

Journal

JOURNAL
OF THE
AMERICAN SOCIETY
FOR
PSYCHICAL RESEARCH

Vol. XXV

1931

AMERICAN SOCIETY FOR PSYCHICAL RESEARCH, INC.
15 LEXINGTON AVENUE
NEW YORK

PSYCHIC RESEARCH

JANUARY, 1931

The Statutory Protection of Mediums in England	Editorial
The Thumbprints of the late Judge Hill	Dr. M. Richardson
The Teleplasms of the Medium Mary M. of Winnipeg	Dr. T. G. Hamilton
Communications by the late Dr. James H. Hyslop	Gertrude O. Tubby
A Case of 'Thorybism' in France (Poltergeist Phenomena)	Rene Sudre
International Notes, Series LXIV	Harry Price
Le Livre des Revenants (III)	Editorial Record
Hypnotizing Animals	Hereward Carrington
Case Records: Conan Doyle Memorial: Sectional Activities, etc.	

PUBLISHED BY

THE AMERICAN SOCIETY FOR PSYCHICAL RESEARCH, Inc.

Vol. XXV, 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 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.

PSYCHIC RESEARCH is published monthly by the American Society for Psychical Research at Fair Lawn, N. J. Communications including change of address may be sent to the publication office at Fair Lawn, N. J., or to Hyslop House, 15 Lexington Avenue, New York, N. Y. Second class privileges applied for at the Post Office at Fair Lawn, N. J., under Act of March 3rd, 1879. Yearly subscription \$5.00.

The American Society for Psychical Research, Inc.

HYSLOP HOUSE: 15 LEXINGTON AVENUE,
NEW YORK

OFFICERS

JOHN I. D. BRISTOL.....	<i>President</i>
DR. FREDERICK PETERSON.....	<i>Vice-President</i>
DR. GEORGE H. HYSLOP.....	<i>Vice-President</i>
THOMAS H. PIERSON.....	<i>Secretary</i>
LAWSON PURDY.....	<i>Treasurer</i>
DANIEL DAY WALTON.....	<i>Counsel</i>

BOARD OF TRUSTEES

JOHN I. D. BRISTOL.....	} Term expires Jan., 1931
MRS. S. A. DERIEUX.....	
DR. J. RAMSAY HUNT.....	
†THERON F. PIERCE.....	
DR. EDWIN G. ZABRISKIE.....	

WILLIAM H. BUTTON.....	} Term expires Jan., 1932
DR. GEORGE H. HYSLOP.....	
LAWSON PURDY.....	
CHAS. A. SHERMAN.....	
DANIEL DAY WALTON.....	

MRS. ERNEST A. BIGELOW.....	} Term expires Jan., 1933
JOHN PALMER GAVIT.....	
DR. FREDERICK PETERSON.....	
THOMAS H. PIERSON.....	
DR. MARK W. RICHARDSON.....	

STAFF

J. MALCOLM BIRD.....	<i>Research Officer</i>
FREDERICK BLIGH BOND.....	<i>Editor</i>
HARRY PRICE.....	<i>Foreign Research Officer</i>
ADELE WELLMAN.....	<i>Executive Secretary</i>

†Decd. Nov., 1930

NEW YORK SECTION

MAJOR R. T. M. SCOTT.....	<i>Acting Chairman</i>
MR. ARTHUR GOADBY.....	<i>First Vice-Chairman</i>
MR. ERNEST A. BIGELOW.....	<i>Second Vice-Chairman</i>
MRS. HENRY WARNER.....	<i>Secretary</i>
MRS. ERNEST BIGELOW.....	<i>Executive Secretary</i>
MRS. LAWRENCE JACOB.....	<i>Treasurer</i>

PRIVILEGES OF MEMBERSHIP IN THE NEW YORK SECTION

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 of the monthly JOURNAL.

NEW HAMPSHIRE AND VERMONT SECTION

MR. E. A. BARNEY.....	<i>Chairman</i>
-----------------------	-----------------

NORTHERN NEW ENGLAND SECTION

MR. GEORGE B. LAUDER.....	<i>Chairman</i>
MR. FRED W. BARRELL.....	<i>First Vice-Chairman</i>
DR. OZORA S. DAVIS.....	<i>Second Vice-Chairman</i>
COLONEL GEO. MCC. DERBY.....	<i>Third Vice-Chairman</i>
ETHEL M. WELCH.....	<i>Secretary</i>
BURTON E. BLOOMEY.....	<i>Treasurer</i>

Psychic Research for January, 1931

TABLE OF CONTENTS

EDITORIAL. The Statutory Protection of Mediums in England	1
THE THUMBPRINTS OF THE LATE JUDGE HILL	2
LIGHT as a DISTURBING ELEMENT IN MEDIUMSHIP. (Case-record by Irving R. Gaertner)	3
THE TELEPLASMS OF MARY. M. (Dr. T. Glen Hamilton)	5
With Illustration.	
A PHANTOM FUNERAL PROCESSION. Katherine M. Washburn	9
COMMUNICATIONS BY JAMES H. HYSLOP. By Gertrude O. Tubby.....	12
A CASE OF THORYBISM (Poltergeist) in France. By Rene Sudre (illustrated)	24
INTERNATIONAL NOTES. By Harry Price	30
THE CONAN DOYLE MEMORIAL FUND and SCHEME	39
HYPNOTIZING ANIMALS. By Hereward Carrington.	41
LE LIVRE DES REVENANTS. III. An Interesting Verification	44
NEW YORK SECTIONAL ACTIVITIES	45



MARGUERITE



M. ROZIER AND WIFE

See 'A Case of Thorybism' pp. 24-29.

By RENE SUDRE

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 writer 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. XXV, No. 1; January, 1931

EDITORIAL NOTES

THE STATUTORY PROTECTION OF MEDIUMS IN ENGLAND

A Bill for the relief of mediums and clairvoyants from their present disabilities under the old Witchcraft and Vagrancy Act has been drafted for submission to Parliament. The Home Secretary, Mr. J. B. Clynes, is stated to have declared himself in favor of it. This is announced in the Manchester Guardian for November 11th on the authority of the Political Correspondent of that newspaper.

The new Bill provides that after the passing of the Act, no person shall be prosecuted or convicted under the Statutes relating to Witchcraft or Vagrancy or otherwise in respect of any act done or words spoken in the promulgation or exposition of the teachings of spiritualism, or in the pursuit of psychical research or any similar investigation at any service, séance, meeting or interview whether in the capacity of (a) promoter, chairman, or other official, (b) lecturer or speaker, (c) clairvoyant or (d) medium, notwithstanding that messages or warnings be given thereat as to the future. Provided always that the foregoing immunity shall not apply where intention to defraud is proved.

For the purpose of this Act the words a person holding a certificate or license of fitness to practise either as a medium or clairvoyant, or in both capacities: such certificate or license to be signed by registered or properly constituted spiritualistic or psychical societies, or a joint committee representing such societies, or such other certifying or licensing body as may be approved by His Majesty's Secretary of State for Home Affairs.

The immediate effect of the passing of this Bill will obviously be a rapid movement for the enrolment of existing bodies such as Societies for Psychic Research, Spiritualist organizations and churches; and also schools and colleges for the study of psychic matters or for the development of mediumship.

The secondary effect which will speedily follow will be the elevation of mediumship to a status of public respect as a recognized calling or vocation. One might prefer not to use the word 'profession' in this connection, but it can scarcely be avoided any more than in the case of a doctor or clergyman. One may picture some revolutionary consequences in English social life when the practice of mediumistic gifts becomes respectable. Doors

'medium' and 'clairvoyant' shall mean will open in the clerical and academic world which have hitherto been jealously guarded. There will be an amusing side to this, but behind it all will lie the birth of a new and profound influence which, if rightly and wisely handled may easily make for a revival of the spiritual genius of a great nation and the education of its thought on newer and more progressive lines. Genius in the young will be better understood, let us hope, and less hampered and stifled by the dead weight of material outlook and methods of training.

* * * * *

It seems desirable to recall to the attention of readers the relation subsisting between the A. S. P. R. and the N. Y. Section at Hyslop House. The American Society provides the accommodation and facilities for the furtherance of all the activities of the Section. But beyond this, and especially as regards the employment

of mediums for group research or for individual purposes, the A. S. P. R. assumes no responsibility nor is it officially cognizant of the work done, outside of such investigations as may be arranged for by the Research Committee. Again, the N. Y. Section, through its Executive Secretary Mrs. E. A. Bigelow, is only concerned to provide for its members for testing purposes the best available subjects in all classes of mediumship and it can accept no responsibility for the character or conduct of mediums of whom they may have received recommendation from outside. It clearly rests with members of the N. Y. Section to use the facilities given them in the way most conducive to usefulness to research by the exercise of constant care and scientific control. It is only thus that mediumship may be elevated to a position of honor and respect and the dignity and public utility of our Section work vindicated.

THE THUMBPRINTS OF THE LATE JUDGE C. S. HILL

* * * * *

It is still too early to offer readers of the Journal a full report of these manifestations. Certain further details, however, can be given. We understand that the three original prints received at the Boston sitting on the 12th October last were all of Judge Hill's right thumb. All three prints were capable of absolute identification although one was badly cracked. We are further able to record that a fourth and better print of Judge

Hill's right thumb was obtained on the evening of November 10th. Another print obtained on November 7th is quite evidently an attempt to reproduce the pattern of the left thumb, and this furthermore carries within itself evidence of its supernatural origin.

The experiments are still in progress, but the work is necessarily slow and cannot be hurried,—more especially since two other lines of investigation are going forward at the same time.

THE ACTINIC POWER OF LIGHT

AS A DISTURBING ELEMENT IN PHYSICAL MEDIUMSHIP

* * * * *

A Case-Record by Irving R. Gaertner, with Editor's observations on same

* * * * *

Our contributor Mr. Irving Gaertner of St. Louis, Missouri has communicated the following facts to Mrs. Ernest Bigelow at the suggestion of Rev. E. S. Bledsoe of Camp Chesterfield, Indiana, whose sister was one of the two persons who suffered the serious consequences of the accidental intrusion of a ray of light at a sitting for trumpet mediumship, the other being a friend and visiting medium on this occasion.

The date of the sitting was Sunday, August 10th, 1930 and it was held at the Camp in a séance room having a cement floor, cement block walls and ceiling of beaver board, situated in the basement of the office block and directly behind the Camp Office. There were seven sitters, including Mr. Gaertner, and in addition, two mediums, namely, Eveline Burnside and Myrtle Larsen. The former is from Kansas City and the latter from East St. Louis. Among those present were Mr. David G. Nelson of St. Louis and his wife: Mrs. Elizabeth Schultz of St. Louis, and Mrs. George Barnes of East St. Louis. (Illinois).

Two trumpets were being employed, and the manifestation of the voice had begun. The control speaking gave the name of Leon, a nephew of one of the sitters. Directly behind the medium Mrs. Larsen was a door leading to the stairway which leads from the basement to a hallway in which was a switch for an electric light. This door was of wood and did not fit closely to the floor. Protection from the light above the stairway was provided

by means of a black cloth, which appears to have been adequate only when no artificial light was being used in the hall. At about 5:50 p. m. someone making use of the room over turned the switch and a ray of light penetrated down and along the floor, finding entrance through a crack of about half an inch width between the lower edge of the door and the floor of the séance-room.

Instantly there was heard a thud and the table sounded as though it had been impelled several feet along the floor. Agonized groans were heard (presumably from the entranced medium Mrs. Larsen) and one of the two trumpets which had been levitated for the voice immediately fell at the feet of Mr. Nelson. At the same moment, Mrs. Nelson received an electric shock which formed a blister on one of her fingers resembling one which would be produced by a burning of the skin.

All the sitters testified to having felt the electric shock both in the region of the solar plexus, the back, and the forehead. For a few moments, all wondered what it could be that had happened. The sound of groans continued. Medium Burnside now exclaimed that Medium Larsen had fallen out of her chair and was prostrate on the floor. "At Medium Burnside's suggestion I felt straight ahead of me in the dark" says Mr. Gaertner "and touched first Medium Larsen's head, face up; then quickly glided my hands down along her head to her chest where, to my astonishment, her heart was not beating."

Mr. Gaertner, in view of this alarming discovery, gave the medium an energetic treatment, and presently the action of the heart was restored. He then felt the medium's neck, finding that her throat was hardened, so that it felt like a solid mass of bone. It seems that Mr. Gaertner himself exercises a faculty of spiritual healing as he relates that he then proceeded to treat the local symptoms in this manner, first attending to the throat, and then to the head and neck of the medium. The body was at first very rigid, but after several minutes of treatment and prayer which he asked the sitters to continue whilst it lasted, the medium's frame relaxed to an extent which enabled him to lift her to her chair. After a while the groaning ceased. The control of Medium Burnside then spoke through the trumpet, assuring everyone that they would also receive treatment, and that Mr. Gaertner's forces were well able to handle the situation as concerning Medium Larsen.

Mr. Gaertner at this stage went into semi-trance and spoke under control. He states that he has since been informed by the sitters that Indian guides spoke, and finally exclaimed 'We win'. Mrs. Larsen made a prompt recovery. She was assisted to her bed, had a good night's rest and was able next day to leave with her husband and two children for Michigan.

As regards the effect of the flash on others present, Mr. Gaertner informs us that although Mrs. Burnside was not affected in anything like the same degree as Mrs. Larsen was, she nevertheless suffered from the shock for several days after the sitting.* Her relative immunity was thought to have been due to her position in the circle. In submitting this record, Mr. Gaertner has been actuated by the wish to ensure better protection for

genuine mediums for physical phenomena in the three essentials (1) a light-proof séance room: (2) the right selection of sitters: and (3) the presence of a spiritual healer to ensure safety both to medium and sitters.

NOTE BY EDITOR

Last month we chronicled an untoward result from the opening of a telephone circuit during a sitting for table movements. The medium, Mrs. X . . . was at some distance from the instrument and was not in trance. Nevertheless she experienced all the effects of a violent electric shock. Here we have a beam of light from an electric incandescent bulb causing the sitters to feel effects of a similar nature. Accepting the facts as described by our contributors, what is the inference to be drawn? *Prima facie* it would appear that the circle of sitters in séance creates a link of conductivity. Whether this condition is equally present when hands are joined and when the sitters are not in physical contact is a question which needs solution. In the case of Mrs. X . . . the table circuit was open so far as the physical status was concerned, since it was broken by the absence of one of its members who was temporarily absent at the telephone. Yet that sitter would seem to have carried with her the invisible cord of a psychic circuit which was physical enough to act as a conductor of electric current. In the other case now cited, the shock, felt by sitters as if it were electric, is communicated by a ray of light from an incandescent lamp. Is it the light, *qua* light, which in this case causes the violent disturbance of conditions, or is it light as an avenue of conductivity, linking the psychic circuit to the current on the wires of the lamp in the hall? Here are quite a number of obscure questions the answer to which is still to seek.

*Mrs. Larsen affirms that on a previous occasion, some time ago, she suffered an experience similar to the one narrated. Again it was due to a sudden flash of light. She was confined to bed and unable to conduct seances for the space of two months.

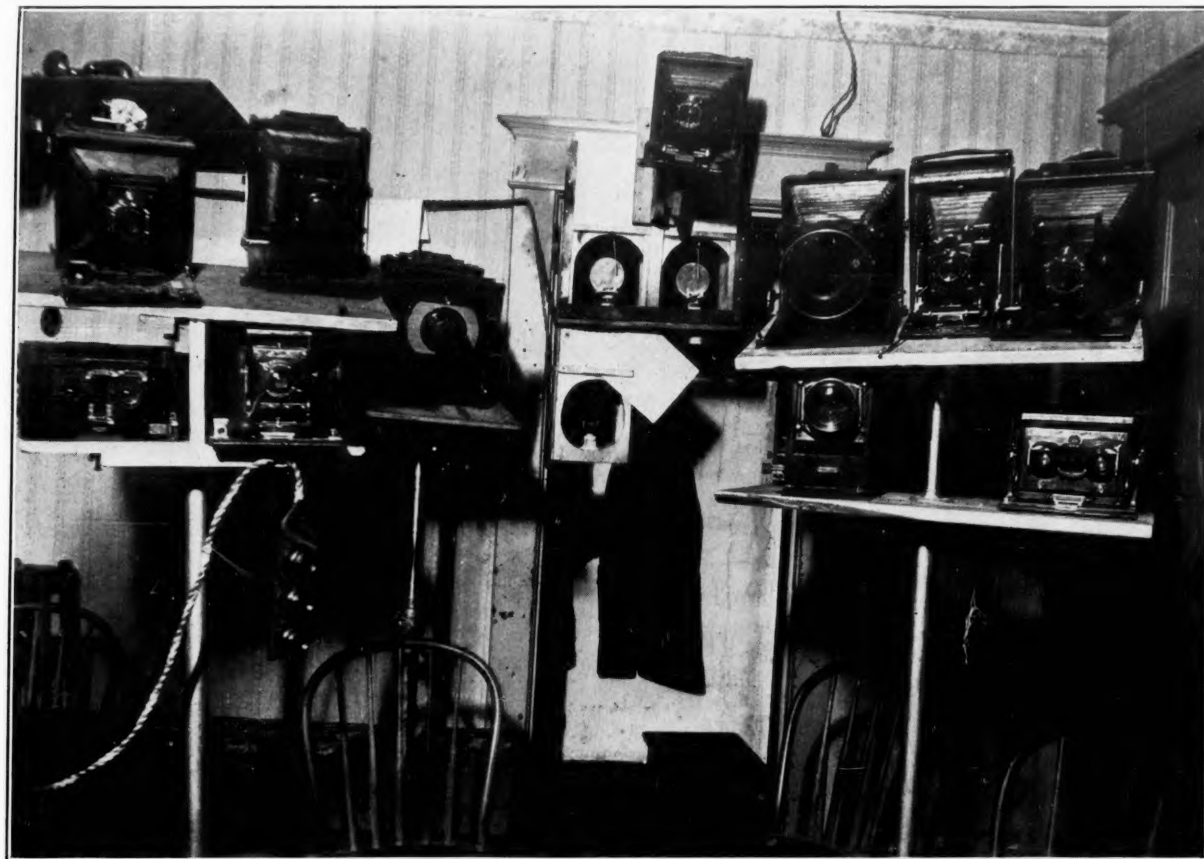


PLATE 1

FLASHLIGHT AND CAMERA EQUIPMENT USED IN PSYCHIC PHOTOGRAPHY

In the centre back, occupying a position in the upper left corner of the doorway, may be seen three flashlight boxes. These are loaded with the most rapid flash powder obtainable. They are fired electrically by the three push buttons shown hanging beneath one of the cameras to the left.

The necessity for a group of cameras of varying type and disposition will be apparent. Included in this group are: Wide Angle, Quartz, Anastigmatic, Rapid Rectilinear, Portrait and Stereoscopic. The records obtained from such a group give excellent material from which to study certain features of the substance.



TELEPLASMIC MASS PHOTOGRAPHED OCT. 20, 1929

PLATE 2

In the two views here presented the outstanding feature of dazzling whiteness is beautifully shown. The density of the mass as disclosed by the dark shadow cast is also very noteworthy. The surface presents a very ruffled appearance which would seem to be due to influx into the mouth of the more fluidic central portion.

THE TELEPLASMS OF MARY M.

In The Winnipeg Phenomena

By Dr. T. Glen Hamilton

Before recounting the facts necessary to a description of the Winnipeg phenomena, I wish to state that in all these investigations I have had the able and untiring assistance of a number of men and women whose standing in the various professions and callings to which they severally belong is of the highest. Let me say also that the mediums whose remarkable faculties have led to the success of these researches have, from first to last, given unreservedly of their time and talents solely in the interests of truth, and without thought of reward of any kind. I wish further to state that we entered upon this work actuated entirely by a spirit of cold curiosity to know the facts for ourselves; sentimentalities and religious beliefs played no part. From the first the scientific method was adjudged the only method leading to worthwhile and permanent results, and to this end, therefore, it has been applied in each and every experiment. This, I may say, consisted of full control of every experimental detail by the experimenters themselves, rigorous precautionary preparation of the medium and control throughout the time of the experiment, repeated observations, and full and accurate records, including the use of flashlight photography whenever possible. It should be understood that this photographic registration has been carried out not with one camera, but with a number of cameras* usually with not less than six, and frequently, especially where an important phenomenon was in progress, with as many as eleven and twelve. From the

fact that these cameras were located at various points about the experimental room, thus providing records from a considerable number of angles, and as well, carried different types of lenses, i. e. the Wide-angle, Anastigmat, Portrait, Quartz and Stereoscopic, it will be seen that excellent facility was afforded for a careful and analytical study of these strange emanations. When it is also known that the flash was electrically fired, it will be recognized that although these experiments took place in darkness, not only had we in such photographic equipment a fraud-preventative *par excellence*, but as well, a registration irrefutably scientific.

While there is good reason to suppose that the phenomena in question are not the product of one medium's organism alone, but are the outcome of what might be termed a group mediumship, yet, as the majority of the teleplasmic masses so far have appeared attached or in close proximity to one particular medium's body, they will for convenience's sake be designated by this medium's name, i. e. Mary M.

With Mary M., the materializing substance issues mainly from the facial orifices†, although there is much evidence to show that the skin is not a limiting membrane. Out of thirty odd extrusions recorded, all but seven are connected with or adjacent to some portion of the face. The appearance of some of these head-masses, however, would lead us to surmise that they were due in some measure at least, to some form of condensation

* See Plate I

† See Plate II

process. Such a process is noted by Geley and others.

The Mary M. teleplasms fall naturally into three main divisions; the amorphous, the semi-organized and the organized; these again show a number of remarkable variations. The amorphous show two main aspects: those which resemble fleecy cotton-wool in appearance, and those which take on an appearance of stiff dough or paste. Sometimes we find these several aspects combined in one extrusion. While these unorganized masses are usually very irregular in outline, they appear to possess considerable stability from cohesion and surface tension.

The dazzling whiteness of the substance, as recorded in these experiments, is worthy of special attention. This feature is apparent not only to the naked eye at the time of the explosion of the flash, but is indicated also by the intensely dense areas found on the plates when developed, due undoubtedly to the highly actinic rays of light which the substance itself emits. Particularly is this true where a mass of considerable magnitude is present.

The marked density of the Mary M. teleplasms is still another characteristic which compels our attention, the deep shadows cast by the various masses and forms being an outstanding feature of all photographs.

While the size of these masses varies, the majority are of surprisingly large proportions, many of them being from one-half to two-thirds the area of the medium's face, while in one notable instance the teleplasmic mass equals in its dimensions the body of a young girl.

On a few occasions a teleplasm has shown brilliant luminosity. This phenomenon has, of course, been observed with other mediums, notably Kluski and Margery.

FORMS SHOWING SEMI-ORGANIZATION

The semi-organized forms which have appeared from time to time during the Mary M. experiments comprise an exceedingly interesting group and are, so far as I am aware, unique in the annals of teleplasmic research. These undoubtedly show subjection to some form of supernormal mechanistic influence. In one instance we find the substance taking on an appearance not unlike that of a brooch or small medallion, the surface and margin plainly and smoothly outlined. In another the mass is skilfully twisted exactly like a skein of yarn; in a third we find presented a careful imitation of a pendant ear-ring, while in two most astonishing cases the teleplasm has taken an unmistakable resemblance to a ship—one of these having even representations of sails and rigging.

In two instances this imitative power extended to the production of simulacra—one that of a large crude hand and the other that of the trunk of a woman's body. Simulacra have also been reported by a number of European investigators.

The semi-organized teleplasms offer still another group—those representing utilitarian formations. Three of this type have been photographed, the first being fine cords connecting the medium with a supernormally ringing bell (electric); the second a small bristle-like prop or strut apparently holding a mass in position; and the third, a conchoidal formation (of trumpet-like compartments) which evidence at hand shows was being used for the production of voice-sounds at the moment the photograph was taken. Similar utilitarian formations have also been observed by the Crandon group.

Knowing, as we do, the supernormality of these (and all) Mary M. teleplasms to be beyond question since the conditions of their production *exclude* all normal

means, we have been forced to ask ourselves the "how" and the "why" of these mechanistic productions. Admittedly the inferences arising from such manifestations are disturbing. In other words, we are beginning to catch glimpses, objectively recorded, of those directing intelligences which, (as I scarcely need to remind you) accompany nearly all worthwhile and important psychical happenings.

ORGANIZED FORMS

If we have found the mechanistic aspect of these semi-organized forms disquieting and even startling in the inferences which they at once suggest, we shall find the third group of Mary M. teleplasms—the organized—to be even more so. Amazing as it admittedly is, this group consists entirely of teleplasmic representations of human faces—faces which present the appearance of anatomical perfection. That these phenomena, unbelievable though at first sight they appear to be, are not the only ones of their kind but on the contrary, closely parallel certain phenomena observed and in some cases photographed, by Mme. Bisson, Richet, Geley, Schrenck-Notzing and other investigators of note, a perusal of the extensive literature on this subject will abundantly confirm. Prof. Richet states that the materialization¹ of a hand or a face, is a fact as assured as telekinesis; "and this makes it all the more difficult to understand," he goes on to say, "for these forms seem to have all the attributes of life."

The Mary M. face-forms present many features of extreme interest. In the first place, out of the nineteen faces so far photographed all but one are of miniature size, and this in spite of the fact that with one exception they are the faces of adult persons. These miniatures, approximately one-third the size of the medium's face,

perfect in their delineation and in their life-like appearance, offer to the observer a never-ending source of wonderment. In the elevation of their tiny features with appropriate shadows and in the incidence of light to be observed in the eyes, as recorded by the various photographs taken from the various angles, one obtains excellent confirmation of their three-dimensional formation.

Of great scientific import is the fact that all these teleplasmic faces are found to be surrounded with the substance in its amorphous state, in such a manner as to suggest their original development within a capsule of the materializing substance, this capsule of shell breaking open to disclose the face within. If this hypothesis is correct—and the evidence afforded in our work here is very strong—we have here an embryonic process analogous to that of normal generation. This analogy was noted by Geley.

May I here digress from the main subject to point out an interesting fact, namely that the bulk of original investigation in the teleplasmic field has been done largely by those trained in the science of medicine. This does not appear to be merely accidental; rather it would seem to be the outcome of the nature of the training to which the medical man is subjected, a training which undoubtedly enables him to approach the realm of supernormal biology and physiology (so-called) more readily and more surely than does the training received in any other branch of science.

Extremely important from the medical point of view is the state of trance into which the medium passes during experiments of this nature, and in which—and this includes both Mary M. and the auxiliary mediums—psychological and physiological changes are present which at once mark the trance condition as genuine.

(1) Thirty Years of Psychical Research. Passim.

For purposes of description, the trance may be considered as consisting of four stages—the stage of onset, the stage of deep sleep, recovery of consciousness and the post-subnormal stage, these in turn presenting certain objective and subjective features of which at this time I can offer but the barest summary². Objectively, we find excitement, psycho-motor retardation, catatonic rigidity, complete relaxation, the deep trance sleep and various automatisms. Regarded subjectively, we find paresthesias, hallucinatory visions and impressions—these latter (the clairvoyance or cryptesthesia of metapsychics) frequently revealing the medium's faculty for supernormal cognition, such faculties at once marking the Mary M. trance as resting on a genuine supernormal basis. These subjective features, however, show considerable modification in each individual case—that is, certain features may be exaggerated in one medium while in another they may be considerably suppressed. Modifications may also occur due to changes in the experimental environment.

A number of physiological aspects may also be noted, i. e. pallor, clammy condition of the skin of the face and hands, slightly accelerated pulse and marked changes in respiration, especially during the stage of onset—more rapid during excitement, slower during catatonic rigidity.

Although with some mediums teleplasm may appear occasionally while he or she remains in a state of normal consciousness, as a rule they occur during the deeper stages of trance-sleep. Such is the case with Mary M., all teleplasms produced by her up to the present date manifesting only when she had passed into a deep and sometimes profound condition of trance

as outlined above.

TRANCE PERSONALITIES AND THEORIES

It is in a study of the trance condition, also particularly of the various automatisms, that we come more directly face to face with those mysterious directing agencies which, from the scientific view, are so troublesome and difficult to account for. And I need not point out to you that we have here come upon the crux of the whole problem of psychical research, that problem which makes this quest so compelling and interesting to some, so repellent and obnoxious to others. Are these mediumistic personalities, or are they not, what they claim to be—that is to say, human personalities once incarnate?

If we turn for light to those Continental researchers who, in the recent past, have done so much toward the establishment of teleplasms—Richet, Schrenck-Notzing among others, and to Sudre, one of the present-day writers of the same school, we shall find that although they frankly admit that in the majority of good mediumistic experiments, manifestations occur *as if* they were instigated by an extraneous will, they regard the animistic interpretation as sufficient to cover the facts as they know them.

As this hypothesis is advanced by very able and learned men in all sincerity of purpose, it is perhaps well to see just how it seeks to account for definite formations of the materializing substance such as we have been considering.

A teleplasmic form, if I fully understand this interpretation, is regarded as the resultant of a creative idea arising in the subconsciousness of the medium which, in some unknown manner, externalizes a substance highly plastic to thought, this ideoplasticity enabling the substance to take on the representation of the original concept whether that concept be a formless mass, a thread, a cord, or a hand that

². All details will be discussed in subsequent contributions of which this paper offers only a general survey.—Ed.

functions, or a face that manifests life and animation; the trance personalities are regarded as secondary personalities arising during dissociations, their claim to be discarnate directors being therefore of no scientific value.

It will be seen then, that in this so-called animistic interpretation we have a hypothesis stupendous in its inferences. We must conceive of the human being as a volitional creator of vast and hitherto undreamed of powers, able by the dynamic force of thought not only to create new personalities within the organism, but as well to transfer matter and energy into what appears to be a part or a whole of a new personality without the organism. The animistic explanation also credits the medium with faculties for perceiving things imperceptible by the normal senses, including the memories of the dead.

Nevertheless, breath-taking as such a theory or rather group of theories is, that it is in some of its surmises leading in the right direction, many teleplasmic modalities recorded in the Mary M. (and other) experiments show. The faculty of transforming or moulding matter; the faculty of emitting energy, and creating from it the ideoplasticity of teleplasm, is one which many facts undoubtedly indicate. But that the creative or directive idea always takes its rise within the psychic being of the medium, the facts as we know them *do not* indicate. On the other hand, they plainly show in some cases at least, that the creative idea has its origin in an extraneous and independent trance personality. Many of the teleplasmic forms both semi- and fully organized strongly suggest the truth of this hypothesis.

A PHANTOM FUNERAL PROCESSION

Record contributed by
KATHERINE M. WASHBURN

Miss Washburn narrated the facts concerning this phenomenon to the Editor in February last, and she then very kindly undertook at his request to obtain the testimony of eye-witnesses. This promise she has been at some pains to fulfill and our thanks are due to her for collecting the details of one of a most curious class of apparitions. In her letter accompanying the record she says as follows:

"It has taken me some time to get what information I could about the Phantom Funeral I told you of at Mr. F . . . 's last February. I enclose it all, thinking you could judge best of its value if you had all tales with the accretions of time. My cousin Miss Witchell saw these people in England this summer. Should I obtain anything else, I will send it to you. Doubtless Edmund Parrish would have passed it

all off as a collective hallucination induced by the frightened state of the girls at being out alone so late; but it seems to have lasted a considerable number of minutes and to have been very clear; for the younger girls are reported to have thought it real, as Mr. X . . . 's statement shows."

The story being an old one and dependent on the recollection of aged survivors, is printed by us more as a curiosity than as a formal record. Nevertheless it may be reliable in its main features as the chronicle of an event which at the time it took place undoubtedly made a deep impression upon the minds of the persons who witnessed it. And it is typical of a series of such apparitions which are traditionally well-known among peoples of Celtic origin.

(1). STATEMENT OF MRS. X

Recorded by Jane Claudine Witchell, who signs it for the narrator whose name is withheld for reasons given.

"We, (that is) myself X living at Stroud, Gloucestershire, then aged twelve; Emily Clark aged 17, now dead; Sarah Ellen Clark, sister of Emily, aged 15 (last heard of some years ago in Calcutta, India, as Mrs. Downie) returning from a picnic at Salsley Hill, Gloucestershire, at 10 p. m. on a day in September 1865, saw a very strange funeral procession crossing the Longwood Road from Woodchester Park near Buckholt and disappearing down the old coach road through Longwood leading to the Priory, Leonard Stanley or Frocester. We halted ten yards away for about 15 minutes and heard and saw the funeral procession until it had passed across the road.

"The coffin was covered with a pall. The mourners had long weepers on their hats, and two mutes were sitting behind the coffin. The eldest girl, Emily Clark, tried to put the younger ones off by saying that it was another picnic party,—though she knew that that was not possible since ours was the last to leave,—long after the others were gone—and were almost afraid to go home—but I (X) said "It's a grand funeral like those I have seen in London". We were all very much frightened. I do not wish my name or address published as I am too old to be bothered with letters or people".

X is now 77 years of age, but Miss Witchell found her "wonderfully alert mentally and physically". Miss Witchell adds a statement by her aunt Miss Jane Sims of Horsley Road, Nailsworth, Gloucestershire, which contains all the particulars she is able to give. Her recollection does not altogether tally with

that of Mrs. X since the Clark girl she mentions is not the one who saw the funeral, as will be seen in Mrs. X 's statement.

Mrs. X remembered (though she would not put this into her personal statement) that the mother of the two Clark girls had been told by an old man residing in the place that he had seen the same funeral procession some fifty years before. Miss Witchell can get no evidence as to whose funeral it was, nor can she verify the identity of the old man who saw it, or whose father had seen it when he was a child. Mrs. Sims in writing to Miss Witchell insists upon her story that Ellen Clark was not there. She had the particulars from Emily Clark and says that they had often spoken of the matter. The following is her statement.

(2). STATEMENT OF MRS. JANE SIMS
SIMS.

On a summer evening, I think it was in June, but quite light, Emily Bale, Alice Clark and one of the Myres girls, all grown-up were coming from Stroud. On turning a corner which gave them a full view of Buckholt Pike, and the Park wall, they saw coming through a gate in the wall, a funeral procession crossing the road, which naturally astonished them. It was crossing the road and going down the old hill. It was quite a grand funeral. The hearse had plumes on it, and mutes standing up behind. Emily who as a child had seen the Duke of Wellington's funeral in London, was quite amazed at seeing such a grand funeral but was astonished at not hearing any noise as it went down the hill. It passed on down and the girls were frightened as it went out of sight. Mrs. Clarke told them on their return that she had heard that some 50 years before such a procession had been seen.

If the statement of X. be regarded

as the more likely to be accurate, Mrs. Sims is wrong about the members of the party. She names Emily Bale, and *Alice* Clark. She has changed the month, and has the properly ghost-like touch of their hearing no noise from the phantom carriages. Mrs. Sims is 88 but remarkably keen. I suppose no one will ever know which lady is suffering more from hallucinations of memory, but I am sending Mrs. Sims's statement, because, though it differs in detail, it does show how the main points of the tale have endured.

The new road crossed the old one which was then never used. The procession naturally followed the old road so had to cross the new one after coming through the old gateway in the Park wall. In answer to our questions Mrs. Sims told us that this gate is still in the Park wall outside Buckholt Gate, and that there is no gap in the wall. The funeral appeared to go through the gateway, the gate being open. The funeral seen 50 years before by someone in the village passed in exactly the same place. Mrs. Sims never heard the name of the man who saw the funeral 50 years before, but adds that the funeral that my sister (Mrs. Ellen Clark,

mother of the Clark girls) heard of must have (been) 100 years (ago). Miss Witchell had heard the suggestion in the tale that it was the phantom repetition of the funeral of one of the Ducies long past, whose character was not of the best. Mrs. Sims denies this by saying, "The Ducies are all buried at To—th (name I cannot make out). The road to T. is not down the old Hill." Thus there is no evidence as to whose funeral this was the repetition of. Mrs. Sims says Alice Clark lives in London. Emily was her sister. We wanted to get the story from the Clarks' memory but it looks as though we could not.

The reason given by Miss Witchell, as she had heard the tale, for the estimated time it took the funeral to pass, was that the girls saw a light go on in the upstairs of a neighbor, and it went out while they were waiting to cross the road. They thought the neighbors were retiring and figured it must have taken them 10-15 minutes to get ready.

Katherine M. Washburn.

507 Main Street,
Hackensack, New Jersey
Oct. 15, 1930.

COMMUNICATIONS FROM JAMES H. HYSLOP

Received by Gertrude Ogden Tubby, B. Sc.,
Former Secretary of the American S. P. R.

This paper was read by Miss M. W. Hyslop at the International Psychic Congress in Paris in the summer of 1927 before a small audience. It is now published for the first time

Up to the present time, it has not been generally known, either abroad or in his own country, that James Hervey Hyslop, the late Professor of logic, psychology and philosophy in Columbia University, New York, and founder of the present American Society for Psychical Research, friend of Richard Hodgson and exemplar of the best and most rigorous methods and standards in psychic research, has not ceased since his death in June, 1920, to make his personality and memory impressively clear in hundreds of messages and incidents. Indeed, there seems to be no other instance of proof of survival as well established in the history of psychic science, so far as the leaders of the movement are concerned. The only approach to it is in the elaborate and careful Greek cross-correspondences of Mr. F. W. H. Myers as published by the Society in England.

That there has been so great a degree of success in the case of Dr. Hyslop is possibly due to reasons that have not prevailed in other instances. His determined nature was one never to be daunted by difficulties. An untiring worker always, his character persists in the same fashion now as in his mortal lifetime. To his personal equipment in this regard one must add also his psychological understanding of the necessity of supplying every variety of evidence and making it puncture-proof to criticism. In addition to his own fitness as a witness on

his own behalf, he has had the advantage of the co-operation of Mrs. Chenoweth (Mrs. Soule of Boston, Massachusetts, U. S. A.) in a series of experiments given me for three years following upon his death, working under the same conditions with which his own weekly work had familiarized him for thirteen years. In addition to this, he had frequent opportunity to communicate through Mrs. Sanders of New York, whose work also he knew well and had followed for years. He had himself had a few sittings with her, in which evidential work had been done both for him and for strangers, and knew the general possibilities of her work. Another psychic whose work he had followed through my reports was Mrs. Chamberlaine of Englewood, New Jersey, U. S. A. He had never met her, but was favorably impressed with her developing mediumship at the time of his illness and just before. He knew that I should be likely to go to her, for he had been supervising my work with her from the time she first wrote to the Society.

His measure of success as a communicator has been great, also, with those sporadic helpers and friends, who had corresponded with him in his lifetime upon questions concerning their own psychical problems or had assisted him and the American Society with their gifts of mediumship. A number of these friendly non-professional psychics sent to the Society

and to me records of their impressions and messages and experiences which filled out his record with flashes of cross-reference and manifestations of continued interest and support on the part of our demised leader and friend.

The strength of our case lies also largely in the care that we have taken to keep the psychics with whom we have worked as ignorant as possible of one another's work or of the details of Dr. Hyslop's illness and death and his immediate success as a communicator. It is our habit and custom in our scientific psychic work in America to impart no information concerning personalities to the mediums with whom we carry on our series of investigations.

We have the advantage of being widely separated by distance, so that personal news is less generally accessible than in more compact countries, and we have no psychic news sheet, such as the admirable "Light" of England, in which more or less personal news and chat would naturally be circulated. In what I am about to summarize, therefore, it is to be understood once for all that I imparted no gratuitous information to any psychic at any time which would lessen the value of any point made. In case of exceptions, I always carefully noted them at the time, in my shorthand record. None of the persons was an intimate friend of either J. H. H. or of this writer, excepting as regarded our mutual and co-operative efforts, theirs, his, other communicators' and mine.

The present contributor has decided to speak with all the naturalness of certitude as to the survival of her principal communicators, but she recognizes that her right so to do may seem debatable to those of less extensive and intensive experiences in the study of subjective med-

iumship. She has no quarrel with those who feel themselves able to accept an infinitude of telepathic and subjective interchanges amongst mortals, psychic and non-psychic, and who adopt such a circuitous explanation and its involved terminology and argument in preference to the simple and direct personal-communicator hypothesis. She does, however, find that, after the experience of years, and in particular after the receipt of the many evidences pertaining to the life, the work, the memory, the interests and the continuing efforts of her instructor and friend, James Hervey Hyslop, those who support the alternative hypotheses fail to meet the facts at all points and limp in lamely at the finish, after their many detours. The more direct route, blazed by Myers and Hodgson and trodden down well by their pioneering companion, Hyslop, now appears to have been further made safe by his posthumous efforts.

