A SURVEY OF THE FIELD OF RESEARCH

* * * * *

An Editorial Digest of Dr. Walter F.
Prince's S.P.R. Presidential Address, 1930

Dr. Prince demurs to the suggestion of a former President that a desire to receive messages from deceased friends must underlie favorable interest in this field. He would rather consider that a legitimate scientific curiosity in face of a puzzling problem is the real stimulus. The quest relates to so many phenomena which hardly touch the question of survival. In his own case, it was in the interval between the solving of historical and other puzzles and that of attacking problems of abnormal psychology, that his curiosity was attracted to those of psychical research and he began to read the S. P. R. Proceedings intensively. Planchette experiments followed, with results sufficiently interesting to suggest sustained enquiry. Personal experience he considers more impressive than evidence from any experience of others (p. 5). Two instances of mediumistic affirmation are cited by Dr. Prince as carrying the approximate certainty "that information may be acquired by other than the means universally recognized". These are (1) Mrs. King's 34 testable statements made with an object held between her palms, and: (2) Mrs. Soule's "Story of Stephen" (B. S. P. R. Proc. 'Leonard and Soule Experiments pp. 334-352). Of Mrs. King's, 33 of the 34 were correct and 1 partially so. ("Studies in Psychometry". Proc. A.S.P.R. XVIII, 204-218). The support found for these results in the work of other critical investigators has forced him to accept types of supernormal phenomena (as

such) to the number of six. These six types are to him as well established as, say, the life of Socrates, to doubt which one must argue collusion by Plato and Xenophon for its invention.

Where the will-to-prove is demonstrated it is irrelevant to try to discover its main-spring in a will-to-believe, so often suggested by those who would disparage serious investigation. But there is an abuse of the will-to-prove. This is of a fanatical order, leading to intellectual dishonesty. Since every intellectual operation is accompanied by emotion (this of necessity), the habit must be formed of associating this impulse, not with the desired outcome of the work, but with the process of proof. This means disinterestedness as regards the outcome. The true scientist seeks only the truth, wheresoever it may lead him, and intellectual rectitude is demanded on his part. To quote the words of the address "The psychical researcher above all others needs aloofness, devotion to truth, and moral courage. He is subjected to temptations as no other type of investigator is, to any such degree There have been psychical researchers who undoubtedly have been influenced by liking, and possibly by disliking for, the human subject. The desire to please a clientèle inevitably spells a greater or less scientific damnation. The psychical researcher must, in this relation, disregard motives of fame, fortune, and favour . . ."

BULLETIN XIII of the Boston S. P. R. Authorized Reprint of the S. P. R. Presidential Address London. July 14th, 1930, given by Dr. W. F. Prince

The need for recognition of all facts, even those which tell against the hypothesis favoured, is emphasized, and the work of Dr. Sadler (*The Mind of Mischief*) is cited in illustration of this balancing principle. (p. 10).

The advent of the right critical method of approach must be awaited ere historical problems can be elucidated. In the same way, science has always had to await the perfecting of experimental method. (e. g. Bastian's conclusions on 'abiogenesis' later proved imperfect by Huxley). Again, such sciences as geology or anthropology, obtain their critical data through field work rather than in the class-room or laboratory, and herein lies an analogy to psychic research which calls for localized experiment.

FACTS AND HYPOTHESES

He quotes the remark that a mere collection of facts, though a preliminary step to science, is not in itself science, for science begins with the formation of a hypothesis There is no way to convince the scientific world of the facts except by multiplying them and thus increasing the cogency of the proof and the number of competent attestants. But it is not simply a question of reiterating facts of precisely the same description. From time to time we note in some new case of the same kind (as often reported before) a peculiarity not hitherto observed. The sun has been seen by all men from the dawn of time, but still astronomers travel far to see it under special conditions and with specialized instruments of observation, discovering new facts or strengthening those which were uncertain. Where, as in psychic research, facts are elusive, obscure, or problematical, it is better, he says, to postpone for a long time the 'confident espousal' of any single hypothesis, but to keep all possible hypotheses in mind, pursuing the 'ledger' method of crediting and debiting to each as facts

seem to warrant. The time has not yet come, Dr. Prince thinks, for the formation of a hypothesis to account for the facts of psychometry: but as regards mediumistic "messages" it is not too early for the opposing theories of telepathic and spiritualistic origin to urge their respective claims. And this conflict is only what may be found in psychology, where concepts of a Bergson or a McDougall are found in sharp opposition to those of a Watson, to whom psychology is little more than dynamic physiology,—a system of conditioned physical reflexes.

Dr. Prince pleads for greater harmony in personal or group relations in the field of psychic research. "Where persons differ" he says "in regard to facts or interpretation of facts it is a pity that their exchange of views is not always carried on with the calmness and good temper which befits academic discussions. . . . But it is a matter of history for the last eighty years that investigators in this field, particularly those of a cautious and conservative type, have been assailed in most bitter fashion by a criticism which professes to penetrate their very souls and discover therein various malignancies and moral delinquencies. In fact, it would be hard to find cases of scientific men of standing who, having consented to take part in a psychical investigation and having failed to reach conviction, have not been attacked with ridicule and personal imputation. . . . I doubt not that progress has been greatly deterred by such reactions which, if they were not otherwise objectionable, would at least be short-sighted and impolitic."

A CRITIQUE OF PHYSICAL PHENOMENA

There is great disparity of opinion as to the reality of the phenomena of a physical type, some species of which have almost disappeared whilst others have arisen to take their place. It is desirable that there should be a speedy settlement of

the question whether there are genuine physical phenomena and, if so, of what types and descriptions. As they concern tangible objects and are capable of indefinite repetition, the determination, theoretically, of their genuineness should, he thinks, be a matter of comparative ease, where a given type is concerned. But, unlike investigation in other physical fields, the student is here deprived of the full use of his hands, his eyes, and his hearing, save in so far as the will of the alleged spirit control may permit. The use of suitable instruments and processes for analysis is also largely denied to the investigator (p. 18) and these restrictions hamper progress.

Certain psychic laws ruling the production of physical phenomena are alleged. These, Dr. Prince complains, correspond with the precautions necessary to protect imposition: they shew sometimes a singular mutability. e. g. where in general, the phenomena will bear the human eye, but will not bear white light, whereas in certain cases they will bear white light but not the human eye. Some of these alleged laws, he says, affront common-sense, as an instance of which he mentions the rigidity and power of a mysterious substance which can overturn (or break up. Ed) furniture or can administer blows to experimenters, and yet not be touched in an unauthorized manner even with the tip of an investigator's finger, lest it should suffer damage. He also says (f. p. 19) "yet some particular friend of the subject may violate a psychic law (as by turning on a light without permission) and no disaster such as others are warned against follows. He concludes the paragraph by stating that "it is very doubtful if some of the alleged laws relating to physical phenomena are valid, and there is as yet no certainty that any of them are."

He would plead (5. a: p. 19) for the testing of the alleged psychic laws, as is

done in every other department of psychical enquiry, rather than that they should be taken for granted. "For instance," he says "it might well be the case, as is often alleged, that psychic structures cannot, any more than photographic plates, bear white light. But the photographer will demonstrate this to your satisfaction, so here the parallel breaks. And the law in the case of photography is consistent and unvarying, whereas the alleged law on physical phenomena apparently breaks down in presence of the fact that photographs, when the word is given, may be taken of alleged materializations, and ectoplasmic structures by a blinding flashlight, without any resultant disaster. It is time to test whether a gentle beam of light directed by the experimenter at moments when it would be of most advantage, would really do harm to anything beside imposition."*

The advocate of the reality of the physical phenomena should, in Dr. Prince's opinion, (see (b) p. 20) cease to lend assent to the dogma that inward doubt or even disbelief on the part of an amiable and acquiescent investigator has the effect of preventing phenomena. *Prima facie*, this would command our assent. But who is to judge whether in any particular case, a mask of amiability or acquiescence may not have been assumed by a sitter to cover a bias strong enough or active enough (ex hypothesi) to inhibit the free production of phenomena? A distinction must at least be drawn between a neutral attitude of scepticism and a polemic one leaving it an open question for enquiry as to whether a polemic or secretly hostile attitude does or does not have a deterrent effect on such.

*It is alleged by the control in at least two notable instances of teleplasmic production that it is not so much the intensity of a light, but its duration which dispels the plasmic nucleus. In the case of the Winnipeg phenomena, the period of complete formation is very short—almost to be counted in seconds. Flashlights mistimed by a minute or less will reveal a loss of continuity in the structure and a partial collapse of its outline.—Ed.

He further says (c) "Advocates should insist that when in a given case a phenomenon (whether by happy discovery or inadvertence) occurs in improved conditions, investigation should continue *under these conditions* and not revert to less perfect ones. Here he is doubtless right: also that where (d) there exists some simpler but surer instrument or means of testing a physical phenomenon which will lay no greater burden upon the subject or medium, they should not tolerate refusal to employ it. The argument (e) that it is to be expected that physical mediums should *sometimes* practice fraud should be frowned upon. "No such doctrine" he says "attaches to mental mediums on whose results we lay weight and although we do not make their *bona fides* a part of our evidence, such a doctrine would seriously handicap the credit of our reports."

Precisely so: but we find it necessary to challenge his statement that no occasional fraud or deception attaches to mental mediums. The fraud need not be conscious: it may arise from the subliminal mind of the psychic; and the element of thought-transference from the mind of the sitter must always be reckoned upon as present in some of the accredited records of seership. (f. p. 21) "Advocates should discountenance the all but universal practice of excluding from investigating groups persons whose conduct has been unexceptionable save that they have given expression to doubt as to the validity of the phenomena". We must join issue with Dr. Prince as to this assertion. In our experience which covers several of the best-authenticated cases of mediumship, the principle of including and even of welcoming, the honest sceptic has been consistently followed. Only certain trouble-makers have been discouraged from attendance. There can be no ground for so sweeping an assertion to the contrary.

(g.) p. 21. "Advocates should resist any further encroachments upon the liberty of thought, as by a rule that statements of facts made by an experimenter and recorded at the moment of observation shall be sacred against after-revision." On this dictum we feel it right to qualify the general argument in favor of the admissibility of an after-revision. Innumerable instances have demonstrated that a sitter may honestly make a declaration of fact and afterwards discover that the fact was quite otherwise. Cases are on record in which the observer has taken cognizance of a fact of which he has made contemporary record. His record is valuable for the registration of the phenomenon as observed by him at the time and is *not* important in respect of any deduction then made by him as to the nature of that phenomenon or its significance. Right inferences can only form themselves by after-consideration: and hence the value of a *post-facto* commentary is not factual but inferential only.

The value of the contemporary record is factual. No after-consideration can alter or affect this, except a correction of an acknowledged error. To postpone the record of actual witnesses has been found, even with the most careful, to give rise to variations of the first and fresh impressions, and also to the loss of detail in the full recollection of the sequence of all that transpired. It is dangerous even to leave the registration of facts observed even for twenty-four hours. It must be even more dangerous to allow a participant to change his record of what he claimed at the time to have observed, on the basis of a six-months old recollection.

In his summary of this section of his Presidential address, Dr. Prince quotes Sir Oliver Lodge who, speaking from the Presidential chair of the S. P. R. in 1902, said: "Full control must be allowed to the observer—a thing which conjurers never

really allow. I have never seen a silent and genuinely-controlled conjuror; and in so far as mediums find it necessary to insist upon their own conditions, so far they must be content to be treated as conjurors."

"I regret" says Dr. Prince "to add that, whatever the experience of others, I have had the good fortune but once to be present when investigators of mediumistic phenomena were untrammelled throughout, and that in this instance the results were entirely disastrous to the claim advanced". This is a sad admission for a Research Officer, since it would seem to imply that only once in his life has he found himself able to establish the effective control of a physical medium. Could he not bespeak his own conditions?

ALLEGED PHENOMENA OF NONDESCRIPT CHARACTER

We find ourselves in cordial agreement with what Dr. Prince has to say under this head in the ensuing section (pp. 22-23) and in which the practitioners of the 'occult' arts of astrology, palmistry and "numerology" so-called (though it should be 'arithmology') are dealt with. As to astrology, a system venerable from its great antiquity, he says he "knows of no evidence which is not the result either of a forced application of the rules to human careers already known, or of a careful culling of "hits" from preponderating numbers of "misses". We shall have something further to say on the subject of horoscopical data before we leave this part of the subject. "Utterly devoid as it seems of any rationale, yet psychical research would be obliged to accept it, if the facts proved compulsive." Palmistry he speaks of as "another set of irrational assumptions rooted in the hoary past" and with this definition we cannot quarrel. Next comes "numerology" (horrid word) which, like the others, must be credited by a large number of credulous people.

"I do not remember that any psychical researcher of whatever grade has said a word in its favour, nor do I believe that there is one who could not, in one hour of application of its pretended principles, blast its claims". Here Dr. Prince makes the pertinent query: "If, as some insinuate, there is no real evidence for the validity of (psychic) phenomena which have convinced a great many of our investigators, and if "what seems such is transfigured by the will-to-believe, *then why has none of them accepted astrology, palmistry, or numerology also?*" (italics ours. Ed.)

But as regards the indiscriminating section of the public, he feels it an obligation resting upon psychical researchers to shew them not only that these and other occult beliefs lack a rational basis, but also to demonstrate, by the exhibition of tests, that they do not work out in practice.

We have a final word to say in regard to all these matters. It is common knowledge that the findings of astrologers, palmists, and 'numerologists' are frequently strangely near the truth in intimate matters concerning the subject of the investigation. So also are the vaticinations of those who practice the more homely order of divination from playing-cards or tea-leaves. But if truth lie within their utterances, that truth is not resident in the means employed but in the mind of the seer and its capacity for using these or any order of symbols as a focus for the exercise of the intuitive gift. Nature has always afforded the material for auguries and it matters not whether the fall of a leaf, or the flight of a bird, or the prying into the intestines of a slaughtered animal be involved, the result is the same. Only grant a certain familiarity with the symbols employed, and the clairvoyance, if it be present, will follow duly, focussing itself upon the object as a point of concentration and a fountain of suggestion, to the suggestible soul of the diviner.

MENTAL PHENOMENA

In his treatment of the subjective phenomena of psychometry, crystal-gazing, automatic writing, or dowsing, Dr. Prince takes a more affirmative standpoint as to the reality of the results and their super-normal character. These phenomena have stood the severest scrutiny and their exhibition has not, he says, been attended by any scandal in the cases studied by the S. P. R. And they stand today on an evidential basis more solid than that found by the wellnigh unanimous verdict of experienced researchers of some years back. No theory has been advanced which can provide an adequate normal explanation of these results. Even Frank Podmore, who studied them from an ultra-sceptical standpoint, relied upon another super-normal, i. e. telepathy, to account for them. He presented with great ingenuity a theory which would make Telepathy the solvent for all these forms of mental phenomena, and, says Dr. Prince, "the time has not yet come when we can afford to disregard his theory." Whatever its limitations, it was the upshot of a wide knowledge of data and a sincere effort to explain them in a logical manner.

THE STATUS OF PSYCHIC RESEARCH
TODAY

As to where we now stand, Dr. Prince thinks that the species of organized investigation which began in 1882 and has spread to various parts of the world, stands far in advance of where it was at that date. "If a part of the area it was called upon to survey proved to be desert, even to learn that is a gain. If wider areas

are still subject to earnest debate, yet still other areas are (by nearly all our experienced explorers therein) pronounced fertile land. At least in one respect they have advanced beyond the mere affirmation that certain classes of phenomena demand supernormal explanations. They have reached the point of affirming that instances of immediate sequence of thought as between human minds have been observed in such number and of such quality and under such conditions as to demonstrate that thoughts can pass from one mind to another."

He claims that psychic research has assisted to transform the modern science of psychology by its demonstration of inner mechanisms and inner relations of the mind. "To shew that a mind can form outer relations, reach out to other minds, (other than by the mediation of the known senses) is to accomplish another revolution and to open up to possibilities of still further external relations to which no one is yet entitled to fix a limit." And he further observes that "although it is possible to confront the spiritistic hypothesis (in cases where evidential material is received regarding deceased persons) by the telepathic hypothesis on the other hand," (yet) to prove telepathy tends better to establish the mind as an entity in itself and to strengthen the foundation for the hypothesis of telepathic reception from minds disembodied. "The only two theories which scientific procedure can take into account . . . are the Spiritistic and Telepathic". The spiritistic theory has the simplicity of the Copernican system, while the telepathic has the complexity of the Ptolemaic. Those who adopt the telepathic hypothesis must assume that the medium can filch from the conscious and latent thought of the sitter alike, can resurrect long forgotten knowledge and can reach out to distant persons busy at the time and unaware of the experiment in

†The advocate of the claims of astrology to be a true science must not only shew that the planets of our system have each a specialized influence upon the life of earth, just as we know to be the fact where the lunar rays are concerned. This they may some day succeed in doing. But the more difficult task remains of shewing any just cause why this influence should be exercised in a crucial sense at the particular instant in the life at which the period of gestation is completed and the infant draws its first breath. The idea seems totally irrational. Yet all astrological readings are based upon this datum.—Ed.

progress, and bring back facts to fill out the story. It is a complex assumption verily. We want more facts, and more good telepathic subjects: also a wider field of mediumship for experiment. If, as facts seem to shew, 'spirits' are from their side capable of better control of the process of mediumship and of a better understand-

ing of what is really going on, there might well be indicia in mental or telepathic mediumship which could enable us to differentiate as to the originating causes. Undoubtedly many evidential communications purporting to come from persons deceased do appear to bear the stamp of their point of view, their emotional reaction, etc., rather than our own.

BOOKS RECEIVED AND ADDED TO THE LIBRARY

* * * * *

BOOKS RECEIVED, AND ADDED TO THE
LIBRARY
PSYCHICAL EXPERIENCES OF A
MUSICIAN. Florizel von Reuter. London. 'The Psychic Press'. 2. Victoria St. S. W. I. Price 7s. 6d. net.
(Gift of Dr. L. R. G. Crandon.)

THE RETURN OF CAPTAIN
HINCHLIFFE. By Emilie Hinchliffe. London. The Psychic Press. 1930. Price 2s. 6d. Paper covers. pp. 90. A very readable account of a series of communications, many of which appear veridical.

RUDI SCHNEIDER: A scientific examination of his mediumship: By Harry Price. London. Methuen & Co. pp. 228 and Index. Contains the record already published in the Journal with a good deal of supplementary detail omitted in the condensation of the narrative.

(Gift of Mr. Harry Price)

LIFE'S GARDEN. Poems by Beatrice Post Candler. Portland. Maine. The Mosher Press. MCMXXX. After the sonnets is a poem in tribute to the inner-communication of thought with the departed as experienced by the writer of this little book at Hyslop House. The collection ends with a prayer 'For those who lead the way'

'Where few would follow and where few could go'.

KARMA YOGA. Eight Lectures by Swami Vivekananda.

THE RELIGION OF A LAYMAN. by Charles R. Brown.

AN ETHICAL PHILOSOPHY OF LIFE. by Felix Adler. 1919.

(Presented by Mrs. Dorothy Fleming.)

NOTICE TO MEMBERS BORROWING BOOKS. The Executive Officer regrets that the Rule posted in the Library has not been regarded by some members who, on the occasion of the Monday Lecture have taken books from the shelves without leaving any record either of the title of the book or the name of the borrower. This practice can not be permitted in future, as it creates great difficulty for the staff and is unfair to other members. Those who have taken books will kindly return them or send a note to the Secretary to identify the book taken.

LE LIVRE DES REVENANTS

RECORD OF SITTING OCTOBER 5TH. 1930

NOTE. This record being of a special nature is brought out of chronological sequence, and is therefore not yet numbered with the general series. The names of the communicators will be duly entered later in their proper place in the tabulated list. Ed.

Present at table. Mrs. X :
Mrs. van Antwerp.; Miss Rhoda Meade.
(communication by table movement on
spelling out the alphabet: read by Mrs.
X)

First control.

"I am a little boy of obscure birth
who died 25 years ago or more.

Q. 'Name, please?'

"I am the son of Hugh Goldberg.
My darling mother has never ceased
to grieve. We lived in New York, in
the West Farms district."

Q. 'You have grown up, then, in the
spirit?' A. "Yes"

Q. "Then you are not just drifting like
some of the spirits who have not been
over long?"

"I am a carpenter, but I float as I
work. Everything vibrates here".

Q. 'Do you remember your first name?'
"No. Everyone calls me Goldberg
here. Is my mother living?"

Q. 'We do not know, but we will try
to find out.' Did you ever come back
to see your mother after you passed
away?'

"Yes. The last place I visited was
003 Lewis Avenue". My aunt married
a Leventhal. German name—Look
for Walter E. Leventhal in tele-
phone book and please call her up
and ask about me."

(Mrs. van Antwerp says that the
name was then looked up and was
duly found. It proved to be the only
name of its kind there. The address

was 000 West 87th Street. The tele-
phone No. was Minnetonka 0005)

Q. 'Goldberg, how can we word a ques-
tion of such a delicate nature?'

"You (indicating Mrs. van Antwerp)
ask if she is the sister of Mrs. Hugh
Goldberg and say that you would like
to have her present address as the
only one you have is 003 Lewis
Avenue. You—Madge—can ask if
she lost an adored boy 25 years ago.
We lived so simply, and yet I was
dressed like a little prince. (I was
an) only child."

(Mrs. van Antwerp went to the
telephone and called Minnetonka
0005. A young girl's voice answered
and I said "Does Mrs. Walter Leven-
thal live here?" The reply was 'Yes',
I will call my mother'. A voice then
said 'Hello, this is Mrs. Leventhal.
Who is this speaking?' I said 'Are you
the sister of Mrs. Hugh Goldberg?'
'Yes' she answered, 'but who is this?'
Once more I ventured 'Did your
sister live at 003 Lewis Avenue?'
Again she answered 'Yes'; and I then
asked 'Did your sister lose a dearly
loved little son 25 years ago?'

This time the voice was emotional
as she replied 'Yes, she did' I said
'Would you mind giving me your
sister's present address?' She said 'If
you will tell me why you want it.' I
asked her to hold the wire a minute
and went back to the table where
Mrs. X and Rhoda were still
in connection with Goldberg. We

consulted a moment and I returned to the 'phone and said:

"Mrs. Leventhal, I am 'phoning you for a friend" . . . but at this point she broke in excitedly saying "I want it well understood that I will not have my sister distressed by being reminded of that dreadful episode in her life; and there is to be no talk about photographs."

I reassured her that I knew nothing about photographs and had no intention of distressing her sister in any way, whereupon she said: "Very well, goodbye."

Just before I hung up, Mrs. X came into the room in a strange condition, apparently hardly able to move. She had her hand to her head and was calling out "Hang up . . . oh! hang up!"

I rose just in time to catch her as she fell, a limp weight, into my arms, and I laid her down on the floor, calling to Rhoda to bring cold water with which I bathed her forehead. After what seemed an unending length of time—though actually only a few minutes—she came to herself. She then told us that she had been connected with an electric battery which she could not turn off. She had experienced a frightful pain in her head, then a numbness, and then oblivion. In spite of our protests Mrs. X insisted upon sitting again at the table in order to find out what all this meant. Goldberg again came through and said:

"It was because the open wire was left when I went to the telephone, and the effect was something like a contact with the third rail."

I asked why I had not been affected when the next personality came through at the table. The answer

was:

"Because you—Madge—are a different sensitive. No one knows the intensity of this gift. It cannot be tampered with."

We said we did not understand, and were informed that Goldberg did not understand either, but that Dr. Alfred E. Rush would know. Dr. Rush here took control and we asked him if he would treat Mrs. X so that she would feel no ill effect from this. He said:

"Yes, she is all right; only remember next time to break the spirit connection before using the telephone."

(First control returns)

"Goldberg is here. My aunt meant my photograph taken as the automobile ran over me."

Q. 'How did a picture happen to be taken?'

"A man was taking pictures of children playing on the street. My aunt is now crying bitterly. She loved me very dearly".

(Here the control lapsed for a few minutes. When Goldberg returned he spelt out the following:)

"Oh! I have seen my mother—a tall colorless German woman never try to connect again with them. Leave them alone. I climbed into her old loving arms. She was so wonderful."

(We tell Goldberg that we are all so glad to have succeeded in helping him to find his mother. He replies:)

"Yes, I can help her and my aunt too".

Q. 'Will you come to us again? We would so love to have you.'

"Yes, and thank you." (Goes away)

NB. Pseudonyms are used throughout. Out of respect for the privacy of the family and of the boy's request, the identity of

the newspaper containing the photograph and its date will not be divulged, even if verified: but so far, no search has been made in the press files. The telephone episode and its severe consequences to Mrs. X revive a question of which our research has once or twice touched the border: i. e. to what extent the physical phenomena of mediumship are dependent upon electric conditions or involved with them. In the 'Journal' for November 1927. p. 617 will be found the following passage:

"By use of a complex triodion oscillator (a three-way lead) for waves from 5 meters to 7 meters, equipped with a system of receiving aërials, a low frequency amplifier, and a rectifying and recording apparatus, I have been able to establish that during the course of certain very particular psychosensorial phenomena of the human brain, electro-magnetic oscillations of the radio-electric type are given off".

We also note in a letter received from Mr. Ralph Hayes, Electric Engineer of Ardmore, Pennsylvania, the following

extract from an article appearing in the Proceedings of the Institute of Radio Engineers for November 1927.*

"It is a curious fact, possibly worth mentioning, that the human body forms a very fair Hertzian resonator, and at 3.66 meters is so nearly in tune with the radiation that an operator becomes a mobile parasitic antenna, seriously interfering with the radiation experiments."

Readers of the Journal who may be in possession of any data of casual or experimental observation serving to connect the phenomena of physical or psycho-physical mediumship with those of electricity in its various modes of employment are invited to send details to the Editor, in order that a basis for future knowledge may be strengthened by the accumulation of facts. At present we seem lamentably in the dark as to any laws underlying this connection, but it is obvious that nothing could be more serviceable to science than some means of approach to an understanding of them.

*from "The Short Wave Limit of Vacuum Tube Oscillators". C. R. Englund. Bell Telephone Laboratories, p.922.

TRAILS OF TRUTH

By JENNY O'HARA PINCOCK

A brief preliminary note of this book appears in our August number. p. 331. It contains a collection of evidential material obtained in sittings with Mr. William Cartheuser, a medium for the direct voice whose work is now well known to members of the N. Y. Section of the A. S. P. R.

Mrs. Pincock has collated a number of communications concerning knowledge of events not known to the sitters, and thus not attributable to telepathy. These she classes under two heads: (1) Events occurring since the communicator passed over, and (2) those relating to times before he passed, and known only to himself. These cannot be referred to the subconscious mind of the sitters. There is a third class having to do with matters within the knowledge of the communicator and one or two

of the sitters, which are useful in establishing memory and proving identity. A fourth series offers the forecast of future events not anticipated.

On pp. 41. 42. will be found the record of a communicator giving the name and birthplace of a certain Sam S whom the author recalled as an acquaintance of her childhood. As in so many cases, this man was unable to realize that he was 'dead', and he was insensible of any difference of condition between himself and the sitters in the circle. But he found he could not talk to his own folks and wanted to know why. The author later heard from her sister Mrs. Kincaid, that this person had passed out of the body a few weeks before the incident.

MEDIUMSHIP AND PSYCHOLOGY

By Horace Leaf, F. R. G. S.

Mediumship is now recognized as a serious study by academic psychologists. At Kings College, London University, a whole series of lectures was devoted to it by one of England's leading psychotherapists, the majority of the students being attached to the medical faculty.

The subject was treated sympathetically by the lecturer, who had read extensively on the subject and had actually conducted experiments with leading personalities in telepathy. It was delightful to me to hear him outline with scrupulous fairness some of the best cases of supernormal phenomena, mentioning the mediums by name and obviously regarding them as interesting and well-meaning men and women.

The weak part of the series came only when the lecturer endeavored to account for phenomena in a rationalistic manner, laying emphasis upon the necessity of students when studying mediumship, attributing nothing to a supernormal cause which could possibly be explained in a normal way. "Parsimony of hypothesis" is more easily advocated than carried out where mediumship is concerned. To account for the well-attested case of Daniel Dunglas Homes floating through the window in the presence of three thoroughly competent witnesses by "collective hallucination arising from some form of hypnosis", sounds more "natural" than the circumstances warrant the belief of it to have been. Nor is the case strengthened by quoting personal examples of experiments with hypnotic subjects, who certainly appear to have been hallucinated, but in circumstances by no means comparable with those prevailing in the Home incident.