Now as to the facts for which science must account in some fashion, in the series we are to consider together: They group themselves thus:

- I. Spontaneous and sporadic phenomena immediately preceding, at the time of, and following upon J. H. H's death.
- II. J. H. H's following up of the work and concerns of his old Society, the A.S.P.R., and of his associates therein.
- III. The continuation of his customary work through Mrs. Chenoweth (Soule) of Boston.
- IV. Sittings with five psychics in England and with two in France yielding material concerning his family, his early work and his interest in the further development of psychic research, at the present time.
- V. A series of cross-references, through Mrs. L. M. Chamberlaine in America, to the foreign experiments and experiences of the writer.

VI. The giving of a sign posthumously chosen, through more than 20 sensitives and in 8 ways.*

I. The phenomena associated with the death of Dr. Hyslop occurred during the night and morning of his passing, when Mrs. Sanders, a private trance-medium of New York, had a vision of his appearance as he lay in bed, very pale and weak, facing East, as he was, and in a position looking toward the window. She felt that he was conscious of her, though he was fifteen miles away in a suburb where she had never been, and she talked with him mentally and went over the history of her connection with his work. Mentally she addressed him, saying, "When you go over, Dr. Hyslop, you will know how loyal I have been to the American Society and your work." She told me of this spontaneously when I dropped in to call, without asking for a sitting, the afternoon following. She told me, too, that she had longed to give a sitting the evening before, and could not seem to come out of her psychic state from the time she retired about 11 p. m. until about five o'clock a. m., when she asked her guides to bring her back and let her sleep, as she was weary. She assured me that though the last report she had concerning Dr. Hyslop's health had been my own ten days before, and that I had said he was then better and out of doors, she still felt sure that he was not long to live, for his appearance as she saw him was pallid and wan, in her night-vision. A letter from Miss M. Belle Cross, a private psychic of Virginia, written shortly after the event and corroborated by the statement of the lady to whom she had imparted her "dream", detailed a dream from which Miss Cross woke at shortly before or after 7 a. m. on the morning of

Dr. Hyslop's death, in which his death was indicated to be imminent. She had had no information as to his state of health which could lead her to expect his death at this particular juncture, though she knew, as it had been generally known for some time, that he was in poor health. Both these psychics, Mrs. Sanders and Miss Cross, thus received the strong impression of Dr. Hyslop's dying condition during the hours of his final coma, and before the actual passing.

At the moment of his passing, Dr. Hyslop's daughter, who was in a room on the floor below his and out of sight and hearing, had occasion to look at her watch to time the boiling of an egg. To her surprise, she discovered that it had stopped at a certain moment. It had not run down, for after making careful note of the moment and hour and wondering whether it might indicate anything in particular connected with her father, she shook her wrist and the watch started up and ran on as usual, without any winding. Several hours later, she inquired of the physician who had been at her father's side at the moment of his last breath, at what precise minute he had passed, telling him her reason for wishing to know. He had noted the time which on comparison, and allowing for three minutes' difference in the two watches, proved beyond all doubt that Miss Hyslop's watch had stopped at the very moment her father died. Four days later, I, knowing nothing of these facts, had a sitting with Mrs. Chamberlaine, who in trance reported that Dr. Hyslop said to me, "Tried to stop the watch. It may be a clock—but he says, No, tried to stop the *watch*. Doesn't know whether he succeeded." Manifestly, the point is an excellent one, and I secured the verifi-

*Of these records, Nos. I and II are deposited in the archives of the A.S.P.R. Nos. IV, V, and VI have been published (1928): "James H. Hyslop—X, His Book." York Printing Company, York, Pa.

cation on reading my notes to Miss Hyslop at the first opportunity, a week after their receipt.

On the same day, three days after his death, on which I secured the warch reference, he reported that he hoped he had been heard when he tried to make a noise: that he was near the door to his own room when he made the effort. The daughter already mentioned verified this detail also. She had slept in her father's room the second night after his death and had purposely remained awake, in case there might be some rap or other indication of an invisible presence. (She is a lady not given to such experiments and it was a very special and exceptional experience in her life at that time.) As she lay waiting, she heard a sound from the little hand bell that had hung near her father's pillow in his illness, but she had put the bell away in a closed chiffonier drawer, this piece of furniture being the one in her father's room *near the door of entrance*. This also I knew nothing of when I went to the sitting. At Dr. Hyslop's funeral there were present three persons each of whom had a psychic experience and a fourth who had what seemed to be a physical experience corroborating theirs. The three psychics were Mrs. Sanders, Mrs. M. and Mrs. S., all of whom had known Dr. Hyslop in his lifetime. Mrs. Sanders told me immediately after the service that she had seen Dr. Hyslop standing and facing the gathering, as the three clergymen spoke, and he appeared to be midway between where the speakers stood and myself. Now I sat not far from the foot of the stairway to the upper floor and the speakers stood about equally far from the foot of the stairway on the opposite side. He would thus have been near the foot of the stairs, as she saw him. The statement of Mrs. Sanders interested me, as

I should have expected she might locate his figure, on any subconscious bias, near his casket, but she did not. I was telling Mrs. M. that Mrs. Sanders saw Dr. Hyslop at the service, and she broke in, "Yes, I did too, especially clearly when I closed my eyes." Asked where he was, she said he stood in front of me, facing me, near the foot of the stairs. Another Mrs. S. was also conscious of his presence, but I think she did not see him, or at any rate I made no note to such effect. But when I reported the two visions to his relatives ten days after his death, one of them remarked that he had had a peculiar sort of shivering feeling, not an ordinary *ague*, but he felt it was something psychic at the time of its occurrence, though he unfortunately made no written note of it. He had been standing near the foot of the stairs, as I myself saw him do, immediately after the services, talking with a relative who had arrived late, and this shaking nervous chill came over him. He wondered what it might signify. Later, within a day or two of the funeral, a member of the family of one of the speakers, who had not been present and knew nothing of the above details, received a message in automatic writing from J. H. H. stating that he had been present at his own funeral and had stood near the foot of the stairs.

On the day of J. H. H's death two matters of evidential import occurred. One of them concerned the attention given his corpse. A very unusual circumstance connected with this, carrying out his own wishes, was indicated with a fair degree of clearness in the trance work of Mrs. Chenoweth in Boston, months later, at one of my sittings with that lady. The record is deposited with the A. S. P. R. in New York. The other matter is connected with my own securing of some

articles on the day of his death, from his daughter, for psychometric use at séances. These articles which had been much worn by him and handled by no one afterwards, I carefully placed in a cardboard box which effectually hid their nature and appearance, and the box I wrapped in oiled silk for further protection, and tied with a string. I carried the box casually in my hands with my purse and other articles, and went to call upon Mrs. Sanders, within five hours of his passing and before any public announcement had appeared in the papers. Her most recent information had been that he was up and out in the garden for some air. On my arrival that afternoon, she at once expressed her pleasure that I had come for she wished to tell me, and proceeded to tell me of her experience in the night of which I have already made mention above. She wished so much she could have given a sitting that night, and was sorry I had not been there to take notes. As she spoke, I saw her turn aside and say quietly "Yes, I see you, dearie", so I took it that her guide, White Light, might be about, and made occasion to say that there were one or two questions Dr. Hyslop would like me to ask White Light that afternoon if possible. She stated that she thought White Light would be glad to answer them for she was present. What did I wish to ask? I said casually (and without any show of emotion or especial excitement whatever,) that he would like for one thing to know something about the box, which I placed lightly in her lap at once. She thereupon described the color, texture and use of the articles and said, "I used this, I wore it—I don't mean I myself, but Dr. Hyslop, he says I wore them—Dr. Hyslop is present, Miss Tubby, don't you see him? He is sitting right over in that chair across the room. Yes I see you, Dr. Hyslop, I

see you," and she rushed across the room, dropping the box and holding out her hand to some invisible person. "I see you. He must be over, Miss Tubby. He must be. I never see them so plainly unless they are dead, and he's right here. Give me the box again. Oh! the influence is so strong." and after resting her hands lightly on top of the box a second time she repeated her dramatic rush across to the apparently vacant chair, and her welcoming words. A third time she did so, saying, "I know you tell me he is better and all that, but he must be gone, whether you know it or not. For he is right here in this room." I replied that it was all right, she must not be upset, it was true he had gone over. "Didn't I tell you?" she said, "Didn't I tell you? But you didn't tell me you were over, in the night. Why didn't you tell me, Doctor?" But of course he had not yet passed completely at the time her night vigil had closed. This I did not tell her, but it was good negative evidence that his death had occurred after her vigil.

Contrary to my usual habit, I wore at the funeral service and on the day of the burial at which I was not present, a black gown. It was one J. H. H. had never seen me wear. A friend held a sitting for me in my absence, with Mrs. Chamberlaine thirteen days after the death. He took careful notes and gave them to me later. One of the statements therein was, "Tell Miss Tubby I cannot see her so well when she wears a black dress." Neither this gentleman nor Mrs. Chamberlaine had been present at the funeral or with me on the day of the burial. Another statement in his record was: "After the body had been lowered into the grave I (J.H. H.) took the further step and joined my friends on this side who had deferred the customary greetings that I might have the

best opportunity to observe all that went on." The evidence seems strong that he had successfully observed the principal occurrences connected with the preparation of the body, the activities in his home and the movements of his secretary, myself.

II. During the weeks following his death, we were busy at the office of the A.S.P.R. in gathering material for a memorial of Dr. Hyslop to be published in the Journals of the Society in the autumn. One of the important decisions related to the choice of two photographs of him for reproduction, one of them representing him at the time of the establishing of the Society and the other a later one, taken nearer the time of his death. We were not entirely satisfied with the latter, but chose it out of several as probably the most satisfactory. A few weeks later, when I had unexpected opportunity for some sittings with Mrs. Chenoweth, J. H. H. communicating through automatic writing in her trance, remarked: (I summarize) "I have been at the office more than before and am aware of so many things, ideas held in mind and not always carried out. I see your thoughts more clearly than your surroundings, so when I refer to some specific thing as *the kind of dress you wear* or the style of chair in which you sit, it is an evidence of an effort of memory and attention, and is not trivial at all." Mrs. Chenoweth could not have known that he had referred to the kind of dress I had worn, for I did not even know it myself as yet, the notes of my friend's sitting not having been as yet presented to me. But I did note the reference to the style of chair with hopefulness, for I had purchased from his family the chair he had used at his desk at home and had removed it to my office and was there using it. I remarked on reading this record to three members of our Board who had

authorized my work, when I saw them separately on several occasions soon after the above record, that I rather expected something more about the chair, for, I said, and did not know why I used the expression, one which was entirely unfamiliar in my habit during his lifetime. "You know, this is the Chief's chair that I am using." A few weeks later through Mrs. Chenoweth's trance writing J. H. H. remarked: "I heard you talking at the office about my pictures, something for publication, and said, 'It is not as good as it might be, but it will serve', and only then I realized that I might have had a later picture taken, but it had not seemed important The Chief's chair—do you know what that means?" I answered: "I know what I mean: but who do you mean?" He said, writing it in quotation marks, "This is the Chief's chair"—I have heard you say it on several occasions, and somebody is using that chair."

On the occasion of the first annual business meeting of the A.S.P.R. following his death, a question as to changing the name of the organization was to be discussed and decided. The Society was originally organized as Section B of the American Institute for Scientific Research, of which Section A, when organized, was to deal with problems of the abnormal psychic. The proposal was to rename the whole organization simply The American Society for Psychical Research and drop the Institute designation. As I entered the building to attend the meeting, a friend joined me at the door and asked what the proposal meant and what about it. I explained, and added that I was not in favor of the change for several reasons, but that it was not a very serious matter and that I did not wish to influence her vote on the matter. Within five minutes, we had joined the members gathered for the

meeting, the Chairman was calling us to order, and about to ask for the reading of my minutes of the last meeting, when my telephone rang. I hastily excused myself and was prepared to ask the caller to postpone any conversation until later in the day, when Mrs. Sander's voice spoke urgently: "Miss Tubby? This is Mrs. Sanders. Dr. Hyslop just said, 'Run quick to the telephone, tell Miss Tubby to forget the past and go forward to the new, it will to a common ground on which all can join. Let it be unanimous.' I don't know what he means but he wanted me to tell you right away." I thanked her and hung up the instrument, amazed, even with all my experience, at the precision of the reference. My vote was not determined by the advice, but my confidence was strengthened in the continuing effort and interest of our Founder.

On many other occasions these flashes of insight into the Society and its affairs, to which Mrs. Sanders was kept a stranger by common consent of all concerned, have come in over the telephone to me as I worked and thought of the Society's problems and responsibilities, or have come out clearly in sittings with her and with Mrs. Chenoweth and Mrs. Chamberlaine, so that I never felt alone in my work.

III. The work with Mrs. Chenoweth which I conducted for about three years following Dr. Hyslop's death in June, 1920, was the outcome of the first few sittings I had, during my holidays in that summer, when a friend offered me dates she had reserved for herself, stating that she felt from what she had had that Professor Hyslop would like to reach me. I had four séances in August 1920, in which not only J.H.H., but Richard Hodgson, his communicator, George Pelham, Professor Sidgwick, and Mr. F. W. H. Myers all purported to appear and write me en-

couraging messages, the Emperor of the Stainton Moses sittings rounding out the matter with reassurance and benediction. Of course the several communicators on those occasions were not attempting to prove identity, but there was a strong predictive flavor to the word of Myers, which I have seen amply fulfilled. His words have been the cause of strength which he apparently intended they should be. But the first weeks of work lengthened into the longer period through the courtesy and support of my Board of Trustees in the A. S. P. R. and through the generous donations of J. H. H.'s friends, who gladly supported the opportunity for his work.

In these sittings I received many indications of the knowledge of J. H. H. of the problems of the Society and of my own responsibilities in his work. He gave me a clear prediction of one very sudden development which would require my poise, and when the fulfilment occurred it was that prediction which fortified me and carried a situation otherwise difficult.

There was one aspect of his work preceding his death which had especially held the focus of his attention for several years—the problem of treating cases of abnormal psychic development and restoring them to normal poise. He had been studying several important cases with excellent and beneficial results. The work was of the order of that discussed in his articles "Spiritual Healing" and "A Neglected Type" in the *Journal of the A. S. P. R.* for November, 1913, and in the *Proceedings of the Society*, Vol. XI, 1917, "The Doris Case of Multiple Personality." Spontaneously, in my work with Mrs. Chenoweth in 1920-21-22, these cases were picked up and their history carried forward toward completion. Just as two of them were approaching a comparatively full measure of relief, a third with

which I had lost contact subsequent to J. H. H.'s passing, came to Boston to make a statement to Mrs. Chenoweth expressive of the patient's gratitude for the aid received through the Hyslop-Chenoweth séances of 1918-19. She recalled herself to the psychic as a sitter who had made some trouble by locking herself into a room, on one occasion, and refusing to come out, and said that after the séances had been interrupted she had been an inmate of an insane asylum for some months. At first she had blamed her psychic treatments for this condition, but in the end she came to understand what they had implied as to her state and she saw the way to the light by using the knowledge she had gathered at these very séances. Though she had been deprived of the custody of her children during the year of so of her worst phase, the asylum authorities had ultimately discharged her as completely well, and she not only received again the custody of her own children but was employed in her own town where her history was known, in the public schools as a regular instructor. This recovery she herself attributed to the work of Mrs. Chenoweth and Dr. Hyslop and she felt she must express her profound gratitude. The improvement in the other cases was less spectacular but substantial. To me there came various communicators through the Chenoweth automatism, supplementing the list of those who had already appeared in the cases before I knew anything of their details. Some of the revelations of identity were of historic characters, in most cases of course evidentially impossible of proof and therefore I do not quote them by name. But the motives and play of the group were so similar to that exhibited in the Doris Case through Mrs. Chenoweth's automatism that the effect was to

say the least impressive. And the patients, so far as one could check up without discourtesy, showed traits of character that were, as it were, echoes of the type of mind of the obsessor, and these traits were overlaid on the original fine natures, highly sensitive and intelligent, of persons in positions of influence or authority. The overlaid and actually alien traits slowly abated and the natural self of the patient more and more emerged as the weeks passed, without any contact with the psychic or with the work, the whole process apparently being due to our re-education on enlightenment of a wilful or earth-bound communicator who had been for long in a persistent and futile attempt to run another life to suit himself or herself and to administer human affairs according to his or her own habit and ideas of suitability and propriety.

Such patients were taken up originally by the Emperor Group of communicators for the purpose of studying key cases and working important lines of influence out, in order that they might serve the larger and more general needs of mankind, which they found was still oppressed by the mistaken ideals and purposes of "dead" teachers and leaders still bent upon moulding human society. Those of you who know the work of Dr. and Mrs. Carl Wickland know something of such matters. The work is still being carried on by Dr. Titus Bull, a medical man of high standing in New York, who has made a study of psychic pathology and has achieved some remarkable results in most difficult types. The skill, devotion, tact and insight necessary for such work is the possession of but few, and of scarcely any in the medical profession, unfortunately. Dr. Bull is establishing an institution (The James H. Hyslop Foundation) for his patients of this type, and it should receive

the most generous support of all patrons of science on her pioneer boundaries. Its supporters will immortalize themselves both here and hereafter. And psychics who assist, as Mrs. Chenoweth and Mrs. Wickland have done, in the freeing of the darkened and earthbound communicator, are beyond praise.

On the one occasion when I had the privilege of Dr. Bull's presence at a Chenoweth sitting, a most dramatic recognition of him occurred, his initials, T. B., were given, proper reference to the name of an ancestor of his was made, and J. H. H. recognized him as his friend and physician. In addition to this, there was an apology for giving him scant attention, because they desired to carry forward a piece of work in the liberation of one of the difficult obsessing entities that morning. Dr. Bull of course fitted into this purpose admirably, being able to meet the communicator with tact and the ease of long experience. The results were dramatic and prompt, the wayward and supercilious tone changing to one of friendly appreciation in the course of the brief interview. The psychic had never met Dr. Bull in her conscious state, did not know that he was to be a sitter or had been a sitter at any time, and knew nothing of him personally, as nothing at that time had been published giving his name in connection with any such work. The evidence was therefore exceedingly strong in favor of the identification of the sitter.

IV.-V. An evidential group of European sittings with American cross-reference which it was my privilege to carry out in 1924-25 form a long sequence which I have prepared for publication with extensive notes and corroborations. They are to appear in book form shortly and offer a brilliant sequel to the earlier and more

more extended work of J. H. H. They are compact and full of meat, as may be seen on careful study, and would consume too much time and space for presentation in any adequate form here. The Psychics with whom I worked in England were Mr. Charles Glover Botham, psychometrist; Mrs. Annie Brittain, trance clairvoyance and clairsaudience with assistance from the control, Bell; Mrs. Hester Dowden, ouija-board messages with the psychic's eyes closed and head turned away from the table; Mr. A. Vout-Peters, clairvoyance and clairsaudience in the conscious state; Mrs. Gladys Osborne-Leonard, trance clairvoyance and clairsaudience with the well-known Feda control. In all five cases there were pertinent references to my work, both past and future; to a group of scientists who were co-operating in it, from the "other side"; to some of those with whom I had been or was still associated in terms too personal for publication in some instances; and to personal friends and relatives as unknown to the psychics concerned as I was myself up to the moment I entered the séance room. Mrs. Brittain's work was so cryptic that at first I was disappointed not to have received more, but the fact that I took every word of it verbatim, as is my invariable custom, saved a great loss, for upon that sitting I was recalled to renewed study by a note upon it supplied by J. H. H. himself through Mrs. Chamberlaine on my return to America, when he stated that he had been with me in London more than I perhaps realized, Mrs. Chamberlaine being entirely unaware that I had been abroad at all. He proceeded through her to refer to Bell, to our having to change "the paper, not the papers", and to the appearance there of a lady who was so anxious to speak—the first one whom Mrs. Brittain reported, saying that she

feared "they would have some trouble to get on because there was a lady there who said she had loved me very much and wanted to get a word in." This lady had been one of my best communicators in J. H. H.'s lifetime, through Mrs. Chenoweth in Boston. He had published a record in the A. S. P. R. Journal for January 1918. She reappeared in England through Mrs. Brittain and in Englewood, N. J. through Mrs. Louise Chamberlaine with evidence that I could not check up for months, as I was out of touch with her family and did not know the name—which Mrs. Chamberlaine mentioned—of a new daughter-in-law in the family. My friend had passed on from this life in 1906, eighteen years before these sittings and yet evidently knew more of her son's affairs than I, who lived only on hour or two away from some of her surviving family. As to the "paper", my own note sheets were unlike those I habitually use and were loose, though numbered consecutively. "The gentleman" whom Bell reported for requested me to change and ask the psychic for a tablet of paper from her own supply. I had forgotten the incident, when Mrs. Chamberlaine recalled it with her J. H. H. message. Members of his family who had died in his early youth, and whom I of course never knew and only faintly knew of at all, were referred to in the Brittain sitting in a highly convincing series of references.

Mr. Vout Peters and Mrs. Dowden contributed many items, the outstanding ones being examples of J. H. H.'s Sign, which I shall proceed to discuss in Section VI.

In France, I had but two séances, as many of the psychics were not available in August when I arrived, and the Institut Métapsychique was closed. I saw Mme. Girard, a professional Spiritualist-medium, through the kind—but any-

mous—introduction of Mr. Stevens, an Englishman, and Mlle. Gourson who has done satisfactory work for the Institut, to whom also I was anonymously introduced by Mr. Stevens's kind assistance. Both these ladies referred to my work and to my interest in it being prior to any other interest of a personal nature, in my visit to them. I was unable in these two cases owing to the difficulty of following the French and at the same time taking notes, to make a verbatim record, and I missed no doubt some points that might have proved of value. But through Mrs. Chamberlaine I received clear evidence that J. H. H. and another communicator had followed me in France, had observed where I went and what I did, and what the friends I traveled with did, particularly on the day of the first French sitting, that with Mme. Girard. I had to check up the latter points by reference to that friend who had planned to follow me for a sitting herself, and who took a walk about in the neighborhood meanwhile. The names of streets she passed through were mentioned by Mrs. Chamberlaine, or rather were written automatically by her. She did not know how to pronounce the words, being entirely unfamiliar with the language or the country, and totally unaware that I had included Paris in my trip.

There were personal messages in these sittings, also, which do not fit into the J. H. H. series, but were none the less strongly evidential.

The cross-reference work from Mrs. Chamberlaine, in New Jersey, supplied details I had still further to verify, in addition to such as I have already mentioned. For example. I got descriptions of both Bell and Feda, though she attributed all the visions of darkskinned girls to the one name, Feda, as she knew nothing of Bell's

existence. Feda's name came through, as well as Bell's but I was puzzled by the somewhat conflicting descriptions she gave of the little Indian girl, for I had no idea that "Bell" was the name of a Cingalese child. I supposed of course that she was English born, as she was the bearer of an English name and the guide of an English psychic. To my amazement and satisfaction, I found that the personal description of Bell as given me by Mrs. Brittain, at my request, after she had spontaneously mentioned that Bell was a Cingalese, on the occasion of my second visit after a year's interval,—I found that the very points out of character for Feda fitted Bell, and vice versa. I myself had had no previous knowledge of the personal appearance of either beyond what one might glean from Sir Oliver Lodge's "Raymond", hence the evidentiality was many-fold the greater, so far as discounts on the score of possible telepathy might be concerned.

In addition to this, Mrs. Chamberlaine, a total stranger to the Hyslop family and its early history, when referring to some of the same individuals whom Mrs. Brittain had clearly indicated in my first sitting with her, added reference to an old gentleman, a "family connection, not a relative" named Andrew or Andrew S. On my inquiry of the surviving family, an aged relative in a distant state and town was the only one who could clearly verify the item.

VI. Perhaps the most telling of all his work, scientifically speaking, has been his success in transmitting through more than twenty persons a sign posthumously chosen as his signature—the X or St. Andrew's cross. He had made no promise to do such a thing, had left no record of it that could conceivably be given as a "book-test", had indeed made no reference what-

ever to any such intention or purpose. Its first appearance was through Mrs. Chenoweth, in Boston, Massachusetts, where he had long conducted series of experiments himself. It was given to several different sitters who would be likely to report it to the American Society for Psychic Research, as they did, a few weeks after his passing. At about the same time it was given clairvoyantly to Dr. and Mrs. Bull, in New York, though they did not understand what it might indicate. They had never seen it before in any connection, nor had Mrs. Chenoweth or any of the others to whom it appeared or through whom it was given by impression or automatism of various types. I have listed twenty-two persons, in my own work, who have received it from J. H. H. in the years since his death. It was closely guarded from the knowledge of the psychic researchers both at home and abroad, unless they themselves had been the recipients of it, and those strangers through whose agency it appeared were not told its purport, although we told them with our appreciation that it had a value to us in our work. Repeatedly through Mrs. Chamberlaine I was told to "search for key (Chi) look for key". For some time I missed the point of the reference to the Greek letter X, Chi, pronounced the same as "key" in English, of course. This occurred early in his work with her and before I went abroad for my sittings. I had at least fifteen examples of the sign before the summer of 1924. That summer, in London, I secured it from two private psychics, personal acquaintances of mine, the one getting it in a cryptic fashion in some inspirational writing addressed to me by J. H. H. and the other in automatic writing. Both were strangers to the living J. H. H. Through Mr. Vout Peters I got it in the form of an impression that it

was a Swastika, quite manifestly a variant form of X. And most astounding of all, I got it over Mrs. Dowden's ouija table when she gave me his signature followed by the X, repeatedly rubbed and indicated, while her eyes were shut and turned away from the table, and before she had any idea of my personal identity.

The twenty-two examples I have listed in my volume* may be grouped as follows:

1. Stigmata on the flesh, Mrs. Sanders, New York.
2. Automatic writing, by pencil or board: Mrs. Chamberlaine, New Jersey; Mrs. Piper, Boston; Mrs. Chenoweth, Boston; Mrs. Dowden, London; Mrs. Brazier-Creagh, London; Miss Roberts, New Jersey.
3. Impressional writing; Mrs. Chamberlaine, New Jersey. Miss E. Benham, then in London.
4. Visual symbol: Dr. and Mrs. Bull, Miss E. Bull, N. Y. Mrs. Nevill, Cleveland, Ohio.
5. Motor vision of J. H. H. making the sign: Miss Lattimore, of New York, Mrs. Osborne-Leonard, London.
6. Trance message: Mrs. Sanders, New York.
7. Mental impression, during consciousness: Mrs. F., N. Y., Mrs. "Star", N. Y., Mr. A. Vout-Peters, London.
8. Cryptic, hidden in a message: Miss P. B. T., London; "Beryl", a private psychic, Canada; Mrs. Chamberlaine, New Jersey.

Of these persons, at least eight and possibly nine were total strangers to J. H. H. in his lifetime. Two of them are total strangers to me, and their effort reached me through a third person to whom the sign meant nothing. On fourteen of the occasions, I was not present when the sign was given, and in only two of those fourteen was there a sitter present who knew what the sign indicated.

Taking all these facts into consideration, the evidence seems cogent that the psycho-

logical genius manifest in their variety and clarity, their spontaneity and adaptation to purpose, far exceeds that possible to any one medium or psychic, or to that of the sitters at the various private circles and séances where they were received and recorded, and the inference seems unavoidable that they must actually have been derived from the fertile and experienced mind of the great pioneer psychic researcher of America, James Hervey Hyslop who has, apparently from the moment of his demise to the present been "neither dead nor sleeping."

Moreover, the evidence which he has furnished is such as he would wish, in the intimate personal detail and in the simple yet unique symbol, that lends itself to multiform representation: all of which makes its immediate and telling appeal to the mind of the average man and woman studying the possibilities of human survival and communication after death. He often remarked upon the excellence of the idea that Professor William James put into effect in his posthumously chosen and communicated sign, the Omega, and felt that it was a capital piece of evidence. This sign he published in the Proceedings A. S. P. R. Volume VI, after having received it from William James, deceased, through several psychics. His own X has occurred in four or five times as many cases and under equally as fine, and even better conditions than the Omega.

GERTRUDE OGDEN TUBBY.

August 15, 1927.

* * * * *

J. H. H. X, HIS BOOK

Total items of cross-reference, 96. No. of psychics, 27.

Total points by: A. B., 39; C. G. B., 6; A. L. B. C. and A. Judson, 1; L. M. C., 90; Mlle. G., 13; Mme. G., 11; O. L., 28; M. Nevill, 4; Mrs. Physician, 3; L. E. P., 2; A. V. P., 22; C. G. S., 17; M. M. S., 4; H. T. S., 21; P. B. T., 2.

*JAMES H. HYSLOP—X: HIS BOOK. A Cross-reference Record.

Collated and Annotated by Gertrude Ogden Tubby B.S. with a preface by Western D. Bayley, M.D. The York Printing Company, York, Pa., 1929. Price \$3.75, pp. 424.

A CASE OF THORYBISM IN FRANCE

René Sudre

It is now some time since our International Congresses of Psychic Research planned to revise their psychic vocabulary with a view of substituting a scientific terminology for a popular one. We may recall the saying of Condillac that a science is a well-constructed tongue. Those who venerate tradition are not displeased with this. The language of which we actually make use in our studies is very ill constructed because it is borrowed from the vulgar tongue which embodies all popular beliefs and errors. For example there is no justification for keeping the word 'Poltergeist' to describe certain manifestations, analogous to hauntings. This word is of German origin and means a blustering or noisy spirit, and the word, quite apart from its bad formation, is inconvenient to apply to phenomena which should be strictly defined.

I have elsewhere tried to bring into some sort of order that part of metaphysics which relates to hauntings or more generally to spontaneous physical phenomena. I have classified them thus in order of increasing complexity.

- (1) False hauntings or thorybism.
- (2) Teleplasmic effects with the subject at a distance.
- (3) Genuine hauntings.

The case I wish to discuss today is one of Thorybism. I have composed this word in the usual way, borrowing from a Greek root. It is derived from the word *Thorubos* which implies noise or trouble as the characteristic of such manifestations. They are noisy; there are blows or knocks within the walls of a house; articles of furniture are displaced; small objects are thrown with more or less vio-

lence; bells are started ringing by themselves; stones or jets of water are thrown in what appears to be an intentional way and in a manner which is always suggestive of trickery. It is generally a young boy or a young girl who seems to be the cause. As a matter of fact the phenomena occur in their neighborhood, and they are observed to outline the movement which the manifestations produce. Also if they are taken to a distance all the manifestations cease. This is why it will prove a difficult matter to convince sceptics of the reality of such movements at a distance. In spite of the declarations of police they prefer to imagine that these children are accomplished conjurers whom one can never catch in the act of fraud. All that is quite untenable for an observer who has no preconceived opinion and who places reasonable confidence in human testimony.

There has recently occurred one of these cases of Thorybism in France, in a little commune close to Lyon, namely, Seyssuel in Isere. I visited the place in order to make a study of the matter. Unfortunately I had not the necessary time to place the girl who was the subject in the conditions which were favorable for the production of the phenomena, and for this reason my investigation has not been complete. All the same it has been very interesting, and I have published a portion of it in the press. It is all the more likely to pique the public curiosity since it is mixed up with a question of sorcery and even threatened to terminate in a dramatic manner. I feel sure that it will be of interest to my American readers to know all the details of this singular affair.

The married couple "Rozier" are tenants of a house which hangs like an eagle's nest on a side of a mountain which dominates the river Rhone, 5 kilometers from the charming little Roman town of Vienne. This house, which is called La Roche Piqueé, is surrounded by small out-buildings and with steeply sloping gardens where the household cultivate vegetables and grow vines. Rozier is an old colonial soldier troubled with malaria. He has been the victim of gas poisoning also during the war. He is night watchman in a factory in Vienne. He devotes his leisure time during the day to the breeding and raising of small cattle. He has three children of whom one, Marguerite, is a younger daughter, aged 13½ years. Some months since the household had planned in order to increase their income to take as boarders some nursing infants. La Roche Piqueé is an elevated and healthy locality with a marvelous natural setting; also their offer would be an attractive one on account of their very modest demands.

Three nursing infants in succession were entrusted to the Rozier couple. All went well in the earlier days. One morning, one of the babies, a boy who had been taken for an airing on to the little terrace of the house gave a great cry. Madame Rozier came running to him and found him turned face downwards in his cradle with his forehead all swollen and bleeding. No one had struck him. Marguerite who assisted her mother in caring of the children had just before this passed by close to the child and had found him quite peaceful. It was impossible to understand how this baby had been attacked with such fury as to wound him in this cruel way. Very shortly after this another of the children, a little girl, experienced a similar accident. This time the face was scratched. In time these accidents became more frequent. The children became nervous, they continued to wound their faces

in an incomprehensible way. The Roziers tried tying their hands but the bonds were broken with an extraordinary violence. These events always took place when Marguerite was in their neighborhood but not necessarily close to them. It should be said that she had no animosity towards the children but on the contrary looked after them with great care.

Much alarmed, the Roziers, man and wife, begged that the children might be taken back to their parents. In the course of the evidence offered one notes that the scratches did not correspond at all to such scratches as would be produced by the nails of little children but were much longer. Some did not hesitate to accuse the little girl of these assaults, which deprived the family of a certain income and also made them unpopular among the neighbors.

Marguerite's parents were sure of her innocence; as her father said to me, she had given them nothing but satisfaction and they had at last been able to prove that it was not she who had committed these stupid attacks. They then took the step of having one of the infants returned to them, but the trouble recommenced and they were obliged to resign themselves to this unhappy mystery. However Rozier's mind was working. There was among his family a very near relative who had been publicly accused of the practise of witchcraft. It was a woman who had been tempted by all the extravagances of occultism and who it appeared had spent much money on fortune tellers by cards, soothsayers, and the casting of spells. One of her sons with whom she had quarreled had himself been victimized by her operations. He had discovered in his room a magician's toad and he had drunk a philter which had made him sick. Rozier thought that she had been the worker of the misfortune which had befallen him. His suspicions were confirmed by a queer

discovery he made. At the cemetery at Seyssoul, close to the tomb of his family, he had found a package containing decayed flesh. At first it was believed that this was an embryo and that it suggested an infanticide. The police called in the court doctor who recognized it as a calf's heart. In those countries where superstitions survive it is known that the heart of a calf is used for magical incantations; stuck full of black pins and buried in the graveyard it becomes a menace of death for the person bewitched. Rozier had not the least doubt that the charm had been worked against himself.

This was by no means the end of his troubles. Almost as soon as the foster-children had been removed, his house became haunted. The haunting commenced with an almost insignificant incident. The whole family were asleep on the first floor of the house when an usual sound woke Madame Rozier. The alarm clock which stood upon her night table had fallen face downwards without anyone having touched it. Marguerite was sleeping peacefully. The same day while the family were down below on the ground floor a great rummaging of furniture was heard on the floor above. They ran in haste upstairs and found one of the beds completely dismantled, the covers scattered about in the middle of the room, a flower vase transported without damage from the mantelpiece to the floor. From that time onward throughout two weeks malicious happenings pursued the Rozier household. These consisted chiefly in the displacement of objects. Coffee pots jumped off the stove, glasses and plates rolled from the table under the eyes of the beholders and broke with a crash on the paved floor. Rozier has explained to me how one day when he leaned forward to take some object from the sideboard something heavy grazed his head and then hurled itself down on the flagstones. It was the drawer

full to the top and very heavy; in falling it was turned upside down. A considerable force must certainly have been exercised to produce this phenomenon, and it is quite clear that it could not have been done by trickery without this having been observed. Marguerite was not far away when all these things were happening, but she was outside the door as the witnesses testified.

I have tried to obtain details of the sequence of the phenomena. In the first place I am certain that Rozier and his wife were entirely ignorant of the subject of metapsychics and of spiritualism. Rozier, like many peasants, only knew that it was possible to cast spells by certain magical operations. At the time when he was serving in the far east he had witnessed the working of such practices or, at least, he had heard them spoken of; but the powers of mediums were a thing unknown to him. He and his wife assured me that they had never had anything to do with table-turning. From his point of view the house was not haunted but bewitched. The description which he gave me of the phenomena was entirely free from any recollections of what he had read and was evidently sincere. He had noted that when all the family were seated at the table for breakfast it happened that a glass placed before Marguerite slipped and fell off the table too quickly for anyone to see how it happened. By dint of watchfulness they saw that the young girl *did* make a movement of her hand; but although their natural reasoning power tended to suggest some normal relation between the movement of the hand and the fall of the object the witness of their senses protested against this supposition since the entire action had taken place before their eyes. On one occasion Rozier tells me he did see something quite clearly but it certainly was not the hand of Marguerite. He talked to me of a much bigger hand which in a moment of clear

vision had appeared to him to take hold of the object. I explained to him that this might have been a case of a semi-materialization. He had never heard anyone speak of anything of this sort. I asked him if he seen any unusual lights, he said that none of them had seen such things but that they had heard quite clearly knocks upon the windowpane when there was nobody about in the courtyard.

The fact which we may perhaps consider the most convincing in this narrative of events is that of a jug which was thrown unbroken on the floor at a time when Marguerite was out in the courtyard with her parents and neighbors. If one would accept the hypothesis of trickery one would have to bring a charge against the parents as well as the child; one would have to admit that people who were peaceably disposed and happy in their house, watching their income growing, would be amusing themselves by upsetting their life and creating an enormous prejudice among their neighbors just simply to mystify the public or the newspapers. Besides these are really quite honest people who brought up their children carefully and who have excellent reputations in the village. They took a delight in their dwelling which was the property of one of the nephews, and they had greatly increased its value by their persevering labors. And now we see them practically obliged to quit the district on account of the scandal created. In the eyes of the sceptical their daughter is a hysterical subject and a girl with a mania for mysteries and this has caused them great sorrow. They have been so proud of this child of theirs, who has passed with honors her examination for the primary study certificate, and she has had a further year of supplementary studies given her by them. They feel that her reputation is stained by this.

On the other hand can it be that Mar-

guerite has been able to invent all this contrivance? If so it must be admitted, that she has never been caught in the act, although a most attentive watch has been placed on her movements. As a consequence she has been greatly distressed about all that has happened. When anybody has spoken to her of the suspicions which have hung about her since the affair of the fosterchildren, she has had a crisis of despair and has threatened to throw herself into the Rhone if people insisted on thinking her guilty. How could she have done injury to these poor little children for whom she showed so much care and affection? For unprejudiced people a normal interpretation of the phenomena becomes impossible.

There remains then the supernormal interpretation, and it is this which will directly interest readers of this Journal. For myself, there has never been any doubt. I have not been the actual witness of the phenomena, and my efforts to bring them about artificially in the home of the young subject have miscarried. But after the enquiry I have made they come into a certain natural grouping with which my experience as a metapsychist has made me familiar. In connection with the greater number of the facts of Thorybism, there is always to be found a boy or a girl at the age of puberty. At this period of change in the physical body, the setting free of telekinetic forces is no doubt a much more easy matter. Little Marguerite had for several months had her regular periods; she had experienced sleep-walking manifestations in her infancy. Regards these manifestations at the house, they are always in the nature of the displacement of objects. Is it not a fact that for children as well as for grown-ups this is the easiest way of attracting attention and also of playing tricks if their subconscious has the will to do it. It is noteworthy that these

actions are never of a benevolent nature. On the contrary they show a malicious spirit such as so often appears in the games of children and which assumes at times the character of a savage naughtiness. Have we to consider here a will to injure which works aimlessly and with no object? This I do not believe and indeed I am persuaded that these supernormal acts have always a motive, although this motive may be unconscious, and I am persuaded that one might discover the motive by psycho-analysis. This is the task on which I should have employed myself if I had had the time to improve my acquaintance with Marguerite and to win her confidence. When I came directly from Paris to the "haunted house" she was no longer there; one of her aunts had taken her away to Vienne, as much for the purpose of giving her some mental diversion as for removing her from this bewitched locality. So it was to Vienne that I had to go in order to see her. I was impressed by her intelligent air and by the liveliness of some of the answers which she gave to her aunt, but she was quite noticeably frightened and only made vague answers to my questions in which she showed no interest. It would have been necessary to establish a sympathetic link with her and therefore to live near her as Countess Wassilko has been able to do with the little peasant girl "Eleanora Zugun". I purposely made this approach because there exists between these two young subjects many points of contact. One may recall that Eleanora produced movements of objects at a distance and also scratchings and bites upon her body without the use of teeth or nails. She attributed these phenomena to a being whom she called "Dracu", meaning the dragon or the devil. In reality a psychological analysis in her case shows that these persecutions were punishments which she was inflicting upon herself unconsciously

for a fault which she had special reason to conceal. The disapproval of her conscience held this moral fault in a state of repression, but it now and then broke out into these explosions, the responsibility of which she attributed to Dracu.