The Professor nevertheless did well to advise his students to maintain a sceptical state of mind and to persist in trying to find a normal explanation for what certainly often turns out to be supernormal phenomena. If this rule prevailed among all investigators we should be in possession of a much more interesting and valuable body of testimony than we at present possess.

The necessity for closer observation of the phenomena of mediumship and study of the mental states of mediums at the time of their occurrence is sorely needed; particularly the latter. I am confident that psychics, properly instructed in the method of doing this would be able to present a remarkable volume of information throwing valuable light on the nature of the human mind. Introspection is carefully practised in connection with such ordinary mental states as perception and conception, but always in regard to the normal operations of the consciousness. This does not help forward the study of subconscious states. True borderline phenomena are observed, but it is doubtful whether we can dig deeper than already has been dug by this method.

The study of the subconscious entity is almost entirely dependent upon experiments with and observation of abnormal states such as hypnosis and nervous and mental disorders. Hysterias and obsessions, somnambulism and persecutory manias are interesting, but no more reveal truly normal mentality than a diseased pineal gland or pituitary gland reveal their real normal functions.

After many years of intimate association with the development and practice

of mediumship I am convinced that here is as good a key to open the treasure house of the subliminal mind as we may ever possess. It is related both to the good and bad aspect of the submerged self, a fact well known to experienced observers. In the words of the late F. W. H. Myers we may say that there is in the subliminal self "a dust heap" and a "treasure house." Mediumship has access to both.

In the dust heap are to be found hysterias, manias, evil impulses, perverted ideas; in the treasure house the inspirations of genius, the visions of saints, and all those higher impulses which make for the best in the individual and the race. To this latter group belong in the main, the manifestations of mediumship. From it have come "spirit teachings," and the unfoldment of all faculties which definitely connect this world with the beyond.

But mediumship is not without its failures and its dangers, resulting very often in the production of what can be nothing more than the subconsciousness throwing up useless and deceitful matter to the misleading and confusion of all concerned. The average experiment in automatic-writing will demonstrate this.

There can be no serious denial of the fact that these effusions are as much the product of the individual human mind as results of a wider contact which may confer a real service upon us. They are therefore as interesting to the student of human nature as are the products of any other mental state. Why should deceit follow a serious effort to arrive at what man nearly always regards as the highest quest anyone can embark upon? I have been consulted with wearisome persistence by people who have set out to prove for themselves whether man survives death, and instead of finding something clear and conclusive they have discovered that there lurks somewhere in their own being a tricky something which

seems to delight in misleading them.

Often this deceptive influence is believed to be an evil spirit, but I have been too long acquainted with the subject in a practical way to accept that explanation in most cases. It is more frequently a manifestation of the subconscious mind of the would-be medium. There is no more satisfactory explanation of why it acts as it does than there is for certain dreams which seem real enough and are apparently *meant* to deceive us. Who has not dreamed so distinctly that he has mistaken his hallucinations for actual objective experience?

For our purpose the conscious medium or psychic is more useful than the unconscious, because he can observe and analyze his thoughts and feelings. If these were carefully noted at the time and written down as soon as possible the new light we seek would be found. I often tried this in a slightly different way with the people who attend my developing classes. After the period given over to quietness I have invited them to state exactly how they have felt during the sitting and much interesting information is given. The following are examples.

"I felt as if I was floating above my body, although at the same time I knew I was in my body." "There appeared before me the image of a cathedral and under it was written, 'The Castle of our Lady!'" "There came upon me a strong impulse to say something to someone sitting opposite me; but I could not be sure of what I ought to say nor to whom I should speak. If it had not been against the rules of the class to speak at the time I feel sure I should have obtained the missing information." "My body stiffened and I felt disinclined to interfere with it. My arms became cataleptic and the entire muscular system strained. It was interesting, but I knew I could throw it off at any moment, but did not want to do so." "There

seemed to be two personalities standing behind me, both wanting to control me, but I did not encourage them. They were of different dispositions, both being decent." "I felt as if I wanted to pray. My heart was full of happiness and my whole soul stirred." "It seemed as if some mysterious force was trying to possess me and I was afraid." "I felt nothing unusual." "Clouds of colour moved about me." "There appeared to me a child surrounded by a beautiful aura, which took the form of a cross, but I knew it was not meant to be the Christ child." "That lady occupied my whole attention. She seemed to be in doubt and trouble and I longed to tell her that there were unseen intelligences helping her and wanting to say that all would be well."

My intention is to persuade these students to write down their feelings in detail and I will then publish them with such comments as may be necessary. When it is remembered that many of these visions and impressions are far from the normal mode of thinking of the recipient, it will be realised that some other degree or kind of intelligence is at work. It is also important to know that very often in this way some fact is brought to light about some other person obtained by other than normal means. The emotional states and the catatonic states are often clearly related to aspects of the mind below the conscious.

My own opinion is that the highly specialised aspect of mind known as the consciousness is continuous with an aspect of the subliminal mind which is functioning partly in the terrestrial environment and partly in an extraterrene environment. This may be the borderline of the spiritual world.

* * * * *

MEDIUMSHIP AND NERVOUS FORCES

One of the entities composing the "band" that assisted Miss Kathleen

Goligher in the production of the telekinetic phenomena for which she became famous, declared that when on earth he had been a neurologist, and that this knowledge had become of great service in connection with the medium. His job appeared to be to look after the medium's nervous system from which, he claimed, was derived one of the principal ingredients necessary for the construction of the teleplastic rods and cantilevers by means of which the knocking sounds were supernormally made and the various objects supernormally lifted.

The substance drawn from the nervous centres seems to have been essential to the medium's normal health, as the experiments were not allowed to continue beyond a stage where more than a surplus quantity would be drawn on.

These facts give rise to the interesting speculation of to what extent does physical mediumship involve the use of the normal energies of the physical body. It has long been observed that physical mediums are liable to considerable exhaustion through exercising their supernormal powers. Mr. W. E. Hart of Indianapolis informed me that whenever he sat for materialisations and telekinesis in the light his mediumistic gifts became very weak for several days after, whilst the phenomena themselves were inferior.

In common with many other physical mediums whose histories we know, the psychic powers weaken with age. Mr. Hart, remarkable though he be, has but a shadow of his powers of twenty to thirty years ago. Age is nearly always tragic in mediumship. I know of few more pathetic people than the one time popular medium whom age has put out of service. The change must be mainly through the nervous system, as that is the all important battery of the body and is usually the last of our physical organs to maintain its resistance to the encroach-

ments of natural decay.

I have been led to make these observations owing to the present extreme interest everywhere manifested in healing mediumship. Almost every other person who wants to develop psychic powers seems to aspire to become a healer. This applies as much to British colonies as to Great Britain, where, during the last few years this form of supernormal power has been much sought after. Everyone sincerely desirous of relieving pain and banishing disease deserves to be congratulated, and so long as this constitutes their main aim in mediumistic unfoldment they may be encouraged to qualify for the task.

Misfortune consists, however, in the fact that many of these folk wish to develop other supernormal gifts and are on the whole unlikely to succeed. Physical mediumship is more or less inhibitive to mental mediumship, especially if developed before the attempt to become clairvoyant, clairaudient or psychometrical. Even after these faculties have attained a practical value it may prove harmful to them, and I have observed good mediums reduce their mental mediumistic powers by taking up healing.

There is a decided snag in healing. It is not nearly so effective as many people believe it to be, and certainly not worth the sacrifice of a well developed clairvoyance in many cases. There are of course some splendid healing mediums, but everybody is not gifted that way. I suppose the present flow of favour arises from its practicableness and because it does not usually require a long period of training. Other forms of mediumship usually demand an extended probationary period. This is very trying and often extremely disappointing. Of the hundreds of people who have sat in my developing classes a few only have attained a degree of public utility, not because they were more gifted than many others, but because they were

more patient and persistent.

Few causes generate so much enthusiasm in new converts as Spiritualism, and nearly everyone on being told that they have psychic powers wants to use them at once. Healing is the only one that can be immediately exercised. A tremendous amount of energy and nerve force is immediately sacrificed, with some good perhaps to the patient, but none to the healer. Then the enthusiast aspires to become clairvoyant, perhaps for diagnostic purposes and finds that little good results from long continued effort.

It is an open question to what extent mental psychic powers are actually destroyed by this process, but I am confident that permanent loss occurs in some instances. During the last few months I have observed a good medium reduce her one-time excellent clairvoyance to that of little better than uselessness, through her efforts to develop the healing gift.

My advice to would-be mental mediums is avoid healing practice until sure that one's mental gifts are well developed and even then to be careful. The final choice in many cases is, I am constrained to say, that if healing is to be practiced it must be done alone or almost alone.

With psycho-analysis in its various forms it is different. These may be exercised effectively with clairvoyance and clairaudience or whatever other mental psychic faculties may be desired or developed. This is because there is much less expenditure of nerve force, the cure being largely induced by suggestion. The main objection to the psycho-analytical methods is that they require careful study and involve an extensive knowledge of psychology. This is what the enthusiast as a rule is anxious to avoid. He feels that he needs some obvious exercise of his own powers, and it is gratifying to be able to wave his hands over a sick person, believing a cure is being made.

The development of mediumship is often good for nervous people. I have often observed great improvement in individuals who previous to sitting for psychic unfoldment were nervously ill. This leads to the assumption that some men and women are so constituted that they generate a superabundance of some mysterious energy, which tends periodically to congest the nervous system, this congestion remaining until the energy is dissipated. This happens slowly as a rule, with the consequence that until it has been thrown off the person feels unwell, and very often irritable. In the developing class the energy is drawn off for the unfoldment of psychic faculties, and the congestion in time ceases entirely and the whole physical and mental constitution improved.

I have often advised people to sit for psychic unfoldment for no other reason than that of improving their health, and the results have almost invariably been good.

Most people come to developing classes more or less jaded through their daily activities. Their nerves are frayed and their muscular system screwed up almost to breaking pitch. What they need is relaxation, one of the invariable demands of the

developing class. Everything conduces to easing the strain:—the dim light, the easy chair, the soft singing, and the entire change of thought from the carking cares of the daily routine. A new set of ideas is generated, new emotions stirred, and the individual feels interested because he is on a quest full of importance for himself and the human race. The best doctor could not prescribe a better antidote to the worried and unsettled mind.

Over and over again I have heard keen-minded business men who have still been sceptical of the truth of Spiritualism express appreciation of the benefit they have gained in this way.

There are other gains, notably the knowledge which comes with the unfoldment of one's psychic powers. These often bring benefits which make for good health and righteous living, and that is the greatest good according to religion.

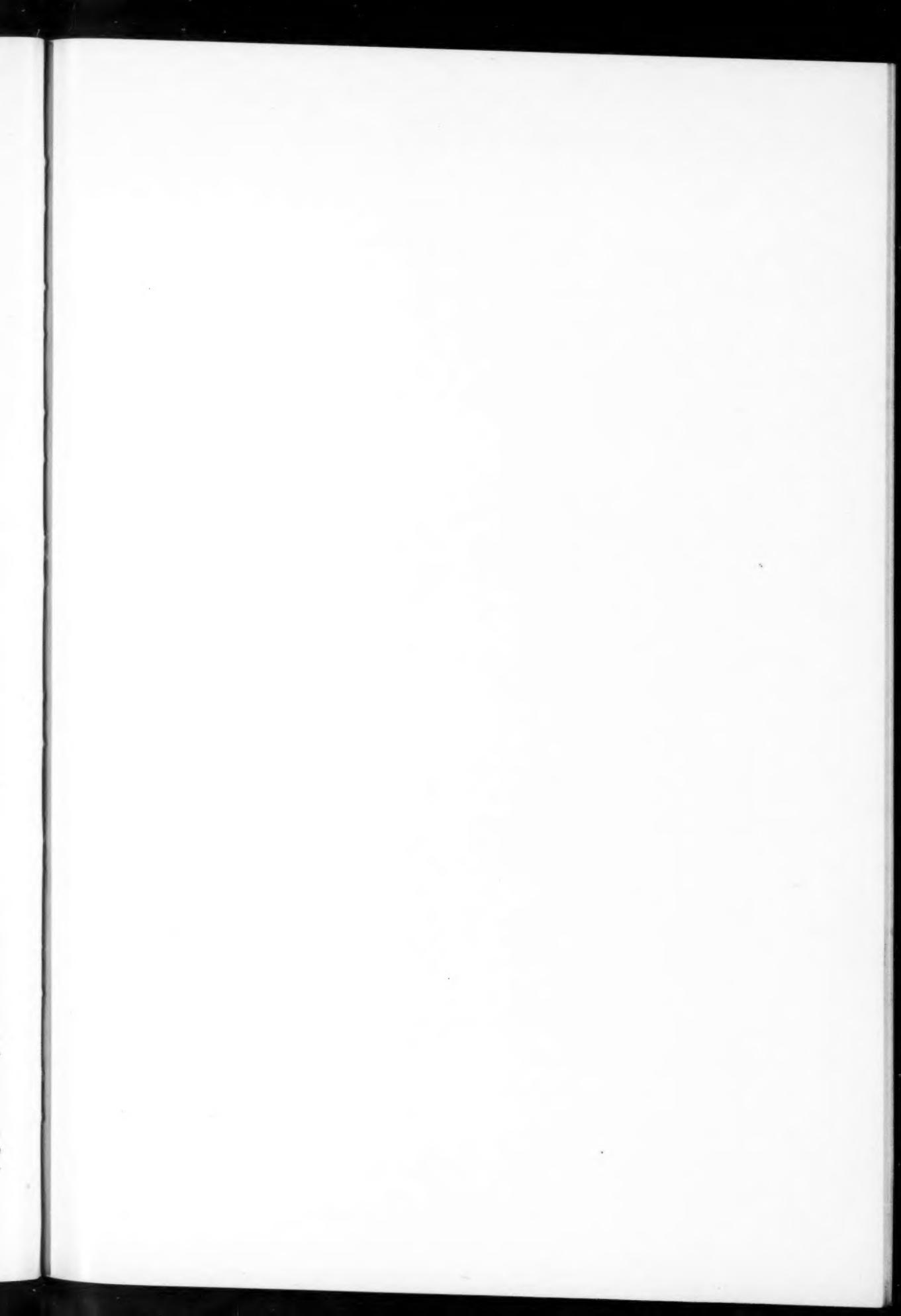
But care must be taken not to start in the wrong direction and thus do more harm than good. Mediumship is subject to the well-known rule of nature;—that which can bestow a blessing can usually inflict a curse. The conservation of nervous and bodily energies of the several different kinds involved is essential to good mediumship and often, in this connection, to good health.

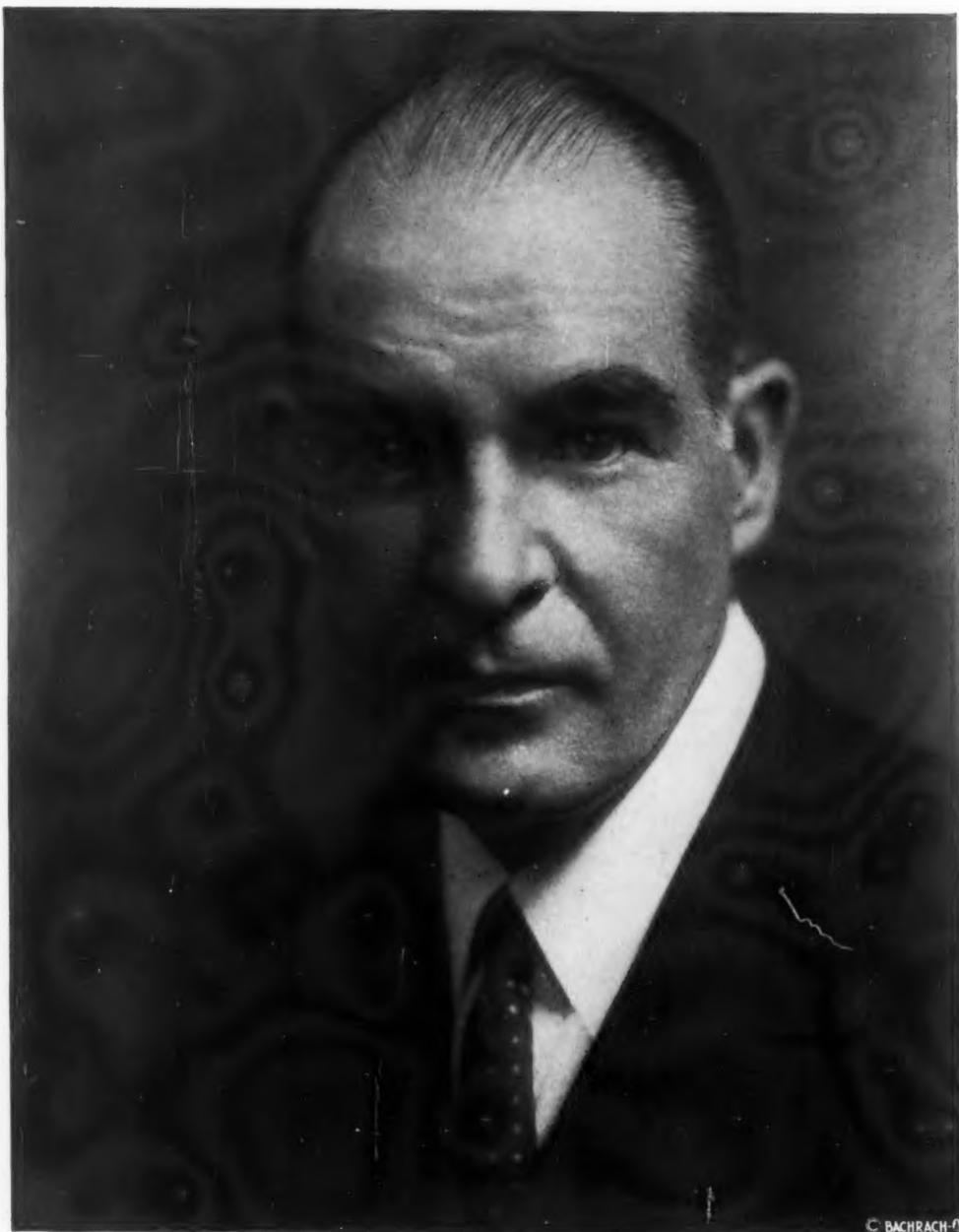
BOOKS RECEIVED

GLASTONBURY TRADITIONS concerning JOSEPH OF ARIMATHEA. Translated by H. Kendra Baker from the Latin of Ussher's 'Antiquities' (London. The Covenant Publishing Co. Ltd. 6 Buckingham Gate. London S. W. Paper covers. pp 46.)

This little work is valuable as it affords the student the only scholarly translation as yet available of some of the most ancient documents extant concerning the cradle of British Christianity. Many of our readers who are interested in the mystical tradition and legend of this wonderful old shrine of the ancient faith will hail with pleasure the opportunity of consulting authentic sources which this work affords. The tradition which connects Glastonbury with the mission of apostolic times is so widely distributed that it is scarcely possible to regard it as a mere monkish invention for the glory of the great religious house of Nor-

man days. There is a peculiar connection to be seen between the whole cycle of the Glastonbury traditions and the element of the miraculous. This no doubt has centered throughout mediaeval times in the belief that the Holy Grail was preserved at this place. Whilst never held as an essential part of christian doctrine, the Grail traditions have always maintained their interest and exhibit a vitality which seems to shew that they represent some idea fundamentally necessary in the development of the mystical side of religious idea. We have frequently had occasion to note that the revival of the psychical interest in Great Britain seems to focus upon the cycle of legend and tradition connected with Glastonbury, as the symbolic home of all the more spiritual and poetic ideals of the island race from which spring the great English-speaking communities of today.





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THON F. PIERCE



Theron Finlay Pierce

Obituary Note

By the Editor

It was with deep regret that we received the tidings of the passing of Mr. Pierce on the morning of Friday the 14th November.

Although unable for some months past to take an active part in the transactions of the Board of Trustees of which he was a valued member, Mr. Pierce's support and appreciation of the work of the Society as well as his genial presence will be greatly missed. Equally the Governing Board of the New York Section will feel individually and collectively the loss of his always sympathetic co-operation in the material activities of the movement.

The Editor would like to pay a personal tribute to Mr. Pierce, to whose constant and loyal friendship since his first coming to America he owes so much. For nearly two years he was a member of the Pierce household at Pride's Crossing, Mass., and he can never forget the kindness and affection shewn him there.

Theron Pierce was a son of the late Henry Clay Pierce, whose name is a household word in connection with the romance of the oil industry of America. It was when living in St. Louis that Mr. Pierce first became interested in psychic research

through reading several standard works on the subject. About 1926 he was brought into touch with the medium Mrs. Naomi Anderson and in the course of a long series of sittings obtained through her number of veridical results which brought him the definite conviction of the survival of the personality. It had always been Mr. Pierce's intention to make a permanent record of these and he was engaged on this work when he passed. It was through his interest in the phenomena of the Margery mediumship that the Council of the S. P. R. of London gave facilities for test sittings under their observation in December 1929. He took a very practical interest in the question of the thumbprints and was one of those who contributed to the official record of those of living members of the Boston group. It seems permissible to hope that ere long his friends and colleagues on this side may be privileged to receive, as in the recent case of Judge Hill, the unmistakable tokens of his presence and continued interest in the work of the Society.

The excellent photograph which we publish will be greatly valued by his many friends in the Society and Section.

MYSTERIOUS DISAPPEARANCES

AN INFORMAL DISCUSSION OF A CURIOUS

PROBLEM

By Hereward Carrington

FROM time to time in the past, cases have been reported to me of a most odd and bizarre character. I am not contending that these instances represent anything definitely supernormal, be it understood, merely that they are curious happenings difficult to explain. Perhaps some of our readers may have come across similar instances, in which case their narration would doubtless prove of interest to the collector of 'oddities'. In several of these, signed statements are in my possession, and in all cases the narrators are well known to me. To reproduce these documents would impart a feeling of formality I wish to avoid, for the present communication is merely in the form of a query: Were the things which so mysteriously disappeared laid, stolen, dematerialized, or what have you? It deals with a number of preposterous happenings, which seem, nevertheless, to be extremely well evidenced!

Take the following case, for example. It was told me by my friend Fred Keating, the magician. Several years ago, he and his grandmother were alone in their apartment, on 59th Street. His grandmother was reading aloud to him, as he reclined on the sofa. The telephone rang in the rear of the apartment. His grandmother rose to answer it, telling him to remain quiet. She took off her glasses, and placed them on the top of the book-case in the hall. She then answered the 'phone, came back through the hall, placed her hand on the book-case for her glasses, and found them gone! A thorough search

followed—in, around, behind and under the book-case. Those glasses had completely disappeared. The family lived for several years in the apartment, and finally moved out of it, but those glasses were *never* found! They had completely vanished, forever. What became of them?

The second case is equally strange. Miss K.,—a nurse and a most methodical person, had the habit of invariably placing her bunch of keys on the dining room table the moment she entered her flat. One day she did this as usual (so she declares) and, a short time afterwards, looked for them as she was about to leave the apartment, on another 'case'. Her keys had disappeared. She looked for them everywhere; they were not to be found. She finally had to have other keys made for the front door, etc. Several days later, she wished to get a cork for a medicine bottle, having broken the old one. These corks were kept in a tin box, in the bottom partition of a trunk, standing in the hall. She does not (she says) have occasion to open this drawer more than three or four times a year. There, in the tin box, was her bunch of keys! Miss K. declares most emphatically that she did *not* open this drawer on the day in question, nor subsequently until she looked for the cork. Nevertheless, her keys were there, peacefully reposing in the tin box.

A third case is perhaps more easily explained. A lady of my acquaintance, Mrs. W., missed a key from her pocket-book. She emptied it out, and ransacked it care-

fully three or four times, looking for the missing key. It was not to be found. The next morning, she placed her hand in the bag, to take out her handkerchief, and her fingers collided with the missing key! In this case we might perhaps assume that the key had become caught in some fold of the lining, or just plain mal-observation; but this criticism certainly cannot be made in the next case, which strikes me as one of the most curious I have ever heard of.

The individuals connected with it are all well-known to me: Dr. T., a noted surgeon, and his wife; Mrs. S., the mother of a well-known playwright; Mrs. N., wife of Admiral N., of the U. S. navy; Mr. B., a successful business man in New York, and his wife. It was Sunday afternoon, so that the maid was out and no one was in the apartment but themselves. It was summer time, and the windows were open; they were, however, all protected by mosquito-netting screens. Tea was being served, informally, and the guests were seated about the room, chatting. They

were all old friends, having known one another for many years.

Dr. T. was seated on the couch; Mrs. S. in an easy chair. Dr. T. remarked, in jocular vein "Why Carrie, your hair looks lighter than usual today; what have you been doing, tinting it?" or words to that effect. Mrs. S. made some response, and took off her hat to prove her assertion that it was still its usual color. She laid her hat on the floor beside her chair. About an hour later, the party broke-up. Mrs. S. placed her hand down, to reach for her hat, only to find it gone. The room (even the adjoining rooms) was thoroughly searched. That hat was never found, nor has it been found to this day! It vanished as completely as though it had indeed been de-apported!

What are we to think of instances of this character? We cannot really, seriously, believe them; and yet there they are! I submit the record, with many misgivings. Perhaps some of our members will volunteer to join me in a nice, comfortable asylum?

* * * * *

HUMAN SURVIVAL AND ITS IMPLICATIONS

BY HELEN ALEX DALLAS

An Editorial Appreciation

THIS small book of seventy pages is one of a series of five booklets by various authors, published by the L. S. A. Publications Ltd. (16 Queensberry Place, S. W. London) at the price of one shilling each. These booklets are designed as handbooks for enquirers written by those whose experience in the subject of psychic research entitles them to speak with authority.

Others of the series are Sir Oliver Lodge's 'Demonstrated Survival' Drayton Thomas's 'The Mental Phenomena of Spiritualism' and Stanley de Brath's 'The Physical Phenomena of Spiritualism'.

Miss Dallas defines the essential basis of spiritualism as not only the proclamation of a belief in the existence of the spirit as apart from and independent of the material organism and in the reality

and value of intelligent intercourse between spirits incarnate and spirits discarnate, but also in the belief that through mediumship the survival of the human personality can be *proved*. This is claimed to have received demonstration in certain physical phenomena, though others of this order do not carry this necessary implication. She defines the word 'spirit' in its individual sense as denoting 'an intelligent being who has potential capacity to reason or think and to cognize itself as a conscious ego; who can mentally affirm "I am I"; one who can will and choose and purpose; who possesses a moral sense which can discriminate between right and wrong, and an aesthetic sense which can appreciate the beautiful'. The evolutionary principle is to be applied to this spiritual entity just as surely as it is to the physical. If the spirit of man does not survive the dissolution of its partnership with the body, then the crown of the whole long series of creative processes is as futile as it is fugitive and Haeckel's pronouncement must be true that "The development of the universe is a process in which we discover no purpose at all—all is the result of chance".

The difficulty for the psychic student is that the phenomena cannot be explained by any *known* laws of nature. This has deterred many from facing the evidence of spirit-communication. Proof is obtainable; but a word of caution is issued as to the approach by the uninstructed. Perseverance is needful. The effect of evidence is not found to depend solely upon its strength and cogency; its reaction upon the mind of the enquirer has to be taken into account. Reason demands explanation of *how* a fact occurs, and there is a sense of impossibility in many of these happenings until the mind finds some rational avenue of acceptance.

The word 'survival' implies belief not only in the relative indestructibility of the

life-force which has animated the body, but also the continuance of the personal entity. Personality does not denote the ego, the self or spirit, but the character evolved around the ego by experience in the incarnate state: the product, in fact, of the spirit's reaction to the circumstances of its earthly pilgrimage. Professor W. G. de Burgh in the course of a broadcast address entitled 'What do we mean by Personality?' (part printed in the Radio Times for Oct. 19th. 1928) stresses the evolutionary nature of the personality as an ideal, not a '*fait accompli*'. It is an entelechy, potentially defining the ultimate purpose, the unique part in the world drama which each human unit is designed to fulfill. This is a point of view which we should not only endorse but emphasize. Our author quotes Professor W. G. de Burgh as asking us to think of personality first as something social and inclusive (and for this he gives reasons); then as something to be created for ourselves out of our proffered opportunities, and lastly as an ideal goal pointing beyond this present life. The uses of personality are, by inference, for ends transcending in an increasing degree the requirements of the earth-life and the adaptations to the earth-environment. There is evidence in support of the momentous affirmation that personality in this sense persists and that it carries with it for each of us the entire result of the earth-life, with all its memories, habits and affections. The proof depends mainly on an extensive system of mediumship, though many spontaneous happenings occur in support of it, as, for example, those attested instances in which (to quote Sir William Barrett) "the dying person was unaware of the previous death of the spirit-form he sees and is therefore astonished to find in the vision of his (or her) deceased relative one whom the percipient believed to be still on earth." Of such cases Prof. Richet says

"Facts of this kind are very important. They are much more explicable by the spirit theory."