Now Marguerite has not invented any entity to explain the malicious acts that had grouped themselves about her. Doubtless they refer to the queer beliefs of her family circle. Rozier is convinced that all these manifestations are due to the practice of sorcery by his relative. After a long discussion with him I have succeeded in getting him to admit that it may have been his daughter who unconsciously produced them, but he still persists in believing that Marguerite is influenced by suggestion on the part of this sorceress from a distance. He claims that she feels the approach of this person. But his strongest argument lies in the wounding of the little foster-children. How, he asks, could Marguerite have done this wrong to little defenceless children whom she loved and tended well? Now it is just there that the error probably lies. It has not been shown that, right at the bottom of her heart, she *did* love these little pensioners of her parents. Before they came she had been particularly happy at La Roche Piqueé. She could indulge freely her taste for study and sport; aside from her mother she was the little queen of the house. The arrival of the children had completely upset her life. She had been compelled to occupy herself with them the whole day long. She had to wash off their filth, and to carry out their toilet. In short she had been transformed into a nurse or servant, and perhaps that did not please her as much as she had pretended to me that it would. It may be inferred that something was done to persuade her to undertake the task. That is to say that she had some money given her for her remuneration as

a domestic servant. Obviously she could not rebel against this subjection, but is it not reasonable to suppose that a ferment of revolt seethed in her heart, and that this was carefully dissembled by her? It is just such a subconscious motive as this which would have found its vent in super-normal ways by woundings and by the breaking of vessels. Other motives may perhaps have entered into the scheme of action, but I believe that the origin of these manifestations is what I have indicated.

I feel unable to take into account the influence of an alien will upon young Marguerite. Doubtless a metapsychist is not in a position to deny the action of thought at a distance, but he recognizes that this takes place under certain strict limitations. Experience has shown that a hypnotist can control his subject when the subject is out of sight. But he is dealing with subjects who are trained by long practice to obey his suggestion. I am quite sceptical about his influence upon new subjects, and as for the operations for enchantment, I decline to believe that the sticking of pins into the heart of a calf or into a wax image can make anyone ill or put anyone at the mercy of the sorcerer even after the object has been saturated with the 'magnetic fluid' of the person in view. De Rochas who has propagated this superstition in modern psychic literature was a mathematician who had no idea of psychology. I have already had occasion to say *à propos* of his experiences in the sending back of the power of memory, how questionable I thought his records to be. His authority I consider a weak one on which to rest a belief in the acts of sorcery. These acts do not enter very easily into the category of facts acquired by psychic research. They constitute, in my

opinion, merely a dross of the miraculous of former times from which metapsychics have already extracted the pure metal.

I have made a visit to the supposed sorceress of Vienne and in announcing myself as an occultist, I have sought to discover whether she really practised witchcraft. She seemed astounded by my questions and protested that she knew nothing about such matters. It is conceivable that she was speaking the truth, and that she had been the victim of calumny; on the other hand it is possible that she was playing a game with me. But the matter is of no importance since it is quite clear that the phenomena did not originate with her. She had never seen little Marguerite because of the family quarrel, and hence she could not have established over the girl such a mental domination as would at least be necessary to explain the ensuing influence from a distance.

It is very possible that the phenomena have died out in the meantime, but they may recur if a new motive force became evident, since the metapsychic faculty of this young girl is the result of her constitution and not of suggestions which might have found entry into her from without. The morning of my visit to La Roche Piqueé Madame Rozier assured me that she had heard footsteps in her bedroom early in the morning, her daughter being then at a distance of 5 kilometres. It is clear that if this phenomenon was not merely a hallucination, it is due to the power of the young subject.

I regret very much that circumstances have not made it possible for me to make a scientific study of the matter, and to make experimental demonstrations which if well arranged and controlled would have a marked influence upon public opinion in France.

INTERNATIONAL NOTES

BY HARRY PRICE

(Series Sixty-four)

If I were asked what marked changes in the British psychic world had taken place during 1930, I would unhesitatingly declare that the spiritualists had at last realised the futility of their old methods in investigating mediums, and were everywhere putting their house in order, following the impressive results achieved through the scientific examination of Rudi Schneider. Every spiritualist organization is now forming a research circle or opening a fund for apparatus, and I should not be surprised if a dozen "laboratories" were to spring up during the coming year. What they still lack are investigators of the right type in the place of the old women who always manage to get a thrill out of a new medium. For them, "phenomena hunting" has no close season.

* * * * *

I gave my third lecture on psychic subjects at Oxford University on October 19th, 1930 at the invitation of the St. John's College Essay Society. My subject was the mechanical control of mediums, with special reference to Rudi Schneider. The president, Mr. J. D. Mabbott, M. A. (and a Fellow of St. John's) was in the chair. Our electrical control (illustrated by means of lantern slides) was fully discussed and was unanimously declared perfect.

* * * * *

Mrs. A. Peel Goldney (whose husband is the Chief Traffic Manager of the great Indian railways) is now in London and related to me her experiences with the poltergeist subject, Damodar Ketkar whose adventures have been related¹. in

1. This *Journal*, Mar., Apl., May, 1930.

these columns. She travelled specially from Bombay in order to spend some time with the boy. Actually, she witnessed only one manifestation which probably was abnormal; but it is admitted that the peak period was over and shortly afterwards the phenomena ceased altogether. Mrs. Goldney formed the opinion that the boy produced some of the manifestations by normal means.

Another Poona observer, Mr. J. D. Jenkins, in a letter (dated August 20th, 1930) to Mrs. Goldney is also convinced that the boy helped out the "phenomena" to a considerable extent. He says: "I gather that all disturbances stopped suddenly and as mysteriously as they started. I always thought from the outset that at least fifty per cent of the phenomena were due to the mischievous pranks of the lad, acting in collusion with the rascal (naming a certain servant). This man I caught red-handed, stealing a brass vase in my house Even Dr. Ketkar (who adopted Damodar) now believes that fifty percent of the phenomena were *not* genuine, but he still resolutely maintains that the remainder fifty per cent were quite genuine. I put the *genuine* portion at one per cent, so the difference is a question of degree and not of kind. I can only testify to what I *saw* myself, on that day in June, 1928, recorded by me in the *Times of India*. I have never got a satisfactory explanation for those very peculiar phenomena: (1), The falling of objects in broad daylight while I was holding the lad in my lap, firmly; (2), The throwing of the ink on the bed-sheets, before my very eyes; (3), The eating of the fruit, the falling of banana skins in the

room when *I was alone* in the room, with the doors and windows shut; (4), The strange movements of objects by their own volition, in my presence and in the presence of a Bengali engineer while we were sitting in Dr. Ketkar's verandah. These objects (brass vases) came 'toddling' towards us when no one was present in the room but ourselves. Both of us were then rank 'unbelievers' in phenomena of any kind. Personally, I have now no doubt that phenomena do appear and I am satisfied that there are such things as 'genuine phenomena'."

Mr. Jenkins's observations, taken in conjunction with the testimony of Mrs. Goldney and the long report of Miss Kohn establishes, I think, the case for the genuineness of some of Damodar's phenomena. That the lad produced some of them by normal means can be taken for granted. He is just at that period, neither a boy nor a man, when he would be tempted to "show off"—perhaps with the collusion of the native servant as Mr. Jenkins (who is a journalist) suggests.

* * * * *

When the Zomahs, the clever vaudeville telepathists were in India Mrs. Goldney invited them to give a demonstration at her residence. The Zomahs work with a "silent" (visual) code, and so many of Mrs. Goldney's friends were convinced that these entertainers were really psychic that some tests were decided upon. It was found that if the performers were not in view of each other, the descriptions of articles could not be communicated. What struck Mrs. Goldney as extraordinary was the fact that so many cultured people preferred to accept as abnormal manifestations that could so easily be proved to be normal.

* * * * *

I have just become the happy possessor of three of the rarest occult books known to collectors. Not one of these books did

I ever hope to acquire, but, such is the "luck" of collecting, the three volumes—all superb specimens—came into the market within a few weeks.

The first is a superlative rarity, and I have never known another copy for sale. It is the first edition of Lavater's *Of Ghostes and Spirites walking by nyght, and of strange noyses, which commonly happen before the death of menne, great slaughters, & alterations of kyngdomes. One Booke, Written by Lewes Lavaterus of Tigurine. And translated into Englyshe by R. H.* Printed at London by Henry Benneyman for Richard Watkyns, 1572. Black letter.

In many respects, the book might have been written yesterday, instead of in the sixteenth century. The first chapter "Concerning certaine wordes which are often used in this Treatise of Spirits" deals with the terms *spectrum* "a substance without a body, which beeing hearde or seene, maketh men afrayde"; visions, and apparitions. The author then warns his readers to be careful of the evidence for spirits. "Melancholike persons, and madde men, imagin many things which in verie deede are not. Men which are dull of seing and hearing imagine many things which in very deed are not so." These words should be written in letters of gold over the portal of every séance room.

Lavater then proceeds to describe some fraudulent phenomena and again (Chap-XI) warns us "That many naturall things are taken to be ghosts, as for example, when they heare the crying of rats, cats, weasles, martins, or any other beast, or when they heare a horse beate his feete on the planks in the stables at midnight, by and by they sweate for feare, supposing some buggs to walke in the dead of the night If a worme whiche fretteth wood, or that breedeth in trees chaunce to gnawe a wall or waynescot, or

other tymber, many will judge they heare one softly knocking uppon an andvill with a sledge." Lavater knew his "sitters" who were much the same three hundred and fifty years ago as they are today. The remainder of the work deals with apparently genuine phenomena and the author discusses survival from every angle. It is an amazing work considering its antiquity.

The next in rarity is John Melton's *Astrologaster, or, The Figure-Caster. Rather the Arraignment of Artlesse Astrologers, and Fortune-tellers, that cheat many ignorant people under the pretence of foretelling things to come, of telling things that are past, finding out things that are lost, expounding Dreames, calculating Deaths and Nativities, once againe brought to the Barre*. Imprinted at London by Barnard Alsop, for Edward Blackmore, and are to be sold in Paules Churchyard, at the Signe of the Blazing-Starre, 1620. This work has on its title-page a large wood-cut of a fortune-teller holding an astrolabe in one hand and a crystal in the other. He is seated at a table on which are his "books." A country yokel has just entered his den and is waiting to have his fortune told.

Melton has written a most amusing and learned satire on the occult follies of the times in which he lived, and he tells us how he came to write the book: "For going to the Crosse (St. Paul's Cross) one Sunday morning to heare a sermon, some Mercurian and nimble-finger'd Pick-pocket, that had more minde of my Purse then the Preacher, gelt it of sixteene pound; so that I went home lighter by two Stone then I went out." After bribing the keepers of Newgate to tell him the name of the likely thief (and failing to get satisfaction) he went to a well-known clairvoyant, a "Doctor P. C. in More-fields" who, after charging him four pounds, looked into his crystal and

informed our author that he could see the thief "but he was fled into the Low-Countries" and that he could be found "at the 'Labor in Vaine' in Bredawe." Melton saw the joke, thanked the clairvoyant and departed. A few days later he disguised himself as a countryman by putting on a "sute of course Northerne Dozens" and again went to the magician saying he had lost "a Chayne of Gold of three hundred Links." After Melton had "greased his ever-dry Palmes with an Angell" the scryer commenced an oration that would make a modern Kensington crystalgazer green with envy. Apparently the gold chain had followed our author's sixteen pounds into the "Low-Countries." Then Melton let fly and he takes ten pages of his work to tell us the names he called the astrologer. It is all very amusing.

The most remarkable part of this extraordinary book (the first copy offered for sale in Europe during thirty years) relates how a travelling band of fortune-tellers were arrested near "Ipswitch" and confined to jail. The gaoler, named William Bell, has an idea. He primes the charlatans with the names, personal appearance and private history of every important inhabitant of the town. These details are learnt by heart. Then Bell circulates a story that he has in his charge a band of wonderful mediums who are continually producing phenomena. Every one clamours to see them and, for a consideration, is admitted to the rogues' presence. The prisoners are at once able to give the name of their visitor, with the names of his children, and the most intimate details of his private life—information (or scandal) that could be easily acquired in a small country town. The visitors are much impressed and send their friends. Bell and the prisoners share the plunder, of course. The story reads like a modern fraudulent medium's frame-up and it is almost impossible to believe

that the book was written *three hundred and ten years ago*. Were Melton living today, he would make an ideal psychic investigator.

* * * * *

There are only two known copies of my third acquisition: *The Famous History of Frier Bacon. Containing the Wonderful Things that he did in his Life; Also the Manner of his Death, with the Lives and Deaths of the two Conjurers Bungey, and Vandermast*. London, Printed for W. Thackery, at the Angel in Duck-lane, and C. Bates next the Crown Tavern in West-Smithfield. c. 1660. Black letter. This book is remarkable for the fact that the two rival magicians, Bacon and Vandermast hold a séance at which Julius Cæsar and Pompey the Great materialise—and promptly commence fighting! The title page bears a quaint woodcut, apparently of a medium in a trance, a drummer with his piper and drum producing the necessary "vibrations" and a *blasé* "sitter" who looks bored to tears.

* * * * *

I have just received from Canberra a long and cheery letter from Dr. R. J. Tillyard who sends me particulars of an experiment he made with the well-known Australian apport medium, William Bailey. During a séance he had with him on July 2nd, 1930, he got an apport in the shape of a motor-bus ticket issued at Gravesend, England, the previous day (July 1st.) and alleged to have been picked up at Chatham by the "control." As Dr. Tillyard points out, the date may have been faked and he has sent the ticket to England for careful investigation. I shall be interested to learn the result of the inquiry.

* * * * *

Mr. W. H. Hosking, of 14 Warrington Crescent, Maida Vale, London, W. 9. is writing the "life" of Sir Arthur Conan Doyle and has appealed to me for letters

or other interesting documents which may throw some light on the activities of the great propagandist. I shall be glad if my readers will loan Mr. Hosking anything of note. There is another biography of Doyle which is being written by, I think, Dr. Lamond, the well-known spiritualist.

* * * * *

Sir Oliver Lodge gave an address at 11, Downing Street, the official residence of Mr. Snowden, the Chancellor of the Exchequer, on October 28th. His subject was "The Reality of a Spiritual World." Mrs. Snowden presided. "I think", said Sir Oliver, "space is pulsating with life and mind. There are not only people who have inhabited this body and left it, but also others who have not been on this earth before, angels and personalities and powers—they are all there. We live among shadows. If our eyes were open we should be blinded and could not stand it.

"In this room at the present moment. I suppose, there are waves passing through from every capital in Europe which, if you had a wireless set, you could apprehend, and tune-in to the station you wanted. But you must have the material instrument in order to explore the universe. I want the parable of the wireless to be thoroughly grasped. It shows that things may exist in space of which we know nothing unless we have the proper means for investigation.

"This body of mine is an index or demonstration of me. I believe I have an ether body as well. The matter body lasts only about a century, and then you leave it behind, but you don't leave yourself behind. Yourself goes on. Killing the body does not kill you. It spoils the mechanism and prevents you from doing anything. You destroy the loud-speaker—but you might have a duplicate set."

To a pressman Sir Oliver afterwards amplified his remarks concerning his con-

tention that space is inhabited and pulsates with life and mind. He said: "My idea is that physical forces come out of space. Matter does nothing of itself; it is always operated upon by light, by electricity, or by gravitation. Life acts on matter in the same way. The organism is animated, and just as ordinary matter is always moved by space so, I assume, animated matter is moved by space. This means that animation exists in space. But you cannot detect what is happening in space without material means to detect it. By wireless you can detect the waves in space through the medium of special apparatus. You may smash that apparatus, but you will not interfere with happenings in space at all. It is simply equivalent to smashing a loud speaker. You cannot hear anything; you have merely damaged the instrument. Think now of this instrument as if it were the human body. Putting it out of action has no effect on the wonderful happenings in space. They continue. We lose touch, it is true, because they are out of our ken. Our only method at present is to work through mediums who possess a faculty we cannot thoroughly understand. That mediums should have such a faculty in understandable. Why is it that some persons have a mathematical faculty or a musical faculty and others have not? Space is pulsating with life that we can touch only here and there. It is not even likely that this life has existed on our planet or on any planet. I do not see why there should not be all sorts of grades. There may be angels there who have not been on this earth. And these inhabitants of space, in my belief, are more in touch with us than we know. I think they are all agents of the Almighty; they are doing their task. Space is so enormous that matter is insignificant in comparison, and mind is simply the manifestation of life at a higher grade. With mind life takes con-

scious control; without mind it is unconscious. The mind brings order and organization, but the puzzle, of course, is how mind can act on matter at all. In trying to see through the mystery I could not find anything that justifies pessimism. It may well be that in the future we may solve much that is at present not clear, but it will never be forced on people; they must be sufficiently receptive."

* * * * *

Experiments which recall those made with the drug Peyotl (*Echinocactus Williamsii*)², are described in the current *British Medical Journal* by Dr. Macdonald Critchley, junior neurologist of King's College Hospital. The drug employed in these experiments was mescal, which is claimed to possess the property of causing hallucinations and kaleidoscopic visions.

Describing his tests Dr. Critchley says: "Some of the visual phenomena began about 25 minutes after 0.2 gramme of mescaline sulphate had been injected. The hallucinatory images were at first simple in pattern and colour, and only visible when the eyes were closed. Later they became more complicated, and no longer comprised simple geometrical designs as at first, but took a three-dimensional form and were most brilliantly illuminated and coloured. The hallucinations now became apparent with the eyes open, though never to the same extent as when the eyes were closed. This bewildering state reached its maximum in 90 minutes and persisted at this level for several hours." Dr. Critchley quoted notes which had been written by one of the experimenters, dictated during the actual séance. One note read as follows: "A particularly picturesque scene, an old-fashioned single-span bridge, across the upper reaches of a river; large stones by the side of the stream, and a narrow navigable channel in the middle. Now there is a sort of 'close-up' of the bridge,

2. See M. Sudre's article *Metapsychic Trance and Magical Drugs*, this *Journal*, Nov. 1926.

which is of the old-fashioned type, composed of large blocks of stone. A pillar has appeared in the centre, and transformed it into a double-span bridge. The water now dries up, and a rocky bed becomes visible. It is gradually transformed into a stone road in a moorland scene, and still later into a meadow with buttercups and daisies. At length it changes into a bandstand in a park, with chairs, each of which is whizzing round rapidly on its own axis." Other visions showed that certain forms constantly recurred, chiefly spirals, cones, lattice-work, and carpet-like patterns. The visions were always brightly coloured, but no one tint predominated. The emotional content of the hallucinations was expressed as amazement, interest and delight. A change in the appearance of external objects frequently occurred. Newspapers and carpets looked like relief maps, stationary objects appeared to move, and regularly-moving objects appeared to move jerkily. The faculties of smell, taste and hearing might be enhanced or perverted. The after-effects of the drug, Dr. Critchley adds, consist of insomnia, vertigo and headache.

* * * * *

Mr. Frederick Stone, the gold diviner, has just returned to his home near Holsworthy, Devonshire, from Rhodesia, where he gave a successful demonstration of his power to the directors and staff of the Geological Survey Department in Salisbury. The officials, who were, at first, inclined to be sceptical, tested Mr. Stone with six sacks of sand, three of which also contained gold. He indicated unhesitatingly those which contained gold, and, though the order of the sacks was changed, and the test repeated many times, he never failed. Mr. Stone used an ordinary steel clock spring as his "wand." He approached each sack in turn, with the spring held as an arc between his hands. If the sack contained gold the spring

writhed in his grasp and the centre of the arc twisted abruptly upwards. He gave another demonstration in six prospecting pits owned by a Rhodesian mining company. These pits had been sunk without disclosing anything in the nature of veins or gold-bearing materials, but gold had been hidden there to test him. In each case he sensed the gold, and gave the depth accurately. He also "found" gold, of which the company had no knowledge, in one pit, and at a lower depth than the hidden metal. It is proposed now to sink another shaft at the point which he indicated. His power is said to be due to an overcharge of electricity in his body. He comes from a family of farmers, and has long been known as a water diviner. Last year he realised that this power extended to metals, and he was tested by Mr. A. J. Caddie, curator of the Plymouth Municipal Museum, who hid nuggets of gold and jewellery in the grounds. Mr. Stone easily found them.

* * * * *

In these *Notes* some years ago³. I mentioned that a young girl named Doris Hinton, of Childwell, Notts., had been in a state of coma or sustained trance for more than twelve months and that her case was puzzling British medical men. Doris has now died and it is stated that her disease was *narcolepsy*, a form of sleeping sickness. The disease is extraordinarily rare in this country.

* * * * *

Sir Oliver Lodge has contributed a striking article, "My Beliefs," to the *Morning Post*⁴, which sets forth in plain language exactly what his *credo* is. He explains how scientific research has convinced him that spirit is everything and matter, in comparison, is relatively unimportant; is completely inert, and that all energy exists in space. Owing to copyright restrictions I cannot fully quote Sir

³ This *Journal*, Dec. 1926, p712.

⁴ In three instalments, Nov. 12, 13, 14, 1930.

Oliver who concludes his fascinating story with the following words: "From the information gained from the departed I learn that they can still exert a sort of guiding influence, so that they can from time to time help us who are still embedded in flesh or incarnate; and that they retain their acquired powers, their memory, and their affection.

"I further learn that they are progressing, that they are aware of grades of being higher than themselves, and I infer that grades of being exist up to the highest conceivable, and beyond.

"Finally, I believe the Universe to be a majestic reality far above our present comprehension, and that it is ruled over by a Fatherly power whose name is Love."

* * * * *

In an address recently to the Celtic Society of Edinburgh University, the honorary president for the session, Archbishop Macdonald of St. Andrews and Edinburgh, spoke of the history and development of spiritualism in modern times. Explaining that he did not propose then to treat the subject in a scientific manner, he first considered the spiritual lore which is common to all races and to all times, dreams and their interpretation, second sight, and ghosts. There was little doubt that dreams had sometimes a strange significance. There were instances of dreams proving true portents. The soul was something mysterious; we knew something of what it could do in conjunction with the body, but very little of its potentialities when separated from the body. All West Highlands were familiar with instances of second sight. His Grace mentioned the story of a woman who in church had seen a vision of a drowning at sea, which actually took place nine days later in every detail as she had foreseen. Countless examples could be added. Perhaps 99 of every 100 ghost stories were humbug, but there were still some

which could hardly be explained by natural causes. Dealing with what could more properly be called spiritualism, His Grace said that belief in God and in the soul must colour our views. Spiritualism was the attempt to get into touch with spirits, real or imaginary intelligences, and in this sense was as old as mankind. There was now a tendency to scoff at it among narrow-minded people, who made a fetish of a broad, scientific mind which believed in nothing. In its modern form spiritualism had arisen out of the gross materialism of the seventeenth century. This country had at present a craze for it, owing particularly to the loss of life in the Great War. Spiritualists generally said that they could get into communication with the spirits of known people in the other world, but the great difficulty lay in establishing their identity satisfactorily. It might be taken as certain that they got into communication with some independent intelligences or other. One's opinion as to what these might be would depend upon personal faith. The spiritualist opened the door to the evil spirit, which was difficult to get rid of. He advised them very strongly to confine their speculations on the supernatural to the harmless and familiar ghost.

* * * * *

Another ecclesiastic, Dean Inge, has been writing about visions and has some interesting things to say about them in the *Evening Standard* for October 22nd, 1930. He asks: "Why should we doubt the mystics?" He says: "Every man and woman has two journeys to make through life. There is the outer journey, with its various incidents, and the milestones of youth, marriage, middle age, and senility. There is also an inner journey, a spiritual Odyssey, with a secret history of its own. The Epistle to the Hebrews compares it to a long-distance race, watched by a crowd of spectators, the spirits of the just

made
goal.
who
grim
the a
plore
tion.
surfa
Some
knigh
Holy
have
their
He
"The
devel
exper
know
whic
It is
this
recon
a psy

H
man
findi
ence
Pali
wen
Bava
hear
aid
man
Her
of t
of t
He
helo
ther
rou
take
tha
fur
boc
anc
the

made perfect, with Christ waiting at the goal. The mystic is the man or woman who has resolved to take this inner pilgrimage very seriously indeed. They are the athletes of the spiritual life, the explorers of the high places of contemplation. They refuse to be satisfied with the surface experience which we all share. Some power leads them on, like the knights of King Arthur in search of the Holy Grail. They will not stop till they have seen God face to face and merged their being in that supreme vision."

He concludes his article by asserting: "The mystic is not a crank; he has only developed to its furthest possibilities an experience which every religious person knows well—the experience of prayer, which is the mystical act *par excellence*." It is curious that Dean Inge should take this stand for mysticism as he has so often recorded his entire disbelief in anything of a psychic nature.

* * * * *

How a dead person was found by a man with psychic powers, and whether the finding was due to clairvoyance or coincidence is exercising the German press. Herr Palitzsch, a municipal official in Chemnitz, went on a mountaineering tour in the Bavarian Alps in August, and was never heard of again. His wife appealed for aid to a friend, an engineer named Meyermann, noted for his gift of second sight. Herr Meyermann was given a photograph of the missing man, and a big scale map of the area in which he had disappeared. He placed the map on a table before him, held a sidereal pendulum over it, and then, by its movements, described the route which he said Herr Palitzsch had taken. He indicated a spot where he said that Palitzsch had fallen over a cliff, and further pointed to the spot where the body would be found. Search was made, and—the body was actually discovered there. Suspicion was aroused, but the

post-mortem examination disclosed that the tragedy was accidental. Herr Meyermann had never been in that part of the country. He said that he had foreseen Herr Palitzsch's death because the last time he spoke to him before he left on his tour he suddenly changed before his eyes into a dead man.

* * * * *

A novelty in newspaper competitions has been inaugurated by the Birmingham *Sunday Mercury*. They have commenced a series of telepathy tests in which a medium concentrates on three playing cards chosen at random and endeavours to "broadcast" the mental picture of the cards. Those readers who care to attempt the role of percipient are asked to send their impressions on a postcard, and the person whose reading of the chosen cards is correct receives £10. I have not yet seen the result of the competition which has great possibilities if collusion can be eliminated.

* * * * *

That the "ghost walks" (usually on a Friday) is the prayer of all actors, at every theatre. That four theatrical people should see a real ghost walk, also on a Friday, is the latest news of psychic interest. Mr. Herman Darewski and three members of his band, which is playing for the nightly dances at Covent Garden, declare that on Friday, November 14th, 1930 they saw a ghost walk across the heads of the dancers during a waltz. Mr. Darewski said: "It was between nine and ten o'clock. The lights were lowered and a revolving ball of mirrors was sending beams of light all over the hall. I was standing on the edge of the bandstand conducting, when I suddenly saw a strange misty shape advancing over the heads of the dancers. I could not see any features, but on the head was a curiously shaped helmet with a wing at the back. Slowly the form advanced over the heads of the peo-

ple and then dissolved into nothing. It must have been visible for about ten seconds. While it was advancing across the hall I turned, because the music of the band seemed to be dying away. Then I saw Mr. Maurice Pacey and Mr. H. Jemmeck, the two drummers, gazing at the same spot. Mr. Pacey had seen it first, and he had pointed it out to Mr. Jemmeck. Other members of the band, who were not in such a good position as we three, were also straining their eyes to see it and forgetting to play."

Nobody in the hall said anything about an apparition. If personalities persist at all, Covent Garden Theatre should be an ideal place for such visions as the site has carried a theatre since 1733. Fires, deaths and, I think, at least one murder have occurred at the theatre at different times.

* * * * *

A very outspoken book on occultism generally and Black Lodges and Black Occultists in particular, from the pen of Mrs. Dion Fortune, has just reached me. It is a curious book with a curious title: *Psychic Self-Defence: A Study in Occult Pathology and Criminality*⁵. In many ways it is an unpleasant book on an admittedly unpleasant subject. The title is self-explanatory and the general reader will be

5. London, Rider & Co., 7/6 net.

frankly incredulous of the "goings-on" alleged to take place behind the stout doors of the Black Lodges. And the occultist himself will doubt. . . .

Mrs. Dion Fortune has some interesting—if true—stories to tell of persons being "psychically attacked" in various ways. For instance, she says: "In one case which came to my knowledge a concert singer had had 'treatment' for the improvement of her voice from an adept of sorts. She finally decided that she would spend no more money on this enterprise and told him so at the visit which she had decided should be the last. He concentrated his gaze upon her and told her that if she broke with him, as soon as she went on the concert platform she would see his face in the air in front of her, and her throat would close and she would be unable to utter a sound, and that this horrible experience would occur every time she tried to sing until she returned to him and continued to have 'treatment' (at a guinea a time)." And it was so—according to Mrs. Dion Fortune. But the author is all assertion—and no proofs. For a book of this description to be impressive it must have names, dates and places; something verifiable. But the work is decidedly unusual and for that rare quality alone, I cordially recommend it.

LETTER TO THE EDITOR

THE CONAN DOYLE MEMORIAL FUND

Dear Sir,

I shall be glad if you will afford space in your Journal for the enclosed particulars of the ultimate form to be taken by the Conan Doyle Memorial.

They will, I think, be found to comprise ideals to which Spiritualism has long aspired, and it rests with all, rich and poor alike, to assist in their realisation.

Thanking you in anticipation for your kindness,

Yours faithfully,
W. R. BRADBROOK,
Hon. Secretary

THE CONAN DOYLE MEMORIAL FUND

* * * * *

First Meeting of Supporters

* * * * *

At a Meeting held at the Grottrian Hall, London, on Wednesday, November 19th, 1930, Vice-Admiral J. G. Armstrong presided over a large attendance, representative of the Advisory Council, and Executive Committee and Trustees of the Conan Doyle Memorial Fund.

There were present:

Lady Conan Doyle, Miss Mary Conan Doyle, Mrs. Philip Champion de Crespigny (Principal: British College of Psychic Science), Mrs. M. A. St. Clair Stobart (Committee Chairman: the Spiritualist Community), Miss Estelle Stead (Borderland Library), Mrs. C. A. Dawsch-Scott (Founder Survival League), Frank W. Hawken Esq. (Secretary Marylebone Spiritualist Association), Maurice Barbanell Esq. (Secretary London District S. N.U.), Hannen Swaffer Esq. (President Spiritualist Community), John Lewis Esq.

(Editor, International Psychic Gazette), S. O. Cox Esq., Colonel Livingstone (Secretary Grottrian Hall), and W. R. Bradbrook Esq. Hon. Secretary.

Ernest W. Oaten Esq., Chairman of the Executive Committee, George Craze Esq. (President Marylebone Spiritualist Association), Major D. D. Milne, Hon. Trustee, Sir Robert Gowar, D.C.L., M.P., Hon. Trustee, A. C. Grigg Esq., Hon. Treasurer, and Denis Conan Doyle Esq. were unavoidably absent.

It was unanimously decided that the Memorial should embody the objects outlined in the announcement now published. With these in view Lady Conan Doyle is issuing a universal Appeal which, with the support of all in sympathy it is hoped will realize the ideal of "devoted service to the highest and the best interests of all."

CONAN DOYLE MEMORIAL

A HOME OF WELCOME AND SOLACE

Those who feel grateful affection for Sir Arthur Conan Doyle wish to fulfill the desire of his heart by establishing and endowing a worthy Memorial in London, not only as a focal point of the spiritual and psychical truths to which he so unselfishly devoted his time and energy, and for which he sacrificed his last strength, but also as a veritable ENGLISH HOME OF WELCOME to all of like thought visiting London from the provinces and overseas, of whatever nation. A Home of sympathetic guidance, consolation and enlightenment to the bereaved in the hour of their need of comfort and

assurance—of rest and change. Such an institution would include besides hospitals and congenial accommodation, a *Library; Reading and Writing Rooms* for study and research; a *Museum* for the display of authentic examples of supernormal photographs, paintings and writings; moulds of attested materialisations, and records of manuscripts and portraits of pioneers marking the history of the Movement. These treasures can easily be lost to the world if not housed as a sacred trust. A *Bureau of Information* regarding Spiritualistic Societies and Communities not only in London and the Provinces, but in

all parts of the world, and particularly for introducing visitors to the interests most appealing to them.

PSYCHICAL AND SPIRITUAL EDUCATION

Amongst the difficulties facing all Spiritualistic communities is the most urgent need for true and finely-trained mediumship. This vital necessity requires the best brains unselfishly applied to the satisfactory solution of the problem. It is difficult to exaggerate the importance of environment, sympathetic care and understanding of the psychic faculties, whether inborn, spontaneous, or developed by long and patient endeavor. The spiritual character and mental poise of the sensitive instrument must ever be the predominating factors in the use or abuse of the gift. It is hoped that funds will be forthcoming to secure more ideal and healthier conditions in which may be developed the power to demonstrate the fact and philosophy of survival.

RURAL "REST AND HEALING" HOMES

It is also desired to provide means to assist or support suitable Rural Rest Homes for the recuperation of workers exhausted in the service; such homes of rest would naturally prove also Houses of Healing and Training for psychic sensitives especially gifted in this supreme form of ministry. It may also be possible to strengthen the *Funds of Benevolence* for old and distressed workers.

CO-OPERATIVE SERVICE

The ideal of the inception of the Memorial may be described as devoted service to the highest and the best interests of all Spiritualistic brethren. Every exist-

ing organisation and every man of such will be served by the Memorial and the amenities it will provide. It will be a clearing-house for spreading the results of psychical and spiritual investigation throughout the world, co-ordinating activities by mutual counsel and spirit guidance.

Realising the distinct yet potentially co-operative fields of action in physical science, psychical research and spiritual truth, the proposed Centre will greatly assist in unifying and utilising the points of contact in each, emphasising throughout the universal power of the Spirit.

YOUR HELP IS NEEDED

The support of all who believe in the recognition of man's spiritual nature and the fact of personal survival is confidently looked for, in order that the Memorial shall truly represent the interests of the whole Movement, and form a great step in the direction of world peace. Even those admirers of Sir Arthur Conan Doyle who do not at present subscribe to his spiritualistic convictions will agree that truth and justice were his dominating characteristics, and will undoubtedly wish to be associated with a Memorial which before anything else upholds those principles, together with the universal power of the Spirit of God to contact and aid the evolution of the human race.

Donations may be sent to:-

A. C. Grigg Esq.,
Hon. Treasurer the Conan Doyle
Memorial Fund,
Lloyd's Bank, Ltd., 121 Oxford St.,
London, W. 1.

BOOKS RECEIVED IN DECEMBER AND ADDED TO THE LIBRARY

VITAL MAGNETIC CURE. An exposition of vital magnetism. Boston. 1871.

YOUR INVISIBLE POWER. The mental Science of Judge Thomas Troward as practised and taught by his personal pupil. Genevieve Behrend.

The Elizabeth Towne Co. Holyoke, Mass.

(Gift of E. S. Martin, Esq.)

HYPNOTIZING ANIMALS

* * * * *

VARIOUS METHODS EMPLOYED FOR INFLUENCING WILD AND DOMESTIC ANIMALS

* * * * *

By Hereward Carrington

So far as I can discover, very little has been written upon this subject in the past, though it is a topic of considerable interest. Carl Sextus, in his *Hypnotism*, has a brief chapter on "Animal Hypnotism", and Dr. J. Milne Bramwell has offered a few speculations (in his *Hypnotism*) as to the various nervous centers probably involved or affected when animals "feign death," hibernate, etc. But the literature of the subject is very scant, and I have been unable to find any account of the methods employed by stage hypnotists, or any study of the actual *modus operandi* involved.

It is generally known that music affects certain animals, and even reptiles, in a curious manner. The Hindu Fakirs make use of this in their exhibitions—charming cobras during the actual performance. Turtles are said to be influenced by the rhythmical beating of a tom-tom, and so on. Very few of the higher creatures seem to be seriously influenced by this means, however, and other more direct methods are resorted to.

Many of the smaller animals can be rendered totally immovable merely by placing them on their backs. Ducks, chickens, rabbits, etc., can be influenced in this manner, and will "stay put" for some little time after being placed in this position. Dogs and cats are far more difficult to handle in this manner, though they will remain still for several seconds as a rule. Even wild birds such as owls, eagles, etc., will remain still when suddenly turned over onto their backs in this

manner. A slight tap on the top of the head will generally restore them immediately, and they will spring up, full of animation.

Chickens are readily influenced through the eye. An old experiment, very well known, is to place a hen with its head close to the ground and draw a chalk line on the floor directly outwards from the tip of the beak. The bird's eyes seemingly converge and it will remain still for as long as may be desired. Or, the bird may be held by the feet (in one hand) and gradually brought nearer and nearer the operator's face, keeping the eyes fixed intently on the eyes of the bird throughout. At first it will cluck and flap its wings wildly: these movements will gradually die-down, however, until it becomes quite still. It may then be grasped by both wings, with the other hand, and placed on its feet, where it will usually remain quietly, in a "roosting" position. As soon as it is picked up again, it will complain as loudly as before. This method is quite spectacular and effective, when well done.

Small alligators, when placed on their backs, will normally turn over instantly, showing great activity. Contrary to general belief, these creatures are by no means slow and sluggish, but on the contrary move with extreme rapidity when after food or when frightened. The feat of placing a small alligator on its back, and causing it to remain there for some time, is due to a trick device. Strong pressure is exerted on a certain spot on the neck,

which serves to paralyze the creature for the time being. It then remains quite still until the finger is drawn smartly along the under surface of the body, when it will at once turn over onto its feet again.

Large crocodiles or alligators are handled in a different manner. The creature must first of all be caught. This is not always as easy as it sounds, especially if the alligator is a large one, as it has a powerful tail and moves with lightening-like rapidity when attacking. The safest method is to approach the creature from behind and grasp the tail with the *right* hand, then immediately retreat a few paces, pulling the alligator along the ground as you go. The *left* front foot should then be grasped in the left hand and held securely. Held in this manner the creature is helpless. The right foot will not do. For some curious reason, the alligator is unable to turn round, when held by the left foot, whereas it can if held on the other side. Grasped in the manner described, it may safely be lifted onto the table where the experiment is to be performed.

With a smaller and less powerful creature, the upper and lower jaws may now be grasped, thumb on one side and fingers on the other. The jaws are now pulled apart by main force, the head and upper part of the body being raised in the air for this purpose. Thus held, the open throat becomes visible. Watching it closely, the observer will note a certain physiological "click" take place in that region. As soon as this occurs, the left hand is immediately removed, the right hand still retaining its hold on the sides of the upper jaw. The alligator may now be carefully replaced on the table, when it will be found that it will remain there quite immobile, with its jaws wide open. This condition will last for the greater

part of a minute. During that time the operator has time to place a live guinea-pig or other small animal on its back, directly in front of the creature's mouth, leave it there for some seconds, and again remove it, before the alligator returns to its normal condition. As soon as it does so, it will move and snap.

Larger and more powerful alligators cannot be handled in this manner, and pressure must then be exerted on the sensitive spot on the side of the neck. This will produce temporary paralysis, as before explained, and the guinea-pig may be placed in front of its mouth, as in the last case. So long as the "spell" lasts, the alligator will remain quite immovable.

When placing the guinea-pig in position, and in removing it, the operator must exercise the utmost caution. So long as the alligator is "under the influence," the pupils of the eyes will remain narrowed, like a cat's, visible as narrow lenses. The instant the normal condition is re-established, however, the pupils expand to their normal dimensions. The operator watches the pupils of the eyes while making all his movements, and the moment he sees them begin to expand, he must snatch his hand away immediately—otherwise he is liable to lose it! Quickness of action and keenness of perception are his only salvation. As an added precaution, it is advisable to pull back the two front feet of the alligator, immediately the state is induced, so that it has to pull these into position before it can make a spring. When giving public performances, the operator usually makes a rapid downward stroke with the fingers over the creature's back, at the very moment the eyes expand. This tends to restore the alligator more rapidly, and at the same time gives the impression that the "hypnotic pass" was the real cause of the creature's return to a normal condition.