Mediumship is claimed to be in line with the laws of interaction which permeate the whole of life, though it is not claimed that it constitutes a normal application of these laws. But the mediumistic faculties are extensions of the faculties already exercised here and are typically related in the impressions they create. 'If' says Miss Dallas 'we can shew that natural laws extend into the unseen world of spirits, we are making a big step toward removing the difficulty which scientific men find in recognizing the existence of this sphere of activity.' Sir A. Eddington is aptly quoted here to the following effect "The mind has an outlook which transcends the natural law by which it functions both in this state and in the next" (Science and the Unseen World. p. 36). The observation that communication between mind and mind is possible by some mode of direct action other than the use of the senses, constitutes a new departure. The word 'telepathy' has passed into common speech; yet its real significance is grasped only by a minority. It implies the fact that thoughts have been proved to pass from one mind to another without any use of the ordinary channels. The acceptance of this fact takes us half-way towards the acceptance of survival.

Descriptions of the after-death environment may be held to be in a large degree symbolic and always to some extent colored by the subconsciousness of the medium. Yet they may be fundamentally in correspondence with the realities elsewhere. The character of our environment here is determined by the quality of our own faculties of observation. Variations in the range of color-sensibility offer a concrete example. It may be inferred that if the spirit carries with it into the next life the faculties it has developed in

this, the conditions it will sense, and which will constitute its world, will be a matter of individual interpretation, and these may vary in a far greater degree than our own, since the range of sensibility may be indefinitely extended. But, as Sir Oliver Lodge suggests, and as many communications go to prove, the habitual interpretation may persist, creating an environment at first very similar to that of earth. These are merely philosophic inferences, but they are inferences justified by the facts of experience.

Another implication of survival drawn from numerous communications is that of the relative potency of thought in the discarnate spheres. There is always the suggestion of a greater freedom there of mental power and activity; and this superior control of mental force is what makes mediumship available for those who have left their bodies.

The religious implications of the belief in survival and in the power of interaction between the two spheres is the subject of a chapter in this book (pp. 34-40) and their bearing on the practical aspect of religion is discussed. The realization of inevitable consequences of personal thought and conduct here as determining the conditions experienced hereafter cannot but be cogent in their influence on the individual life. The effect of a well-grounded belief in survival on social ideals and the social order is also considered. Mere class or race distinctions disappear with the advent of a series of more profound distinctions based upon what every man and woman has in truth become.

Here we feel moved to add the comment that we should like to see in any future edition of this little book some reflections on the great and salutary change which would take place in the world of the *intelligentia* when it is generally realized and recognized by those of cultured mind that ideas have their

source, not in the brain of the thinker, nor even necessarily from within the circle of his memories, but as inspiration and suggestion from the illimitable field of thought and imagination which embraces the whole of the racial memory and experience, and contains within its aeonial scope the latent fruit of all past experience and the presage of a greater wisdom yet to come. The humbling of the personal intellect still so arrogant and

proud in its claims, before the advent of the realization that the wise ones of earth are but channels for the guidance hither of little streams from the great flood of the all-comprehensive knowledge subsisting in the racial mind will and must affect profoundly the whole ordering of human society and lead to a re-organization on less individualistic and more sympathetic lines of the fabric of civilization.

TOPICS OF HUMAN SURVIVAL

TESTIMONIES BY NOTABLE MEN

On p. 57 appears an Appendix containing short statements of the views or beliefs of prominent men, on various aspects of psychic research and spiritualism. The publishers will, we feel sure, forgive us for quoting some of these:

"It is a common, but I believe a mistaken, notion that the conclusions of science are antagonistic to the alleged phenomena of Modern Spiritualism".

Dr. Alfred Russel Wallace, O. M.

"It seems to me now that the evidence for communication with the spirits of identified deceased persons through the trance utterances and writings of sensitives, apparently controlled by those spirits, is established beyond serious attack".

F. W. Myers
(in 'Human Personality')

"The time will come when it will be proved that the human soul is already during its life on earth, in a close and indissoluble connexion with the world of spirits;—that their world influences ours and impresses it profoundly".

Immanuel Kant

"I am ashamed and grieved at having opposed with so much tenacity the possibility of the so-called spiritualistic facts:—the facts exist and I boast of being a slave to facts. There can be no doubt that genuine spiritualistic phenomena are produced by intelligences totally independent of the medium and the parties present at the séances".

Professor Lombroso

"Having tried the hypothesis of telepathy from the living for several years, I have no hesitation in affirming, with the most absolute assurance, that the 'spirit' hypothesis is justified by its fruits and the other hypothesis is not. . ."

Dr. Richard Hodgson, LL.D.

"Spirit communication is the only explanation which fits all the facts".

Dr. James H. Hyslop

"Spiritualism . . . can no longer be passed over with derision and almost indifference, because it is an hypothesis which commands the assent of intellects of the highest order".

Professor Enrico Morselli

"I do not believe;—*I know*,—that the intellectual principle of man survives the death of the body.

Dr. Paul Gibier.

(formerly Director of the Bacteriological Institute, New York)

"I am a spiritualist and an impassioned one; and I am anxious to confound materialism in the name of science and good sense".

M. Thiers. (Ex-President of France).

"I have been driven to the favorable consideration of the spirit-

ualistic hypothesis. When I look over the whole field of the phenomena and consider the suppositions that must be made to escape spiritualism, (which not only one aspect of the case, but every incidental feature of it strengthens). . . I see no reason, except the suspicions of my neighbors, for withholding assent".

Dr. James H. Hyslop.

"I feel it my duty to bear testimony to the great fact of spiritualism. No one should keep silent".

I. H. Fichte

REVIEWS OF CURRENT LITERATURE

By GRANT WALLACE

VOICES FROM BEYOND, by Henry Hardwicke, M. D. Published by Harkell Co., Niagara Falls, New York. \$1.

The conversational and at times Socratic method employed in this excellent little volume is the old but often intriguing one of "giving the sceptic all the rope he wants" and then neatly snaring him with it. It becomes very much more than a dry record of cases of well-authenticated psychic phenomena, through the author's expedient of first permitting two or three imaginary (but perhaps too ideally open-minded) doubters to voice all the usual objections, prejudices, mechanistic theories and orthodox cocksure nescience behind which certain die-hard mechanistic scientists and behaviorists still take refuge; most of which smug explanations, in regular sequence, are more or less convincingly demolished by a fourth investigator. The process is the simple one of confounding the scoffers with a succession of unimpeachable recorded facts abetted by personal experiences. The facts and evidence cited chiefly were gleaned in seance rooms by unbiased men of special scientific training, using the new test methods, including electrical appliances for eliminating fraud.

While making no attempt at such extended or exhaustive treatment of the subject as may be found in the recent volumes issued by, for example, Sir William Barrett, Hereward Carrington, and the societies for psychical research, it is by its brevity and disarming open-mindedness, specially well adapted to turning the apathy and possibly the hostility of the average sceptic or agnostic toward mental hospitality, and thus inducing him to delve more

thoroughly for facts in the vast world of the unseen and uncomprehended. And since the appeal happily is not to credulity nor to the emotions but to a mass of available evidence, such books—and their number is increasing—should go far toward opening a new world of super-science to the myriads who are ready to abandon the outworn dogmas and prejudices and "the seductive art of mere wish-thinking."

While making use of many experiences of his own, Dr. Hardwicke relies chiefly upon the recent incontestable phenomena produced by such mediums as Mrs. L. R. G. Crandon ("Margery"), in producing numerous authentic thumb-prints of incarnate persons; cross-correspondence, and independent voices, all under conditions making deception impossible. Others cited are Valiantine, who under control has spoken in more than a dozen languages including Chinese, all unfamiliar to him; the Schneider brothers, tested by scores of German and foreign scientists with the new electric control device (more fully recorded in Mr. Harry Price's recent book, "Rudi and His Mediumship") Marquis Carlo Scotti, Mrs. Curran of "Patience Worth" fame, and Mr. F. Bligh Bond and his convincing work, as recorded in his "Gate of Remembrance", and "The Company of Avalon".

While "Voices From Beyond" leans toward the primer class of works dealing with modern psychic research, there would seem to be a wide popular field for just such introductory books as this; terse, easily assimilated and able to erase the mildewed notion that all such phenomena are due to fraud or to subconscious action.

The author quotes with approval E. E. Dud-

ley's distinction between a true (physical or ectoplasmic-producing) "medium" and a "psychic"—the latter being so evolved as to achieve, often while wide awake, telepathy, clairvoyance, psychometry and the like. He leans heavily to the side of the physical medium, who functions in a trance state and whose phenomena can be studied only at second hand, by committees standing outside, trying to look in (which I submit is not the best scientific method), the while deprecating the scientific and evidential value of the work of the whole increasing tribe of those "psychics" who (employing the scientific method) seek to become psychic specialists by developing their own super-senses and working experimentally within their own mental laboratories—often alertly, with an eye to differentiating between their own "subconscious" and other entities, and to deriving finally the laws and vibration rates of mental forces, and thence a real science of psychology. Thirty years of experimental investigation have convinced this reviewer that both are valid; both methods scientific and necessary—GRANT WALLACE.

THE LOST SOUL OF PSYCHOLOGY

THE SOUL AND ITS MECHANISM—THE PROBLEM OF PSYCHOLOGY. By Alice A. Bailey. Lucis Publishing Co., New York. \$2.

The mechanistic and "reaction-psychologists", for all their earth-bound industry, seem not wholly to have reconciled certain less narrowly specialized students of the mind to the spectacle of a vagabond Psyche—the Soul—thrown out of bed and denied a habitation by a possibly too-muscular Behaviorism. This growing sympathetic attitude toward Psyche,—a lady of long lineage and spotless repute who had given her name to the very science that in our day has summarily divorced and banished her from collegiate psychology—is very finely evidenced in this sane and constructive defense of the soul by Mrs. Bailey, issued in October. While making no claim to be a record of personal psychic experience, it is yet much more than a recapitulation of the findings and beliefs of scientists and seers of the West and the East.

Modern rebel Youth, one supposed, had been thoroughly indurated by the recent dogma that man is a soulless, selfless, memoryless lump of matter dominated by environment; a robot who does his thinking, if any, like "the high-elbowed grig", by friction of his knee-joints across his carapace. But of late there are indications of a counter revolt against the rebels, of which this book is one of the most readable and noteworthy.

It is a significant attempt at the reconstruction of Western physiological psychology by bringing it into harmonious integration with the best of Oriental and Western transcendental and spiritual philosophy. Curiously enough, one of the most persuasive and effective links whereby the author would effect this union between mechanism and mysticism is the little known system of seven principal endocrine or ductless glands, which, she points out, were

recognized and developed in the East centuries ago as centres or generators and directors of man's various forces and departments, mental and spiritual as well as physical. Likewise, Western science to-day belatedly is coming to recognize these "hormones" or chemical messengers operating through the blood-stream and nerves as being to physiology and to its cousin, behavioristic psychology, what radium is to chemistry: "The producers of man's emotional and other qualities, good and bad, of his behavior and conduct of affairs, and of his very character."

Here, then, the author scores heavily in finding a common field of agreement, even as she does, if less objectively, in her discussion of the theory of an "etheric body" as the soul—the subjective self—the astral counterpart of the form of muscle and bone which interpenetrates, constructs, directs and repairs it, and like a bird, is potentially independent of its temporary cage. She speaks with approval of the Eastern belief in a close connection between the soul and the pineal gland; and between the intellect and ante-pituitary, and the emotions and post-pituitary glands.

Less happy, perhaps, is Mrs. Bailey's omission of any consideration of that vast and steadily growing volume of facts experimentally derived by competent scientific specialists all over the world, contained in the official reports especially of the American and foreign Associations for Psychic Research. That they are by no means inconclusive nor speculative and negligible, but must be taken into account in any study of the constitution and functioning of the soul and mind, must be apparent to any unbiased searcher of the more recent of those reports. But for this inexplicable omission, the author need not have seemed forced to the admission that the proponents of the existence of Psychic "have not demonstrated their point scientifically". The author shows us on the one hand the incomplete Western behaviorist and allied psychologies restricted to the matter of physical fact methods and limitations of physics. And on the other hand she reveals the inadequacies of Oriental Mysticism, sitting, as the West believes, "in rapt contemplation of its sublimated umbilicus," and while tolerating matter as a mere hampering incident of life, yet scorns to plod up the cellar stairway of the reason-developing senses; and so by over-specialization on meditation, leaving the inventive, work-a-day mind unevolved. Believing that structure and soul are interdependent, and perceiving no possibility of finality of wisdom in either view—as Professor H. A. Overstreet points out in his admirable *Forward*—she proposes that West and East seek to bridge the hiatus and form a psychomental merger.

If each warring faction thus extend its experimental search toward the field of the other, they should overlap about a common centre of correlation and harmony. Thus we may achieve a less fragmentary science of the whole man; for as Russell puts it, "What we need is not the 'will to believe,' but the wish to find out, which is the exact opposite."

GRANT WALLACE, in the New York Sun.

INTERNATIONAL NOTES

By Harry Price
(Series Sixty-three)

Dr. William Brown, Wilde Reader in Mental Philosophy at Oxford and an eminent psychotherapist delivered a striking address on hypnotism and suggestion at the Church Congress, Newport (Mon.) on October 8th, 1930. My readers will remember that Dr. Brown was present at some of our experiments with Rudi Schneider whom he thought to be in a "genuine self-induced hypnotic trance."

Amongst many interesting cases which had passed through his hands he instanced that of a leading musician, who had lost power of concentration and all power to compose. He came for treatment and, under the influence of suggestion, recovered his power to compose. He fell away again, and came a second time, and it worked in just the same way.

"After a course of ten hours he was able to compose once more, and I have received a letter from him, saying that he is going on splendidly and has had no difficulty whatever since."

In the consideration of suggestion as a therapeutic measure, Dr. Brown said:-

"We cannot omit reference to the extraordinary and startling phenomena which may sometimes be observed in hypnotised subjects. But it would be a mistake to look upon hypnosis as something uncanny, mysterious, and occult. Although we have even yet no thoroughly satisfactory theory of hypnosis, we understand it in general terms, and can bring it into line with other facts and phenomena of psychology known in every-day life."