Performances of this kind with crocodiles and alligators are always dangerous, involving serious risk to the operator. They should never be attempted except under the supervision of an expert.

Lions, tigers, etc., cannot be hypnotised or influenced, in the true sense of the term. They can be soothed and quieted, but training must be depended upon for the rest. It should always be remembered, however, that wild animals of this type "while they can be trained, are never tamed," in the words of Bostock, the famous animal trainer. The human eye certainly has an effect upon them, and they are keenly sensitive to human emotions, such as fear, etc. Nearly all wild animals seem to sense these states by a species of telepathy. It must be remembered, also, that there is a natural tendency on the part of all wild animals to chase anything which is moving or running away from them. The instant you run from an attacking animal, your fate is sealed!

Coming now to snakes, the python seems to be the one most easily handled. It is of course non-poisonous, since it kills by crushing. These snakes must always be carried in pairs, since a single male or female snake will die very shortly.

When attempting to "hypnotize" a snake of this sort, the operator removes it from the box and places it on the table. In doing so, he coils it up into three or four coils, intertwined as much as possible. The head of the snake should if possible face him. He should then immediately place the fingers of one hand under the snake's head and lift it a foot or more into the air, holding the head steady and looking intently into the eyes. The instant the snake moves its head away, it should be caught again by placing the fingers under the "chin," so to say, and held up as before. This immobilizes the upper

part of the body, and the snake will have less tendency to move the lower part of it. If the head can be held stationary in this manner for a minute or so, it will be found that the snake has a tendency to remain rigid for some little time—since, as soon as a snake of this type is absolutely motionless, it will tend to remain so for a number of seconds. During this time, the operator has had time to place a live rabbit an inch or so in front of its mouth, hold it there for a few seconds, and then quickly remove it. The instant the snake moves, however, the rabbit must be snatched away, for the natural tendency of the snake would then be to strike, and the effect of the "hypnotic" control would be visibly depreciated! A movement of any part of the snake's body is invariably followed by undulatory movements of the rest, and the whole process would then have to be gone through again—picking up the snake, coiling it on the table, and so on. Often this has to be done several times before it becomes still enough for the rabbit to be held before it a few seconds, as above described.

If, when the snake is coiled on the table, the head is *not* directly facing the operator (this can not always be exactly gauged) it should be allowed to rest flat on the table, and the opened hand should be placed directly in front of its face, curving over the head like a sort of mask. If the snake begins to move, the hand should remain in the same relative position, being moved backward, so as to keep it an inch or so from the reptile's head. No fear need be felt that the snake will "bite," for even if it does so no harm will result beyond a slight flesh-wound. Or, the fingers of the hand may be spread apart, and the hand placed over the snake's head like a sort of cup. The natural tendency of the snake would be to stop as soon as it saw some obstacle in

its path (such as the grating formed by the fingers) and when once at rest it usually remains so for half a minute or more before moving again.

Hypnotic demonstrations with animals, reptiles, birds, etc., are therefore based as a rule upon three fundamental principles: The bodily posture, fixation of the eye, and pressure upon certain nerve-centers. It is only natural that any state into which these creatures may be thrown should be

caused by physical and physiological, rather than psychological, means. Having practically no mind to which to appeal, any form of "suggestion" would be out of the question. The effect produced is however very striking, in many cases, and creates the impression in the mind of the audience that the animal has been actually hypnotized, in the strict sense of the term, and the effect is proportionately extraordinary.

LE LIVRE DES REVENANTS

(III)

An interesting verification of some of the published data hitherto unknown. It will be seen that the five names are all correctly given.

Reference to p. 495 (Journal for November 1930) will recall the following items.

(VIII). April 20, 1928.

**Frederick May of Washington.*

**Kathleen Nielson.*

(IX). April 27, 1928.

**Benjamin Luddington.*

(NO DETAILS FOR VERIFICATION)

* * * * *

On the 17th December the Editor received a letter from a Mrs. A. . . who, writing from a hotel in New York, said:

"In April 1929 when a series of psychical experiments was published, I intended to write you regarding some of the episodes, but like many other things, it was not done. Now that the article is before me again, I think I should tell you what I know.

The late Frederick May of Washington was a friend of my late father's and his brother Dr. William May an intimate friend of all our family . . . Kathleen Nielson, mentioned in that connection is undoubtedly the daughter of Mrs. F. Niel-

son and was the first wife of Reginald V. . . Great friendship existed between the Mays and Nielsons.

I do not know whether the Kathleen mentioned is still alive or not. She married a second time, but I cannot recall her second husband's name, altho' she was distantly connected with my first husband. Mariette and Helen Ludington (sic) I knew many years ago. They have always lived in New York. Whether their father's name was Benjamin or not I do not remember.

Mariette is Mrs. E. J. K. . . . and lives at . . . East 73rd Street, and Helen is Mrs. John C. P. . . . and lives at . . . East 57th Street.

I vaguely remember a young man named Ludington, but what his given name was, or if he was a brother I do not know. I hope to be able at some subsequent time to give more information.

I would rather you did not use my name unless necessary.

Sincerely yours.

I . . . T . . . A . . .

N. Y. SECTIONAL ACTIVITIES

For January, 1931

The following is the programme of Lectures for the month.

LECTURES

Evenings at 8:30

January Fifth

DR. SAMUEL L. JOSHI

*Professor of Comparative Religions,
Dartmouth College*

Subject:

"The Origin of the Belief of Immortality"

January Twelfth

MR. W. B. SEABROOK

*Author of "The Magic Island," the
Literary Guild Book of January, 1929*

*Mr. Seabrook will give a short talk on
Haiti Voodooism and would be glad to
answer questions and discuss the subject.*

January Nineteenth

DR. JOHN DEQUER

*Laboratorian Researcher for the Lindlahr
and Battle Creek Sanitoriums*

Subject:

*"Third Dimensional Methods in a Fourth
Dimensional World"*

January Twenty-Sixth

DR. MARK W. RICHARDSON,

A.B., M.D.

Subject:

*"Some Personal Sidelights on the Margery
Mediumship"*

NOTICE TO MEMBERS

The Activities Committee of the New York Section of the American Society for Psychical Research, Inc.

Announces

that after January twelfth Mr. William F. Hart and Mr. Jewett P. Clark will be available for private sittings either together or separately. The charge will be \$5.00 per person and must be no less than two sitters.

Mr. Hart and Mr. Clark will also hold development classes. The classes consisting of fifteen pupils, to be held once a week for two months. The charge of \$25.00 a month payable in advance, also entitles each pupil to a private sitting.

Reservations should be applied for to Mrs. E. A. Bigelow, 15 Lexington Avenue, and checks should be drawn to the order of

HELEN T. BIGELOW, EXECUTIVE SECRETARY

On Wednesday afternoons during January at 4 P.M., Mr. Frederick Bligh Bond will lecture on Automatic Writing. Should the interest be sufficient, Mr. Bond will be glad to arrange a class for the development of Automatic Writing.

From December 27th to January 5th, Mrs. Ciel Stewart, Trumpet Medium, will be available for private sittings.

The debating evenings will be changed from the third Tuesday to the third Friday in each month. It is to be hoped that after the holidays the members will take an interest in these evenings and help to make them a feature of the season.

As an expression of their regret on learning of the untimely decease of their valued colleague Theron F. Pierce, the Committee adopted the following Resolution and directed that it be spread upon the minutes viz:

Resolved—that the Governing Committee of the New York Section of the A. S. P. R. learns with sorrow that a valued member of the Committee, Theron F. Pierce, has passed beyond the veil. His lovable personality will be greatly missed and the Governing Committee take this occasion to record its keen appreciation of the fact that in his passing the Section has lost a faithful friend.

New England Section of the A. S. P. R.

The Lecture delivered by Dr. T. Glen Hamilton of Winnipeg, Canada on the Mediumship of Mary M. took place at Dartmouth Hall, Hanover, N. H. on the 3rd December, 1930.

There was a large and attentive audience comprised of students, members of the College Faculty, physicians, and many others interested in Psychic Science. Dr. Hamilton's lecture proved both interesting and instructive. Every word carried the weight of his conviction and impressed his audience with a sense of his deep sincerity and scientific method.

It was noted that at the close of the lecture Dr. Hamilton was surrounded by students and members of the Faculty eager to ask questions regarding psychic phenomena.

It is an encouraging sign that so much interest should be shewn among the students. As Dr. Hamilton remarked: "I am glad to see so many young people whose minds are at a plastic stage."

The New England Section feel assured that other lectures to follow upon similar lines will be well received at Dartmouth.

ETHEL WEBB, *Secretary.*

FEB 7 1931

PSYCHIC RESEARCH

FEBRUARY, 1931

The Mediums' Protection Bill &c.	Editorial
Apparition Identified From a Photograph	Lieut. H. (U. S. Navy)
What Constitutes a Psychical Researcher	Hereward Carrington
The Surrency Ghost	A. M. Doster
A Group of Veridical Dreams	Editor's Transcript
Clairvoyance as a Problem of Science	Views of Sir J. Arthur Thomson
The Soul as a Conscious Agent	Views of Prof. Alex Erskine
Shakespeare and the Philosophy of Survival	Views of Sir Frank Benson
International Notes, Series LXV	Harry Price
Book Review: New York Sectional Activities	
The Voodoo Cult in Haiti	Notes of Address by W. B. Seabrook

PUBLISHED BY

THE AMERICAN SOCIETY FOR PSYCHICAL RESEARCH, Inc.

Vol. XXV, 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 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.

PSYCHIC RESEARCH is published monthly by the American Society for Psychical Research at Fair Lawn, N. J. Communications including change of address may be sent to the publication office at Fair Lawn, N. J., or to Hyslop House, 15 Lexington Avenue, New York, N. Y. "Entered as second-class matter October 16, 1930, at the post office at Fair Lawn, New Jersey, under the Act of March 3, 1879." Yearly subscription \$5.00.

The American Society for Psychical Research, Inc.

HYSLOP HOUSE: 15 LEXINGTON AVENUE,
NEW YORK

OFFICERS

JOHN I. D. BRISTOL.....	<i>President</i>
DR. FREDERICK PETERSON.....	<i>Vice-President</i>
DR. GEORGE H. HYSLOP.....	<i>Vice-President</i>
THOMAS H. PIERSON.....	<i>Secretary</i>
LAWSON PURDY.....	<i>Treasurer</i>
DANIEL DAY WALTON.....	<i>Counsel</i>

BOARD OF TRUSTEES

WILLIAM H. BUTTON.....	} Term expires Jan., 1932
DR. GEORGE H. HYSLOP.....	
LAWSON PURDY.....	
CHAS. A. SHERMAN.....	
DANIEL DAY WALTON.....	

MRS. ERNEST A. BIGELOW.....	} Term expires Jan., 1933
JOHN PALMER GAVIT.....	
DR. FREDERICK PETERSON.....	
THOMAS H. PIERSON.....	
DR. MARK W. RICHARDSON..	

MR. JOHN I. D. BRISTOL.....	} Term expires Jan., 1934
MR. ARTHUR GOADBY.....	
PROFESSOR HARRY ALLEN OVERSTREET.....	
MAJOR R. T. M. SCOTT.....	
DR. EDWIN G. ZABRISKIE.....	

STAFF

J. MALCOLM BIRD.....	<i>Research Officer</i>
FREDERICK BLIGH BOND.....	<i>Editor</i>
HARRY PRICE.....	<i>Foreign Research Officer</i>
ADELE WELLMAN.....	<i>Executive Secretary</i>

NEW YORK SECTION

MAJOR R. T. M. SCOTT.....	<i>Acting Chairman</i>
MR. ARTHUR GOADBY.....	<i>First Vice-Chairman</i>
MR. ERNEST A. BIGELOW.....	<i>Second Vice-Chairman</i>
MRS. HENRY WARNER.....	<i>Secretary</i>
MRS. ERNEST BIGELOW.....	<i>Executive Secretary</i>
MRS. LAWRENCE JACOB.....	<i>Treasurer</i>

NEW HAMPSHIRE AND VERMONT SECTION

MR. E. A. BARNEY.....	<i>Chairman</i>
-----------------------	-----------------

NORTHERN NEW ENGLAND SECTION

MR. GEORGE B. LAUDER.....	<i>Chairman</i>
MR. FRED W. BARRELL.....	<i>First Vice-Chairman</i>
DR. OZORA S. DAVIS.....	<i>Second Vice-Chairman</i>
COLONEL GEO. MCC. DERBY.....	<i>Third Vice-Chairman</i>
ETHEL M. WELCH.....	<i>Secretary</i>
BURTON E. BLOOMEY	<i>Treasurer</i>

Psychic Research for February, 1931

TABLE OF CONTENTS

EDITORIAL. The Mediums' Protection Bill:	47
Psychic Fingerprints: announcement by Lady Doyle: Letter from Dr. Hamilton	48-49
Electricity and Physical Mediumship:	} 50
The Psychic Factor in Medical Research. .	
Etc. etc.	
APPARITION IDENTIFIED FROM A PHOTOGRAPH	54
WHAT CONSTITUTES A PSYCHICAL RESEARCHER. Hereward Carrington	58
THE SURRENCY GHOST. A. M. Doster	64
A GROUP OF VERIDICAL DREAMS	70
CLAIRVOYANCE AS A PROBLEM OF SCIENCE	71
THE SOUL AS A CONSCIOUS AGENT	73
SHAKESPEARE AND THE PHILOSOPHY OF SURVIVAL	76
INTERNATIONAL NOTES. Harry Price. (Series LXV)	77
BOOK REVIEW: NEW YORK SECTIONAL ACTIVITIES	86-87
THE VODOO CULT IN HAITI. Notes of Address by W. B. Seabrook	88

PRIVILEGES OF MEMBERSHIP IN THE NEW YORK SECTION

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 of the monthly JOURNAL.

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 writer 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. XXV, No. 2; February, 1931

EDITORIAL NOTES

The Bill for the Protection of Mediums introduced to the House of Commons by Alderman Kelly, M. P. for Rochdale, Lancashire has won a first reading. It abrogates the penalties to which all practitioners of clairvoyance or other forms of mediumship are liable under the Witchcraft Act of King James I, or the Rogues and Vagabonds Act of George III. Alderman Kelly, in introducing the Bill, pointed out that many Members of Parliament and prominent citizens could be prosecuted under the Act of George III for attending spiritualist meetings. The punishment provided under this Act is imprisonment for 12 months with exposure from time to time in the stocks of the county town.

The admission of the Bill to a first reading does not argue any immediate probability of its finding itself on the English Statute Book. In the opinion of many who are competent to judge, it will not be likely to pass without considerable amendment, since in its present form it would tend to constitute a privileged class of persons protected by special legislation. This may not be the ambition of its promoters, but it is one of the consequences likely to ensure unless a cautious re-drafting is undertaken.

* * * * *

It is interesting to learn the views of a representative police authority to the subject of Psychic Phenomena. The Evening Chronicle of Newcastle-on-Tyne for December 13th, 1930 contains a front page article by Chief Constable F. J. Crawley who has given the subject thoughtful and practical consideration for a period of 12 years. "My twelve years investigation" he says "convinces me that the phenomena *do* exist. My only qualification for investigation is that for the past thirty years I have earned my living by weighing evidence . . . I ought to know what *is* evidence."

"No subject has a greater literature. The findings of one group of investigators are corroborative of others. Consequently the evidence is cumulative" . . . "If, on the other hand . . . an eminent surgeon like Sir Arthur Keith, or a philosopher such as Nietzsche say there is no survival after bodily death, then, no matter how pre-eminent they may be in their respective domains, their pronouncements on the subject of non-survival are invalid unless they have examined the data of psychic phenomena with some degree of investigation."

Although some, including the great psychologist Richet can admit the reality of the phenomena without claiming that

survival is proved thereby, yet "neither he nor any other serious investigator is so foolish as to pronounce against the survival." "Indeed" says Mr. Crawley "the existence of the phenomena, ascribable as it may even be to an interior but unknown power of certain sensitive subjects, carries with it, on that basis alone, a strong hypothesis of survival, since an exteriorization of sensibility and telepathic mode of communication is manifested, clearly outside of physical contact, and therefore has a soul propensity. Professor Thomson Jay Hudson admits the whole range of phenomena but, while going further than Richet, yet definitely postulates that the existence of a soul and consequent survival are thus proved. This also represents the view of a select French school of thought." In Italy, America, and Britain, he notes the existence of a large body of investigators who consider that there is a residue of evidence "which clearly indicates that communication can at times be established between this world and the next, although the channel of communication is delicate and subject to sub-conscious coloration." As to the effect of a general realization of survival on the people at large he believes that "when it is brought home to the multitude it should have the effect of diminishing much of the harshness of our present life. . . . At its lowest estimate the realization implies, as Richet says, a new physiology, a new chemistry and a new physics. Matter is found to be capable of being moulded by mind."

Mr. Crawley ends his article by remarking that those who declare that this subject leads to insanity should be made to prove their figures.

* * * * *

PSYCHIC FINGERPRINTS

Dr. Richardson's statement as to the fin-

gerprints of Judge Hill which appeared in the Journal for November 1930 is quoted in an article in the London Daily Express for the 29th December. The article also gives the British public a summary of the leading facts in the matter of the Walter thumbprints. It is well that the story should be thus placed before them in a fair and impartial manner.

* * * * *

The wish has often been expressed that Sir Arthur Conan Doyle might have left specimen impressions of his thumbprints for post-mortem identification, but in spite of certain journalistic assurances to the effect that the New York Police Bureau were in possession of these, it is to be feared that Sir Arthur did not give them. In an interview with the representative of the London Evening Standard for Dec. 27th, however, Lady Doyle is reported to have said, *à propos* of Sir Arthur's locked study.

"Nothing has been in any way disturbed, and no one is allowed to go in. It may be that soon this precaution will prove to be of much value. My husband was enormously impressed by the psychic fingerprints that were made in wax through the mediumship of Mrs. Crandon. Sir Arthur met Dr. and Mrs. Crandon and satisfied himself of the remarkable incident; and one cannot rule out the possibility of my husband endeavoring to communicate by a method that would establish conclusively the genuineness of the communication.

"So far as I know, my husband did not leave any of his fingerprints specially for this purpose, but I am writing to ask Dr. Crandon about this point. But even if he did not do so, I am quite sure we should be able to get one from articles that have been left untouched in this study."

A PHOTOGRAPHIC SCRIPT FROM

SIR ARTHUR

Lady Doyle further says in this interview:

"Many messages are sent to me, but I can only pass a small number. What has impressed me very greatly indeed was a written message I received recently in the form of a psychic photograph. My son and I were the only ones to handle the photographic plate and the message is in the beautiful writing, so full of individuality, that I know so well. I propose later to publish the message as received. It is not of an intimate kind, for if it were, I should not divulge it. My husband, I am sure, desired to write something that could be shewn to the world as a proof of communication with me."

* * * * *

A prominent English lecturer upon psychic subjects, on his return to England after a prolonged visit to America during which he kept constantly in touch with the work of Psychic Research here, writes to us asking whether it is true that Dr. T. Glen Hamilton has renounced the psychic value of the phenomena recorded at his experimental sittings and is no longer a believer.

As Dr. Hamilton was with us so recently and gave every token of a fully sustained interest in the results of his work, and has moreover allowed us to print his lecture as a general survey of the material dealt with by him in his more recent experiments there is no need for any formal denial of a foolish story. Some of Dr. Hamilton's new material is already in our hands, in the form of flashlight photographs of teleplasm shewing a development more perfect than has been hitherto obtained, and of singular beauty.

We regret that anyone should have thought it worth while to put such a story

in circulation. But in a case like this, where the evidence is too strong to be confuted by argument, such indirect means of weakening or discrediting evidence unpalatable to the mind of the reactionary, are sure sooner or later to be employed. As an invention however, this story is particularly futile, as Dr. Hamilton is fortunately still with us and the old type of rumor of a death-bed recantation is not available.

* * * * *

For the more effective killing of this absurd rumor we have however invited a personal denial from Dr. Hamilton, and have pleasure in printing this below. Our request has given Dr. Hamilton the opportunity of making a public statement of his convictions which will be encouraging to all who are in sympathy with the subject.

Winnipeg. Jan. 13, 1931.

Dear Sir

"In reply to your enquiry of recent date, let me assure you that I have not in any way renounced the value of our work in Psychical Research. I have nothing to retract from any of the articles relative to this work that have appeared under my name, nor has its importance from the standpoint of research become minimized in any way. Indeed, the group here is as interested and enthusiastic as ever.

"Furthermore, not only through extensive experiments with Elizabeth M. and Mary M., but also through numerous first-hand observations of the Margery phenomena and through contact with many other genuine mediums I am absolutely convinced of the reality of cryptaesthesia, telekinesis, teleplasms in their various forms including psychic faces, and associated phenomena. I regard all these as definitely established."

T. G. Hamilton.

ELECTRICITY AND PHYSICAL MEDIUMSHIP

Mr. S. Ceslow of the Paramount Corporation of Hollywood writes:

"My wife and I sit at the Ouija Board regularly. On certain rare occasions we get a message which states: 'I can rap'. This is followed by three raps, apparently on our dining-room table. Several days ago we attempted to display this phenomenon to a friend who was visiting us, Mrs. P We had our radio going at the time. In response to our request for raps, the board spelt out 'First shut off radio'. We did so but no raps came; so we turned the radio on again. We kept it on for fifteen minutes, during which time other things diverted our minds and we forgot about the raps.

When we shut off the radio, we were amazed to hear three raps which came through with machine-gun precision exactly like an electrical discharge or a miniature roll of thunder. This occurred about ten seconds *after* the radio had been shut off. We were all startled and I believe every one of us jumped in amazement. Four of us were present—my wife, my sister-in-law, Mrs. P, and myself.

I might add that on previous occasions when we heard raps, they were definite but not loud, and only when the incident with the radio occurred did they come through electrically."

* * * * *

Readers are referred to the case reported in our January number, (pp.3-4) in which Mr. Irving Gaertner relates the disturbing effect of a beam of light proceeding from an incandescent electric bulb, on the medium and sitters in the circle. Also to the case reported in our issue for December 1930 (pp.546-547) where an open telephone circuit seems to have been responsible for a violent physical reaction upon the sitter Mrs. X whose med-

iumistic powers were being employed at the time in the reception of psychic messages.

* * * * *

THE PSYCHIC FACTOR IN MEDICAL RESEARCH

Dr. William Darrach, the retiring Dean of the School of Medicine at Columbia University in his annual Report to President Butler takes a very important position in regard to the study of the psychic factor in pathology, advocating the observation of the mental reactions of patients as well as their physical symptoms. He has come to the conclusion, it seems, that treatment which is based upon physical measures alone gives poor results or no results. He regrets the fact that the psychical and emotional aspects of cases and the personality factor have been neglected by students. We quote the following passage from his Report as printed in a New York daily paper.

"It is generally admitted that the treatment of the so-called functional nervous disorders and psycho-neuroses constitutes a major problem in the everyday practice of medicine. It is also generally recognized that there is a great need of a more effective therapeutic approach based upon a better understanding of the psychic factors involved in these numerous clinical types. Probably the most important contribution which psychiatry can make to medical education at the present time is to help train students to approach the individual patient as a biological whole; to study his psychological reactions as carefully as his physical complaints; and further to emphasize the fact that in large groups of patients, treatment based on physical measures alone will give poor results or no results."

* * * * *

The Presidency of two spiritualist organizations in England, vacant by the de-

mise of Sir Arthur Conan Doyle, has been accorded to Mr. Hannen Swaffer, the well-known dramatic critic, who wishes it to be understood that his acceptance of this office does not imply any claim to leadership of the spiritualist movement. Mr. Swaffer came first into prominence in the movement in connection with the communications which purported to come through from Lord Northcliffe of the Daily Mail. Those who have enjoyed an intimate personal acquaintance with the new President are aware that his outstanding characteristics are fearlessness and an absolute devotion to truth with which is coupled a sense of justice and fairplay which is almost a passion with him. No motive of personal convenience will ever induce him to remain apathetic where he perceives a wrong or injustice and this judicial trait in him, coupled as it is with a rare common-sense, should go far in establishing a better co-ordination of effort among the many rival groups existing in the old country, subduing jealousies and stimulating efficiency.

As a journalist of high standing, with wide connections in the press, Mr. Swaffer's appointment may be regarded as likely to be influential. The Saturday Review for December 13th contains a notice and it is not unsympathetic. It hopes that the new President will be able to introduce a greater measure of intelligence into 'spirit' communications. "The spiritualists" says the reviewer, "have done themselves a great deal of harm by their lack of discrimination in these matters."

"At the same time" he continues "I doubt if this particular folly . . . quite explains all the opposition and ridicule which this movement has to face. The pagan attitude to life is still very strong, and in this case it seems to have no difficulty in combining with the querulous opposition of the Churches which, for all

their belief in another world, seem anxious to know as little as possible about it."

* * * * *

AN L. S. A. PSYCHIC LABORATORY FOR LONDON

After careful thought the Council of the London Spiritualist Alliance have decided to found a Research Branch to be known as The London Psychical Laboratory. A Committee to this end has been established and the following gentlemen have consented to serve.

Lord Charles Hope
Sir Ernest Bennett M. P.
Mr. H. F. Prevost Battersby
Mr. W. J. Miller
Mr. H. Leitner
Dr. R. Fielding-Ould (Chairman)
(Miss Phillimore, Secretary)

That there is an immense field open for scientific Research in Psychic Science cannot be disputed and it was obvious that an influential organisation like the London Spiritualist Alliance could not ignore its obligation in this direction.

The Committee has full power to carry on any Research that seems promising, but is under the direct control of the L. S. A. Council in matters of finance and publicity.

The Proceedings of the Research Committee will be published in "LIGHT" from time to time and Reprints circulated to all the leading psychic Societies in Europe and America.

The Secretary will always be glad to receive suggestions and any information in regard to mediums which will help the Committee in its work.

Even the most enthusiastic Spiritualist will agree that nothing but good can accrue by turning the cold eye of science upon the elusive and mystifying phenomena in which he is deeply interested.

MR. HARRY PRICE AND SIR A. CONAN
DOYLE

Our attention has been directed to an article by Mr. Harry Price which appears in the International 'Cosmopolitan' for January 1931. It recounts a number of alleged communications from Sir Arthur Conan Doyle which have come through various channels. Most of these he finds to be fraudulent on the face of them; not informative and very ill expressed. Short of a 'direct voice' communication, such as some of the trumpet mediums claim to have obtained, Mr. Price remarks that the sole test of authenticity lies in the *evidential* value of the alleged messages; and he decided therefore to see what he could himself obtain with the aid of good mental medium. He was guided in his choice by several considerations, one of which was that the lady selected, Mrs. Garrett, was the *only mental medium* whose powers were endorsed by the Daily News in its enquiry into the phenomena of spiritualism and psychical research. Mr. Price arranged a sitting with Mrs. Garrett on the 7th October, just three months after Sir Arthur's passing. No hint was given as to any desire on his part for any specific communicator, though of course the general interest in Doyle and his possible return might well be in the mind of any medium just then. But what Mrs. Garrett probably did not know was that the relations between her sitter and Sir Arthur had for some years been strained. Mrs. Garrett's control said 'There is an elderly person here saying that there is no reason in the world why he attend you but he has got here an S. O. S. sent out to him, to be precise, five days ago'. It was exactly five days, says Mr. Price, since he arranged the sitting. A curiously accurate personal description of Doyle then followed, according to Mr. Price's statement, but as yet the identity of the com-

municator does not appear to have been fixed by the control. But at this point, the medium's voice changed and the following was spoken "Here I am:—Arthur Conan Doyle. Now, how am I going to prove it to you?"

Then ensues an attempted description of the difficulties attending a return for the purpose of communication. "I am"—he reports Doyle as saying—"within a slower system but *outside* your sympathetic system—if I can geographically explain myself. I would like you to know my location—that I am in a nebulous belt lying outside the earth's surface and having life and being because it is of the same structure and matter as the earth itself".

Such descriptions must needs be symbolic and we must allow for a figurative element in the interpretation of conditions which though in a sense physical (as electricity is physical) hardly partake of the nature of concrete physical matter. But the description does not seem out of harmony with what we are gradually learning to apprehend as to the etheric body of man and its environment.

A long conversation follows between sitter and communicator. This is disappointing to those who might have hoped that the opportunity offered by this interview for revelations of a broad human interest would be recognized and met. But no: Doyle goes into the causes of personal difference, intimating that the fault lay with Price. He then declares that he kept spiritualism going by his money and Price leads the conversation on to the subject of Doyle's will. It then passes to the subject of his tours and to the alleged messages from himself which have come through from all parts of the world. As to the authenticity of these, Doyle is represented as saying that he has been in the thoughts of many and that he did not realize how much of the subconscious

could be mistaken for reality: but if asked deliberately if it were he who has been speaking, he would say "No": adding however that all the world knows that he survives and that he should expect his friends and acquaintances to believe that it was he who was talking to them.

Clearly if it be Doyle, the real Doyle, who is saying this, we should like to understand what it is that he really means. It seems only fair to assume that Doyle would be quite incapable of suggesting that his friends, knowing that he survives, should be content to accept any messages given in his name as his own unless they were in some way warranted by him. But there is nothing in the conversation as reported which explains this. On the same assumption of *bona fides* in this communicator, and with an assumed real Doyle in the background there is some measure of explanation for what may seem a paradox. It has been often alleged—especially in regard to communications claiming to come from notable persons deceased—that such communications may be broadcast to reach an indefinite number of persons living, being *relayed* from their original

source to suitable agents (or intermediary minds) active in the spheres of psychic energy approximating to the physical. Our mental or emotional contacts with these spheres lie, in hypothesis, through avenues of memory and phases of the more or less material habit of mind associated with the now liberated personality. It is these *strata* of the earth-personality which we are most prone to touch and hence it may often be the case that we do not actually come in contact with the true spiritual *ego* of a communicator but may be in presence of a reflection only of those thoughts and memories which were habitual to him when in the flesh. It is in this sense that we would be inclined to interpret the cryptic remark attributed to Doyle and equally the conclusion tentatively suggested by Mr. Price (p. 113. col. 3.) when he says:

"It is just possible that the views expressed by the entity calling itself Doyle were emanations from the brain of the *living* Doyle which had in some way become crystallized and had been 'picked up' by the medium in the trance state, just as one tunes in a radio set'.

AN APPARITION IDENTIFIED FROM A PHOTOGRAPH

Communicated by Lieut. A. M. H.

Among the cases which have been submitted to the A. S. P. R. Research department is the following very circumstantial account of a phantasm of a man unknown to the percipient, but identified from a portrait as the relative of a next-door neighbor deceased several years. Not the least remarkable feature in the narrative is the strange excitement shewn by the narrator's two dogs and their flight from

the apparition through the back of the house and upstairs. The account bears the signature of an officer in the U. S. Navy. His name cannot be given without his permission, nor are we entitled to give the full names of the other persons involved, though these are all in the record. Our contributor writes as follows:

"I was assigned to duty at the Naval Powder Factory at Indian Head, Mary-

land, 1st June, 1926, and on 6th June moved into my assigned quarters with my wife and two dogs, one of which is a collie, the other a Chesapeake Bay spaniel. We have had both of these dogs for more than eight years.

The quarters to which we were assigned were the eastern half of a double house. The house is divided by a solid wall, and each part has about fifteen rooms. The western half of the house was occupied by Lieut. M . . . R . . . U. S. Navy.

In September 1927 Mr. R was transferred to sea duty, and the quarters were assigned to Lieut. B . . . G . . . U. S. N., who shortly afterwards moved into them with his wife and one child, a boy about nine years old. Mrs. G . . . before her marriage was Miss E . . . O . . . of Washington, D. C.

Strange as it may seem for two families living under the same roof, we became exceptionally good friends. We seldom called on each other, but with many things in common, the two families became closely associated. At Christmas I met Mrs. G . . . 's mother. No mention was made of her father and naturally I didn't ask about him.

Both parts of the double house have the same arrangement of rooms. A rough plan of the ground floor is attached (see figure.) A screened-in porch about eight feet deep extends across the front of the house. All windows on the ground floor are about seven feet above the ground. The front door opens into a large hall from which a stairway leads to the floor above. On the left, as one enters, is a large arch giving into the dining-room. There are two doors in the dining-room, one leading into a pantry, the other into a butler's pantry. Both pantries open on a large kitchen. From the kitchen is a

long back hallway leading behind a pantry and a small storeroom to an inside cellar door (beneath stairs: see plan). At the end of this hallway is a door to a small den which is really a part of the living-room. To the right, as one enters the front door, is the living-room, which is about eighteen feet square with a large arch between it and the hall. Behind the living-room is the small den, which also has a large arch between it and the living-room. The hall, living-room and den are practically one room.

"Early in the following March I was sitting at a card table in the den, solving a problem in navigation. I was facing the front of the house. The time was about 12:25 a.m. Both dogs were sleeping on the floor at the end of a davenport in the living-room. I heard the spaniel growl; but as he often growls at the marine sentry as he passes the house, I paid no attention to it. Both dogs then got up, passed me in the den and went down the back hall into the dining-room where both dogs again growled and then tore madly across the hall and up the stairway. The noise they made going up the stairs awakened my wife, who was asleep on the second floor.

Surprised at their actions, I looked up from my work and saw a man standing in the living-room near the hall archway. He was probably twenty-two feet from me. All outside doors and windows were closed. There was no light burning in the living-room, but both the den and the dining-room were well lighted. I could see him plainly.

In view of the character of the duty I was performing it was not an uncommon thing for men to come to the house at all hours: hence I was not surprised at his being there. But I *was* surprised that he could have entered

without my hearing him, and I was annoyed at his not knocking or ringing the doorbell and waiting for someone to answer. I had never seen the man before, and was sure that he was not an employé at the Powder Factory.

I sat in my chair for about ten or fifteen seconds, looking at him, as he seemed about to speak. Then I rose from my chair and took about two steps toward him, when all of a sudden, he was not there. He didn't go up, nor down nor sideways; neither did he slowly disintegrate. He simply vanished instantly. It seemed strange that I was not frightened; but I was not.

I snapped on the living-room lights, assured myself that all doors (outside doors) and windows were closed, made a careful search of the lower floor and then, deciding that I had worked too long and was 'seeing things', I turned out the lights and went upstairs to bed. My wife had been awakened by the dogs dashing up the stairs and asked me what it was all about. I at that time told her nothing about what I thought I had seen. What I couldn't understand was why I thought I had seen a man. I had not been reading, and the work I was doing was over a chart of the Western Pacific which of course had no pictures on it.

About a week afterwards, at about 9 p. m., I was alone in my part of the house; my wife and the dogs having gone to some place. I had gone to the cellar for some wood to replenish the open fire in the den. As I entered the den from the back hall, I saw the same man standing in about the center of the living-room. The distance was about twenty feet, not more than that. The light was excellent and I could see his features plainly. At the time, it did not occur to me that nobody should be

standing there. I was not in the least frightened. Again he seemed about to speak, and again I waited—this time, probably fifteen minutes. I put down my armful of wood, brushed the dust from my coat with my hands, and took about two full steps towards him, which brought me within fifteen or sixteen feet of him at the most, when, again, *he wasn't there!*

This time I was sure of what I had seen. He was a man who would weigh a little over two hundred pounds. His clothes were of a light grey and he had the appearance of being 'solid'. His face was dark and he looked like a man who had been in the sun and wind and had gotten a good healthy coat of tan.

About ten minutes after that, I went to the other part of the house to tell Mr. G about it and ask his opinion. When I had told him about it, Mrs. G came into the room and Mr. G told her that I had seen a ghost and that the ghost was no relative of mine: whereupon Mrs. G . . . got out about twenty photographs of cabinet size and asked me to look through them. I shuffled them through carelessly and at about the seventh or eighth picture I came across the portrait of the man I had seen a few minutes before. There is no doubt in my mind as to its being the same man. I would know him among a thousand.

Dumbfounded, I said "That is the man. Who is he?" She replied "My father: he has been dead for several years". I was sorry that I had been taken off my guard, as she was a bit frightened.

Again, about ten days later, coming from the kitchen into the dining-room

at about 8:30 p. m., I again saw the same man standing in the main hallway. This time I got within about ten feet of him before he vanished.

Ten days later, about 10 p. m., I saw him again. My wife was in the den at the time. I had gone from the living-room through the dining-room and pantry into the kitchen, and thence down the back hallway towards the storeroom door. The back hall was dark, but the kitchen was brightly lighted. As I neared the end of the hall, I felt a very cold air, and, as it was raining outside, I thought the cellar door had been left open and that a draught was coming through it. The air was very, very cold. I found the cellar door closed, however, and upon turning around I saw the man about ten or twelve feet from me in the hallway between myself and the kitchen lights. Three lights were burning in the kitchen; one a ceiling light of 100 watts and two 40-watt lights in a bracket over the sink. The man stood between me and the lights over the sink and his bulk blanked off the lights. That time I stood frozen for a short time, probably a few seconds, when he disappeared and I again saw the bracket lights.

When I returned to the living-room my skin was still 'goose-flesh' and I felt

chilled through. From that time, until I was transferred to this vessel* on the 24th May, I saw no more of him.

At the times I saw this man I had not been reading, nor had I been thinking of him. Until the last time I saw him I was not frightened. Mrs. G . . . says that her father was fair, whilst the man I saw was as dark as though he had a good heavy coat of tan. Otherwise the picture and the figure seen were identical. His body cut off the kitchen lights whilst he was between them and me. There must be some reasonable explanation of this, and if it is within the compass of the mission of your Society I would appreciate any comment you make.

I am willing to swear to the truth of the above statement. I hope there is some simple explanation of all this, as I would hate to have my life-long faith in a ghostless world shattered. My parents taught me from childhood that ghosts did not and could not exist, and all my life I have firmly believed that to be true. Naturally the beliefs of a lifetime** are hard to shatter. Hence this letter seeking an explanation of that which to me is inexplicable."

Very respectfully.

A . . . M . . . H . . .
(Lieut. U.S.N.).

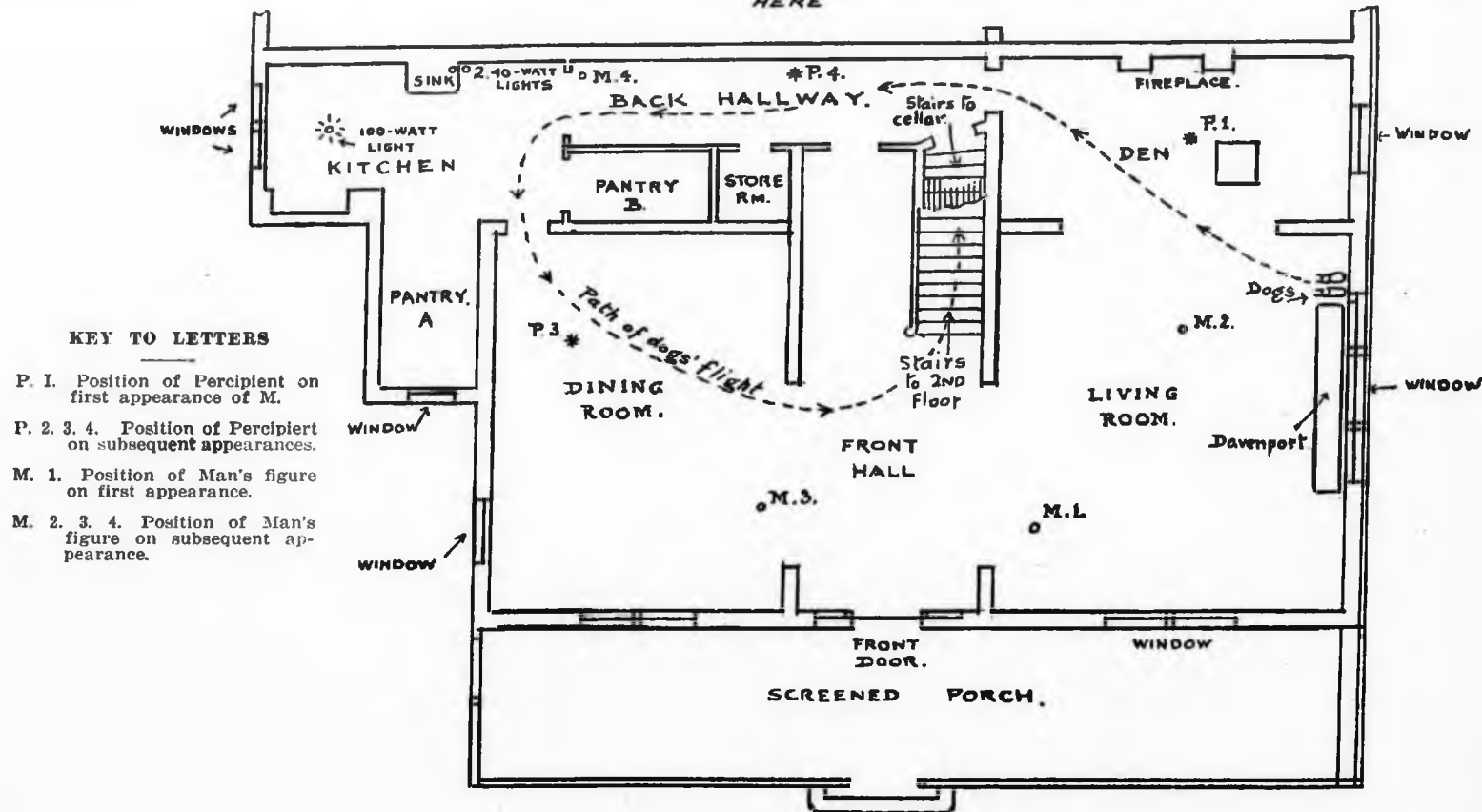
*The name of his ship is given. It is one of the 2nd train squadron of the Fleet Base force.
**Our correspondent was 42 at the time of writing.

COMMENT BY THE EDITOR

We regret to be compelled to give our contributor an answer which may disturb his peace of mind. In his story of the apparition there are several features which are inconsistent with the idea that it was a purely subjective appearance, or the externalization of a mental impression. The alarm shewn by the dogs is alone sufficient to place this outside the category of a mere hallucination. Apart from this, the blanking of the lights by the form and the phenomenon of the cold air,

point to a materialization. And where there is a materialized figure, there we must seek for a medium. The inference in this case is that Lieut H. . . himself was instrumental in supplying the psychic energy needed for the manifestation. This we fear will not be a consolatory thought: but we cannot but think that on consideration he will find the idea less repellent than the thought that he was the victim of any sort of imaginative illusion.

WEST HALF OF SEMI-DETACHED QUARTERS
HERE



EAST SIDE OF HOUSE

WHAT CONSTITUTES A PSYCHICAL RESEARCHER

By Hereward Carrington

There is probably only one thing more difficult than defining an ideal psychical researcher—and that is, *being* one! For whatever attitude one may assume, it is sure to be 'wrong' in the estimation of a large number of persons interested in this subject. If he be somewhat hyper-critical, he is attacked by those convinced of the truth of spiritualism; if he be a virtual spiritualist, he is similarly attacked by those who desire to maintain the ultra-scientific attitude hitherto maintained by the various Societies for Psychical Research—one which has, it is true, been instrumental in influencing various eminent men of science, and even forcing the newspapers and general public to pay some respect to this subject. If, finally, he be "on the fence," holding his final judgment in suspense, and endeavoring to see both sides of any question with rigid impartiality, he is attacked from both sides—neither of which is satisfied with his non-committal attitude. One group regards him as too critical and negative; the other as too credulous and positive. Even William James, one of the sanest and most balanced minds who ever lived, was subjected to criticism of precisely this character.

Intellectual honesty is, I believe, one of the most difficult things in the world to maintain, in this subject. There is always the tendency to be swayed by the opinions of the majority, in the first place, instead of standing up for what one considers the truth, even in the minutest detail. The fear of opprobrium or unpopularity tends to sway the verdict or cloud the judgment.

The fear of social ostracism is a most important factor in the lives of many. The Almighty Dollar proves itself to be powerful, here as elsewhere, and many are influenced by the fear of possible loss, which might result were their true convictions known. It is undoubtedly true that there are many men in the country today who are only prevented from publicly stating their views because of this practical consideration. This applies especially, perhaps, to men connected with our Universities.

A true psychical researcher must determine, first of all, to set all these considerations to one side. He must remain impervious to the opinions and criticisms of others; he must have the courage of his own opinions, no matter how "unpopular" these may be, and he must be unswayed by any pecuniary interests. Above all, he must be loyal to the truth, wherever that may lead him,—no matter if this result in the exposure of some fraudulent medium, or in the frank admission of some incredible supernatural occurrence.

There have been investigators in this field, as we know, who were undoubtedly hyper-critical in their attitude. I mean by this, unreasonably so. They stressed every negative argument and minimized every positive account. They ignored much of the most striking and evidential matter, in order to 'make out a case,' and write a Report which would sound plausible and redound to their own credit. There is perhaps a certain tendency to do this with nearly all of us, under certain conditions.

Thus, suppose a certain medium is being investigated: ninety-eight per cent of the "phenomena" observed are unquestionably fraudulent. Two per cent remain inexplicable. There is always the tendency to "throw-in" the two per cent, and make the Report one hundred per cent negative! This, in my estimation, is not honest. A frank statement should be included in the Report regarding this two per cent, together with the writer's opinion as to why they were possibly valid. Any critical remarks concerning this material may rightly be included in this section of the Report.

Take, on the other hand, the convinced spiritualist. He is often indignant when anyone dares to raise the question of fraud, in connection with the phenomena produced by his pet medium. He insists that the "conditions" imposed by the medium (no matter how preposterous these may be, obviously intended to facilitate fraud) are perfectly right and justifiable. He roundly accuses the investigator of unwarranted scepticism, of blatant materialism, of wishing to expose every medium who may come under his scrutiny. He is so intent upon proving 'the continuity of life,' and the reality of his 'spirits' that he has no patience with and no respect for anyone who may venture to question the conclusiveness of his 'messages' or the accuracy of his control. He closes his mind to anything which may tend to interfere with his set convictions. Worst of all, he even refuses to listen to certain definite, negative evidence, which may run counter to his preconceived opinions and beliefs.

Both of these attitudes are, in my opinion equally fallacious, misleading, intellectually dishonest. The true psychical researcher should not endeavor to prove (or to disprove) *anything*. His sole aim should be to arrive at the *truth*—whatever that may be. He should no more "hope" to

prove the truth of spiritualism than to disprove it. His duty is to record *facts*, and draw logical deductions from those facts. If the observed facts seem to indicate a positive conclusion, this should be given fully and frankly. If they point in the opposite direction, this should be stated with the same impartiality. The will-to-believe or the will-to-disbelieve should never be allowed to influence the judgment in one way or the other.

Dr. Richard Hodgson expressed what I am endeavoring to say very clearly when he wrote (*Proceedings*, IX, p. 366):

"There is no royal road to sound opinions on such matters generally; there is nothing for it save to examine each narrative on its own merits, and with close individual care; the mind meanwhile prepared for either fate,—whether to prick some bubble of pretension into empty falsity, or to discover beneath some unpromising envelope a germ of inexplicable truth."

That is the attitude of the psychical researcher who endeavors to occupy some middle ground and maintain a rigid impartiality with regard to these phenomena. In my estimation it is the only correct attitude—though it is undoubtedly the most difficult and uncomfortable one! There are two sides to this question, and every competent and experienced researcher knows that there are genuine phenomena and also that there are spurious imitations. It becomes a question of sifting the wheat from the chaff. This is often a most difficult thing to do, and that is why, as I have often said, psychical research is the most fascinating and the most annoying topic in the world! Just when one feels that a definite decision may be arrived at, some little incident crops up which entirely upsets the apple-cart. And this is true no less of positive than of negative conclusions.

Take, for example, the difficult question of "spirit communication." There are many, as we know, who accept *all* communications of the kind as genuinely spiritistic—messages through mediums of all sorts and descriptions, automatically written books, etc. In the opinion of other spiritualists, this is far too inclusive and positively erroneous. They would contend that, while veridical messages are undoubtedly received, at times, this is relatively *rare*, and that the vast majority of "messages" received are obviously subconscious in their origin. This is the attitude of the more "intelligent" spiritualists, and is doubtless correct, so far as it goes, inasmuch as many of these messages have been traced to their source or origin, and shown to be such. There are those, again, who (while freely granting the supernormal character of much of this material) are inclined to doubt the spiritistic source of *any* of it. A number of our most prominent investigators were of this opinion—men like Schrenck-Notzing, Morselli, Richet, Geley, Flournoy—who, though constantly quoted by spiritualists, yet wrote strongly against it! They doubtless realized the enormous psychological difficulties involved, and also the problems presented by such cases as that of Gordon Davis (*Proc.* 35, pp. 560-590) and that of Mme. Dupont (*Spiritism and Psychology*, pp. 72-82) where long and most circumstantial "communications" were received from the *soi-disant* communicators—who subsequently turned-up alive and well!

In these instances, the source of the information was certainly *not* spiritistic; yet the general tenor and appearance of the communications was precisely similar to many of those which are said to be so. No definite conclusions can be drawn from such cases beyond the one which I desire to stress, *viz.*, that they *enormously com-*

plicate the problem. They justify a certain reserve of judgment with regard to this question, and permit the cautious researcher, who is in possession of these facts, to avoid any rash jumping to conclusions.

In all psychical investigation, we should, I think, be governed by two general propositions. These are:

1. All is possible.
2. The strength of the evidence should be proportioned to the strangeness of the facts.

The first of these indicates a certain open-mindedness: the willingness to grant the theoretical possibility of any fact, no matter how bizarre it may appear, and to accept it upon sufficient evidence.

The second deals with the sufficiency of that evidence. The more unusual and seemingly "impossible" the alleged phenomena, the stronger the evidence should be, before accepting it. This is perfectly logical and as it should be. If a certain alleged fact departs only a little from the generally accepted facts of science, the mind can more readily assimilate it, and it appears to us *a priori* more credible. If, on the other hand, it totally violates (seemingly) some of the very fundamentals of modern science, the evidence for the actual occurrence of that phenomenon should be proportionately strong, in order to overcome our natural mental resistance to it. As an example of this latter type, I might cite "lycanthropy"—that is, the alleged ability of certain men to transform themselves into wolves, hyenas, or other animals. Anyone who may care to look up the existing evidence for this will find an extraordinary mass of case-records in its support; yet no one, I imagine, seriously believes in it today. Why? Because of its seeming "impossibility." The first-hand, circumstantial evidence is not *sufficiently* strong to

warrant our belief. Similarly, many psychic phenomena appear relatively incredible to different minds: telekinesis and materialization to the physicist and the biologist; clairvoyance and spirit communication to the psychologist. The first set of alleged facts run counter to the experience of the former, and the second set of facts run counter to the philosophy and experience of the latter. Hence their mental resistance or opposition to them. This is quite intelligible, and is a constituent part of our human nature.

And why should the spiritistic theory prove so difficult of acceptance by the psychologist? The religiously or mystically-minded man finds little difficulty in accepting it. To him it appears quite reasonable and rational, and only what we should expect. To the ordinary physician or psychologist, it is a fact "most strange." Why? Because he realizes that so much of our mental life is indubitably bound-up with the functionings of the brain. Not only are there certain definite areas wherein sensory impressions are received, and motor impulses given forth, but whole sections of our memory (so to say) seem to be stored in certain definite areas of the brain structure—the memory of names, of written words, of musical notes, of spoken words, etc.—so that an injury of that localized area will destroy the memories connected with it: for example, a man can no longer read and understand musical notes, while he can still read the printed word perfectly. Now, inasmuch as our personality depends very largely upon memory (there is an old saying: "no memory, no personality") and inasmuch as memory seems to be so intimately bound-up with the activities of the physical brain, it is almost unthinkable to the psychologist that the human personality can exist and remain intact in the absence of a physical brain altogether. It

is considerations such as these which have caused men such as Richet, Schrenck-Notzing, etc., to reject the spiritistic hypothesis, while accepting the supernormality of the facts.

It must be admitted, of course, that this argument is purely *a priori*, and if the facts prove survival, it must be accepted, and physiological theories adjusted accordingly. I merely state the case here in order to show why it is not possible for the psychologist to accept the idea of survival easily, and why he is so insistent upon absolute demonstration before conceding it to be a proved fact. His natural mental resistance to the idea is very great, and can only be overcome by an overwhelming mass of facts for which there seems to be no other reasonable explanation.

Every fair-minded student of this subject must admit that there is a great deal of very respectable evidence in favor of survival. *Evidence*, however, is not the same thing as *proof*, and the average scientific man wants proof before accepting it. This, as we know, is difficult to obtain, and the number of clean-cut cases is relatively rare. On the other hand, there is a great mass of seemingly spiritistic material which is certainly not due to that source (*spiritoid*, as Boirac called it)—which fact has been emphasized over and over again by Hyslop, James, Lodge, and every investigator of note. In view of these facts, it obviously behooves us to exercise due caution, when dealing with this material, and not to "swallow everything" offered us in the name of spiritualism.

I trust that the reader will understand that I am not attacking the validity of the spiritistic theory, in anything that I have said. There is much to be said in favor of it, and many eminent and fair-minded men have declared themselves spiritualists, after carefully weigh-

ing the pros and cons of the subject. I think there is a growing mass of evidence in its favor, and a gradual tendency to accept it as the correct explanation. I myself have written strongly in favor of the *theory* of spiritualism, in reply to certain critics of our evidence. It is a perfectly justifiable working hypothesis. I am only contending that the attitude of balanced, suspended judgment is perfectly logical, and is, in my estimation, the correct attitude for the average psychical researcher to take in the present state of our knowledge.

I am inclined to think that our general mental attitude toward this question is largely determined by our early religious training. If the mind has been imbued, from early childhood, with the reality of a spiritual world, a certain set predisposition toward that belief is almost inevitable. If, on the other hand, the child is brought up with little or no orthodox training, this attitude is frequently lacking. The "craving for immortality," which so many feel keenly, is not experienced in these cases. This "craving" is, I am convinced, often the deciding factor, in making our decisions in these matters. Given the same set of facts, they will prove conclusive to one mind and not to another. The psychological background or setting is responsible for the final choice. There is rarely any certitude in matters psychic. There is always a *balance of probability*: whether this interpretation or that one be the more reasonable, in view of the recorded testimony. As William James said, "we all live on an inclined plane of credulity. The plane tips one way in one man, another way in another; and may he whose plane tips in *no* way be the first to cast a stone!" It may be next to impossible to find anyone possessed of this perfectly balanced mind; but the point I wish to emphasize is that this was held up as an

ideal to be attained by no less an authority than William James, and certainly no man can be censured for trying to attain it. On the contrary, it is, I believe, the very essence of a psychical researcher to achieve this end—allowing himself to be swayed by no emotions, and holding his mind perfectly open to the reception of new truths.

In my *Story of Psychic Science* I endeavored to summarize what I considered were the chief essentials of a competent psychical researcher. I then said:

" A specialized training is necessary for this work; our ideal investigator must have a thorough knowledge of the literature of the subject; he must have a good grounding in normal and abnormal psychology; in physics, chemistry, biology, photography, and some laboratory experience; he must be a keen observer, a good judge of human nature and its motives; he must be well trained in magic and sleight-of-hand; he must be shrewd, quick of thought and action, ever on the alert, patient, resourceful, open-minded, tolerant, rapid in his observations and deductions, sympathetic, and have a sense of humor! He must be free from superstition, and at the same time unswayed by bigotry—theological or scientific. In short, an ideal psychic investigator is hard to find, and it is probable that such a man is born rather than made. . . . "

I can see no reason to change the views therein expressed. This attitude of open-mindedness, of suspended judgment, seems to me to be the soundest and the best—not only because of the fact that one's own decisions are probably more accurate on that account, but also because the general public has, as a rule, more confidence in such a man and his leadership. It must always be remembered that each individual case stands on its own merits, and that because a certain set of phenomena, occurring through the instru-

mentality of one medium, may be accepted as genuine, that by no means proves that the same phenomena produced through the instrumentality of another are genuine also. That is far from being the case! It is also true, on the other hand, that negative results may be obtained time after time, and that positive results may ultimately be forthcoming, in the presence of another medium. This has been my own experience, and has doubtless been the experience of many other researchers also.

Thus, before attending my first séance with Eusapia Palladino, I had sat with dozens of "physical" mediums, every one of whom had turned out to be fraudulent. Yet I became thoroughly convinced of the genuineness of her phenomena, and so stated. The result was that my "conversion" carried due weight—Professor Flournoy being kind enough to say, when reviewing my book *Eusapia Palladino and her Phenomena*:

" It is hardly necessary to add that this difference of theoretical interpretation between Mr. Carrington and myself does not in the least diminish the value which I attach to his researches; and that, in particular, I hold his report on Eusapia to be the most valuable contribution to the subject in the whole history of the supernormal, and one which pleads the most powerfully in favor of the authenticity of the Palladino phenomena. . ."

I cite this for no personal reason, but merely to justify an *attitude*—the attitude, namely, of the man who decides to hold his final judgment in suspense, with regard to the ultimate interpretation of these baffling phenomena. The man who is always "on the fence" is, I am fully ware, a source of constant annoyance to his fellow workers—who are always urging him to get off the fence on one side or the

other! As a matter of fact "the other" (complete negation) does not enter into their calculations at all. What they really want him to do is to come out flat-footed in favor of spiritualism. But—as I have tried to show—there are many reasons why certain individuals cannot bring themselves to do so. They may ultimately arrive at this conclusion, and a number of them have, but there are many who prefer still to hold their final verdict in suspense, while continuing their accumulation and study of facts. And this is, it seems to me, an attitude which cannot reasonably be criticised.

Much that I am saying here has been said in other and doubtless better words by F. W. H. Myers, in his paper on "Resolute Credulity" in the S. P. R. *Proceedings*. And, as Dr. James H. Hyslop has reminded us: "Faith no longer charms with her magic wand, except among those who do not accept or appreciate scientific method, but whose flimsy standards afford no criteria for defence against illusion and deception." Dr. Hodgson maintained his critical attitude to the day of his death, when called upon to investigate any new medium. Emotional cravings should not be allowed to sway the judgment, nor should any particular philosophy of the Universe which we may care to hold. Psychical research consists (or should consist) of much more than evidence for survival—though this is, naturally, the central and most absorbing topic to the majority of investigators.

If I have, in the above article, seemed somewhat hypercritical, this is merely because I think this side of the case has been somewhat neglected of late, and if our Society is to maintain its standards, it is only right that these facts should be emphasized from time to time. The scoffer and the critic are far more easily disposed of! They have on their side no evidence,

no facts and usually no logic! They know nothing about the subject and are merely ignorant. Such critics make themselves ridiculous, without in any way affecting the evidence or influencing those who happen to know what they are talking about. Serious criticism is always valuable, but this has rarely been attempted; the majority of such criticisms have mere-

ly served to display the bias and prejudice of the critics themselves, all of which reminds me of Dr. Hodgson's old saying that "if we could only get the *scientific* men to attack us, our case would be won!" What is needed above all else is helpful criticism, patient investigation, and the constant accumulation of new facts.

* * * * *

THE SURRENCY GHOST

By Allie M. Doster

About sixty miles north of Brunswick, Georgia, situated on the Southern railroad, is a very small town, Surrency, Georgia. All that section of the state was at one time granted to a Mr. Surrency and about the year 1871 or 1872 a large portion of it was still in the possession of one of his descendants. After the railroad was built Mr. Surrency put up a large sawmill at the little town, which was named for him, and also engaged in the manufacture of naval stores, those two, at that time, being the principal industries of that section of the state. Considering the value of property at that time, Mr. Surrency was a very rich man. His home, quite near and fronting the railroad, was also the home of friends, relatives and passing visitors, and it was this home, so full of kindness and hospitality, that was visited by a spirit, or spirits, who performed so many mysterious and wonderful things that it has through two generations been known as the Surrency Ghost.

Recently while on a visit to south Georgia, I was fortunate enough to meet with some of the few living members of the Surrency family in which this ghost played such a disastrous role many years ago. After talking with them for some

time I learned the following facts which I shall relate, though they seem incredible and stagger belief. No cause for or explanation of the wonderful and mysterious happenings which took place has ever been advanced and so far as I know the whole affair is as much a mystery now as it was at the time it happened. It is true as truth itself, and yet I shall not wonder if you do not believe. However, the happenings occurred and are vouched for by some of the most reputable people of the vicinity.

Among the children of Mr. Surrency, seven in number, was a young girl of sixteen, called Clem. From the time she was four or five years old she had a habit of often running to her mother and with pale face filled with fright would gasp out: "Oh, there is something out there trying to scare me!" When questioned as to what or who it was she would answer: "I don't know; it wasn't a dog or a calf and it wasn't somebody, and it was too, somebody and something together!" Her mother, thinking perhaps she was being haunted by bad dreams, forbade anyone replying to or noticing her at such times, hoping that thus she might the more easily forget whatever was in her mind. How-

ever, nothing seemed to change her.

When she was about twelve or thirteen years old her parents told her that all the things she claimed to see were only imaginings, that such things could not possibly be and if she persisted in repeating them she would be punished.

On the day of the first occurrence Mr. Surrency went on the morning train to the city of Macon and expected to return that night. Just before train time Clem, expecting her father, walked to the center of the railroad track to see if she could see the headlight of the engine. In a few moments she ran in the house to her mother and cried in a frightened voice: "There is someone on the track trying to scare me. It was a tall man with a woman's dress on!" Her mother replied that if she said another word she would punish her. In fear of punishment the girl walked to the front porch and sat down in a rocker besides a low flower shelf on which she rested her arm. Immediately a stick of stove wood fell with a good deal of force just beside her arm. The thoroughly frightened girl ran back to the dining room where her mother was preparing the supper table and bursting into tears, said, "Somebody is trying to scare me for they threw a piece of wood at me!" Her mother made no reply but called a negro house boy and told him to go bring plenty of stove wood for the cook as it was getting cloudy and might rain and the wood must be kept dry. He returned almost immediately crying out, "Clem was right! There is something wrong for the wood just fell all around me!"

Scarcely knowing what to say Mrs. Surrency walked to the window and looked out. Seeing nothing she said; "Oh, well, I'll close the window anyhow." The windows were very heavy and were not on weights but held up in the old-fashioned

way by slides or long wooden buttons. She carefully lowered the sash and just as she took her hands off it the sash flew up to the top of the casement and down again with a terrific crash. Every pane of glass in both sashes was broken into small fragments which fell all around the alarmed woman.

There happened to be a guest in the home, a Baptist minister, who was on his way to some meeting and had stopped over to spend the night with the family. Mrs. Surrency turned to the negro boy who was standing near staring with frightened eyes at the wrecked window, and bade him hurry to the minister and ask him to come to her at once. In a few minutes the minister entered the room and she showed him the broken window and told him what had happened. The old gentlemen said, "Well, I'll close the other windows and we'll watch and perhaps we may see the cause." He first examined the window and then carefully lowered the sash, but the instant he removed his hands it flew up to the top and came down with a crash just as the other had done and with the same result.

While they stood gazing at each other in awe and amazement a chair in one corner of the room arose and as though tossed by a practised hand made several somersaults *en route* and dropped down in the opposite corner as gently as a feather! Before they could move or speak a goblet arose from the table and crashed with great force against the wall.

Mrs. Surrency told one of her sons to run to the commissary and bring the men. In just a few minutes ten or twelve men were in the house 'seeing' these fearful things take place. A picture on the wall of the sitting room was snatched down, hurled through the open door and smashed in pieces on the floor of the hall.

In a short time the train arrived and as

Mr. Surrency alighted almost in front of his home there were several men standing ready to tell of the mysterious happenings at his home. He started in a run, followed by the conductor of the train who was a friend. News was transmitted to the passengers and instead of the train remaining five minutes it stayed an hour while the passengers and train crew filled the home of Mr. Surrency and watched the strange and unexplainable happenings.

Among some of the things which took place was a chair which suddenly slid to the middle of the floor, tilted to one leg and twirled around like a top. A big stick of wood fell down from the ceiling to the floor and yet when everyone looked up expecting to see a hole in the ceiling it was as smooth and perfect as ever. A large mirror was smashed in the center as though struck by a mailed fist; cups and plates flew from the dining table and were smashed against the floor or wall. When the cook attempted to put the supper on the table a dish of meat and a plate of biscuit were whirled upside down, one on the table and the other on the floor. Finally, about midnight the ghost ceased his work until the next day.

From this time on the news of the ghost spread rapidly near and far and one rather amusing thing was that when the Baptist minister reached his meeting the next day and told of what had occurred the night before, the people immediately left for Surrency and he was left to meet alone!

Many people from various cities and towns of Georgia and neighboring states came, with doubts and scoffs, to investigate, but went away knowing the things they had heard were true but with no idea of the cause. Several cars of excursionists came bringing investigators from northern cities. Some of them remained several days; in the end they all

went away acknowledging it was true, but unable to offer any explanation.

On the morning following the first performance of the ghost, whatever it was began again with renewed zeal and devilry. While cooking breakfast the cook placed a frying-pan on the stove and filled it with slices of ham. She turned to the table, picked up a fork, and when she stepped back to the stove the frying-pan was upside down and the ham inside on the fire burning up. When she took the biscuit from the oven and set the pan on the table it promptly sailed out the door, tumbled the biscuit on the ground and fell with a bang on the step. The coffee pot, without any apparent cause, turned over on the stove and things generally were at such a pass that the family were for days compelled to live on canned food, and even then they did not dare take their hands off the can of meat or box of crackers for fear it would go sailing through the window or be slammed against the wall. And so far as crockery was concerned, in three days' time every plate, cup, saucer, goblet, mirror, and in fact everything that could be broken, was smashed to fragments, and the family compelled to eat off tin plates and drink from tin cups.

Among Mr. Surrency's possessions was an exceptionally handsome pair of cut-glass wine decanters, presented to him by a fishing and hunting club of Savannah. Fearing they would be broken he buried them in the garden, where, after the earth was carefully packed over them, they were at least two feet below the surface. But alas! Twelve hours later, on going to the spot to see if they were still safe, he found the hole disrupted as though a hand of giant strength had reached in, grasped and jerked out the decanters, and smashing them together let the fragments fall just

where they had been buried. Even the solid glass stoppers were broken!

All these things did not occur within a few days, but these occurrences with many others lasted over a period of eight or nine months. Sometimes two weeks or more would pass and nothing unusual would occur. Naturally there was a great deal of talk. Many things were told which never took place and others which did take place were very much disorted in the telling. One of the daughters of this Mr. Surrency told me that one morning a young woodsman in the naval stores work came downstairs and announced that one of his new rubber boots was missing. Search was made all over the house but it could not be found. However, that was not so surprising as it had reached the point where it was nothing unusual for one or two garments of anyone's clothing to disappear during the night, often some of the garments never being seen again, but sometimes weeks afterwards some of them were found hanging on a bush, or on a fence, or lying on the ground. Often they were torn, not worn,—torn to strips and tatters but at other times in good condition. Several weeks after the disappearance of the rubber boot one of the girls bought for herself a new pair of shoes and that night told her grandmother she was *going to sleep with her shoes on* as she didn't want to lose them. Her grandmother persuaded her not to do that but to let her put the shoes between the mattresses and that if they slept on top of them they could not possibly disappear. This they did, but the next morning one of the shoes was gone! A week or two after this a cousin came to spend the afternoon with the family and when she started to leave they found her hat had disappeared. Some weeks later the rubber boot, the girl's shoe, and the cousin's hat were found lying across the sill of the front

door, all in good condition.

Quite often the pillows, featherbeds, and mattresses would be jerked off the bedsteads and pitched across the rooms. Chairs, even big rockers, were thrown across the rooms, some being uninjured and others broken to pieces. sk

One day Mrs. Surrency put on a ham in a big pot hung by a crane in the big kitchen chimney. She remained in the room until it was boiling hard, then to insure its staying in the pot she placed a heavy piece of iron on the lid. Leaving the kitchen she walked to the front of the house and on entering the front room the first thing she saw was the ham lying on the hearth, with the water dripping off it. She picked it up and ran with it back to the kitchen and found the iron and the pot lid on the hearth while the pot of water was unharmed and still boiling!

Large pieces of wood frequently fell by the side or in front of people as they walked about the rooms, even when the doors and windows were closed and there was no possible chance for the wood to have been thrown in.

One day a man from a distant state arrived and after walking about the house, and the ghost having failed to perform, he said: "Well, it's as I expected, a fake pure and simple!" But on being invited to dinner he suddenly changed his mind, for no sooner had he helped his plate than a railroad coupling-pin fell in the middle of it and broke the plate to pieces! With a gasp of amazement he leaned back in his chair, looked up to the ceiling to see where the pin came from, but finding no hole, he rose from his chair, saying, "Seeing is believing, and now I think I'll leave this town!" Which he promptly did.

In all these performances no one was ever hurt except on two occasions; one, when the young girl Clem was struck on

the arm by a falling chair and slightly bruised. She was the only one who ever saw anything that could by any possibility have performed these happenings. Quite often she would call out in alarm to just anyone who was walking in or about the house, and say, "Oh, don't go there! Don't you see it? Oh, it is so close to you. Come away quick!" Of course, no one ever saw anything and when questioned as to how it looked she would always answer: "It was somebody and something else too!" The other person injured was a son, a boy of 18 years, who was ill with fever. His bed was near a window and he was lying with his back to the window. It was about noon and the family was just going in to dinner; they had several guests and one of them, an old friend, noticed an iron rim such as is used on the outer end of the hub of a buggy wheel, lying on the side table, and he laughingly said to Mrs. Surrency, "Do have that thrown out for the 'Ghost' might pick it up and knock me on the head with it!" He had no sooner ceased to speak than the ring, as though picked up by an unseen hand, left the table, went out of the window, continued around the house until it reached the window of the sick boy's room, through which it sailed and struck him with considerable force in the middle of his back!

It was nothing unusual if Mrs. Surrency had been sewing and left her work for a few minutes to look after household duties, to *meet* her scissors, thread, thimble or garment on which she had been sewing, drifting through the air as though carried by an unseen hand.

Mr. Surrency sent to northern cities and secured mediums to come and institute investigations to discover what this power might be, which was causing the strange occurrences. They came, and after holding many discussions among themselves they told Mr. Surrency that it was spirits who

wanted to communicate to him something of importance, but that they could communicate through no one except the girl Clem. On being asked if she would join them in a séance she almost went into convulsions of fear and terror, which were so real and extreme, that her father, fearing it would injure her mind, would not insist.

One of the last things to occur was the only time that something was seen by some one other than Clem. Mrs. Surrency was rocking her baby to sleep and while doing so noticed that the high oldfashioned bed in the room was shaking and quivering all over. Calling the negro nurse she told her to look under the bed and see what was shaking it. The woman lifted the counterpane, looked, and with a scream fled from the room. Mrs. Surrency went quickly to the bed, looked and she said that it seemed as if all the space underneath the bed was filled with something tied or rolled up in something that was loose and wrinkled and was more like an elephant's hide in color and appearance than anything else. The whole mass was shaking and trembling like gelatine. Her son entered the room just at this time and she called to him to come quick and look. He crossed to the bed, lifted the counterpane and there was nothing there!

Another time hearing a noise in one of the bed rooms Mrs. Surrency went to investigate and found the big oldfashioned bedstead *dancing*. The head of the bed would rise about six inches and drop lightly down, then the foot would follow suit; only it would knock twice—for all the world as though it were keeping time to music, while the mattress went up and down like waves of water.

The next day Mrs. Surrency's son went upstairs and on coming down asked his mother why she had been having the floors scrubbed that day. She said that they had

not been scrubbed. Together they went upstairs and she saw that all the floors had just been scrubbed and were all still wet. While standing there viewing this most recent happening about fifteen or twenty pieces of money fell around them and rolled about the floor. They picked it up and all who saw it agreed that it must have been coined many centuries ago. That was the last of the visitations of the Surrency Ghost. Some weeks after the appearance of the money a strange man came and asked to be allowed to see the money. One of the younger sons of the house showed it to him and on some pretext the man sent the boy out of the room. When the boy returned the man and the money had disappeared.

The hospitality extended by Mr. Surrency during the time of this ghost almost amounted to his ruin financially. People came in great numbers to see and learn first-hand of this ghost and they were always guests of the family. His daughter told me that the entire affair cost her father many thousands of dollars. At one time the family moved from the big house and lived in a small tenement owned by Mr. Surrency, but the ghost went with them and they soon returned to the old home. The site of the home and the surrounding property is at present owned by a member of the Surrency family, but the

old house itself was burned a few years ago, although the ghost had long since departed and was only a memory which defied explanation. No one has ever been able to offer any explanation at all plausible, nor have I ever had one. I only know that it happened. What was it? Why was it?

* * * * *

ATTESTATION BY MR. BRIDGES SMITH
Judge of the Bibb County Juvenile Court
Macon, Georgia.

July 3, 1926.

The account of the wonderful occurrences of nearly fifty years ago at the little town of Surrency, in Georgia, and which at the time created a world-wide sensation, written by Mrs. A. M. Doster, of Macon, and taken from the lips of the surviving members of the Surrency family, is as accurate as can possibly be,—written, as it is, after the lapse of so many years.

As one who visited the scene during the mysterious performances, though not as an eye-witness to any of them, I can vouch for the descriptions as told me at that time and for the evidences that they occurred. I can also vouch for Mrs. Doster as a truthful chronicler. Her story of the wonderful doings at Surrency will prove interesting reading.

Respectfully,

BRIDGES SMITH.

A GROUP OF VERIDICAL DREAMS

The following are selected from a number of cases contributed to John o' London's Weekly and appearing in the issue of that journal for Jan. 3, 1931.

LORD KITCHENER'S DEATH

SIR,—Here is an account of the dream I dreamed five days before Lord Kitchener's death.

I was on the deck of a large ship, painted white, with deck seats fitted with red cushions. On the cliff opposite, I saw hundreds of khaki-clad men gazing into the sea and gesticulating wildly. Then I saw what they saw, just a head on the waters! Suddenly—from the ship's side a pathway appeared on the sea. Scrambling over the ship's rails, I walked along this path towards the head. I saw to my horror that the face was that of Lord Kitchener. I shouted to the men on the cliff and dived into the water. With a mighty effort I stretched out my arm to try to reach him—and awoke!

Five days later it was announced that Lord Kitchener had been drowned!

Three days before Caruso died I dreamed of the exact manner of his death. I could relate more instances. I once saw a horse called "Short Story" win a race two weeks before the race was run, without previously knowing the names of *any* horses!

DAISY ALLBEURY.

Ormeley Road, Balham, S.W.12.

* * * * *

A PROPHETIC DREAM

SIR,—I dreamed the following—that our kitchen mantelpiece was cleared of all articles, a large hole appearing in the wall above the board and the head of a colt

protruding, looking disconsolately from side to side. I mentioned it at the breakfast table. A couple of hours later we discovered the overmantel smouldering, and, taking it down, I pressed the wall, and it caved in, leaving a gap as I had seen in my dream. The supports of the fireplace were of oak, and were well alight. We were informed that the inside beams must have been smouldering for days.

H. O. MASER.

156, Southgate Road, N.1.

* * * * *

CONVICTED BY A DREAM

SIR,—Mr. G. M. Doe's letter about the Babbacombe murder in your issue dated December 13th reminds me of an even more marvelous dream arising out of a double murder at Chester in 1856. Two children were killed by their father, who took them from Manchester to Chester in order to kill them. Their mother, *who had never visited Chester*, dreamed that she saw him kill the children in a particular way under a tree in a nursery garden. She told her dream to the Manchester police, who took her (at her urgent request) to Chester. She led them along a route which she had seen in her dream, the bodies of the children were discovered just as she dreamed, and the father was convicted and executed. I have before me a letter (1883) from F. W. H. Myers inquiring for the facts for the Society of Psychical Research from my late father. Doubtless he gave the information; and it may be preserved in their Journal.

Lancaster.

F. CARR HUGHES.

CLAIRVOYANCE

AS AN UNSOLVED PROBLEM OF SCIENCE
The views of a British scientist.

* * * * *

Writing in *John o' London's Weekly* for Jan. 3, 1931. Professor Sir. J. Arthur Thomson, LL.D. says of clairvoyance that many scientific investigators have admitted that there is a fair case for accepting it as a fact; for although many of its phenomena have been capable of imitation by the parlor or stage magician, with the aid of a code of communication, there is yet a big residuum to be explained.

The best experiments, he thinks, are those in which the percipient declares the nature of some object enclosed in a sealed envelope; and it adds to the value of the experiment if the envelope in question is selected at random from a number of similar envelopes. If success be repeated many times, there is a remarkable phenomenon to be accounted for.

SCIENCE NOTES A 'FATIGUE-CURVE'

One of the clues, says Professor Thomson, is probably to be found in the observation of growing fatigue and increasing error on the part of the clairvoyant. "There is a distinct "fatigue-curve"; the clairvoyant starts well, has a run of successes, and then begins to get tired or bored and, as failures increase,—in non-scientific circumstances—worried and confused. This fatigue is said to occur in faked clairvoyance where the percipient becomes tired or confused in reading the code; but it has been observed in carefully conducted scientific experiments."

In these, of course, no code is memorized, and something else must be found to account for the symptom of

fatigue. The clue, he says, is "the suggestion that sensory powers are being exercised beyond their usual limit." He would, however, prefer to exhaust the possibilities of abnormal sensitiveness or hyperaesthesia before regarding the phenomena as 'psychical' and asks for more blindfolding experiments in order to ascertain whether some sort of visual assistance does not contribute to the clairvoyant's success in reading. He has in mind a possible extension of normal faculty parallel to the olfactory sense of the dog; and he instances the power of some persons to hear such sounds as the high-pitched squeak of the bat, to which the human ear is ordinarily dull. We are reminded of a case recorded many years ago of a man stone-deaf to ordinary sounds, in his near environment, who yet was able to pick up distant tones too faint for the ordinary ear to register and was thus capable, much to his friends' surprise, of learning what was going on elsewhere. A rather similar case is cited by Professor Thomson of a patient seriously ill who complained bitterly of the frequent bell-ringing between two and four p. m.—at an hour when there was no bell-ringing—not even next door. The patient's doctor had the disturbances counted and found, as he suspected, that their number corresponded with that of the bell-rings in a consultant's house several doors away. Who of us has not noted the strange amplification of minute sounds when on the point of falling asleep, when the scratching of a thumbnail on the pillow will in-

terpret itself as a roar? Sir Arthur Thomson also reminds his readers of the marked hyperaesthesia shewn in hypnotized subjects. Their extra sensitiveness is both visual and auditory. Such a case is cited in our Journal for March 1929 (p. 152) where the youth Sparrow was able, when in the hypnotic state, to see the outlines of a photograph through a thick sheaf of opaque writingpaper and trace a fairly accurate sketch of it. But here we approach the boundary of what may reasonably be classed as an extension of normal faculty and must beware of error.

DANGER OF OVER-EMPHASIS OF NORMAL POSSIBILITIES

"In emphasizing hyperaesthesia" says Professor Thomson "we seek to indicate the intellectual danger of being too sure about the limits of our senses. But to extend the limits to include what is not experimentally guaranteed, or at any rate hinted at, is credulity for the time being. We are susceptible to ultra-violet rays, but there is no evidence that we can use them in our ordinary vision as ants and bees do. Some people have extraordinary acuity of vision, but sceptically conducted clairvoyant experiments have not demonstrated that our eyes can tell us the nature of the trinket that lies within a thick-walled closed casket. *That is much more incredible on the hyperaesthetic hypothesis* (italics ours. Ed.) than telling the nature

of a card held face downward or enclosed in an envelope."

HYPERSENSITIVE INSTRUMENTS

"To what has just been said as to the difficulty of seeing into a thick-walled box, it may be objected that radiography has enabled the surgeon to see where the bullet is deeply buried in the bone and the physician to detect the tuberculous patches in the lungs, the merchant to tell whether there is any pearl in the unopened oyster. And is it not possible for people in America to see a cheque which is exposed to view in London? Is there not a physical contrivance so delicate that it registers the fact that someone opened the door of the dark room in which it stands and held his hand outstretched for a minute? But these devices do not help us much towards an understanding of clairvoyance. The rays used in radiography pass through the bone, but are interrupted by the bullet; hence a smudge on the plate. It is easy to get a view of the whole skeleton of an undissected frog, but there are no special rays going to or coming from the playing card in the sealed envelope."