In cases of artificial somnambulism or what he called real hypnosis the patient woke up from sleep with no memory of

what had occurred. That was the case in ordinary somnambulism. A person who walked in his sleep did not remember what had occurred when he woke up. It must have been a dream that caused his somnambulism, but he was unable to remember it.

Cases like those were just the cases that were hypnotisable.

One could be certain to be able to hypnotise a patient who was frequently walking in his sleep. Under hypnotism one could recall the dream he was living through, so that he then knew why he was walking in his sleep. The result of the recalling of his dream and the re-association of that part of his mind with his other memories was to abolish the somnambulism.

Dr. Brown said he did not wish to give the impression that hypnotism was a method frequently used by psychotherapists. It was only in very special cases that hypnotism was used, and never without the consent of the patient. Indeed, the patient could not be hypnotised against his will.

The trouble was the other way. So many patients came and asked to be hypnotised, and with the best will in the world the hypnotic state could not be produced in them. The doctor knew almost at once whether the patient was likely to be a good hypnotic subject or not.

Patients who were easily hypnotised were those who were dissociated and were hysterical. The perfectly normal person would not be hypnotisable. That did not mean that all weak-minded people were hypnotisable. The hysterical was not nec-

essarily weak-minded. On the other hand, mental defectives were not as a rule hypnotisable.

The sort of cases where repeated hypnotism was justified were cases of drug addiction, alcoholism, and certain perversions of the instincts.

The simplest way to give suggestion was to ask the patient to lie on a couch with muscles relaxed, breathing slowly, deeply and regularly, thinking of sleep and nothing but sleep, and then to put the necessary suggestions.

It was remarkable what effects might be obtained in special cases—not only in cases of illness.

The method was one of removing unnecessary inhibitions. At the other end of the scale it worked in improving memory and power of concentration, and might help a certain type of child who was backward in its lessons.

Mr. E. R. Appleton, an official of the British Broadcasting Corporation, joined in the discussion which followed Dr. Brown's address and said that when his little girl was a baby she was taken seriously ill. He and his wife were in the dining-room and the little girl was on one of their knees. There was a ring at the front door and there stood the child's godmother, a woman of seventy, who lived ten miles away. She said that while she had been saying her prayers that morning she saw herself in a vision on the doorstep. She thought that she would go to comfort them.

Mr. Appleton, his wife and godmother went into the dining-room so that the godmother could see the child. His wife handed the child to the godmother and the child suddenly became enveloped in a vivid blue light.

From that time the child became normal, and within twenty minutes was dancing while Mr. Appleton played the piano.

I was in Berlin a week or so ago in order to get in touch with Herr Max Moecke, the noted clairvoyant who has been creating something of a stir in the German capital. I was unsuccessful as I could not sufficiently prolong my stay in order to meet him.

During my visit a most amusing controversy was raging in the press. It is well known that during the critical period of the war a huge wooden effigy of Hindenburg was erected in the Unter den Linden and patriots were allowed to knock in nails in selected portions of their hero's anatomy, *for luck*. The nails were sold for increasing the funds of war charities. This armour-plated effigy has been knocking about Berlin for years and is at present safely hidden from public gaze in the garden of the Military Museum. But now the German public wants the statue of their President erected in a prominent position, while Hindenburg's friends declare that the whole thing savoured of superstition and do not want to expose their leader to further ridicule.

But while some of the Berliners are straining at a superstitious gnat, others are swallowing a psychic camel with a vengeance. It appears that a clairvoyant has been called in to help clear up the political muddle caused by the German General Election which was drawing to a close when I arrived in the city. She held a séance while I was there at the invitation of a leading statesman whose name was not revealed. Her name is Madame Terfren Laila a "noted Hindu expert" who styles herself "Professor of Occult Sciences." I did not officially hear the result of the séance. The clairvoyante has already prophesied that there will be a dictatorship in Germany within two years.

Madame Laila boasts of having already foretold the fate of Mussolini, King Carol of Rumania, Captain Costes, the Atlantic flier and of M. Briand. During my

stay in Berlin she was fasting in order to "conserve the psychic power" and make it easier for her to induce a trance.

I was told unofficially that at the séance Madame Laila said that after the Reichstag is convened, one of the members will die. Whoever steps into his place will become dictator within two years. He will tolerate a Parliament of three parties only, which will later be reduced to two parties. He will also oppose women's suffrage. All this sounds very like Hitler.

Madame Laila prophesied that there will be an economic recovery in the autumn, and that the solution of the unemployment problem in the spring will be followed by a Fascist rebellion which, however, will mean the end of the Fascists.

Madame Laila further prophesies that Max Schmeling will be world heavy-weight boxing champion three more times; that the Prince of Wales will marry a Spanish Princess next year; and that an English lord will ascend the Hungarian throne.

More startling still, Madame Laila prophesies that Mr. Gandhi will live to see India free, while in 15 months' time there is to be a counter revolution in Russia.

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Of the many changes that have occurred in Berlin since my last visit two years ago, nothing struck me so forcibly as the progress that has been made in "Körperkultur" or "Nacktbadens" which somehow seems to be mixed up with psychics and is sweeping Germany like a tidal wave. This cult of nudism is practised by more than three million people, of all ages and both sexes, and boasts of two hundred clubs and thirty journals, such as *Licht-Land*, *Das Freibad*, *Pelagius*, etc. much illustrated with pictures of the human form divine. I smuggled some of these papers through the Customs at Harwich in order to see if I could discover the

psychic content—but must admit I failed. I was informed that the class which practises nudism is the healthiest and most moral in Germany, and that the beneficial effect of basking in the sunlight, entirely nude, for several hours a week has made a vast difference to the health of the nation. Even mental cases have benefited, and as the reluctance to entirely disrobe oneself in mixed company is merely an inhibition, psycho-analysis is employed in order to help the unco modest, and clothes and inhibition are removed at one swoop. On any fine evening one can see the members of the Berlin club for "Förderung des Nacktbadens" disporting themselves on the banks of the River Havel—if the weather is not too chilly.

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Apropos of my recent remarks in these *Notes* concerning the miracles at Lourdes, in Antwerp Cathedral I bought a small brochure¹ by the Rev. F. Woodlock, S. J. which I can thoroughly recommend to the impartial reader. Allowing for a little natural enthusiasm, the book (which costs two-pence only) gives an excellent summary of the many cures for which Lourdes has been responsible, with an outline of the medical evidence. A useful bibliography is appended.

* * * * *

My friend, Oscar Hermann, of Paris sends me a novel suggestion re the World's Fair which is to be organized in the French capital in 1931. It is to the effect that the various psychic societies should combine (which would indeed be a phenomenon!) and organise an exhibition of psychic literature, automatic scripts and paintings and other objects connected with the science. He makes the further suggestion that waxen effigies of the principal mediums (he mentions Mrs. Leonard, Rudi Schneider, and Kluski) should be exhibited on the same stand—a sort

1. *The Miracles at Lourdes*, Catholic Truth Society, London, 1929.

of psychic Tussauds. He offers to contribute one hundred dollars towards defraying the expenses of the scheme. If any of my readers care to get in touch with Mr. Hermann, his address is c/o. The American Express Co., Rue Scribe, Paris.

* * * * *

Professor M. Morishita, of the Matsuyama Higher School, Japan, called on me the other day with a letter of introduction from Gonnoski Komai, a well-known member of the Japanese colony in London. Professor Morishita is extremely interested in all psychic subjects and much wanted to attend a séance at the National Laboratory. Unfortunately, we had no medium available with whom he could experiment.

* * * * *

Rudi Schneider arrived in Paris on October 10th and is holding a series of séances under the auspices of Dr. Eugène Osty and the Institut Métapsychique. Dr. Osty has kindly invited me to take part in some of the experiments and I am due in Paris on October 14th. for the purpose. Rudi will remain in the French capital for some weeks.

* * * * *

I had a most amazing séance with Mrs. Eileen Garrett, the well-known London clairvoyante, on Tuesday, October 7th. at the National Laboratory. A friend of mine, Mr. Ian D. Coster, a New Zealand journalist, wished very much to have a sitting with a good mental medium so I phoned Mrs. Garrett and we arranged a séance. I thought it would be a good opportunity for Sir Arthur Conan Doyle to manifest, if he were able and willing. I need hardly say that no hint of my wish was conveyed to the medium. I even tried not to think of Sir Arthur during the first portion of the sitting.

Mr. Coster, I and my secretary (who made a verbatim shorthand report) were the only sitters present. After about five

minutes, during which the psychic became heavily entranced, Uvani (an alleged Arab control) announced that someone was present who wanted to speak to me. He said his name was Freiherr v. Schrenck-Notzing and Uvani described the Baron accurately, even to the scar (from a university duel) on his cheek. We conversed some time and he departed.

Then an entity calling himself Flight-Lieutenant Irwin, captain of the ill-fated R 101 manifested and gave us a long and detailed technical account of how the airship was wrecked and the cause of the disaster.

Then "Doyle" came through, and for an hour I conversed with Sir Arthur and asked him many questions. It was profoundly interesting and the entity's mode of expression and phraseology, with sudden flashes of humour were very reminiscent of the great spiritualist. The report will appear in these pages in due course.

* * * * *

I have seen a digest of Doyle's will (which has not yet been proved) and I was struck with how little Sir Arthur left to spiritualists or charities. To the London Spiritualist Alliance (of which he was president) he bequeathed £100; to his chauffeur, £100; to the British College of Psychic Science, £200; to Dr. David Gow, editor of *Light*, £100; and a few similar bequests.

The amount of Sir Arthur's unsettled property is estimated at £30,000 and his settled property at a much larger sum.

He bequeathed to his wife £500, together with all household property, pictures, manuscripts, and books, to be sold as she may desire. After a number of bequests one half of the residue is also left to his wife, the income to be paid to her during her life, or half the capital in case of sales.

The remaining half of the residue is to

be divided equally between his three younger children. Denis, Malcolm, and Jean, in equal shares.

Other bequests include:

£2,000 to his elder daughter, Mary.

£1,000 to Clara Doyle, Cliff-road, Eastbourne, a sister-in-law.

£250 a year for life to his secretary, Alfred H. Wood, this to be a first charge on the estate in consideration of Mr. Wood putting his services at the disposal of Lady Doyle.

£250 to his sister, Caroline Oldham.

£50 a year to Mgr. Richard Barry Doyle, a cousin, now living on the Riviera.

£100 to Jane Adelaide Foley (sister), and £50 each to the Author's Club ("for the greater comfort of its members") and to Linda Falconer and A. C. Walford, of the Psychic Bookshop, Victoria Street, Westminster.

So far I am unaware that he left anything to public charities, such as hospitals.

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The will of another well-known spiritualist, Dr. Abraham Wallace, was the subject of litigation in the Probate Court recently. Mrs. Rosa Perkins, of Paignton, propounded a will of November, 1929 under which she was residuary legatee. There was an earlier will of 1928 under which she merely received a legacy. It was stated that Mrs. Perkins met Dr. Wallace at a spiritualist conference in Paris and subsequently went to look after him. He died at Paignton on January 23rd. last, aged eighty, leaving an estate of about £10,000.

Dr. Wallace's children resisted both wills. They contended that neither will was duly executed, that Dr. Wallace was not at the time of sound disposing mind. He had, they said, been interested for many years in spiritualism; after 1926 he became so obsessed that he suffered from delusions, and after his wife's death in

November, 1928, his mind became so unbalanced that he was not fit to make a will. In the formal language of probate pleadings, the defendants put Mrs. Perkins to proof of the righteousness of the transaction; they claimed that Dr. Wallace died intestate, and they asked for letters of administration. The evidence was directed to two different points. First, there was the elementary question whether the wills were properly executed. Two domestic servants, who had signed their names as witnesses of the 1929 will, said that they had not seen Dr. Wallace himself sign the document.

There was evidence that he believed himself in communication with his dead wife, who appeared to him at séances and indicated to him particular courses of conduct. Sir Oliver Lodge was in court on the third day of the trial but was not called as a witness, the case being settled on the intervention of Lord Merrivale. The President, after seeing counsel in his private room, pronounced against the execution of the 1929 will, expressing doubts whether any tribunal could have been satisfied that the testator affixed his signature in the presence of the two attesting witnesses, or that he acknowledged it in their presence. Lord Merrivale then pronounced in favour of the 1928 will, declaring it to have been duly executed by a competent testator who was aware of its contents and of the position of his affairs.

* * * * *

Immediately after the R 101 disaster reports appeared in the press to the effect that a number of people had dreamt they had seen the airship come down in flames. A youth named J. Platten-Woodhouse of Luton states: "I dreamt I stood on the top of a hill with a woman dressed in mourning. We saw airships coming from the direction of Cardington (as I guessed). As they drew nearer they turned sideways

so that we saw their length—and one was distinctly longer than the other. "That is R 101," the woman said, pointing to the longer one We grew very anxious as it approached the hill, rapidly sinking lower and lower. Suddenly the woman shrieked . . . It loomed over us, dropping until it burst into flames . . . Then I awoke!" The lad's mother vouches for the fact that her son described his dream before the disaster occurred.

A well-known psychologist in discussing these dreams attributes them to the general anxiety which has been felt concerning airships in general. Before the departure of the R 101 all that would have "boiled up" in the subconscious mind.

* * * * *

To those critics of Sir Arthur Conan Doyle who state that the great propagandist took up the study of spiritualism after his son was killed in the war, it will come somewhat as a shock to learn that as far back as 1887 he was holding séances and experimenting in telepathy.

I was turning over some old volumes of *Light* the other day and came across a letter which he sent to the editor of that journal and which appeared in the issue of July 2nd, 1887. Sir Arthur was then 28 years old and it was in that year that he created the character of "Sherlock Holmes" for his detective story, *A Study in Scarlet*.