Here Sir Arthur Thomson brings his article to a temporary close. It is to be continued in the next issue of John o' London's Weekly and we shall follow his further remarks with the interest that attaches to the findings of an impartial man of science.

THE SOUL AS A CONSCIOUS AGENT APART FROM PHYSICAL CONDITIONS

Views of Professor Alex Erskine

Official science seems rapidly awaking in England to an awareness of the reality of the problems presented by psychic research and it would appear not impossible that the S. P. R. may ere long find itself in the curious position of being outdistanced in its conclusions with regard to the transcendence and survival of the psychic entity in man, by the representatives of orthodox science. When professors of good repute are willing to speak frankly of their convictions to the editors of the daily and weekly newspapers, it is time to consider whether an attitude of hesitancy on the part of official Psychic Research is not becoming rather an anomaly.

In the Empire News, a Manchester periodical, in its issue for December 28th, appears a lengthy contribution by Professor Alex Erskine, who has given special attention to hypnotism in previous articles written for the same paper. He now announces his own theory of the soul and its powers and functions independent of the physical body. He takes as his text Mr. Harry Price's suggestion, alluded to in our Editorial Notes, that in his talk with Doyle he has been in contact, not with Doyle himself but with 'emanations' from the living Doyle which had in some way become 'crystallized' and been picked up by the medium in the trance state just as one tunes-in a radio set.

"In all seriousness" says Dr. Erskine, "I ask: 'Was it to the soul of Sir Arthur that Mr. Price was talking? And is the sub-conscious mind in fact the soul? My own experiments seem to prove that idea.'"

SEPARATING THE MIND

He gives the following instances in support of his contention that he has been able experimentally to separate the mind from the body, and even more than this, to send that mind to wherever he wished and make it report to him just what was taking place there. We quote them as printed.

"Take the case of the boy who, while asleep in my consulting room, 'followed' his father in spirit about the streets of London, and, without going out of my chair, told me everything his father said and did. The truth of every detail I proved later.

"Take again the case of the patient in a deep sleep who, when I told him to go to a certain place, replied: 'I am there!' and then went on to explain this: *'In the world in which I am there is no time or space as you know them.'*

"There is again the case of the man in a deep sleep who 'went' to the house in which a lady was lying ill, and described to me in my room, without leaving the chair, how her masseuse was at that moment giving her cocaine out of a little green bottle, telling the doctor who was with me and myself every detail of what was happening, and so enabling us to face her with the facts and compel her to confess.

"Those cases I recounted at length in my previous articles. What I wanted to stress here is the fact that in these cases the mind of a living man went on a journey without his body, saw things happen, and then reported those happenings accurately.

"I SEE A MAN."

"Now, to take one more case, similar in some respects, yet very different in others. This case I also gave at length, but I did not on that occasion draw the wonderful conclusion from it which it contains. It is the case of the man whom I could not get to sleep.

"To show him how easy it was, I put to sleep in his presence another man, and we then talked to this sleeping man, asking questions. Suddenly the sleeper said: 'I see a man standing behind his chair,' meaning the chair of the man who could not go to sleep.

"We could see no one, and we wondered how it was, till the sleeper explained that it was a spirit he saw.

"On being questioned, the sleeper gave a detailed description of the spirit, and my patient had no difficulty in recognising a perfect description of his father, even down to the white coat of peculiar cut he wore.

"Further, the sleeper went on: 'He's talking, and he's saying, "Why don't you listen to Erskine? He can cure you if you'll listen to him, and you know that I know what I'm talking about."' "

"Now his father was a doctor. He had been dead some years, but when alive he always worn a white coat of peculiar cut."

DR. ERSKINE'S DEDUCTIONS

"We thus get proof" he says:

- (1). That the subconscious mind can function apart from the body of of a living man.
- (2). That it can converse with the spirit of a man in that state we look upon as 'dead'.

"In this case the spirit was spoken to by a living mind performing its normal function: for the condition of that man's mind when he spoke to the spirit was, so far as I could see, just as it was when I asked him to do other things which had

nothing to do with spirits."

He states it as his conclusion that it is not the brain which acts as interpreter of the things perceived by the senses, but the Mind of which the brain is but the instrument: that is to say, the Universal Mind of which each individual mind is but a part. The brain is simply a wireless set for catching ideas from this Universal Mind and rendering them in terms that may be understood. He quotes Professor MacDonald the eminent physiologist as stating that:

"Except for the mind, the body would be a piece of mechanism. Take wireless telegraphy. Here is an influence roaming at large through the world, which does not have any visible effect till it comes into contact with an instrument specially prepared to receive it. Might not the brain be an instrument prepared to receive and be acted upon by the Universal Mind?"

With such ideas we, as psychic students, are now familiar and there is an undeniable analogy between the radio and the whole range of telepathic and telaesthetic phenomena. But it is perhaps analogy only — useful for illustration and symbol, but not to be pressed too far. We may at least be glad that our Professors have arrived at the concept of Mind as subsisting apart from any physical instrument. It will not be a difficult thing for them to take the further step of acknowledging differentiation in this incorporeal Mind and hence in seeing, in the Universal, the Particular always manifesting itself in the persistence of Memory and individual Personality. It would seem that Professor Erskine is not far from that conclusion, as may be sensed in our final quotation from his article:

"But, if the subconscious can detach itself from the living person and exist apart

from him, why should it be bound to the body when the body dies?

"Is not death rather only the destruction of the receiving set? But it is the essence of the Soul that it does not die. Hence my question, Is not the sub-conscious mind the Soul?

"In what world does the sub-conscious mind move when the body is living? The cases I have quoted show that it does not live in the body. The case of the doctor spirit proves that the subconscious mind can see and hear—and thus why not converse with?—members of the spirit world who have passed over.

"Do then the spirits of those who have passed over inhabit the same world as the subconscious minds of the living? If they don't, how is one to account for the doctor spirit case?

Spiritualists always tell us that the spirits of those who have passed over watch over us. Their world, therefore, is not entirely cut off from ours (if, indeed, the spirit doctor case didn't prove it already); and if a subconscious mind can roam space—as the cases I have quoted prove it to be able to do—what is to stop it from visiting that world of the dead?

* * * * *

UNIVERSAL MIND

"It is here, I think, that common Spiritualism and Life meet on a common ground. We cannot think that the subconscious mind of a living man can converse with the spirits of those we know as dead and yet be unable to converse with those we know as living.

"If it were so you would have the peculiar situation of a world peopled by two sets of people, one set of whom was unable to talk with the other. Can one conceive of a world inhabited by both the

living and the dead? It is contrary to all the Divine scheme.

"Grant the Universal Mind, and all these difficulties disappear. The Universal Mind cannot die. The Universal Mind is the subconscious mind. Why should this mind, which can detach itself from the living body, die when the body or receiving set is dismantled in death? I personally believe that the subconscious mind does not die.

"I believe that it continues to exist in that same world in which it lived when the body was alive. If it does, then there is nothing wonderful in Mr. Price's theory. What he did, in fact, talk to was something far greater than some 'emanations from the mind of Doyle.' It was the mind of Doyle himself.

"There may be no taking or giving in marriage in the next world, but as we are here, so shall we be there. Our bodies may suffer decay. Our minds will live. And they know everything, for they are in it now.

* * * * *

NEW STARTING POINT

"May it not be that Spiritualists talk, not to the spirits of the dead, or the minds of the dead, but to the living minds of persons they knew—minds that have not died, but which are just the same to-day as they were when their bodies were attached to them and they met them in the street?

"A new starting point for investigation of the meaning of Death is thus provided. If the mind can arrest disease, and if the mind can defy death, may not the mind one day yield up the secret of Life to us, and thus give us power over even death itself?"

ALEX. ERSKINE.

SHAKESPEARE AND THE PHILOSOPHY OF SURVIVAL

In a lecture delivered before the Stockport Garrick Society of Lancashire, England, in December, 1930, Sir Frank Benson, the celebrated Shakespearian actor-manager said that he wished to illustrate from the text of Shakespeare and from certain experiences which had befallen others as well as himself, the connection between those experiences and the immortal song of the representative genius of our race. We quote from a printed report of his lecture dated 19th December.*

SHAKESPEARE'S PHILOSOPHY

Sir Frank said all Shakespeare's political and moral philosophy was based on the continuity of existence and on our means of communicating with the dead, and receiving thoughts and inspiration and intuitions from those who had passed on.

As witness of this Sir Frank instanced the appearance of the Ghost in "Hamlet"—which he described as one of the very best short stories in the world—and the seeing of Caesar's ghost by Brutus in "Julius Caesar." Again, he said, the intense loneliness of Richard III. at the moment of death in Shakespeare's tragedy pre-supposed a belief in the continuity of life.

One of the hopes of the future lay in our emphasising to-day a great belief in the physical power of thought. Many people spoke now—and spoke wisely—of the thought that heals. In a sense that was as ponderable and as tangible as a man's physical movement. He would never differentiate between the spiritual and the material. All forces and all phenomena of life were spiritual, and also material. The word "material" was generally applied to those things which were not so permanent or so potent as we deemed the spiritual to be.

They might take it, for instance, that a brick wall was composed of millions of small particles circulating round one another, apparently following the movements of the stars through limitless space. It was obvious, if this were so, that there must be, however, an interval or space, followed by nothing; and through that space came those subtler vibrations and radiations which developed into spiritual apparitions.

HIS SON IN A VISION

Sir Frank gave a graphic description of an experience of his own during the war. "I was just going to bed in France," he said, "when my son, who was 140 miles higher up the line, appeared in my room. He was the youngest colonel in the Army, and was just going to be made a general. I turned up the light and felt my pulse and pinched myself; but he was still there.

"I said, 'Eric, my lad, when I saw you at first I thought you must be dead.' He said, 'Dead, dad? You know, you and I have always agreed that there is no such thing as death.'

"'Oh, yes,' I replied, 'of course. I had forgotten that. How are things going in your part of the line?'

"'Everything is going first-rate. You know, of course, we shall win, but it will take a longer time than people think. Good-night, dad! God bless you!' And he faded away.

"Four days later I read in the papers that my son's regiment had been in a very hot action, and I thought, 'He is all right.' But he wasn't. I had misread the meaning of the vision, for I got a telegram to say he had been shot as he was leading his men to the attack."

*Cheshire Daily Echo, Stockport.

INTERNATIONAL NOTES

By HARRY PRICE

(Series Sixty-Five)

Considerable public interest has been aroused by the introduction by Mr. W. T. Kelly, Labour M. P. for Rochdale, of a Bill into the House of Commons for the relief of spiritualists from "religious persecution" and mediums from prosecution while exercising their psychic powers in religious practice or scientific investigation.

Curiously enough, Mr. Kelly is a non-spiritualist and a Roman Catholic. But the absurdity of applying the Witchcraft Act of James I and the Vagrancy Act of George III to the so-called "crimes" of modern mediums was so obvious that he consented to introduce the Bill which was presented on November 26th, 1930.*

The Bill was really the outcome of the prosecution of a medium working for the London Spiritualist Alliance together with an employee of this Society, and undoubtedly public sympathy was with the medium.

In introducing the Bill Mr. Kelly said: "It is a blot on this country that there should be this persecution not only of those who profess the spiritualist faith but of those who are engaged in scientific investigation. It is amazing that in these days it should be possible to have such a lovable soul as the late Sir Arthur Conan Doyle, and that great scientist, Sir Oliver

Lodge, hauled before a court under an Act of 1735."

He remarked that spiritualists in Great Britain were still subject to punishment, not by a fine, but by twelve months' imprisonment, and by being placed once every quarter in the pillory of the nearest market town to which the information was laid.

A Conservative member, Mr. F. A. Macquisten, humorously opposed the Bill and remarked that the fact that under the present law many members of Parliament might get a year's imprisonment and be put in the stocks was rather in favour of its continuance.

Leave to introduce the Bill was given and it was read a first time. Owing to the congestion of all Parliamentary matters, it is very doubtful if the Bill ever reaches the Statute Book.

* * * * *

Of course there are many snags in the new Bill as at present drafted. For instance, one recognized society might grant a certificate to a medium, while another—with different experiences—would withhold it. And what constitutes fraud? And how about subconscious fraud? I could name a score of cases where qualified independent investigators have declared a medium fraudulent, after which

*The Bill provides:

1. After the passing of this Act no person shall be prosecuted or convicted under the statutes relating to witchcraft or vagrancy or otherwise in respect of any act done or words spoken in the promulgation or exposition of the teachings of Spiritualism, or in the pursuit of psychical research or any similar investigation, at any service, seance, meeting, or interview, whether in the capacity of (a) promoter, chairman, or other official, (b) lecturer, or speaker, (c) clairvoyant or (d) medium, notwithstanding that messages or warnings be given thereat as to the future.

Provided always that the foregoing immunity shall not apply where intention to defraud is proved.

2. For the purpose of this Act the words "medium" and "clairvoyant" shall mean a person holding a certificate or license of fitness to practice either as a medium or clairvoyant, or in both capacities, such certificate or license to be issued by registered or properly constituted Spiritualistic or psychical societies, or a joint committee representing such societies, or such other certifying or licensing body as may be approved by his Majesty's Secretary of State for Home Affairs.

a spiritualist society has declared the same medium to be genuine. It is a matter of opinion. And how is the Home Secretary to test a medium before granting or endorsing his certificate? And if a medium is (we will say) sometimes fraudulent, and obtains a certificate, it is creating a special class of privileged malefactors who are above the ordinary law of the land as regards fraud. And the spiritualists themselves seldom agree as to what is or is not fraud, because the same medium behaves differently on different occasions—and not the same deductions are always drawn.

As recent convictions of "mediums" (of which there have been very few) were for "fortune-telling," it would be much better to abolish this "crime," offenders being proceeded against under one of the many laws for obtaining money under false pretences. Mr. Kelly and his friends mean well, but under his Bill it would be just as easy for a fraudulent medium to practise as it is now. He would merely have to obtain the *cachet* of some society.

* * * * *

Another attempt to regularise spiritualism in the Church of Scotland was made recently by the Rev. William A. Reid, a retired minister. He proposed to the Glasgow Presbytery that a committee should be appointed to consider how spiritualism might be incorporated into the activities of the Church.

The petition recalled that the General Assembly Committee which investigated the subject reported in 1922 that there was room in the Church of Scotland for Christian spiritualists who were satisfied that the exercise of spiritual gifts were of real value. "These spiritual gifts," it proceeded, "are now possessed and used both inside and outside our churches, and there are churches, some of which are called very orthodox, where they are employed in

religious worship. Many of our ministers and members are believers in spirit communion and attend séances, and they have private meetings for communion with varying methods in their homes. Those who practise spirit communion hope and pray for the time when every congregation shall have some little sacred place set apart for the communion of the saints. Without the support of present-day supernatural psychic phenomena the New Testament loses its meaning and the resurrection of our Lord becomes one of the many religious myths," declared Mr. Reid, supporting his petition.

After some discussion it was decided to take no action in the matter.

* * * * *

Have we at last discovered the secret of the famous Indian rope trick? A most entertaining account of a performance of the illusion and an alleged explanation was published in the *Berliner illustrierte Zeitung* for October 31, 1930, and I am indebted to Fraulein Dr. Gerda Walther of Munich for drawing my attention to it.

The article was written by Erik Jan Hanussen (himself a medium and vaudeville telepathist) and he states that he witnessed the trick, with some friends, at Hillah, an Arab village near the Babylon ruins. There were about twelve spectators and the following is Hanussen's account of the illusion, with his suggested explanation:

"The chief performer was Abu Nasser, an enormously tall Arab, with a long white beard, dressed in a flowing garment (*Haik*) of dazzling white; and wearing white sandals. His assistants were two Arab men and a diminutive, thin Arab boy. They had brought with them an enormous basket and a carefully rolled-up rope.

"We were placed in an exceedingly small roped-in enclosure and had to

promise
account
was at
were ob
tain th

"Ab
threw
tions a
fully o
that th
to wea
as we
blazin
illusi
felt il

"Th
As I h
not a
The e
was r
that
parat
(ram
with
the r
toget
the a
a sol
just
weig
his a
the e
a suc
they
ly r
as I
of a
is n
held
or e
in a
Mon
by t
two
us,
mar

promise faithfully not to leave this on any account, as it would break the magic. I was at once struck by the fact that we were obliged to face the sun, and felt certain that this was not arranged by chance.

"Abu Nasser and his assistants then threw themselves down and began incantations and prayers. This was kept up for fully over an hour. I immediately realised that this was solely done for the purpose to wear us out, tightly squeezed together as we were in that small enclosure, and blazing sun, and thus prepare us for the illusion. Indeed, a few of the spectators felt ill.

"Then the actual performance started. As I had always suspected, the "rope" was not a rope in the real sense of the word. The extremely careful manner in which it was rolled up made it at once clear to me that it was a cleverly constructed apparatus, cut from the bones of sheep's (rams') vertebrae and skilfully covered with sailing cord. If one imagines that the numerous pieces of these are linked together by cleverly twisting the "rope," the at first flexible material is turned into a solid stick which, without anything else, just like a bamboo stick, can support the weight of a heavy man. Abu Nasser and his assistants took the rope, holding it at the ends and in the middle, and then, with a sudden jerk which was really marvelous, they threw it into the air where it actually remained. The lower end, however, as I immediately noticed, stuck to a depth of at least five feet in the desert sand. It is more than probable that it was also held below the ground by another helper, or even two, who were secretly concealed in a previously cleverly constructed pit. Moreover, the "rope" was, of course, held by the two assistants above ground. These two stood with their backs turned towards us, their hands spread out in an imploring manner so as to create the impression that

the rope was being kept in the air by some secret formula. In reality, however, the rope was fixed through the belts of the two men and thus held by their bodies. It was highly interesting to see how the illusion arose that the rope was reaching high up into the skies. The explanation is that our eyes, through the long staring into the glaring light of the sun, were inflamed, tired and dazzled. The end of the rope ran up to a point, and, although the rope was really not so very long, it gave one the impression that it was of enormous length, reaching right into the clouds.

"The little boy, who was clad in a tight black, knitted garment, was the first to climb the rope. He did this with the agility of a monkey. Then Abu Nasser, a knife between his teeth, followed him. Suddenly—I could hardly trust my eyes—both had actually vanished. My friend and I looked at each other amazed, and might still be standing there, struck, if a penetrating smell had not caused us to cough, when we also noticed that Abu Nasser and the boy had surrounded themselves with "clouds" by means of some "smoke"-producing preparation not known to us. This smoke screen, together with the dazzling skies, the blinding sun in our eyes, and the hazy horizon, created the illusion of complete disappearance. The whole had barely lasted a few seconds, when we heard terrible screams from above and the terrified spectators saw pieces being thrown down into the basket. First a pair of arms, then the legs, then the trunk, and finally the head, all blood-stained.

"During this time I had snapped pictures with my "Ika" Camera, which I carefully concealed in my belt, and the enlargements I made later on proved that the "limbs" were only stuffed rags which had been stained with animal blood.

"The next moment it was clear to me what really had happened above; for, when Abu Nasser was again visible and, holding the blood-stained knife between his teeth, climbed down, I could see that the little boy was concealed under his master's *Haik* where probably the imitation "limbs" had previously also been hidden.

"When Abu Nasser was about half way down the rope he jumped into the basket, stamping like mad on the pieces of the "murdered" boy. A few of the ladies present screamed. Then Abu Nasser stepped out of the basket and sat down murmuring prayers. With his hands he made imploring movements over the basket and thus brought the poor child back to life. Sound and merry, the young son of the desert jumped out of the basket, and went to collect his *Bakschisch* (tip) as quickly as possible, whilst the minds of the spectators were still filled with horror and sympathy.

"The whole thing was now quite clear. When Abu Nasser jumped into the basket with the boy still hanging on to him under his *Haik*, the youngster, protected from view by the high walls of the basket, crawled out, hiding the "pieces" in the basket under his master's garments. This done, Abu Nasser stepped out of the basket knelt down and prayed. During this time the "underground" helpers drew the "pieces" down into the sand (protected by Abu Nasser's garment) and by the time Abu Nasser rose there was no trace of anything left. He could show the empty basket and, furthermore, take off his garments (which he actually did) to prove that no contrivance of any kind was concealed therein."

I am afraid Hanussen's account of the trick is more ingenious than convincing. His version varies considerably from the orthodox story and the smoke screen and

deep pit are excrescences which do not tally with the usual yarn. But it is possible that these performers did put up some sort of a show, with an effect somewhat resembling the traditional story. But I still maintain that the classic "rope trick" is a traveller's tale, because I know so many people who have scoured India *not* in the hope of seeing it themselves, but of finding some responsible person who had seen it, and could describe it. But they never succeeded.

* * * * *

I understand that the late Sir A. Conan Doyle's "Psychic Book Shop" is closing its doors on December 31st, 1930. For years it has been far from a paying proposition and Sir Arthur confessed to me a year or so ago that he was losing money on it at the rate of £700 per year. During the last year or so books other than psychic have been sold there, but in my opinion the shop is at the wrong end of Victoria Street to do much good.

* * * * *

Mention of Sir Arthur reminds me that my long talk with his alleged entity (the report was published simultaneously in the London *Nash's Magazine* and the New York *Cosmopolitan* for January, 1931) has caused considerable discussion in England. Lady Doyle is convinced that most of the messages were from her husband, but she thinks that, at times, another entity interpolated remarks that were not consistent with the views of Sir Arthur. For example, in my experiment, Doyle stated that he would prefer to have no "memorial" of his propagandist work. Lady Doyle states¹ that she has received messages from her husband who is enthusiastic about a memorial in the shape of a home or training school for mediums. In a letter to me, Lady Doyle states that she has had sittings with Mrs. E . . .

¹ *Evening Standard*, Dec. 18th, 1930.

G and has always found her "100% genuine." I agree. I am convinced that the mode of expression, phraseology, and bursts of humor were very like the real Doyle's—wherever the information came from.

Mrs. Garrett is contemplating a visit to the United States and, if she does, I am sure she will be given an enthusiastic reception.

* * * * *

Ottokar Fischer writes me that he has been having some sittings with Kordon-Veri in Vienna. The phenomena were good, but the control was bad. When a control, similar to our electrical system, was imposed the phenomena ceased. His phenomena, normally, consist of the moving and floating of a small luminous bottle; table raps; touching of sitters near the medium; emptying of a sitter's pocket and scattering the articles found there; writing on pieces of paper, at a distance of one metre; crushing (inaudibly) pieces of paper to balls; apportioning flowers from a side table; materialisation of luminous, floating hands; "fortune telling" while in trance; throwing glasses of water at sitters; lifting a heavy table; production of explosive flashes; levitation of himself.

Kordon-Veri's control is named La Nien and is supposed to be a Tibetan. All the manifestations occur in complete darkness.

* * * * *

Professor Dr. Eugen Bleuler, of Zürich, also writes me that they are now having séances with Oskar Schlag, with excellent results. Schlag comes from Landshüt, near Munich, and for some time was investigated by the late Baron Schrenck-Notzing. He sent me one or two reports which were very unsatisfactory. This fact makes it all the more interesting that Professor Bleuler is now getting phenomena under what he states is a good control. He has kindly invited me to some sittings.

Dr. A. von Mohr of Göttingen sends me a copy of Thomas Mann's latest work *Mario und der Zauberer*² which is delightful reading. Thomas Mann was awarded the Nobel prize for literature in 1929 and is, I suppose, Germany's greatest living novelist and essayist. The story (which, I am informed, is founded upon an actual experience which befell Mann) is about a professional magician.

The narrator of the story is spending a holiday at a second-class boarding house in a second-rate Italian seaside resort. At the boarding-house is a waiter named Mario, a very quiet and gentle youth. Towards the end of the season a magician named Cipolla is billed to appear in the town. Cipolla is an old hunchback, very quaintly dressed, very fond of drinking brandy, and very fond of making fools of his audience.

The performance duly takes place and after some clever card tricks, muscle-reading, and telepathy tests the real entertainment commences. Cipolla is a marvelous hypnotist but the Italian laws prohibit his being billed as such—hence the title of *zauberer* or conjurer.

Cipolla, who by this time is half drunk, entices a number of youths to the stage and makes them perform a lot of silly antics—to the delight of the audience.³ He appears to have marvelous powers over his subjects.

During the whole of this entertainment Mario is quietly watching Cipolla, in a sort of semi-hypnotised state. As the last item on the program and the *pièce de résistance* the magician invites—or rather commands—Mario to come upon the stage. The youth automatically obeys. Cipolla of course makes a fool of him—and then tragedy. It would be unfair to both author and reader to detail the

2. Berlin, 1930, S. Fischer Verlag A.-G.

3. Cf. my account of a similar entertainment in "Kultur" by Cluenn: This Journal, Mar. 1927, p.146.

dramatic finale of this wonderful story, which I read twice without leaving my chair. It is amusing, too, especially the description of the pseudo-fashionable life at "Torre di Venere," the resort in question. An edition of the story has been published⁴ in English and I cordially recommend my readers to purchase it.

* * * * *

Messrs. Rider & Co. send me a book I have wanted for years—a work on Mexican magic, which they have just published.⁵ Except for some scattered articles and chapters in general works, very little concerning Mexican magic has been published.

Mr. Lewis Spence has produced an exhaustive and authoritative work on the magic and occult lore of the Ancient Mexican peoples and their neighbors, the Maya of Central America and Yucatan—so the volume should make a special appeal to my American readers.

The book is not only of value to the student of the occult, but the practical anthropologist will also find much to interest him. Magic, astrology, witchcraft, demonology and symbolism are amongst the subjects fully described and discussed. A chapter is devoted to Nagualism, the cult of a secret society.

The first chapter is devoted to the history of ancient Mexico, and the author then describes the association between magic and religion, the Maya people and their beliefs, the mystical books of the Maya and the arcane philosophy of the Mexicans and Maya.

Mr. Spence describes (p.68) the effects of the root *peyotl*, of which we have heard so much during the last few years. The natives chew it and the intoxication it causes lasts for several days. The drug

induces ecstatic visions, as was recently proved in London during some experiments. For the same purpose an unguent is made of the seeds of certain plants, "the ashes of spiders, scorpions, and other noxious insects." This is called *teopatli* or the "divine remedy."

The author, during his researches, also discovered what he calls the "Obsidian Religion of Mexico," a cult where the obsidian was regarded as a magical substance and exerted great influence over every department of Mexican life.

In many respects, the superstitions of the ancient Mexicans were very similar to ours. Mr. Spence says (p.85):

"Scores of popular beliefs were current. Before maize was cooked, it was blown upon 'to give it courage' or life, and to neglect to pick up maize-grains lying on the ground was to court future want. To step over a child was to arrest its growth, although a backward step could avert the damage done. For a girl to eat standing was to risk the loss of a husband." And many more curious superstitions which have more than a family likeness to those of our own countryside.

Mr. Spence's book is well illustrated and indexed and is a successful attempt to present a comprehensive history of Mexico and Maya magical practices and beliefs within the covers of one volume.

* * * * *

Sir Oliver Lodge addressed the Salisbury branch of the Church of England Men's Society in November and answered certain objections which have been made to his own unshakeable conclusion—reached through a life-long study of physics and other investigation—that mankind survives bodily death in a larger sphere of existence. The Dean (Bishop Randolph) presided over a very large audience.

Speaking purely as a physicist, Sir

4. *Marlo and the Maglelan*, London, 1930. Martin Secker, 5 John Street, Adelphi, 5/-net.

5. *The Magic and Mysteries of Mexico*, by Lewis Spence, London, Rider & Co., 15/- net, pp.288. illustrated.

Oliver in the first part of his lecture gave the modern interpretation of physical science of the relation of matter to space. It used to be thought that space was an interruption of matter; now they thought of matter as an interruption of space. They thought of a universe of space, with here and there a particle of matter. All the objects we saw, including landscapes, were built up of two electric particles. That, in itself, was a wonderful revelation.

"By scientific paths," he said, "I have been led a great deal in the direction of the theologian. In this 20th century, by the progress of physical science, we have learned how the most important things do not belong to matter at all, but to space. Our real home is there, our real life is there, and when we have done with this body we shall go there. We have not far to go, only our eyes are shut. I would have you not to expect to see with your eyes these things as people so often expect to do.

"Every now and then a saint is permitted to look beyond the mortal veil and see the reality of the unseen, and, like St. Paul, their lives are thereafter revolutionised. If only we grasped the reality of things all our troubles would be insignificant. We are in the hands of some mighty purpose.

"People often said 'I wonder if the other planets are inhabited. If this is the only planet inhabited, what a waste of material!' " He himself did not much care whether the other planets were inhabited or not, because what was habitation? It was the entering of something from space into relation with matter—interacting with matter. Our life was interacting with matter now, for a time, and then we left it, and directly life was out of contact with matter it made no impression.

But people said "No, no, that is not true, because mind exists in the brain. We

know that to be true, because if you damage the brain, you damage the mind." It was true that, if there was anything wrong with the brain, a person was half-witted. Yet he contended that they could never get to understand the mind by studying the particles of the brain.

The brain was the organ of mind, not the mind itself, the instrument which the mind used to display itself and to give its ideas to people with similar instruments. The brain did not originate anything. It did not compose poems or symphonies. It did nothing except what it was made to do. The particles of the brain took the path of least resistance when they were urged by what they called life and mind to do anything.

* * * * *

At St. Andrew's Church Hall, Drumsheugh Gardens, Edinburgh, on October 7, Mr. James C. Thomson, president of the Society of British Naturopaths, spoke on "Hypnotism, Spiritualism, and Lunacy." The meeting was held under the auspices of the Personal Health Association, Edinburgh, and was the first of the winter series. Mr. Thomson gave instances of the power of the hypnotist over his subject, and explained the dangers attached to the use of this method. On the subject of spiritualism, Mr. Thomson claimed that whilst a very large proportion of the phenomena produced at séances was fraudulent, this did not hold in every case. On the other hand, genuine mediumship, he stated, was not a "Gift" but a weakness in the individual equipment. Anyone could become a medium by the simple process of eating only negative foods such as white bread, milk puddings, and tea. Depriving oneself of sleep was also a strong factor in such cases. We lived in the midst of unseen and unknown forces. Edinburgh lived on the top of a volcano, the outcroppings of which were the Castle Rock

and Arthur's Seat. Geologically speaking, a volcano was never extinct. These great forces underneath the city of Edinburgh might break out at any time; so, if we encouraged them, might the forces underlying the human objective personality overwhelm the will and normal powers of those who experimented with hypnotic and mediumistic forces.

* * * * *

The attitude of the orthodox Church towards spiritualism was again emphasised by the Rev. Dr. Alexander White, of Perth, who on November 25th introduced a discussion, "Desirability and Utility of Psychic Research" at a meeting of the Scottish Psychical Society, Edinburgh. On no subject under the sun, he said, was there more ignorance and loose thinking, and that, too, on both sides. The normal mind was incredulous on the subject of spiritualism, for the secrecy and darkness with which the whole matter was cloaked did not appeal. Moreover, the frequent breakdown in the results of spiritualistic séances had made a bad impression. Time and again the service of mediums had been offered in the interests of justice and the solution of crime, but he had yet to read of satisfactory co-operation with the authorities in this connection. The spiritualistic protagonists asserted that they alone had the proof of immortality in their charge. Their position seemed to him to be that Christianity was incomplete without their testimony, and that unless a place was found for it in the Christian Church, Christianity was doomed to disappear. Worse, spiritualism sought to rob Christianity of much of its validity, in so far as Jesus was relegated from the Godhead to the realm of spiritual entities. Sir Arthur Conan Doyle urged the Churches "to run half-way and more to meet the greatest ally which had ever intervened to change defeat into victory," and he

cautioned the Christian Church to accept spiritualism's proffered alliance or perish. That was no attitude in which to approach the Church in the expectation of confidence and co-operation. After describing his own experiences at a séance which he had attended, Dr. White said he remained unconvinced. If there was something other than we know already which was to be helpful and to make for human happiness, how was it that, after the lapse of so many years since the origin of the movement, they were still without the information? The Christian position was perfectly plain. They did not feel the need of a further revelation along the disturbing and distracting lines of spiritualism.

When all was said and done, however, a case had been made out for certain phenomena, the content of which was the serious matter. That harm had been done by spiritualism was not open to doubt. It was questionable if the harm done was commensurate with the good that—so they were told—had resulted. The case for inquiry was obvious, and no man in fairness to his fellows could object to it. Psychic research seemed to him to be a necessary pursuit so that we might by this means secure once for all a definite and convincing statement of fact.

Dr. Barker, who followed, said psychic research had for its objective primarily the demonstration of the fact of survival after death. That was surely a problem of the first importance. The Church, that should have been the source of knowledge in this matter, had hitherto utterly condemned psychic research, not merely because it was undesirable, but because it was actually sinful. By this neglect of its privilege, he was sure the Church had lost largely its hold on the mind of the public. If soul was the essence of man, the permanent part of him, how could it be un-

desirab
open t
into th
then r
in stor
uplift
It wou
All th
of ps
threw
new i
lifted
new co

Sir C
18th.
on the
religio
The

This
of vas
Indian
in the
tory o
the cer
ing ap
The
in the
says w
priests
when
are th
would
unscie
aminat
the ve
paranc
somet
to us)

desirable to seek and find whatever was open to them? Once the door was opened into the realm of spirit, surely man would then realise the grandeur of the destiny in store for him. Such a realisation must uplift the soul of the whole human race. It would sweep away the fear of death. All through the Bible they had instances of psychic research. Psychic research threw a new light on the Bible, offered new interpretations of its stories. It uplifted man's whole outlook, gave him a new conception of himself and his destiny.

* * * * *

Sir Oliver Lodge presided on November 18th. at a lecture at London University on the relation between philosophy and religion, given by the Archbishop of York. The Archbishop said that it was good

for religion that there should be some atheists, whether it was good for the atheists or not. Present-day philosophy, resulting from recent scientific research, was coming to the conclusion that the universe was spiritual and unitary and that was getting very near religion.

Sir Oliver Lodge said that this planet had had a beginning, and would have an end, but he thought the universe was a going concern which never had a beginning, and never would end. He could not imagine a deity to whom everything that happened had been so well known that it had only to take place. That would be universal dullness. There was an element of contingency in the universe. It was possible for us to make things go wrong.

* * * * *

BOOK REVIEW

THE LOST CONTINENT OF MU

By Colonel James Churchward
(New York. William Edwin Rudge. 1926)

This book deals with certain alleged records of vast antiquity preserved by a Burmese or Indian priesthood of 'Holy Brothers' (Naacal) in the form of clay tablets containing the history of a perished continent once occupying the central area of the Pacific, and corresponding apparently with the traditional Lemuria.

The author claims to have spent fifty years in the pursuit of his investigation, which he says was made with the help of certain Indian priests with whom he was brought in contact when working on famine relief. Strange as are the alleged revelations of these tablets, it would be an act of prejudice, and therefore unscientific to discredit the story without examination unless reason be shewn for doubting the veracity of the author, his freedom from paranoiac delusion (such as has given rise to somewhat similar claims in a recent case known to us); or his competence to interpret correct-

ly the very difficult and symbolic meaning of a script more ancient than any known language of prehistoric times. In this respect there is need of every caution in accepting the writer's conclusions, since we recall the work of Le Plongeon on the Maya records, remembering how for many years these stood unchallenged until the further work of modern scholarship ruthlessly dissected his interpretations, which from the academic viewpoint seemed the work of imagination and without tangible basis. But perhaps the question can only be settled by judges possessing the dual qualification of a sound philology *plus* a richly endowed imaginative faculty: for here, there is no doubt, we have a series of figurative symbols to which a world of composite meaning may attach: and this meaning can probably only be arrived at by the study of tradition both oral (as handed down by survivors of the ancient priestly

caste); by documents such as the Troano MS in the British Museum or the Codex saved from the fanatical Spanish bishop; and lastly by the inscriptions found graven on the rocks in the lands of the Pacific littoral and the islands scattered over the vast area of ocean. All these sources the author seems to have studied with scrupulous care. He has collated them in a way that it is probable that no other writer has done. Further, he has entered thoroughly into the question of ethnology and ethnological tradition in the isolated groups of island peoples in the Pacific, and has brought to light certain monuments of extreme antiquity still existing on such remote points as e. g. the Ladrone islands, shewing a system of architecture which has nothing in common with the culture of a savage tribe. He is obviously entitled to be heard, and his conclusions weighted with patience and respect. If found wanting ultimately, his theory may have to be discarded: but not until all the strange web of tradition existing in all lands and all times has been unravelled and its threads shewn to have been drawn in from other recognizable sources.

Granting the soundness of the author's data and the premises on which he argues, there can be no doubt that he has evolved a most fascinating and apparently plausible argument for the existence in ages long past of a highly civilized center in the south and mid-Pacific, and of its final submergence as a consequence of the partial collapse of hollows in the earth's crust. But it is probably with the geologists that the final attestation or condemnation of his theory will lie. This theory rests upon the doctrine that there exist at varying depths beneath the crust of the earth—depths to be reckoned in miles—enormous cavities filled with gases and that these tend to develop fissures, causing the bases to percolate upwards, to find their vent either through volcanoes which are their natural safety-valves, or

else through breaches in the earth's crust which cause earthquake and violent disruptions, the subsidence of land and the retreat or advance of seas. He has traced the location and trend of the chains or systems of such gas-cavities as they exist today beneath and around the Pacific. His map is an interesting study. The subterrene inflation which discharged its gaseous content over the Pacific area some twelve or fourteen thousand years ago caused a general collapse followed by the filling of the exhausted cavities with water, thus lowering the level of the ocean. The heat of the earth's central nucleus is always tending to elevate the surface of the crust over large areas by the formation of fresh cavities filled with hot gases under immense pressure; the process being no doubt attributable in part to the imprisonment of water-vapour. The lapse of some thousands of years may have sufficed to bring about a renewed state of internal tension, with the advent of another epoch of disturbance. Although it is unlikely that this would be on the huge scale indicated by the traditional data of the disappearance of Mu (or Lemuria), yet it may well be great enough to affect our existing continents. And we cannot be blind to the many warnings that Nature has given us within the last thirty or forty years, of which the most significant perhaps was the blowing off of the whole head of the volcano of Krakatoa, when a mountain went skyward. Prophetic indications, if they are to be trusted, have been constantly accumulating for many years past, and they point with some consistency to the late summer of 1932 as a time of cataclysm. In England, there has been a rhymed prophecy current since mediaeval times, entitled 'The Prick of Conscience'. This ancient poem represents the last fourteen days of the earth's existence up to the coming of the great disaster; and it is notable that it recites a sequence of events similar to that which tradition gives of the destruction of Mu.

* * * * *

BOOK NOTICE

RECEIVED FROM PUBLISHER

"LIFE BEYOND DEATH WITH EVIDENCE"

by Rev. Charles Drayton Thomas, published by W. Collins & Co., 8 Pall Mall, London, price 5 shillings.

N. Y. SECTIONAL ACTIVITIES

For February, 1931

The following is the programme of Lectures for the month.

LECTURES

Monday Evenings at 8:30

February 2nd.

DR. REO. F. FORTUNE

Author of 'The Mind in Sleep': Ethnologist under the Australian National Research Council in New Guinea.

Subject:

"Spiritism among the Manus" (Natives of the Admiralty Archipelago).

February 9th.

MR. MANLEY P. HALL

An International Authority on Comparative Religion.

Subject:

"Psychical Truths in a Physical World". Said".

February 16th.

MR. HEReward CARRINGTON

Author of 'The Story of Psychic Research' (1930)

Subject:

"Evidence for Survival".

February 23rd.

DR. LOUIS K. ANSPACHER

Lecturer on Philosophy at the Extension Dep't of Columbia University.

Subject:

"What the Great Philosophers have

* * * * *

The Activities Committee of the New York Section of the American Society for Psychical Research Inc. announces that Mr. Hart and Mr. Clark will hold a circle every Friday evening during January and February. There will be the usual charge of \$3.50 per person. Checks made payable to Helen T. Bigelow, Executive Secretary.

On Wednesday afternoons during February at 4:00 P. M. Miss Barr will speak on "The Philosophy of Psychic Science—Its Application to Present Day Problems".