It is amusing and indicative of that Puritanical strain which sometimes asserted itself, to read that Sir Arthur debated within himself as to whether he ought to read Leigh Hunt's history of the comic dramatists of the Restoration whose very "free" mode of expression must have shocked him. But read in the light of his psychic activities in later years, the letter (written from Southsea) is extremely interesting and it will be noticed that Doyle was a complete convert to spiritualism

even in those early days. This is the letter *in extenso*:

"I believe that it has been found a useful practice among revivalists and other excitable religionists of all types, for each member to give the assembled congregation a description of the manner in which they attained the somewhat vague result known as "finding salvation." Now among Spiritualists there is really a good deal to be said for such a practice, for the first steps of the inquirer after truth are along such a lonely and treacherous path that it must always be of interest to him to hear how some other wanderer has stumbled along it, uncertain whether he was following a fixed star or a will-o'-the-wisp, until at last his feet came upon firmer ground and he knew that all was well. To the humble inquirer, distrustful of self and fettered with the prejudices of early education, it is of no avail to speak of psychography, materialisation, or advanced phenomena. He yearns for some proof which shall be more within the range of his own personal experience and which shall be decided enough to convince his reason without being so overwhelming as to stagger and confuse it. This must be my apology, therefore, for dwelling upon the incident which, after many months of inquiry, showed me at last that it was absolutely certain that intelligence could exist apart from the body.

"Some months ago I read Judge Edmonds' *Memoirs*, and I have since read Alfred Russel Wallace's book, Major-General Drayson's tract, and other writings on the subject. After weighing the evidence, I could no more doubt the existence of the phenomena than I could doubt the existence of lions in Africa though I have been to that continent and have never chanced to

see one. I felt that if human evidence—regarding both the quantity and the quality of the witnesses—can prove anything, it has proved this. I then set to work to organise a circle of six, which met nine or ten times at my house. We had phenomena such as messages delivered by tilts, and even some writing under control, but there was never anything which could be said to be absolutely conclusive. That complicated machine, the human body, is capable of playing strange tricks, and what with the possibility of unconscious cerebration, of involuntary muscular action, and of the effect of a dozen heavy hands on one light table, I was never entirely satisfied. I was convinced that others had obtained the phenomena, but not that I had done so myself.

"Last week I was invited by two friends to join them in a sitting with an old gentleman who was reputed to have considerable mediumistic power. It was the first time that I had ever had the opportunity of sitting with anyone who was not a novice and inquirer like myself. I may remark here that for some days I had been debating in my mind whether I should get a copy of Leigh Hunt's *Comic Dramatists of the Restoration*—the question being whether the mental pollution arising from Messrs. Congreve, Wycherly, and Co. would be compensated for by the picture of the manners and customs of those days to be gathered from their pages, and which I had particular reasons for wishing to be well up in. I had thought the matter over, but had dismissed it from my mind a day or two before the séance. On sitting, our medium came quickly under control, and delivered a trance address, containing much interesting and elevating matter. He then became clairvoyant, describing

one or two scenes which we had no opportunity of testing. So far the meeting had been interesting, but not above the possibility of deception. We then proposed writing. The medium took up a pencil, and after a few convulsive movements, he wrote a message to each of us. Mine ran: "This gentleman is a healer. Tell him from me not to read Leigh Hunt's book." Now, sir, I can swear that no one knew I had contemplated reading that book, and, moreover, it was no case of thought-reading, for I had never referred to the matter all day. I can only say that if I had had to devise a test message I could not have hit upon one which was so absolutely inexplicable on any hypothesis except that held by Spiritualists. The message of one of my friends, referring to his own private affairs, was as startlingly correct as mine.

"Let me conclude by exhorting any other searcher never to despair of receiving personal testimony, but to persevere through any number of failures until at last conviction comes to him, as come it will. Let him deserve success by his patience and earnestness, and he will gain it. Above all, let every inquirer bear in mind that phenomena are only a means to an end, of no value at all of themselves, and simply useful as giving us assurance of an after existence for which we are to prepare by refining away our grosser animal feelings and cultivating our higher, nobler impulses. Unless a man starts with that idea the séance-room sinks to the level of the theatre or the opera—a mere idle resort for the indulgence of a foolish, purposeless curiosity. Let a man realise that the human soul, as it emerges from its bodily cocoon, shapes its destiny in exact accordance with its condition; that that condition depends upon the sum result of his actions and thoughts

in this life; that every evil deed stamps itself upon the spirit and entails its own punishment with the same certainty that a man stepping out of a second floor window falls to the ground; that there is no room for death-bed repentances or other nebulous conditions which might screen the evil doer from the consequence of his own deeds, but that the law is self-acting and inexorable. This, I take it, is the lesson which Spiritualism enforces, and all phenomena are only witnesses to the truth of this central all-important fact.

Pray excuse my encroachment upon your space.

Yours faithfully,

A. CONAN DOYLE, M. D.

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Bishop Welldon (Dean of Durham) explains his attitude towards spiritualism in a letter to the Newcastle-on-Tyne *Evening World* of August 28th.

"I am not a professed Spiritualist, but Spiritualism is, I think, in its nature not the enemy but the ally of the Christian faith. The enemy is Materialism, not Spiritualism.

"For if the spirits of the dead live, as Christians believe, after death, it is at least possible that appearance of spirits, or communications from spirits to the living, do from time to time occur.

"Such appearances or communications cannot, of course, be believed, except upon strong evidence.

"Speaking for myself, I hold that the appearances of the dead at the time of death to friends who have known them in life are attested by such convincing evidence as to deserve general credence. Beyond that point I do not feel able to go.

"But the world is so full of mystery that I am far from wishing to shut the door of the mind against the possibility of

spiritual manifestations."

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Dr. T. W. Francis Gann, the noted explorer and archeologist is setting out for Guatemala at the end of October in search of valuable treasures. One of the things he seeks is a "talking crucifix" which is said to exist among the Indians in Eastern Yucatan. The story of this arose from the fact that in 1859, when two Englishmen were sent from British Honduras in the hope of saving scores of prisoners from being massacred by the Indians, they saw the prisoners brought before the Talking Cross for final judgment. They declared that they heard the crucifix talk, and described the words coming from it as having a strange whistling quality in pronouncing sentence of death. Dr. Gann is unable to suggest any explanation for the phenomenon, but he believes the talking cross is still in existence.

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An extraordinary ghost story reaches me from Ballyjamesduff Co. Cavan, Ireland where the inhabitants have been patrolling the roads at nights watching for the ghost of a woman. For weeks past a drainage scheme has been in progress in the district. The contractor, to ensure the safety of the public, erected a watchman's hut. An ex-soldier, Thomas McCormack, was appointed watchman. McCormack states that shortly after midnight, while he was sitting in the hut, he became conscious of a peculiar feeling, as if there was an unseen presence in the place. Overcome by terror, he quitted the hut and went to his home. Next night Andrew Smith, another ex-Service man, acted as watchman, but resigned the following morning, stating that during the night he had seen the ghost of a woman. On the third night James Latimer, of Derrylurgan, was watchman. More than two hundred men and boys accompanied the third watchman at his work; but nothing

happened. It is recalled that one New Year's eve twenty-two years ago an old woman, who was coming from Ballyjamesduff on a wet and stormy night, fell into a deep drain on the roadside and was drowned.

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Pictures which the artist claims were drawn under psychic influence are being shown in the exhibition of the Stock Exchange Art Society, which opened at Drapers' Hall, London, on October 1st. They are the work of Mr. Gilbert P. Cooke, of Wembley Park, Middlesex, who did most of the drawings in the middle of the night. Some unfinished sketches show how Mr. Cooke works. First he draws a geometrical design, remarkable for its symmetry, and from this is evolved in crayon a figure study, with a strong Eastern influence. Some of the figures have eerie, penetrating eyes. The main lines of the finished picture are outlined in lead in the manner of a stained-glass window.

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Amongst the books which have reached me during the month is *The Mystery and Lore of Apparitions*² by C. J. S. Thompson whose works on magic, alchemy, quacks, etc. are well-known.

The present volume traces the history of ghosts through the ages and tells how the belief in them has affected literature and romance.

Mr. Thompson describes the ghosts in Babylonian and Egyptian tradition, and the classic ghosts of Greece and Rome. It is interesting to note that there is an Assyrian text extant which dates from c. 2,000 B. C., concerning a man whose hair stood on end at the sight of an apparition:

"He—the hair of whose body an evil Fiend hath set on end."

The author cites the case of an Egyptian

scribe who complained to his wife Onkhari, who had been dead for three years, of the troubles she had brought upon him since her death. The technique employed was not at all like the modern method of "communicating." He first inscribed his complaint on papyrus, then went to her tomb and read it there; then he tied the papyrus to a statuette of his wife which was in the tomb. He ends his plaint with the conviction that when they meet at the tribunal of Osiris, he will have right on his side.

Mr. Thompson has compiled an extremely readable book, well illustrated, that is not at all like the ordinary book of ghost stories. In his chapter on London ghost-lore he mentions the famous Smithfield ghost which (in 1654) amused itself by pulling the joints of meat off the butcher's stalls as he passed between them—surely one of the earliest accounts of a London poltergeist. The author does not mention the equally famous Tyburn ghost whose doings were recorded in a pamphlet which I possess: *The Tyburn Ghost; or, the Strange Downfall of the Gallows. A most true Relation How the famous Triple-Tree Neer Paddington was on Tuesday-night last (the third of this instant September) wonderfully pluckt up by the Roots, and demolisht by certain Evil Spirits*. London, 1678.

Although Mr. Thompson writes so entertainingly about ghosts, I am afraid he does not believe in them, or he would not have included a chapter on "Ghosts of the Eye—How to Produce Spectres," and an explanation of Professor Pepper's Ghost of our nursery days.

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An important work on automatic writing by Doctor Anita M. Mühl (formerly assistant physician, St. Elizabeth's Hospital, Washington, D. C., and a chief

2. Harold Shaylor, Gower Street, London 12s.6d. net.

official in the California State Department of Education) has just been published in Germany.³ The book is in English and is a valuable record of how a psychiatrist utilised automatic writing in order to discover what was going on in the minds of her patients.

The series of experiments was suggested to Dr. Mühl because a bed-ridden young woman patient thought it would be good fun to try the thing out. She proved to be a most extraordinary automatist and the author organised a series of experiments with her and others. The whole subject of automatic writing is analysed and discussed in a masterly fashion and the work should become a classic. The experiments are fully illustrated by means of photographic facsimiles and a new note in psychic literature is struck by the fact that four of the plates are in colours. An *Introduction* to the work is contributed by William A. White, of Washington, D. C. I imagine that copies of the book can be obtained from the author at 3578, Seventh Street, San Diego, California.

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Mr. W. S. Montgomery Smith has just issued⁴ a very readable little volume entitled *Two Worlds Are Ours* and he has taken for his text the assumption made by F. W. H. Myers that we are living in two worlds at once. He believes that although we are earth dwellers we can, if we wish,

3. Theodor Steinkopff, Dresden and Leipzig, 1930. No price issued.

4. London, Rider & Co., 4/6 net.

get in touch with our friends "who have passed out of matter." The work is really a collection of essays on such themes as service, capital punishment, prenatal training, spiritual healing, sleep, etc., and includes communications from one who has passed on, received through the mediumship of Mrs. Osborne Leonard. The work contains none of that drivel which so many spiritualists feel compelled to foist on unwilling readers.

Another little work published by Rider & Co. is *The Temple of the Body: A Book of Prayers and Meditations* "sent by the white Brotherhood through the hand of Mabel Beatty." I admit I am a little out of my depth when handling this book⁵ which "offers a definite scheme of preparation for those treading the Path to Realization and Self-knowledge." The author states that "these teachings were sent through my hand between the dates August 22nd and September 14th, 1929" so that in reality they are a collection of sermonettes received automatically.

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I read that Jasper Maskelyne has just left England for a six months' tour of South Africa. I should not have recorded this epoch-making event except for the fact that we are informed that his magical entertainment will include "fake séances and spiritistic phenomena" and that *he is taking with him twelve tons of apparatus*. No words of mine could add to the eloquence of this confession.

5. London, Rider & Co., 2/6 net.

A. S. P. R. NEW YORK SECTION

SCHEDULE OF ACTIVITIES FOR DECEMBER

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The Activities Committee are glad to be able to announce that there will be ten evening meetings during December with the well-known trumpet mediums Mr. William E. Hart and Mr. Jewett P. Clark. The sittings will take place at Hyslop House at 8 p. m. punctually. They are limited to 15 persons, and the charge per head is \$3.50. *Both Mr. Hart and Mr. Clark sit under control.*

DATES OF SITTINGS

Tuesdays December 2 and 9
Wednesdays December 3 and 10
Thursdays December 4 and 11
Fridays December 5 and 12
Saturdays December 6 and 13

Reservations should be applied for to Mrs. E. A. Bigelow, 15 Lexington Avenue, N. Y. C. They will be arranged for in order of date of application. Checks should be made payable to Helen T. Bigelow, Executive Secretary.

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MONDAY EVENING LECTURES

December 1st.

DR. T. GLEN HAMILTON of Winnipeg, Canada.

Subject

"Recent Development in the Mary M . . . Phenomena."

N.B. Dr. Hamilton's Lecture will be held at THE HOME-MAKING CENTER, Grand Central Palace, at 8 p. m. promptly. *All should be seated before that time.*

The rest of the Monday evening lectures will be held at Hyslop House at 8:30 p. m. as follows:

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December 8th.

MRS. MANN, President of the Chicago SPR. and Editor of the National Spiritualist.

Subject

"Has the World gone psychic?"

December 15th.

MR. ISRA STERN, Member of the Humbolt Academy of Berlin.

Subject

"The Transcendental in Man as proved by Psychic Research."

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December 22nd.

There will be no Lecture in Christmas week.

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December 29th.

DR. SHALLER U. LAWTON, M. D. Assoc. Prof. N. Y. University & Fellow of the American Coll. of Physicians.

Subject

"A Scientist's View of Psychic Research."

N. Y. SECTIONAL LECTURES

Autumn Session 1930

Edwin J. Dingle, F. R. G. S., R. A. S. angle have nothing that they yearn to possess.
(Ding-Le-Mei)

'THE SCIENCE OF THINKING'

Monday November 3rd.

The lecturer in his introductory remarks spoke of the vital need of original thought. Most people are content to reflect only the thought of others, and there are numbers to be found everywhere who never conceive a really new idea of their own or think for themselves. In this way they gradually lose the power to generate new ideas.