Mrs. Ciel Stewart will be available for private sittings by special appointment after February 1st.

Owing to non attendance the third Friday evenings for debating will be discontinued.

THE VODOO CULT IN HAITI

Notes of Mr. W. B. Seabrook's Address to the N. Y. Section

January 12, 1931

On the evening of Jan 12, before the N. Y. Section Mr. W. B. Seabrook Author of 'The Magic Isle' which was the book selected by the Literary Guild as of special merit, for 1929, gave a short talk on 'Voodooism in Haiti' and also related several remarkable experiences of his own which he confessed he had not dared to publish in his book because of their almost incredible nature. He has travelled widely in Turkestan, Arabia and Africa, and declared himself much puzzled to account for these incidents because he could not bring himself to believe in miracles which he defined as 'volitional suspensions of the laws of Nature' according to the dictionary.

Mr. Seabrook first mentioned an Arabian experience of which he had been an eye-witness. He had seen a dervish after some days fasting and preparation, step and stand in a flame of burning wood up to his waist for five minutes and presently withdraw without any injury or inconvenience, his clothing unsinged. On another occasion in an Arabian mosque, he, with two of the local priests, and a dervish had entered a stone room which had one door only, made of solid iron. The dervish laid himself down upon the ground of the cell and presently entered into a trance. Shortly afterwards, his body was seen to rise to a standing position, walk towards the door which was closed, appear to change into a mist and pass through the door. Immediately the door was opened and the dervish was seen standing beyond the threshold, in the next

room, still in trance, his body having apparently resumed its normal condition. Mr. Seabrook was absolutely certain that this phenomenon actually occurred and that he had not himself been hypnotized or hallucinated.

A third extraordinary instance given by him was that once in Kurdistan a local fakir had consented to display his power. Having fasted for several days, this man sat one morning in a courtyard. Forty feet from him had been placed an earthen jar. The fakir for several hours sat intensely gazing upon the jar, when, suddenly, the jar was shattered into several pieces. Afterwards, this fakir declared that he would be able, through the same occult force which he possessed, to destroy a man even when far away.

These extraordinary stories, he declared, could now be considered less unreasonable in view of the new doctrines of relativity and the more recent speculations of science as to the nature of Matter and Life as enunciated by Michaelson, Morley and Einstein.

More and more, Science was arriving at the conceptions of the philosophers of antiquity and the beliefs even of the primitive races, shewing a real ground for some of these. He referred to an acknowledgment by Dr. Alexis Carrell that not only functional but even organic disorders could be cured by mental power, through psycho-therapy. These things were more easily achieved by people of primitive races because they were emotionally more vital and more enthusiastic in their relig-

ious faiths than those of the more civilized races with whom religions had become more abstract and cold. This emotional and intellectual coldness neutralizes the power of the elemental forces to express themselves. Modern Christianity no longer displays the primitive or mediaeval intensity.

* * * * *

THE RELIGION OF HAITI

The religious cult of Haiti was originally imported in its essential form from Dahomey in West Africa, but the Emperor Napoleon having ordered the conversion of Haiti to Christianity, the Catholic missionary priests brought in the doctrine of the Atonement by the blood of Christ: also they introduced their rituals, incense, and music of bells. The islanders soon realized that this doctrine accorded well with their native traditions of blood-sacrifice and with the ritual observances which went with it; so that now, Voodooism in Haiti is an amalgamation of the two traditions in which both sorcery and witchcraft unfortunately still survive and prevail. To the Virgin Mary they appeal to be relieved from the necessity of offering a human sacrifice by persuading her to accept the offering of a goat or a fowl instead. But their Father-God is a phallic divinity and the Higher Powers whom they are wont to invoke they conceive of as elemental beings rather than the souls of human origin,—in whose survival they nevertheless believe. They believe in the return of the dead. These

elementals are in their conception, sentient forces, invisible yet personal.

* * * * *

MAGIC, WHITE AND BLACK

The Black Magic of Haiti he defined as the use of invocations of evil forces: white magic as an appeal to the spiritual hierarchies of the Christian. In Thibet, magic was on a higher spiritual plane. But the sorcery and witchcraft practised in Haiti were on a very mundane plane and full of repulsive features. He related in this connection the story told in his book of the vicarious offering of the body of a goat instead of that of a girl, the demand of the infernal powers being satisfied by a temporary transfer of the personality of the goat to the body of the girl and vice versa. This strange exchange was actually accomplished under his eyes to the accompaniment of a hypnotic ritual. A sprig was placed between the two; and when the goat ceased to nibble at this, and the girl began to do so, then was the signal for the completion of the transfer.

So real and potent is sorcery in Haiti that it is considered that a man's best, if not his only, defence against it is by resort to the same means.

In the discussion which followed, Mr. Arthur Goadby suggested as a better definition of miracle, the suspension of a lower law in favor of a higher one. These miracles would be regarded as simply *unusual phenomena* or the working of unfamiliar law.

2

MAR 10 1931

PSYCHIC RESEARCH

MARCH, 1931

A Symposium on Life and Consciousness	Editorial
Our Editorial Forum	Ernest Bigelow
The Parapsychic Faculties of Richard Salzer	Dr. J. M. Verweyen
Does the Future Exist Now?	Alvin Boyd Kuhn
The Thumbprints of the late Judge Hill	Dr. M. Richardson
Experiences of an Amateur Investigator	William T. Glover
Reports of Spontaneous Phenomena	Paul Sunner
Dying as a Liberation of Consciousness	Leslie Grant Scott
A Four-Dimensional Vision	C. W. D.
International Notes, Series LXVI	Harry Price
Animal Tricks	Hereward Carrington

PUBLISHED BY

THE AMERICAN SOCIETY FOR PSYCHICAL RESEARCH, Inc.

Vol. XXV, No. 3

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.

PSYCHIC RESEARCH is published monthly by the American Society for Psychical Research at Fair Lawn, N. J. Communications including change of address may be sent to the publication office at Fair Lawn, N. J., or to Hyslop House, 15 Lexington Avenue, New York, N. Y. "Entered as second-class matter October 16, 1930, at the post office at Fair Lawn, New Jersey, under the Act of March 3, 1879." Yearly subscription \$5.00.

The American Society for Psychical Research, Inc.

HYSLOP HOUSE: 15 LEXINGTON AVENUE,
NEW YORK

OFFICERS

JOHN I. D. BRISTOL	<i>Hon. President</i>
WILLIAM H. BUTTON	<i>President</i>
DANIEL DAY WALTON	<i>First Vice-President</i>
DR. MARK W. RICHARDSON	<i>Second Vice-President</i>
THOMAS H. PIERSON	<i>Secretary</i>
LAWSON PURDY	<i>Treasurer</i>
DANIEL DAY WALTON	<i>Counsel</i>

BOARD OF TRUSTEES

WILLIAM H. BUTTON	} Term expires Jan., 1932
DR. GEORGE H. HYSLOP	
LAWSON PURDY	
CHAS. A. SHERMAN	
DANIEL DAY WALTON	

MRS. ERNEST A. BIGELOW	} Term expires Jan., 1933
JOHN PALMER GAVIT	
DR. FREDERICK PETERSON	
THOMAS H. PIERSON	
DR. MARK W. RICHARDSON	

JOHN I. D. BRISTOL	} Term expires Jan., 1934
PROFESSOR H. A. OVERSTREET	
ARTHUR GOADBY	
MAJOR R. T. M. SCOTT	
DR. EDWIN G. ZABRISKIE	

STAFF

FREDERICK BLIGH BOND	<i>Editor</i>
HARRY PRICE	<i>Foreign Research Officer</i>
ADELE WELLMAN	<i>Executive Secretary</i>

NEW YORK SECTION

MAJOR R. T. M. SCOTT.....*Acting Chairman*
MR. ARTHUR GOADBY.....*First Vice-Chairman*
MR. ERNEST A. BIGELOW.....*Second Vice-Chairman*
MRS. HENRY WARNER.....*Secretary*
MRS. ERNEST BIGELOW.....*Executive Secretary*
MRS. LAWRENCE JACOB.....*Treasurer*

NEW HAMPSHIRE AND VERMONT SECTION

MR. E. A. BARNEY.....*Chairman*

NORTHERN NEW ENGLAND SECTION

MR. GEORGE B. LAUDER.....*Chairman*
MR. FRED W. BARRELL.....*First Vice-Chairman*
DR. OZORA S. DAVIS.....*Second Vice-Chairman*
COLONEL GEO. MC C. DERBY.....*Third Vice-Chairman*
ETHEL M. WELCH.....*Secretary*
BURTON E. BLOOMEY.....*Treasurer*

PSYCHIC RESEARCH

For March, 1931

TABLE OF CONTENTS

EDITORIAL	90
OUR EDITORIAL FORUM. Mr. Ernest Bigelow	93
THE PARAPSYCHIC FACULTIES OF RICHARD SALZER	96
DOES THE FUTURE EXIST NOW? Alvin Boyd Kuhn	99
THE THUMBPRINTS OF THE LATE JUDGE HILL	109
EXPERIENCES OF AN AMATEUR INVESTIGATOR. William T. Glover	109
REPORTS OF SPONTANEOUS PHENOMENA. Paul Sunner	112
DYING AS A LIBERATION OF CONSCIOUSNESS. Leslie Grant Scott	113
A FOUR DIMENSIONAL VISION	117
INTERNATIONAL NOTES. Harry Price. (Series LXVI)	118
ANIMAL TRICKS. Hereward Carrington.	127
NEW YORK SECTIONAL ACTIVITIES	131

PRIVILEGES OF MEMBERSHIP IN THE NEW YORK SECTION

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 of the monthly JOURNAL.

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 writer 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. XXV, No. 3; March, 1931

EDITORIAL NOTES

The view of representative men of science upon the question of the individual life, its continuity or survival and its mode of origin are always interesting whether these views represent a general deduction from experience or an intuitive conviction only. Consequently it was with some pleasure that we found in the New York Times for the 8th of February a symposium of the outlook of six men who may be regarded as pioneers in the world of modern thought and in the progress of scientific knowledge. Their views were collected by Mr. J. W. N. Sullivan, who is well-known in England as a writer on scientific subjects. He has persuaded the following men to break silence on these matters: Sir James Jeans, the physicist; Sir Arthur S. Eddington, the astronomer; Professor Schrödinger and Prince de Broglie, also physicists; Mr. H. G. Wells, whom the recorder of the interviews describes as a lay interpreter of science; and lastly Professor Max Planck the author of the 'quantum' theory, whose work with Einstein's, marks out the new field of modern physics.

How completely the old materialistic view that thought or consciousness are a

product or function of matter when organized in a special way (as in the human brain) is discarded in their philosophy becomes evident enough in their replies to the questions of the interviewer. Sir James Jeans admits to a philosophic idealism, inclining to the view that consciousness is the fundamental reality and that from consciousness the whole material universe is derived. As a consequence of this, he inclines to think that the universe must be planned—that it follows a general scheme. This scheme would not be conceived of as a static one, since he recognizes now that there is no fixed condition or determinate law that governs its constitution. The principle of *indeterminacy* is found at the heart of things. This of course means, in terms of thought and consciousness, that man's intuitive concept of self-determination or free-will, has its root in reality. "In the modern scientific view". Sir James is reported as saying "the universe seems to be nearer to a *great Thought* than a great machine. It may well be it seems to me, that each individual consciousness is a brain cell in a universal mind." Schrödinger is no less emphatic than Eddington in drawing

a fundamental distinction between Life and Consciousness. Life, he recognizes, depends upon certain physical conditions and upon the presence of certain chemical substances which occur on this globe. But as to the question of what will happen when life on earth ends, as it must, he says "There can be no significance without life . . . but if this life here be the only life, then the whole meaning of the universe . . . is to be found here. But although I think that life may be the result of an accident, I do not think that of consciousness. Consciousness cannot be accounted for in physical terms: for consciousness is absolutely fundamental. It cannot be accounted for in terms of anything else."

De Broglie is even more explicit as to a purpose transcending the fact of physical life. He is of opinion that even life cannot have arisen fortuitously. He feels that there is a scheme (we suppose he would say, of an evolutionary nature) behind the phenomena of life and that it may be possible for us to learn something of this scheme, though not by the methods of science as we know it. If we are to have knowledge of the plan of creation by science, the knowledge must be of a kind different from scientific knowledge. "I do not know" he says "what kind of knowledge it could be; but I would not say that such knowledge is impossible."

LIFE AND CONSCIOUSNESS

Sir Arthur Eddington, similarly catechised, stresses the distinction between Life and Consciousness. Consciousness he admits to be fundamental, precisely as does Sir James Jeans. He says it must be postulated in all discussions as to the origin and nature of anything. The material universe is itself an interpretation of certain symbols presented to consciousness—to the mind which apprehends it.

"Therefore, when we speak of the universe, we pre-suppose consciousness, and it is meaningless to speak of the *existence* of anything except as forming part of the web of our consciousness."

On the same topic, Professor Schrödinger is quoted as saying: "I think that the material universe and consciousness are made out of the same stuff. It is not, to me, a matter for great surprise that man should be able to find out the laws according to which nature works. We cannot speak of Nature as something separate from mind. The nature we talk about is the nature that exists for our minds; we cannot possibly know about any other."

THE SURVIVAL OF PERSONALITY

On this subject de Broglie thinks that the survival of the human personality is a matter of evidence, and that so far, the evidence is not, to his mind, sufficient to justify one's believing in survival. But the root principle is Indeterminacy, and the acceptance of this principle does away altogether with the old mechanistic view of the universe. In a sense it allows always for the entry of new factors.

(Since these new factors are ideal, and of the nature of mind, then it follows surely that the idea of self-perpetuation would tend to bring about its own fulfillment.)

De Broglie goes on to say that he does not see how consciousness can be explained in terms of matter or derived from material things. He regards consciousness and matter as different aspects of one and the same thing. "The aspect of this substance that we examine by scientific methods is what we call matter. The other aspect, of which we obtain knowledge not scientifically but directly, is what we call consciousness.

Sir James Jeans gives it as his view that our individual consciousness may be as a

brain cell in a universal mind and that for this reason he sees no point in the question as to the survival of the mind and memory of man, and its influence on the thought-environment. To his thinking, the concept of Time is involved. Here he is inclined to agree with Hermann Weyl that 'events do not happen: we come across them'. And "the fact that we all come across them at the same moment is surely significant." He remarks that it rather strengthens the notion that we are all parts of a general mind.

Mr. H. G. Wells does not believe in the survival of the individual: but he like the rest, regards consciousness fundamental and matter as a derivative therefrom.

LITERARY COINCIDENCES

AS AN ARGUMENT FOR COLLECTIVE PSYCHIC IMPRESSION

One of our members, Mr. R. V. Engstrom of Wheeling, W. Va. sends us a cutting from a local newspaper with a communication by G. D. McIntyre of New York, dated Dec. 1 on the subject of the difficult editorial problem raised by plagiarism real or apparent. There is an abundance of actual plagiarism always to be guarded against, and this is often so ingeniously masked that the discovery comes too late to prevent catastrophe.

But it often happens, says this writer, that the contributors of magazine articles and stories are unconscious plagiarists. 'They are struck by some stately verbiage or plot, and long after it may emerge into thought as something original. This is responsible for many honest craftsmen being accused unfairly.' He then proceeds to narrate the following extraordinary incident:

"An unusual coincidence in authorship took place in the old McClure's

magazine 20 years ago. Two manuscripts arrived on the same day—one from Maine and the other from Oregon. Save for two words, the opening paragraphs of about 60 words,—each were identical. Investigation proved that they were written *at exactly the same hour*, hundreds of miles apart."

Mr. Intyre calls this 'a hair-lifter in thought-transference' and thought-transference is the idea which most obviously may suggest itself to the casual reader. But if this means merely a transference of mental impressions from A to B, with the result that both A and B write the same thing at the same moment, then a little reflection will shew quite a number of improbabilities and difficulties involved.

The more probable hypothesis and the one far less difficult as an explanation of the phenomena is the simultaneous receipt of an impression derived from a common source C. Let C stand for Common, Collective, or even Cosmic: all that immediately concerns us is the concept of a mind which has power to influence the minds of individuals in a manner somewhat analogous to the power of the radio generating station to influence an indefinite number of receiving instruments scattered over a wide area.

The history of invention and discovery is full of examples of the simultaneous reception of new ideas by persons working independently and not in normal mental or physical contact. Until we are prepared to admit the notion of a racial consciousness replete with all the accumulated stores of memory and experience as the heritage of each and every individual who is attuned to draw from and give expression to the ideas such an over-mind can inspire, we shall find it troublesome if not impossible to offer any reasonable explanation of such phenomena as the one above cited.

OUR EDITORIAL FORUM

LETTER TO THE EDITOR

From Mr. Ernest Bigelow

My dear Sir:

It occurs to me that it is not untimely to call the attention of the members of the A. S. P. R. to the advisability of distinguishing the various classes of phenomena now appearing in increasing abundance. For many years I have noted sundry occurrences which are inexplicable according to science, quaintly so called; and of late years it has become evident to me that a large number of cases fall within the domain of natural laws at present unknown, leaving a residuum which may fairly be attributable to the operations of the spirit.

For example: telekinesis. I myself have seen a pencil roll almost vertically up the arm of a sitter, from the tips of the fingers to the elbow, and then to the floor,—this in a well lighted room, the sitters being four members of my family. It is true that the proceeding was initiated and accompanied by instructions from the Ouija and this provides an element of possible spirit influence, but I have observed instances of telekinesis where this element was lacking and, in the present state of our knowledge, I think this class of phenomena should be attributed to the working of a now unknown physical force.

Again, for example: psychometry. I have personally observed astounding instances of this faculty and it seems to be quite unrelated to the operations of discarnate spirits, if such there be.

In contradistinction to the foregoing, there are numerous instances of a strange form of telepathy where the existence of facts, demonstrable but unknown to the

sitters, are disclosed by the alphabet table and subsequently proved by inquiry, such for example as those tabulated in the November issue of the Magazine. While these may be true cases of discarnate intervention, they may nevertheless be attributable to a quality of the carnate mind and it seems that the latter hypothesis should be adopted for the present.

Finally, there are the cases which, if proved, cannot be attributed to any cause known to science or to the possible application of natural law, and for these there remains only the hypothesis that, carnate or discarnate, the spirit of the individual is an entity and capable of communication with kindred spirits attuned to telepathic impressions. Telepathy between the carnate having been fairly demonstrated, and the survival of the spirit being the basis of religion and philosophy, it seems no far cry to assume that there may be telepathic communication between the spirit here and the spirit beyond the veil. In any event, this branch of psychic research should be carefully segregated from those mentioned hereinabove.

In the foregoing I have enumerated a few only of the classes of phenomena which seem to me to be wholly distinct, each from the others. It seems important that the members of the Society should be advised of the differences, in order that they may not fall into the error of attributing to discarnate spirits the motivation of phenomena which may, and more likely should be, attributed to the operation of natural laws as yet unknown.

Yours faithfully,

ERNEST A. BIGELOW

We would like to open a discussion on the chief points raised in Mr. Bigelow's letter above printed. Certain observations occur to us and it may serve to stimulate further expressions of opinion if these are offered. Accordingly we would say as follows:

It is at all times helpful to classify the possible sources of phenomena; the increase in whose variety and frequency is now making the task more urgent. The main point to be always borne in mind by the student of the physical and mental phenomena alike is this: that no single or simple hypothesis such as that of discarnate human agency is sufficient to cover all psychical happenings of an abnormal type.

A second point emerges from this consideration and it is of equal importance. This is that the adoption of any hypothetical explanation of a phenomenon or class of phenomena, however satisfactory such an explanation may appear, does not exclude the existence of other causes for the same class of phenomenon. This principle is frequently lost sight of; but it is essential to bear it in mind at all times if the researcher is to avoid the common pitfall of a preferential theory to cover all his facts.

There is only one really scientific and adequate way of dealing mentally with the facts of psychic research. This is to take into the balance every grain of evidence quite irrespective of whether it may seem to point to spirit-intervention, to the exercise of subconscious faculties, or to the manifestation of obscure natural forces in the physical or psychical environment of the human individual. And always it must be remembered that a phenomenon may require for its entire explanation not only one of these three things, but in a measure each and all of them

Let us take as an example the case of telekinesis cited by our correspondent in which a pencil was seen to roll upwards in defiance of the law of gravity from the hand or palm of one of those who witnessed the occurrence (and this is sufficiently well attested) to the neighborhood of the elbow. This happened in good light and in presence of at least four persons. There is evidence here of the existence of a will and intention to accomplish this feat. It is suggested beforehand by a communication through the Ouija Board. This, as Mr. Bigelow says, provides an element of *possible* spirit influence; that is to say, influence of the action of discarnate will and purpose. But the very suggestion implies a certain mental or psychical preparedness on the part of the group for the expected phenomenon. And this preparedness must be admitted to be likely to react subconsciously upon the involuntary powers of the one whose physical or psycho-physical forces are to be employed. These forces are subject to the control of idea or of imagination. The particular idea having been formulated, and the psychic forces of the subject being specially stimulated in this direction, the phenomenon may follow as a natural consequence without the further intervention of any independent will or imagination. Thus Mr. Bigelow is right when he qualifies his statement by the use of the word *possible*.

Now let us for a moment suppose that this phenomenon had *not* been preceded by any suggestion or by any anticipation that it would take place. Let us assume that it was one of that very much larger class of physical phenomena which occur *spontaneously* as in the many cases of poltergeist. Then the phenomenal result can no longer be attributed to the impress of a conscious motive acting as a stimulus through mental suggestion upon the

psychical organism of the subject. It may however be referred, as in the case of M. Sudre's 'Marguerite' to the action of a dormant motive lying deeply imbedded in the subconscious, and awaiting its opportunity to emerge into physical expression. And to the superficial reasoning of the normal physiologist or psychologist, such an explanation may be held sufficient. Yet it leaves unexplained the root of the phenomenon in each case. For the merely mechanistic explanation does not go deep enough.

In the episode of the pencil rolling up the arm of the subject, we have now to look more attentively into the question: Whence did the idea originate? Why was this particular phenomenon selected and by whose imagination was it imported into the experimental work of the group? It came through a Ouija communication, written (as we assume) not consciously through normal muscular action, nor as the indirect result of an already framed thought on the part of one of those engaged. For argument's sake at least let us assume that the suggestion was, as Mr. Bigelow says it was, initiated in the strictest sense in a Ouija communication uninfluenced by any anticipation or thought of such a happening. This drives the question deeper down beyond the mere mechanism of the thing into the region of idea and motive—the realm of spiritual origins. It is deeper even than the subconscious because the subconscious is only the channel for the action of will and idea. But *whose* will? *Whose* idea? That is the

ultimate question which arises and must be met by the true researcher who is not content with any slovenly formula explanatory of a process or mechanism only and neglectful of the sources of originating motive which makes use of all mechanism, physical and psychical alike, to express its intention in unfamiliar ways.

In a somewhat similar fashion we may regard the phenomenon of telepathic transmission of idea between two living persons. Again, to the superficial reasoning of the sophomore psychologist, the theory of a vibratory contact by attunement of idea (a sort of radio in the mental world) may seem sufficient, as it explains in a manner the possible mechanism of the process. But it leaves altogether unexplained the genesis of the phenomenon. Radio equipments don't work automatically. They work in obedience to a primary impulse consciously given, and provide only the means of transmission and reception. What we really have to look for is the evidence of a spiritual element common to transmitter and to receiver alike and therefore transcendent in its action of the individual powers. Mind normally interprets to mind by speech, writing or gesture—all symbolic conventions. But unless there is a common understanding of the self-same Idea conveyed, there is no interpretive transmission. The really spiritual concept therefore *always* transcends the individual and cannot be limited to the personality in an isolated sense. This is what marks the inherent weakness of spiritualism in the ordinary acceptance of the term.

THE PARAPSYCHIC FACULTIES OF RICHARD SALZER

DR. J. M. VERWEYEN (of Bonn)

Translated from the "Zeitschrift für
Parapsychologie" for September 1930

Note by Editor. The terms used by German psychical researchers have occasionally a different connotation from our own. This difference is exemplified in their use of the word 'occult'—a term which we usually avoid in this association since it refers to various cults and methods having no basis of scientific demonstration. But in this account of Richard Salzer's powers, the investigation is termed an 'occult experience', and so forth. A certain freedom is claimed in our rendering of the original.

"Not all who call themselves Clairvoyants—Clear-seers—have a right to this high-sounding name: many among them would be better described as 'Obscure-seers'. It is the hard task of critical investigation to discriminate between the fitness of one or other of these terms in certain cases. Ordinary thought-reading, that is to say, the receiving of the content of another consciousness without the aid of the normal channels of sense-expression, is already understood as clairvoyance in the broader sense of the term as 'cryptesthesia' or 'cryptoscopy': which of course would also imply the unfolding comprehension of space and time-distances without the normal medium of sense-impressions. The extent of the change in the general feeling towards the subject can best be seen in the not infrequent use of the phrase that such an achievement is solely attributable to 'telepathy', notwithstanding the fact that this 'telepathy' is itself a parapsychological process not even recognized by the determined anti-occultist.

If one has the opportunity to travel and avail oneself of the fortunate chance to enlarge one's psychical ex-

perience thereby, one can appreciate the fact that certain persons unknown to the public and living in seclusion and silence are the possessors of special abilities and attainments. It does not matter how we may designate such persons. One may be inclined to assume, as there is frequent corroboration of the fact, that the best sensitives and the greatest mediums are those who never, or at least only at the very last, are recognized by the general public. The investigator, however, who has the good fortune to meet with such persons, will take occasion to bring their name before the public (with their consent) in the interest of science and also from a feeling of gratitude. On these general grounds I would like to call attention to Richard Salzer of Prague, an active cultured gentleman, engaged in business, who has nearly completed his sixtieth year, a fact which in itself would bespeak a well-deserved tribute of admiration. Lecturing in Prague, I came to know this estimable man. He knew of my interest in occult investigation and had already, some years before, offered me an opportunity of convincing

myself of his parapsychological faculties

As I had, so to speak, discovered him, I encouraged him to follow up the development of his abilities and to work for a greater precision. I did not lose sight of him during the last few years and, whenever I came into touch with him I did not fail to note his development. In the meantime others have also become aware of his steadily growing competence. The experimental lecture evenings, which he is now to give, will shortly concede to him the fame of a second Scherman, whose capacities he may even outdistance.

RICHARD SALZER'S PROCEDURE

As to the method of employment of his faculty, Salzer, in the course of conversation, offered the following analysis: "First" he says "comes the inspiration:—that is to say, I must be stimulated. Then follows a use of the logical faculty; combination of ideas; intuition, telepathic and psychological impressions: all of which are powers which I contain in myself. That constitutes my faculty. My art consists in making instantaneous use of the powers at my command."

From a large number of experiments conducted with him I select the following case, dated October 29th, 1929.

I shewed Salzer the writing of a Viennese friend, H. Z. . . and obtained from him the following data.

1. Bodily: not up to par. Has suffered for a long time under strong mental depression, due to an unhappy occurrence.

(The facts: The person in question suffers from a rupture and has been very depressed during recent years on account of many disillusionings.)

2. By all means a good person, not

narrow, but forced to stay within his budget.

(The facts: essentially in agreement).

3. Not orthodox, but religious.

(The person belongs to a liberal church denomination).

4. Middle-class man with the refinement of an aristocrat as far as ideas are concerned.

(Absolutely correct. In fun, I used to call the writer 'The Count').

5. Interested in literature, musical in taste without being productive.

(Fact: He has been active lyrically and dramatically: also studied voice culture.)

6. Has a very pronounced gait.

(All who know him are aware of this.)

7. Is somewhat bigger and stouter than you.

(This also is correct.)

This analysis may shew no more than a well-developed graphological ability. Other experiments, however, have shewn that he exercises a telepathic faculty. This was demonstrated when, in the spring of the year he told me of a long trip abroad which I had actually planned but which was later abandoned owing to a combination of circumstances which developed in the meantime. I could but admire the confidence with which he told me on Oct. 29th of last year, when viewing a small sample of my handwriting that in the course of the past year I had changed my philosophy of life somewhat, having become more realistic and that I had for certain reasons been given a direction for this realism: that I was acting under the influence of a task imposed on me either by myself or by others, for which a combination of ideality and realism was requisite. The fact was that during the last semesters certain tasks had bent

me to an intensive study of natural sciences, including the practical work of anatomy.

DIAGNOSIS OF DISEASE, FROM HAND-WRITING

It would seem that Salzer's faculties also prove themselves efficient in diagnosis. This may be gathered from the attestation of a nerve specialist in Prague and a clinical assistant, Dr. P. . . , who wrote down the record of his investigation as follows:

"The results, so far, of my experimental tests with Richard Salzer whom I consider one of the most outstanding figures in this field, is contained in the following.

"During my experiments I only shewed him handwritings from patients whose mental affliction and character were known to me in detail from preceding psycho-analytical treatment.

(1). Psycho-graphological reading of a handwriting of Dr. X. Y.

"A man of middle stature, not too well dressed, perhaps a little avaricious; very narrow-minded and probably not quite normal sexually. I see how he cleans any spots on his garments, how he will not permit the least dirt; and that he suffers from a mania to keep himself clean."

(Psycho-analytical record. This deals with a young lawyer, of the appearance described, who suffers from a washing fixation of the worst caliber. Latent homosexual instincts: not too much gifted mentally.)

(2). From the handwriting of Miss M. N.

"A strong erotic personality. Her illness is based on something that happened to her. She is not unintelligent, though somewhat spasmodic: a great lover of nature, with a cultured

voice. Her vocal chords, however, are affected, though neither her heart nor her lungs are ailing and her breathing system is intact. Her breathing defect is therefore not caused by any ailment but proceeds from mental causes.

(Psycho-analytical fact: A young lady of strong erotic tendencies, who came for treatment for a functional disturbance of her breathing system. The neurosis was based principally on an event which befell her. She was organically quite well, and this was proven by repeated examinations. She was a decided lover of animals and flowers.)

Dr. B . . . F . . . another practitioner in Prague, adds his testimony as to Salzer's power of medical diagnosis from handwriting and physiognomy which he thinks specially characteristic of his powers. He furnishes correct and helpful diagnosis in repeated cases of compulsion—neuroses, organic nerve trouble and internal diseases; laying special stress on one case which advanced slowly owing to repressions present in the patient. On seeing this patient's handwriting and speaking to him frankly about his perverted inclinations, he released a complete transformation in him and materially advanced his more rapid recovery.

A third physician Dr. O . . . , confirms the fact that Salzer gave valuable assistance in a criminal case, telling of future events as well as those actually happening, from inspection of samples of handwriting. The matter concerned the identification of a false signature. The falsifier was described as to his facial appearance, beard, and dress, on the strength of a single signature. These facts are considered to point to a psychometric power beyond the intuitive reading of character from handwriting.

DOES THE FUTURE EXIST NOW?

Theories and Incidents of Precognition.

By ALVIN BOYD KUHN

When the human mind turns to consider the philosophical implications of the genuine and accredited phenomena of psychic prevision or recognition of the future, it stands face to face with a situation and a problem that are mystifying to the highest degree. That an event should be seen in all its vivid details before it has itself taken place is as sheer a logical impossibility as that a cannon ball should strike its target before it has been fired from the gun. The phenomena of this type force the mind to envisage the complete collapse, or at least the total inadequacy, of its own cognitive powers in the face of experience itself. It seems compelled to admit that the basic categories on which it has always presumed to judge the universe are not universally valid as a gauge for the interpretation of experience. For it has heretofore regarded the law of cause and effect, antecedent and consequent, temporal succession, the causal nexus of events in space and time, as the certain standard of determination of the meaning of things. But the very principles of logic, the very fundamenta of rationality, appear to be knocked askew by the implications of an occurrence that happens psychically before it happens factually.

All scientific knowledge is grounded on the assumption that given causes, that is to say, forces and energies, will work over into more or less predictable effects. The whole structure of human logic is built on this conception of cause and effect, or the sequence of events in time and space. Mathematically expressed, this amounts

to saying that if a force acts on a body, it will bring it to a certain place in a certain time. If the force of my arm wielding a hammer causes the latter to move against a glass globe at a certain rate, it will drive the particles of the glass into stated positions, measurable according to the laws of momentum, impact and inertia. It may be safe to assert that, in so far as living experience and physical phenomena have been understood at all, such understanding has been reached through the application of the law of sequence to the phenomena observed. The chain of causal sequence is the bridge over which the human mind has stepped to reach the shore of understanding, of knowledge.

But to assert that an event may be seen enacted, ere the antecedent situation out of which it causally springs has itself been established, is at one stroke subversive of the logical structure of our universe. And with the logical structure of the universe goes the human faculty of understanding. We stand in an unknowable universe, and our experience can not be rationalized. Things may happen that have not yet been caused; a victory may come before the battle has been fought. All attempt to establish causal relationships in accounting for events will have to be given up. The world and its history would not be amenable to reasoned judgment, and it would be profitless to study them. Furthermore the basic conception of law in the operations of nature and history would likewise have to be relinquished. Our uni-

verse would become—what it has always been to man in the proportion in which he did not understand its laws—an inscrutable enigma.

It may be an interesting observation in passing to note that an eminent leader of science of the present, Prof. Bridgeman, of Harvard, in an article in the March issue of Harper's Magazine, 1929, tells us that recent observations of the behavior of the electrons and protons in the atom reveal the astounding fact that the phenomena there noticed likewise contravene the law of cause and effect. He confesses that science has reached its limit of knowledge, because knowledge ceases when the law of cause and effect is disqualified. If his statements are true, then the principles of human knowledge so far utilized would seem to be assailed from more than one source, chemistry and physics joining in the attack along with psychism.

But if this logical disorganization of our universe is to escape the implications of accurate prevision, speculation will aim to fix adequate explanation of the dilemma on the basis of several reflections which the elements of the situation suggest. In the first place it will be remarked that the vision of an occurrence before its actual transpiring in the realm of time and space would seem to point indisputably to the existence of two worlds in which man's life is cast. There is the world of things and the world of mind. One of our worlds is composed of things and the other of ideas, feelings, sensations. There is the world of conscious open-eyed experience of material substances in rest or motion. For the apprehension and evaluation of this experience evolution has provided us with the five main and certain subsidiary senses. This is the world with which we are predominantly familiar, the only one, in fact, in which we are disposed to grant that events have the character of

reality. This is the world to which science has almost totally confined its investigations, since it is the only domain of nature that lends itself to measurement and sensual cognition. The constituent data and phenomena of this physical world have always been rationalized through the medium of the law of causal sequence—one event preceding and producing another—which was assumed to be operative without variation or shadow of failure. It was for long believed—and still is in the philosophy of the mechanists—that this was the only world to the scientific determination of whose events rigid principles of law could be applied.

But phenomena like those we are considering drive reflection to the point of facing the possibility of the existence of another world, wherein experience may be amenable to some form of conscious response other than that achieved by the play of the five senses. If such a world there be, it is not universally open to cognition, and opportunities to examine and study its phenomena have been rare and sporadic. Yet there has been in the total a very great amount of testimony to the reality of such a world, and many of its evident characteristics have been noted and classified. It is a world which has no external or objective manifestation, but has its locale in consciousness alone. It is, in fact, the world of consciousness, as distant from that of material substance. It is the subjective world.

Philosophy has swung from age to age back and forth between the rival claims which these two realms of experience make to the title of Reality. Materialistic thinkers have held that the external substantial universe was the essential reality; spiritualists and idealists have cried long and loud that the only, or at least, the final, reality, was to be found in states of consciousness.

We can not presume to determine this age-old controversy, and fortunately the scope of our discussion does not call for a decision one way or the other. It is sufficient for our purpose to recognize that man has been aware of both these types of conscious experience. Whether one world is more real than the other matters not. The essential point is that both worlds enter into our experience; unless it were better to say that we enter both worlds in our experience. That we are less certain of our ground in the world of sheer consciousness than we are in the realm of sense contact, does not invalidate the former as a type of genuine factual experience. The subjective world is a real world, in one or another sense of the term "real".

The question involved in our essay is whether there is some as yet little known connection or means of thoroughfare between the two regions of life. Obviously this question would seem to be answered before it is asked, as the very essence of human experience consists in our faculty to register the contacts we make with the one world upon the "screen" of the other. Consciousness is said to mirror the outer world. Experience is just that registration. But a psychic vision of an event that has not yet happened in the concrete realm hints almost conclusively at the fact that there may be some subterranean channel of intercourse between event and consciousness, by which a short cut, so to speak, may be taken from the one to the other. Instead of following the usual passage of cause maturing into effect, spiritual faculty may become under certain conditions responsive to factual history by a more electrical communication.

This is admittedly a very general speculation, and still leaves in a very baffling situation the problem of how an occurrence that has not yet come to being

in the world of fact can be known by some type of mind.

Another line of possible explanation sets strongly in the direction of Plato's philosophy of Ideas. Nothing less is implied in the acceptance of this theory, however, than the entire reversal of modern scientific conceptions of the rationale of experience. Modern psychology is predicated on the ground that events first take place in the concrete world and are then registered in sense and consciousness. Mind copies the actual or draws its materials from it. Plato's thesis was that Ideas were the primal existence, and that the whole objective world is but the crystallization or precipitation of these conceptual forms in concrete manifestation. Ideas were in existence in the noumenal world long before they came to objectification as phenomena. Life as we know it is a process of ideas coming out to view from some hidden state, somewhat as we might think of characters written in invisible ink coming to sight, or the impression of the sun's rays on the camera film emerging to view.

It should not be so utterly impossible for the mind to grasp the implications of this type of explanation, in view of our familiarity with the notion of the subconscious. Our mental life is admittedly, to a large extent, the procedure of lifting latent or submerged ideas into the focus of immediate consciousness. In fact the data connected with this phase of recent psychological investigation, particularly with psycho-analysis, has made it necessary for us to posit the presence of a substratum of consciousness which lies somewhere behind or below the normal state of awareness. The relation between the two is by no means adequately known; but it seems to be something like that subsisting between the two parts of a plant, that above and that below the ground.

The root seems to be the mainspring of healthy existence for the plant; yet the condition and development of the root is itself powerfully modified by the favorable situation of the stalk, as it seeks the air and the sun. If one were to attempt to decide on the relative importance of one or the other, it would appear as if the verdict should be accorded to the root. The consideration weighing most heavily in this decision is the fact that the plant itself in the first instance, emerges into the air from the embryonic life of the seed in the pregnant earth. On the strength of this analogy—and analogies from nature are found to have the highest measure of cogency—life does seem to come into manifestation always from some hidden background. It would be interesting to pursue this speculation, if the article were a purely philosophical one.

We likewise pass briefly over that other tremendous argumentative issue thrust before the mind by the instances of precognition, the eternal question of freedom or determinism, free-will or predestination. Hasty inference from the premises in the case would indeed, it must be conceded, point to the validity of the latter conception. If something can be truly seen beforehand, and it later materializes, the deduction almost inescapably is that it was already on the cards of unfolding history. What alternatives there may be to this conclusion, cannot be elaborated in this paper. The most natural assumption from the facts is that things, if not prearranged on destiny's chart are yet somehow able to come under the eye of a sensitive, or of an ordinary person when uncommonly sensitized. Prevision may not necessarily be a proof of predestination.

Approaching the subject for a moment from the vantage point of some of the new scientific knowledge of our day, we may ask if there may not be something

in the nature of the time-space element which is operative here, so that a sharp discerning faculty can catch the impression of an event, occurring at a distance in some psychic or spiritual world, before it has reached earth consciousness. Is there some psychic or intellectual dimension, in traversing which an event traveling at a certain rate, may be caught in transmission, or somewhere before it comes to expression? Had we the requisite powers of cognition we could be aware of an ebullition of sun-spot vapor before the light-telegraph brings it to our eyes. Is there likewise a time-space hidden somehow in psychism? Or is there a sort of mental space, or thought dimension, flying through which an earth occurrence may be caught on the wing ere it lands in our midst?

We may dismiss this highly theoretical prelude to our narrative with the statement that it is along the lines just suggested that scientific speculation tends to seek the explanation of the riddle propounded. The fourth dimension of space, declared by many to be time itself, is made the basis for most of the efforts at elucidation attempted by intelligent students of life. Among the less critical, however, the door is thrown open to many a wild scurry into the land of superstition.