In looking at a fellow-human objectively, a certain unity of two things is noted. First there is the form and substance, with all its external attributes: secondly there is a consciousness of a force which is using this form as its vehicle of activity and expression. This force is not constant but is subject to varied modes of expression. It is in its turn the vehicle of a yet higher *something* which orders its manifestations. It is not the mere words of a speaker which attract attention: it is the quality of the force which he puts into words. The higher directional force in each one controls the energies in a specific way. Thus there is a triune activity in each of us, and this is a thing which the East has always known, and which it must impart to the mind of the West. It is difficult to prove the reality of Thought objectively, though there is a school now which claims to be able to photograph Thought. The brain can be watched at work, but this is not seeing Thought. Again, mere brain-knowledge is one thing, and vital Idea another. There are hundreds of occult students who are full of information but who from the spiritual

Knowledge that cannot be demonstrated as truth is mere information. To find truth you must start with Self-analysis. In order to realize truth, the student must approach the subject with all humility, coupling his knowledge to the life within as well as to the life without. Then he will make progress.

The Western world craves physical demonstration, but this must be supplemented in such work as that of the A. S. P. R. by its spiritual counterpart, and only so can it be carried forward into the metaphysical realm.

"I lived" said the lecturer "with an aged master of the Oriental wisdom in Thibet for ten months; and in discussing the marvels of Western science he would say 'I don't know now, but I will know tomorrow'. And he drew to himself the knowledge. He defined the difference between Eastern and Western thought, saying that in the West men have conquered the material universe, using and controlling physical laws, whereas they of the East in Thibet have been discovering and controlling the laws of the higher spiritual entity—that which directs the energies of the bodily organism and of nature. This is the way of the Yogi and it is the higher way. But it could not be applied in the life of New York today.

So valuable however is original or creative thought that it is better that we should be anaemic thinkers than the best of imitators of the thought of others. The schools of occult science have worked out the principle that everything in the universe is Thought—One vibrant Entity

—One great eternal Power unchanging—the Thing-that-Is. The energy by which It moves, they call Prana. This word has been barbarically misinterpreted as 'Breath'. It is the Substance from which all processes of Thought are derived, since it creates Motion and Thought is a motive power.

We are childlike in our conception of ourselves as beings apart from the Universe: for we are each an integral part of its sum-total and the Universe could not exist without any one of us. And as the Universe is of one substance, it follows that each one of us is of its essence—the quality of the Universal Being. The substance is Mind. We do not think with nothing. Could we but see the stupendous forces engaged in each sound that we utter with our voices, it would turn us crazy. With what, then, do we think? In the countless years employed in the building of this beautiful body of ours we have arrived at a point which is the zenith (so far) of our development. Never have you or I had the power to think a higher thought than we now possess.

Energies lavished by myself, by others of my race, and by countless entities have built this body, and have incorporated mental energies which must fulfil their ordained functions; for not to use them would turn us crazy. Think of the universe as a sea of Thought in which we are all immersed. The Yogi and the various other Aspects have worked this out into a wonderful science. The Yogi knows *why* he has built his body thus: why two eyes in front? why two ears and one tongue only?; why is the skull so fashioned?; why do we find on the left side those great organs which control the bodily functions so steadily? why on the right, those which control the voluntary actions? Learn your body. Stand before the mirror and study the positive and negative sides of it asking the reason for

its symmetry. Speak thus: "I thank Thee, Lord for my Body" What does this mean? I say a thousand times "I am grateful for my body." The 'Lord' is the Law which has enabled me to build it. My body is the most gloriously accurate thing in the universe.

From this, you can go further towards the realization that you are the Creator in human form—or, if you will, that the Creator is within you, whether you can see Him or not; whether you believe it or not; and you can, if you will, realize your non-separateness. We are of opinion that our parents have had much to do with the building of our bodies. They have, as a matter of fact, very little to do with it. It is Yourself that chooses. Nothing can ever come into your life for which you are not definitely responsible. The realization of this will bring you into the Hall of Wisdom. What you have built already is just that Thinking Machine which you have willed to build.

A demonstration of a spiritual truth must be subjective: felt rather than seen or thought. We *feel* the Creator in us. It is like falling in love: you just feel and do not reason or write a book about it. The higher thought is only to be realized by feeling. Whence come my thoughts? If I could perfectly express ideas I could claim perfect knowledge.

INTERCHANGE OF MENTAL AND SPIRITUAL ENERGIES

Here the lecturer demonstrated in the person of a subject (one of his pupils) the mechanism of the dual current of vital energies which flows to and from the brain and the base of the spine. At the extremity of the spinal column resides that storehouse of spiritual and emotional energy known to the Orient as Kundalini in which every thought, good or evil, is treasured up. This storehouse we unlock when we seek to express mentally or in

our actions a new idea. And only by going to this storehouse of motive energy can we utilize the power of a new or superimposed idea. This power is transferred to the whole physical frame by a system of nerves which are like a network of electric wires. No system contrived artificially can be nearly so fine as this, or so perfect in operation so long as we live by law. But on the other hand, no system can be so easily disturbed or thrown out of gear by a violation of the governing laws. A thought is drawn into the system with infinite rapidity. It impinges upon the right or positive side of the spine, crossing at the 'crucifixion center' near the base of the neck and proceeding upward to the chambers of the will-power, both positive and negative (inhibitory) to the seat of the Atman or higher controlling principle. This process is reduced by the Yogi to a practical system, the thought being sent to the base of the spine. It is unsafe for the student to attempt the control of this process without the right knowledge. You must know the way. Therefore, do not experiment on the control of the spinal currents.

Now when a thought has entered the brain, it can either be received and used, or rejected; in which latter case it will revert to the static condition of latency. The Creator within makes the decision. This is the only thing He can do for you: to make Himself known as the power of spiritual discrimination. In scientific terms, that power of spiritual judgment is present, making itself known for the purpose of its use by your will for its constructive or ideal ends. This body of yours, built as it is in part of your conscious mind, by your sub-conscious, and by the racial mind that is within your being; this marvelous head of yours; are framed to receive "pictures" given you by the Creator. He is always actively engaged on your behalf, forgetting nothing. And

in what secret chamber does your mind confer with Him? Why have you no eye at the back of your head? Why can no rays of light enter that region? I answer this question by another. Why is there no entry for light at the back of a photographic camera? Because it is there that the sensitive plate is held secure from interference from without. At the back of the head is the Imaginative Center; and it is the Imaginative Faculty that receives the impressions derived from the higher or creative source. This Creative Thought enters from above into the brain-centers and it is drawn in to the focus of its influence within. The Imagination is the Creative Faculty.

When your present body was building, it grew and developed in darkness and silence, and you could not leave it. The embryo could not endure the light of day. It is so with the germination of spiritual idea and thought. The slightest crack, and the picture is gone. The imagination is no longer clear.

After Imagination has done its work, the Reason operates. We have exposed our plate in darkness: we now bring it forth for development in the light of that objective center which resides in the front part of the head. A different faculty is now employed. Imagination cannot reason. It is impressed in solitude and silence and is the gift of the Creator. It passes on its work to the reasoning faculty, and just as it cannot itself reason, so the Reason cannot imagine. It thinks it can, and that is just where our Western civilization comes a cropper—thinking that it is the intellect which does the imagining and the creating of ideas. But you cannot think the Creator into existence. Your reason in its rightful function is merely an executive faculty and has an executive center for its work. This is on the right side of the head, the (+) side. It is the center of the will-power. On the left or

(—) side is the inhibitory control. Use the law in all your thinking. The universality of power flows constantly through us; but we can either hold it or let it pass without recognizing it. Remember that there are three minds in one: the normal; the subnormal or subconscious; and the supernormal or superconscious. Let us ask ourselves how do we proceed to develop that which comes in and how do we draw it into objective thought? Say that the imagination and the reason have both done their work and that a thought is accepted or 'taken up' by the conscious mind. That conscious mind is like the man who is controlling the wheels of an automobile. His control continues but is subject to constant variation. The main intention persists but reason rules the policy of its guidance in varying circumstances. You make a scheme as you lie thinking things out one night, and by the morning you have changed your mind. The waking consciousness dictates its own policy.

All three forms of energy are present in conception of idea, and the third must know how to act. The Subconscious always WAS. You can change it but gradually, and it will not change without the sustained effort of your will. It is like the engine of the automobile. It will work all right as long as there is a man at the wheel to direct it aright. It is like the field force at the disposal of the general and subject to his orders. But the general is your true mind. It is that higher principle which never changes, never sleeps, and cannot err. All that your reason allows to pass goes into the subconscious. If you will, you may allow all the negations of life—falsehood, fear, avarice,

etc,—to pass into your subconscious, there to remain until ejected by the will. But beware! The subconscious always gets to work immediately when instructed and it will obey the suggestion of the mind. If you say to it 'I'm ill' or 'I'm broke', it will bring about the very thing you fear, as sure as you live. Conversely, see what positive suggestion can do. "This body of mine" said the lecturer, "has suffered more than any body in New York. I have had a leg, a knee, and two arms broken: my fingers smashed and ten incisions made; I have had acute dysentery and malaria with ague so violent that I have shaken myself off my bed. I have had three bad sunstrokes. At one time, my coffin was brought for my burial, as my life has several times been despaired of. For 40 years I was nearly blind and wore glasses for that period. I need none now. Ten years ago I was an old man. Now you would not guess my age within ten years. (Dr. Dingle looks forty but we understand he is near seventy) Life is, in fact, just what we choose to make it."

The average person is the victim of his fears. By knowledge he can conquer, for knowledge is power. Merely to think you possess it will not suffice. You must have the ability to demonstrate it. The quest of Truth does not consist in dreaming about it, but in going forth and laying hold of it. The right use of the imagination to dictate to the subconscious will dispose of any inferiority complex. The bodily strength will increase. "I have found this" said Dr. Ding-le-mei. "I never get tired. I cannot get ill. The Master whom I met in my travels is a young man of 152. As a man thinketh, so is he".

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HISTORY OF THE SOCIETY

The First American Society for Psychical Research was formed in 1885, in consequence of a visit by Sir W. F. Barrett to this country, and Prof. Simon Newcomb became its President. In 1887 the Society invited a man of signal ability, Richard Hodgson, A.M., LL.D., sometime Lecturer in the University of Cambridge, to become its Executive Secretary, and he accepted.

This organization later became a branch of the English Society under the very able guidance of Dr. Hodgson until his death in 1905. The American Society for Psychical Research was then re-established with James H. Hyslop, Ph.D., formerly Professor of Logic and Ethics in Columbia University, as its Secretary and Director.

THE ENDOWMENT

The American Society for Psychical Research, Inc., was incorporated under the Laws of New York in 1904 under the name of American Institute for Scientific Research, for the purpose of carrying on and endowing investigation in the fields of Psychical Research and Psycho-therapeutics. It is supported by contributions from its members and an endowment fund which now exceeds \$275,000. The income of the Society pays only for the publications and office expenses, but does not enable the Society to carry on its scientific investigations. A much greater sum is required before this work can be carried forward with the initiative and energy which its importance deserves.

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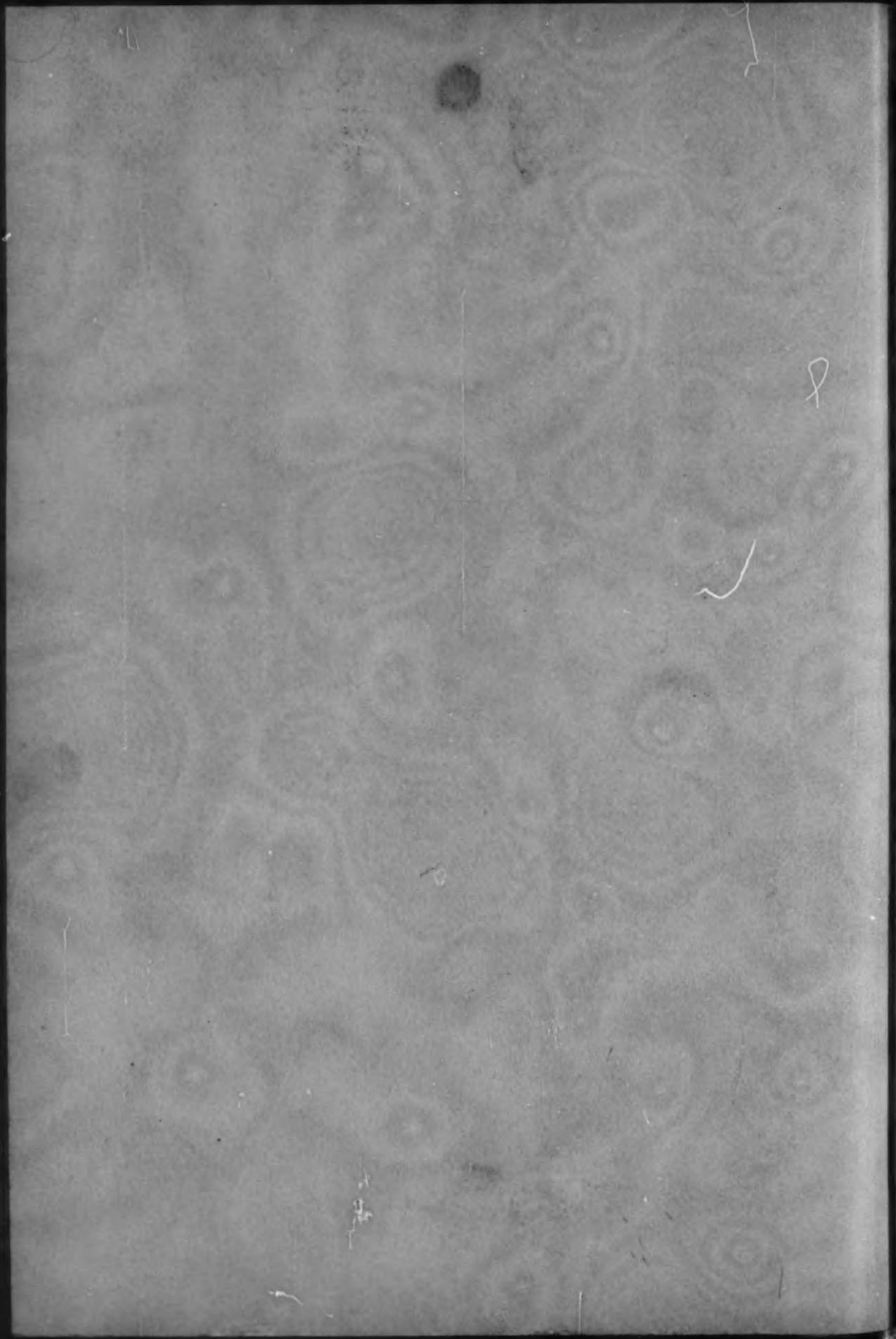
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