A sceptical person, particularly one little versed in the harvested fruits of psychic investigation, may rise at this point to challenge us for evidence that the phenomena whose rationale we are seeking have themselves occurred and been established beyond cavil. There should be no difficulty on this score. The evidence is mountainous in bulk and needs only to be examined by the doubting. The psychic research records are filled with such a mass of data of the sort that, if piled end to end in the student's mind, it should reach clear from incredulity to conviction.

The number of well-authenticated premonitions of death, often seen in complex detail, would alone mount into the thousands.

But new evidence of this startling variety is always valuable. The cases which are described in this article will constitute an additional chapter in the great volume of testimony already accumulated by reliable observers, as they have not hitherto been recorded. They came to my knowledge in every instance from personal friends or associates, and in two or three of them I became, in one way or another, an innocent participant. At the period of their occurrence, some eight to ten years ago, I was a teacher in a city High School, and curiously every one of the incidents seems to have come to me through my school relationships. They took place spontaneously in the lives of folks with whom I was in daily association in school work, and are thus cleared of any taint of professional practice. The internal character of the incidents themselves, the circumstances under which they were communicated to me, and finally the entire lack of any conceivable motives for deception on the part of my informants, all convincingly attest the genuineness of the happenings as I record them.

The first was a dream experience of one of my fellow-teachers, Mr. He related to me that when he was a boy of some ten or twelve years, he possessed a pair of white rabbits, which he kept in a sort of dog kennel in a corner of the back yard of his home. One morning he awoke with the details of a vivid and moving dream fresh in his mind. The thread of the dream ran about as follows: he had experienced a feeling of sudden alarm for the condition of his rabbits, had awakened, dressed hastily and gone into the yard to see if they were in safety. With unaccountable misgiving

he approached the domicile of his pets, to find one of them out in front of the pen, acting in a manner to indicate that it was so seriously sick as to be not far from death. He solicitously picked it up, and held it a moment in his hand; but as he endeavored to caress it, the animal suddenly gave a convulsive tremor and died in his hand.

Upon awaking he was so affected by the realistic nature of this vision, that he hurriedly dressed, ran out to the pen, and found the one rabbit moping in a sickly condition outside its door. He picked it up, and while holding it, it suddenly keeled over, gasped and expired. Not a detail of his dream was lacking, and the psychic reprint, or pre-print, had anticipated its fulfilment by hardly more than a half hour.*

The above incident is one of a simple sort, typical of myriads that have befallen in the lives of folks who show no special or accentuated psychic endowment. These persons may have but two or three of such unusual experiences throughout the whole of life, and because of their rarity, they will be regarded as freakish, and perhaps the old ground of coincidence will be dragged into account for the phenomena. That they may perhaps be the infrequent, exhibition of a normal, but as yet undeveloped faculty in all men, does not occur to them.

The second episode was a bit more involved. I myself was unwittingly an actor in the little drama. One day in December of—I believe—1920, some ten days or thereabouts before the Christmas holidays, while I was myself absorbed in the work of a class recitation nearly 100 miles distant, a young woman whose very existence was totally unknown to me, as was mine likewise to her, was resting on a couch in her home in the city of Baltimore, her mother sitting in a chair near by.

*See Editorial note at end of this article (p. 108).

Following a moment of silence, the mother, a Spiritualist, and happy in the daughter's possession of distinctly mediumistic powers, suddenly asked, "Well, N . . . , do you see anything for us?" The girl started. "Why, isn't it odd that you should have asked me that question just now? An instant ago I had a vision that certainly is very interesting. I saw distinctly the form and features of a man who is a professor, and a voice told me he will visit us here on New Year's day, and that he will help us in some way." She described the person as of a certain height, build, complexion and dress. These details were carefully noted.

A few days after the enactment of this little scene in Baltimore, a pupil in one of my classes, knowing of my academic interest in psychic matters, and having heard me remark that I intended going to Washington to spend the coming vacation period, came up to my desk after school and said it had occurred to him that day in school that I might find it worth my while to stop in Baltimore on my way down and meet an aunt of his who could tell me of many wonderful experiences of the Spiritualistic sort. If I cared to do so, he would write her, introducing me and telling her of my probable visit. I replied that I would be glad to hear what she knew in that line and said he might mention me to her. I gave him only a tentative promise, however, with regard to making the suggested stop-off. But I took the address.

The matter was little on my mind during the pre-holiday doings in our school, and when the moment of my departure came, I decided to go through to the Capital City and think of the Baltimore visit later. It was not till far on in Christmas week that I came to grips with my irresolution and finally wrote to the aunt that her nephew paved the way for

my call, and that if convenient to her I would spend a few hours with her on my return, which would be on New Year's afternoon. A reply came shortly inviting me to do so, and I thus became the "professor" destined to step into their apartment on New Year's day and fulfil the daughter's vision. Needless to say, the personal description of the visionary man was quite accurately matched by my appearance.

As to the secondary detail—my helping them—it likewise was fulfilled in a quite unique way, and apparently by accident. Just before I left I was introduced to another daughter who had been for some considerable time invalided to her bed by a baffling type of disorder that had not yielded to patient medical treatment. On an impulse I was led to suggest the name of a professional friend of mine in Washington who, I felt, would be competent to deal with the trouble. Following an introductory letter from me, the daughter was taken over to Washington soon afterwards, and was put quite rapidly on the road to recovery. A letter to me from the mother some days after this visit glowed with expression of the remarkable character of this latter phase of the incident. I assured myself from the nephew in school that he had never mentioned me to his Baltimore relatives before my consenting to have him do so, which was perhaps a week after the original clairvoyant vision. Accepting this the evidential nature of the incident appears rock-ribbed.

The third psychic adventure that came to my knowledge through my school affiliations was truly a marvelous incident, from whatever angle of vision it may be viewed. It differs from the two already related in that it offers the alternative of telepathy as a possible solution along with precognition. The reader may form his own conclusions as to which of the two

types of psychic faculty was the instrumentality of the extraordinary foreknowledge of a most complex and technical subject that was unquestionably conveyed in the transaction.

In our school there was in vogue the system of Hobby Clubs. Each instructor announced the sort of club that he would conduct and the school population was permitted to elect membership in whatever club pleased the individual fancy. I announced the formation of a Psychology Club, to discuss extraordinary mental phenomena, the feats of geniuses, prodigies, and similar matters. To my surprise some sixty boys chose this club and it became the largest in the school.

Among this group hapened to be the outstanding pupil, the most brilliant student the school has ever turned out. He knew more Latin than his instructors and learned to handle Spanish fluently in three weeks without a teacher. He wrote metrically perfect odes in Latin. He picked up French in school and Greek and German outside. He played the piano amazingly. He later matriculated at Columbia University and at the end of three years was its valedictorian.

He was supremely interested in the discussion in our "Psycho" Club. But his incredulity was awakened one day by my mention of the phenomena of automatic writing, and he felt that I was a bit gullible to swallow claims of such a nature.

Not long thereafter, he was one evening at the home of a neighborhood friend, in company with another member of his class and several girls, one a young teacher, and another a visitor in the household where the informal party had collected. At a juncture in the conversation the subject turned upon our Psycho Club, and the brilliant youth made mention of what I had remarked about automatic writing. None of the party had ever

heard of such an unbelievable "stunt". I myself did not escape a measure of these young folks' scorn and was vociferously ridiculed, and by none so liberally as by the visiting girl. She was nothing short of hilarious in her rejection of so unfounded and impossible a contention. She wondered who could be so silly as to credit it for a moment. What the country needed was more psychiatric wards for deluded people of this kind.

As these things usually go, some one made the inspired suggestion that it might be a lot of fun to try the thing and prove it then and there the real thing or "the bunk". "All right, let's", some one else gaily added, and the farce was on. Paper and some pencils were conjured up and several members of the party took the latter in hand and jauntily challenged the unseen spirits to go to work on the paper.

The guest had put her pencil to the paper along with the others. The latter were pushing their pencils about in mockery, and began to read jesting messages. Hers was moving also. But her friends suddenly noted a serious, half-frightened look replace her hilarity. Her pencil was moving in such a funny way, pulling her fingers about and trying to form words. It gave her such an odd feeling, to have her hand move without her directing it, going of its own apparent volition. Her companions ceased their joking and watched her. Her pencil gained steadiness and was writing words. It said: "What do you want? Why do you laugh"? There were relevant phrases and full sentences. After a moment some one suggested asking "it" some questions. Several were then put and coherent and quite relevant rejoinders came through the inspired pencil. Several names were called for and correctly given. Gripped by the intense interest of this unexpected denouement, the members of the party

plied such questions as would occur to folks unprepared for scientific testing. But the results were astonishing. "No, I am not making up the answers," persisted the bewildered writer. I am not doing the writing; I do not know what it is writing till I see it. It is just like someone moving my hand."

Finally a brilliant idea for a test occurred to the mind of the young Latin student. He recalled that on the morrow there was scheduled an examination in my Virgil class. Could the invisible intelligence find out what the Latin examination questions would be and write them out the evening before! "Oh, yes! Try it," applauded his less omniscient classmates.

Now, my regular habit in giving periodical tests was to make out the questions, wholly or in outline, on a sheet of ordinary school tablet paper, and consign them, for assured safety from possible discovery, not to my desk drawer in school, but to the depths of my inside coat pocket, where they remained in *abscondito toto* until the class was ready to gaze upon the unwelcome contents when I transferred them to the blackboard. I have never mislaid or lost such a paper prior to a school test. The Virgil questions were safe in my pocket that night at a distance of three miles from the psychic spies. No human eye but my own had seen them, and even I could hardly have told in any accurate detail the substance of the material after I had hurriedly jotted it down some hours before.

When this supreme challenge was issued to the control, the girl's whole body seemed to be possessed by an energizing force. Her hand moved vigorously now and with more certitude. The student watched. Latin words began to be spelled out under her pencil. The girl knew no Latin, but he did. On and on she wrote.

Latin questions involving translation and construction, then some English sentences for composition. When it was finished, my young friend took possession of the paper to see if the morrow's developments would verify the spirit forecast.

Some days later he came to me and unfolded the whole story, vouching on his own word of honor that the girl's hand had written out correctly, in his presence, fully 95 per cent of the blackboard test, in Latin and English, which I had given them the next morning! It could well be that I had made changes or additions to the extent of 5 per cent at the time I put the test on the board.

I was startled beyond measure by this amazing development. The marvel grew when he testified that later in the evening the girl had written some sentences in correct Spanish—and she had never studied the language. Here had been demonstrated both prophecy and the gift of tongues! I told the young man that he had witnessed one of the greatest wonders of modern psychic experience, and he again assured me of the correctness of his recital in every detail. About a year later I chanced to meet the young teacher who had been present at the demonstration, and she corroborated my friend's testimony.*

As intimated, the case presents the strong possibility of some kind of telepathic or clairvoyant reading of the material on the question paper in my pocket, or from my subconscious mind and is not confined to the theory of simple prevision of the coming event. But this does not in the least diminish its wonder.

The girl had a difficult time "coming to herself" after the writing, and was in no

*She later told me that she had been witness to a similar occurrence when another young woman of her acquaintance had written in Danish a message concerning the death in Denmark of a relative of a Danish gentleman in the party, who alone could read the script. The death was confirmed some time later by a dispatch from Denmark.

humor to jibe and jest at "inspirational dictation" thereafter.

I have reserved for the last an experience which, if not more surprising in its significance than the one just given, appears to me to be one of the most clean-cut and evidential manifestations of prophetic sight that has ever occurred. It impresses one as being so clearly a photograph of a portion of the future that it must carry great weight as it adds its testimony to the reality of this sort of thing.

Our school was almost nationally renowned in those days for its all-conquering football teams. State championships were common for our stalwart athletes, and even national trophies had been tacked two or three times to our flagstaff. In one of my Spanish classes was the "star" end of the "varsity" team, one Erdley. One day he came to chat with me in the mien of one who has something on his mind. He hesitated, but mustering courage he said, "Prof., I wouldn't tell this story to any one but you; I'm afraid no one else would 'get me right' on it. But I know you have studied these odd things and I want to tell you in confidence of one of the queerest experiences that occurred to me just recently." I assured him of my unbiased spirit regarding such things, and he narrated with evident sincerity and great earnestness the following incident. The date was about the 10th of October.

One night about the beginning of the fourth week of September, the football season just getting well under way, he dreamed that he had proceeded as usual at the close of school for the day from the dressing building to the athletic field for the afternoon's football practice. He reached the field and saw himself sitting with a group of his fellow-players on the bleachers that lined one side of the grassy

gridiron. All were in uniform and waited only the signal from the Coach to begin the day's drill. That official stood on the grass some 30 feet in front of the bleachers, conversing with one of the boys. Suddenly Erdley saw him look over toward the group, seek with his eye some one in it, and then beckoning he called out a name which sounded like Hoover. Now "Fats" Hoover, the heavy guard, was seated almost at Erdley's side, and, thinking it was he whom the Coach wanted, he leaned forward and nudged Hoover, exclaiming, "Look there, Fats, the Coach wants you." Hoover, thus admonished, and seeing the Coach looking apparently at him, leaped forward, jumped over the low railing that separated the bleacher foreground from the playing field, and started toward the Coach. The latter, who had resumed his talking for an instant, noted Hoover's approach, but waved him back with a gesture of the hand, shouting, "No, I didn't call Hoover; I want Buser." When Erdley heard this name clearly, he was at a loss to place it as belonging to any known member of the football squad. In his surprise he gazed around over the group, just in time to see a sturdy-looking lad, who had been seated some fifteen feet from him, spring down from the boards, leap over the rail and go out on the grass to answer the Coach's summons. He stood talking with the latter for a few moments, telling him his previous experience as a school player. He was an entire stranger to Erdley, who could not recall ever having seen him out for practice or hearing his name mentioned. After instructing the unknown candidate, the Coach signaled for drill to begin, the boys went onto the field, and—the dream ended.

On awaking in the morning, he found every feature of this dream realistically imprinted on his memory. He wondered

what it could all mean. He determined to make inquiry as soon as he reached school whether a boy answering to the name of Buser had at any time entered the school or had played football, or was then on the roll. But his queries brought no light on the subject. There was no such boy in the institution; yet in the dream he had seen him with the football squad as then constituted. His failure to gain any enlightenment left him no recourse but to ponder in perplexity over the strange circumstance. And as some ten days passed without any revelation of the mystery, he tended more and more to regard it as one of those odd vagaries which our minds are subject to in the dream state, and which are quite meaningless as a rule. The incident was practically forgotten. Then one day in early October, so suddenly and unexpectedly that he was hardly aware of what was taking place until it had come and gone, the entire incident, complete to the last detail of minuteness, was enacted in liberal reality under his very eyes on the practice field. A new boy by name Buser had entered the school late, having been transferred from a neighboring town, had reported for practice in uniform that afternoon for the first time, and thus fulfilled his teammate's extraordinary dream vision. Erdley was so overwhelmed when he realized what had happened that he played in a daze all

afternoon, and carried his strange secret around with him till he was driven for relief to report it to me.

"Why, Prof.", he ejaculated, when I had heard the whole story, "how can such a thing be? How can you see a thing before it has happened?" Then, after a hopeless pause, "I can believe anything after that."

Prophecy, so ancient religious lore intimates, was once regarded as a superior endowment, and its possessors as exceptionally gifted persons. It was honored and revered as being the mark and pledge of high spiritual discernment. It is hinted strongly that the ancient world knew more about such things than we do at present. But to our matter-of-fact and empirically-tainted minds phenomena of the sort seem so bizarre and "outré" that we can hardly bring ourselves to consider them more real than our flimsy dreams. Yet they confront us as facts corroborated by the strongest kinds of human testimony.

With all our vaunted advances in scientific knowledge, do we stand any nearer to-day than before to being able to escape the hollow mocking echo which comes as the only answer when we put Erdley's question: "How can you see a thing before it has happened?"

Columbia University,
324 Livingston Hall,

NOTE BY EDITOR

The Editor would like to record here an item of interest which closely parallels Mr. Kuhn's story. When living in the west of England many years ago, he met a Mr. Frank Wells, who narrated the following: When reading for an examination he had rooms on the ground floor of a house in Cheltenham. One night, shortly before waking, he dreamed that he awoke, left his bed, pulled up the blind and looked out on the street. Nearly opposite was

a butcher's shop. He watched the owner come out and take down the shutters. There followed him out a retriever dog, which walked slowly into the road and rolled over in a fit. The man went back, brought out a pail of water and threw it over the dog, which then revived and shook itself. Soon after, Mr. Wells really awoke, drew up his blind, and the whole train of circumstances was exactly repeated in actuality.

THE THUMBPRINTS OF THE LATE JUDGE CHARLES S. HILL

It is still too early to offer readers of the Journal a full report of these manifestations. But certain details can now be given. We understand that of the three original prints received at the Boston sitting on the 12th October last, two were of Judge Hill's right thumb and one of his left. These were capable of absolute identification, but it has been thought better not to attempt their reproduction as they are not as strongly marked as might be desired for this purpose, and it is likely that more forceful impressions may follow.

The experiments are still in progress, but the work is necessarily slow, more especially because two other lines of investigation are going forward at the same time. Nevertheless we are able to record the fact that a further print of Judge Hill's right thumb was obtained on the evening of the 10th November and another of his left thumb on the 7th of the same month, though this latter one is less satisfactory.

The writer of the present note attended at a sitting on the 12th December at which two more prints were obtained. They must

be submitted to expert examination before any description is attempted. All that can be said now is that they appeared to be very clear and well-marked impressions.

A 'GIANT' THUMBPRINT

About two years ago a suggestion was made to Walter that he should try to obtain a magnified thumbprint exhibiting the true proportions on an increased scale—say, double the normal size. The idea was, of course, to rule out the sceptic's suggestion so often made, of a die prepared from some normal impression of the thumb. Walter did not demur to this. But until lately nothing further had been heard of the proposition. At a recent sitting, however, one of the prints obtained proves to be on a different scale to the rest. All the characteristic marks are there for the identification of the print, but the width is increased a good deal beyond the normal. Here is another line which it may be Walter's intention to follow up, and it may have a peculiar evidential force in the demonstration of a supernormal element in the production of these prints.

EXPERIENCES OF AN AMATEUR INVESTIGATOR

By WILLIAM T. GLOVER

A few years ago I read the book 'Raymond' by Sir Oliver Lodge and other recent books pertaining to psychical subjects. I was greatly impressed that their

authors were convinced that it is possible to communicate with the dead. I talked to a few friends who, whilst they professed to be sceptical, nevertheless became

sufficiently interested to propose to me that we investigate for ourselves.

I assured them that I would gladly co-operate with them, and I suggested that we should use the table according to the method explained by Sir Oliver Lodge. The first meeting was held secretly in my room one evening. (Mr. Glover has since explained that there was a strong denominational bias in his town against any dealings with this subject). After about 20 minutes, the table tilted and the alphabet was given. The name of a certain James T. Smith was spelt out. This was recognized as that of a young man killed in action in the war. None knew Smith's middle name, and this fact gave opportunity for a test which was accordingly sought. The name 'TWILLIKER' was spelt out. This was not recognized by any of the sitters, though one said that he had a vague impression that it had been a nickname of Smith's.

On enquiry on the day following it was ascertained that this was the young man's middle name. The sitters all gave individual assurance that they had not moved the table. A series of sittings now began lasting over about a year during which the supposed 'spirits' of a number of people, some known to the sitters, but others unknown, were given. Smith came again expressing delight that he could communicate with old friends, and imploring that members of his family should be admitted to the circle. This was not considered practicable as regards his father and mother; but one of the sitters who was a close personal friend of Smith's brother Manrey Smith obtained his promise to attend the next meeting. Manrey Smith however did not attend and his brother James, who seems to have known that he was expected, signified disappointment. James Smith was asked to devise a rest message for Manrey. This was to con-

sist of a word, phrase or short sentence, the meaning of which should be unknown to anyone present, but which should be verifiable on application to some person nominated by the control. The communicator James insisted that Manrey should be present at the next sitting. He was prevailed upon to attend, but from his aloof bearing and unsympathetic demeanor it was apparent that he was altogether sceptical and uninterested. Early in the sitting James announced his presence; but, judging by the erratic and violent manner in which the table was moved and the peevish replies to questions, he seemed to be in a petulant mood. 'We could not' says Mr. Glover 'but wonder if it were not Manrey's cold indifference that was the cause of this.' 'For a long time the promised test message was withheld; but eventually we were informed that it was coming. The table now began to tilt down the alphabet. H.E.L.L.—My instant thought was that this was no test message, but the beginning of a communication of sinister import: but I was mistaken in my surmise, for the next letter was 'o'—'Hello!' This Mr. Glover interpreted as a brotherly greeting, and the impression was confirmed when the next three letters spelt out were M. A. N. Naturally the 'R' was looked for in sequence but instead came 'D'. 'I requested the communicator to cancel the 'D' and try again. Once more the table stopped tilting at 'D', so I announced that the 'D' would be accepted, and we proceeded. Then came the letter 'Y', spelling MANDY after which the table ceased to tilt. I consulted with my associates and learned that they thought as I did that there had been a blunder somewhere. Nevertheless, I enquired of James if the words 'Hello Mandy' were correct. The reply was 'Yes'. I then asked if this was the promised test message and he replied that it was. Everyone present

(except Manrey, who remained silent) disclaimed any knowledge of the meaning of the message. I then requested James to spell out the name of some one who could explain its meaning; and in reply, the table tilted 'MANREY'.

'The marked indifference which had hitherto characterized Manrey now deserted him; he became highly excited and loudly exclaimed (in substance) that 'MANDY' was the name of a young woman in whom his brother James had been much interested when he departed for France. His interest in her was unknown to any of us except Manrey. Indeed, she had resided in another state and we were unacquainted with her. The names Manrey and Mandy are pseudonyms: but there is an identical similarity between the two actual names, since they commence with the same three letters.

'At another seance' says Mr. Glover 'we received what seemed to be a gratuitous test. A supposed spirit gave his name and initials and informed us that some years before, he had lived for awhile in our town and that about three months before the sitting he had died of consumption. Later, we made enquiry, and learned that the initials and the name were correct for a man who some years ago was employed as a mechanic in a manufacturing enterprise in our town: that he had removed thence to North Carolina where, three months before the date of our enquiry, he had died of tuberculosis.'

The deceased man's name, but not his initials, were recalled by one of the sitters, but as an individual he had almost passed out of recollection: and the sitter in ques-

tion did not know where the man was, or whether he were living or dead.

At subsequent sittings, strong representations were made that Mr. Glover should practise for development as a trance medium. After some experimental sittings, he found, on one occasion, whilst trying to make his mind a blank, that a regular succession of raps sounded in a certain part of the room, continuing for about a minute. Shortly after, another series followed, and certain other peculiar sounds. These seemed to be subjective in character, as the others did not hear them; but a little later, he was conscious of hearing the words of a message and wrote them down. At a sitting following, the identical words were given, through tilts of the table, and compared with the written record which proved this.

The foregoing are the salient points in Mr. Glover's earlier record, which dates from 1921. In his case, the interest created led him to pursue the line of Ouija communication and in conjunction with a young male acquaintance X he obtained a series of very remarkable scripts from which we hope to quote in a subsequent issue of the Journal. These are philosophical in nature, and purport to originate in part from Charles Darwin the naturalist. We have submitted several of them to a University professor of Physics whose wide knowledge would make his opinion of real value, and his verdict is distinctly favorable so far as he has been able to assess their value. The later series of communications begin in November 1927 and run over a period of nearly two years.

REPORTS OF SPONTANEOUS PHENOMENA

By PAUL SUNNER

In 1929, I visited the celebrated Mrs. Silbert. At a previous visit in 1925 I had experienced many light sensations, touching of hands, feet, knees, in spite of careful hand and foot controls of the medium.

On the crosspiece of the séance table there was laid a picture postcard of Graz with the inscription "Nell 4/4" (the date). Nell is the nickname of a scholar of the middle ages.

Professor Verweyen of Bonn later visited Mrs. Silbert and had séance results similar to mine, particularly of telekinetic art. An incident of note was the swinging on high of a teacup filled to the brim.

In my visit of 1925, a most impressive phenomenon took place—the inscription "Nell 4/4" upon the inner side of a cigarette case which I, without premeditation or any definite expectation, had laid upon the crossbar of the séance table. Through rappings I was made conscious of the fulfillment of my unexpressed wish. Mrs. Silbert, who in a deep trance, sat next to me with her left hand grasped by mine, rose from her chair and pressed into my hand the cigarette case which she suddenly found 'apported' into her own. This incident took place in a dimly lighted room but with the faces and outlines of all present visible.

After this time other inscriptions took place sometimes in watches or other closed objects.

At my last visit, one morning in 1929, I was accompanied by Professor Walter. While our hands rested carelessly upon the table we heard rappings in the table and in the floor which later spread out into the room and we were aware of the presence of "Nell". We spoke of my previous experience and I expressed the

hope of obtaining an inscription. I laid my cigarette case upon the crossbar of the table and asked "Nell" for an inscription of his name. While we continued to visit, the cigarette case was thrown against a cupboard behind Mrs. S. When I opened the case I found the inscription "Nell" at the top and inside of the cover. I thanked him but called attention to the medallion in the center of the inside cover which was the proper place for the inscription and begged him to place his full name and the date there. I then laid the closed case under the table. Not long after rappings were heard and this time the case was again thrown violently upon the floor.

I examined it and found the engraving at the particular place which I had designated: "Nell 25/6". I expressed my appreciation to Nell but asked him if he would add also the year. The case was laid down as before. After a short time the work was completed and I found the engraving of the year 1929 in the upper half of the medallion but I also found a long scratch through the middle.

The case was filled with five cigarettes with the trade mark on top and above them was an empty space which could be used for further engraving. I invited him also to help himself to some of the cigarettes. The case was again thrown with force upon the floor and after procedure similar to the others I found the plain engraving—Nell—in the place which I had indicated. I also found that two of the cigarettes had been turned over so that the trade mark was not visible.

We were all astonished at the unprecedented promptness and obedience to our requests which Nell displayed in this incident and considered it very significant.

DYING AS A LIBERATION OF CONSCIOUSNESS

Record of a personal experience.

By LESLIE GRANT SCOTT

Dying is really not such a terrifying experience. It is quite easy, quite simple in fact. Birth, I imagine, is far more awful. I speak as one who has died and come back, and who found Death one of the easiest things in life—but not the returning. That was difficult and full of fear.

The circumstances surrounding and leading up to Death are often painful and terrible, but they have nothing to do with Death itself. Rather do they belong to Life, and are often present when dying does not result. Death is a door leading to a larger life; a wider consciousness, a freedom difficult to imagine or to express. Birth is the real mystery.

My dying came, I believe, from too much sorrow. Youth finds sorrow hard to bear, especially proud, romantic youth; and I was very young, young enough to be agnostic and to care little for life robbed of idealism. The will to live had left me and so, I died.

I had been ill for some time but not seriously so. I was in a run-down condition, aggravated by the tropical climate in which I was then living. Ceylon, in spite of its garden-like beauty, is not a healthy place in which to make a long stay.

I was in bed, a large, old-fashioned bed in which I seemed lost. A friend was sitting beside me. I lay there quietly thinking and feeling more at peace than I had felt for some time. Suddenly my whole life began to unroll before me and I saw the purpose of it. All bitterness

was wiped out for I knew the meaning of every event and I saw its place in the pattern. I seemed to view it all impersonally but yet with intense interest and, although much that was crystal clear to me then has again become somewhat veiled in shadow, I have never forgotten or lost the sense of essential justice and rightness of things.

As I looked, I came abruptly to the end and knew that I was about to die, in fact that I *was* dying. I turned to my friend and said, "I am going to die." Something in the calmness of my tone carried conviction for she said nothing but waited, startled, for my instructions.

"Send for the doctor," I said. "It will make no difference but you will feel better if you have done everything you can."

I seemed to know that there was just one chance in a million that I would not die, but only one—and the decision yet to be made.

A "boy" was quickly dispatched for the doctor and I lay quietly waiting, trying to stay until he came. I felt that it would be better to have him present but was not sure that I could wait.

I was quite comfortable and happy. My brain was unusually active and clear. I knew that I was dying. I also knew that there was one chance that I would not die and the reason for it. But that did not interest me. I wanted to go. I felt perfectly contented and satisfied.

The doctor came.* I had told my friend to explain to him before he entered the room as I was afraid that he might lose time in questions or argument and I knew that my time was almost up. He hurried to me. His face looked startled and anxious. He was, and is, a very great physician*—one of the greatest—and to his profession he gave himself unsparingly. I was sorry for him for I knew what it was to him to lose a patient and I also knew that I was dear to one he loved.

"What is it, my dear?" he asked. "Do you feel weak or faint? Are you in pain?"

"I feel perfectly well," I replied, "but I know that I am going to die."

He felt for my pulse and, as I afterwards learned, I had none. Hurriedly he gave me a hypodermic and I knew that he felt hopeful of the reaction for I was now conscious of what was passing in the minds of others. In the same way I was aware that the medicine had had no effect.

A second hypodermic followed and again I saw hope in the doctor's mind. Almost immediately it was replaced by disappointment and a dawning fear of defeat, bitter to this man who had saved so many. Once more the powerful drug had failed.

I felt full of sympathy for him and tried to comfort him.

"Don't feel badly," I said. "It is all for the best."

"No, no!" he pleaded. "Think of——!" (He had named one for whom I should have wished to live.)

Then I did a strange thing. I laughed. It was the futility of human conceptions that made me do it. I had caught a glimpse of the perfect working of the law. I had come to the end. I wanted to go.

It was then that fear took possession of

him. It was because he knew that I had given up. He tried to ask my friend for something but she failed to understand. In his mind I saw his wish clearly and I told her to give him paper and pencil. He wrote a message and sent a servant with it. He had written an order for oxygen which I knew he did not expect to arrive in time.

Meanwhile my consciousness was growing more and more acute. It seemed to have expanded beyond the limits of my physical brain. I was aware of things that I had never contacted. My vision also was extended so that I could see what was going on behind my back, in the next room, even in distant places!

The doctor bandaged my legs very tightly and propped them up so that they were almost vertical. This was to send the blood to the heart, I suppose. I had no physical sensations at all and realized that I was becoming less and less connected with my body. My friend, overcome by her emotions, had left the room.

I knew that the time was very short and I wondered if I should close my eyes or leave them open. I thought that it would be less gruesome for those around me if they were closed and so I tried to shut them—but found that I could not. I no longer had any control over my body. I was dead. Yet I could think, hear and see more vividly than ever before.

I saw the doctor standing at the foot of the bed presumably alone with the dead. I saw grief in his pale face. I felt the despair of the true physician who has to save life. I realized the deep sorrow of a great-hearted friend.

From the next room came great, engulfing waves of emotion, the sadness of a childhood companion. My increased sensitiveness made me feel and understand these things with an intensity hitherto unknown to me. I had never been able to

*The name of the physician consulted is Sir Aldo Castellani.

witness suffering with normal composure and this was too much for me.

"I can't stand this," I thought to myself. "I had better try to go back."

It was then that I experienced fear and suffering for the first time. It was a suffering that was not physical and yet it was indescribably painful. The effort to return to my body was accompanied by an almost unimaginable sensation of horror and terror. I had left without the slightest struggle. I returned by an almost superhuman effort of will.

I knew that I was back by a sensation in my solar plexus. I felt that I had slipped in again. At the same moment my physician leaned forward suddenly. He had seen life in my eyes.

As the doctor hastened to take my pulse I looked up at him. "Don't worry," I said. "I am all right now." The great man bowed his head in his hands while I tried to reassure him.

From that moment I was convinced that I would live but it was weeks before I was out of danger and the doctor fought for my life day and night with the patience and skill of a superman. He said that he had never seen anyone so far gone who had ever come back.

For a time I seemed to be hovering between two worlds and my hold upon the physical one was very slight. In spite of the tropical heat I had to have hot water bottles day and night. I was very cold and the peculiar odor of death was perceptible in my room. My consciousness remained expanded and the power continued to hear and see at a distance. My sense of time was completely changed. In fact time often ceased to exist for me. Past, present and future seemed so close that I was able to see into the future and foretell coming events.

The doctor was interested in my peculiar state and asked me many ques-

tions. The prophecies I made for him have all come true although they seemed most improbable at the time. I talked, at length on subjects which, in my normal consciousness, I knew nothing. New vistas of thought opened to me with startling rapidity. A whole philosophy of life and death was outlined to me with vivid distinctness and carried with it such a conviction of reality that I have been trying to understand and live it ever since.

I was told in some strange, mental fashion, impossible to describe that I could die, that I had earned a rest and could go if I so wished; but that, if I chose, I could stay. I was told that if I stayed I would have almost unbearable suffering but that I would be helped through it and that I would be able to accomplish certain things. These things were not of world moment. They were things for other people which, according to human judgment, were practically impossible of achievement. Whenever I am now inclined to doubt, to revert to my former agnosticism, I think of those things and my faith and knowledge immediately return to me; knowing that they are now accomplished facts.

I chose, of course, to stay. The real decision, I suppose, was made when I returned; and yet there seemed a further choice to make. Perhaps another chance of escape was given me. Now, amid my happy, busy life I am glad I stayed; but then it was like renouncing heaven.

Almost immediately, as if to challenge my decision, I became very much worse. The doctor came two or three times during the night and finally, at three o'clock in the morning, told me that there was nothing he could do for me and that I would have to use my will. I asked if that would *really* help and he said that it would.

Then followed my fight with death, a

lone fight in which, at times, I did not even dare to think. I could only hold on from second to second with set teeth and tightly clenched fists until dogged determination revived the will to live. I asked to be left alone and, from sunrise to sunset, I fought. No words can describe the awful horror of that conflict or the invisible forces which took part in it.

A wave of vitality seemed to pass through me as the sun set. When the doctor arrived he gently undid my closed fists and told me that I could stop fighting for a while. He had been in the house many times during the day and had looked at me through the half open door but I had been totally unaware of his presence.

That fight was one of many, growing less and less in intensity. Gradually my hold on life, always slight, increased until one day I realized that I was back and chained to the old physical life again.

I felt compressed, caged, in a dull, stupid prison of flesh. I was helplessly, impotently angry and, for a time, bitterly resented the efforts that had been made to bring me back. After my brief experience of a wider, freer life and consciousness this existence seemed to be death and the physical body a grave in which I was buried.

My consciousness still remained somewhat extended and my sense of the oneness of life was almost terrifying in its vividness. No longer could I look at things as distinct and unrelated objects but only as parts of an united whole. Immediately I saw them in their entirety and in their relation to all other things. I have never lost this sense of the underlying unity of all things but I was obliged to narrow my vision so that it might fit the brain which I had to use.

Had I not succeeded in doing this my mind and body would have been completely shattered by the vastness and intensity

of what I knew and saw. The finite can not grasp the infinite and our physical brains and bodies are finite; but there is that which uses our body and speaks through our brain which is itself a part of the infinite. In order that it may become conscious of itself, and know its own nature, it is imprisoned and limited so that, through experience of the finite and perishable, it may realize its own divinity.

The fitting back into the personality was a very trying and difficult process. At birth this is accomplished slowly and naturally but, in my case, it was not according to the natural order of things and this made it particularly painful both mentally and physically. It took all my will power and common sense and all the wisdom of my physician to keep me mentally balanced and to restore me to normal health.

Now that I am well and contented, this existence seems pleasant and my physical body no great hardship. In fact I have no desire to leave it at all and any former distaste for life now seems strange to me. At the same time I can vividly remember my former thoughts and sensations and life has taken on an entirely different aspect because of them.

I know now that there is no death. I know that life continues in different states of consciousness—or vibration—and that these states are necessary for the full development of that thing in us which is a conscious part of that life.

I know that there is an underlying unity in all things and that there is only one power of which everything is a manifestation. Therefore I know that the great is like the small and that if we could completely understand the tiniest shell on the sea shore we could comprehend the universe.

I know that there is a plan and a law that works with mathematical precision.

What we sow, we shall reap—if not now, later since we are living in infinity. I know that every cause has its effect and that perfect justice rules.

I write this in the hope that others, who have had a similar experience, may feel that they are not alone. Although one can never be quite the same again after having glimpsed reality, or comparative reality, one is apt to doubt and to analyze in retrospect and, so, partly to lose the vision gained.

The fact that someone else has seen and

felt the same thing may help others to hold the knowledge they have won. To those who know nothing of these things, the whole story may seem like an improbable dream or an illusion. On the other hand it may encourage some to think of life in terms of eternity and cause them to investigate the powers hidden in their own being.

I do not expect anything I have said to prove anything to anybody. I only hope to add my little bit of evidence to that ever-growing mass which bears witness to man's immortal life in an eternal universe.

A FOUR DIMENSIONAL VISION

Mr. C. W. D of Muskogee, Oklahoma, writes the following, *à propos* of an experience related in the 'Company of Avalon'. (p. 55), in which the seer was equally conscious of seeing at a single glance the whole interior periphery of the circle and within it, standing in adoration of the Eucharist, the figures of the twelve holy brethren in a ring about its walls.

"This sort of vision" says Mr. D

"is one I have occasionally experienced, and I have termed it a Four-dimensional vision, which I believe it to be. If one were in a fourth dimension and looked at something in our three-dimensional world, he would see it just in this way. One of the clearest I remember has to do with the lady you met a few days ago,—my wife today, but not at that time. I was sitting on a lawn here in Muskogee one glorious moonlit summer night and I was thinking of her and longing for her. Suddenly I saw her in an upper room of her mother's house at Spring Lake, N. J., at a table

with a pen in her right hand poised above a sheet of paper, playing with a silver seal I had sent her very recently; holding it in her cupped left hand; turning it about and smiling over it: the main difference in this vision from ordinary ones being that I was not looking into the room as from the doorway, but that I saw the whole room. I saw her from all sides at once; the outside of her cupped hand, and the seal within it;—her face, and the back of her head;—and so with the whole picture."

"I was so impressed that I went into the house and wrote out the details of my vision and sent the description to her. This reached her on the third day after, and *on that same third day* I got a letter from her in which she said: "I am sitting in the tower room, at the table, to write this letter; and am holding the beautiful little seal in my hand admiring it and loving it for the giver" etc.

INTERNATIONAL NOTES

BY HARRY PRICE

(Series Sixty-six)

Three events of outstanding interest have occurred since I last penned these Notes.

In the first place, a brilliant new trance medium has descended on London like a meteor out of the blue. She is Mrs. Meurig Morris, a quiet, simple and charming young woman aged 29, the wife of a chemist.

Mrs. Morris was "discovered" by Mr. Laurence Cowen, the wellknown playwright and builder of the Fortune Theatre. Mr. Cowen, until recently a hardened agnostic, happened to attend a spiritualist meeting in the suburbs and heard Mrs. Morris deliver a trance address. "What an amazing actress" he thought. But after listening for a few minutes, he realised that it was not acting and that the medium was not consciously responsible for the amazing oration which was holding the audience spell-bound.

Mr. Cowen tells us that he became converted to spiritualism and arranged for Mrs. Morris to appear in London. He placed his theatre at her disposal and is giving a series of Sunday night services.

The first of these was held at the Fortune Theatre last Sunday (January 11th.) and hundreds tried in vain to obtain admittance. Mr. Cowen kindly sent me a ticket but it is almost impossible for me to be in London on a Sunday. However, I will quote the *Daily Mail* (the least sympathetic of the great dailies) whose representative went into ecstasies over what he saw and heard. He says: "Suddenly this young woman sat bolt upright in her chair and her face and hands were

twitching. She rose and gripped a thin velvet scarf which was round her neck and threw her head back so that she looked like a Portia. She opened her mouth, and her voice, instead of a small, timid soprano, was a ringing barytone.

"Then for more than half an hour she delivered unhesitatingly and with her eyes closed an astonishing sermon. She delved into the profoundest philosophy and intricate science. Raising herself periodically on her heels, gripping her scarf, and occasionally throwing her arms out to emphasise a point, she copied all the mannerisms of the pulpit.

"Her voice rose and fell just like a minister's, and with academic assurance she took her audience into the realms of protoplasm, agnosticism, evolution, involution, and atheism. In her amazing discourse she dissected a man's brain and his eye—all to prove that there is survival after death."

Mrs. Morris's normal voice is a quiet soprano. When she is controlled by a personality which, for want of a better title, she calls "Power," her voice changes to a ringing barytone. Mrs. Morris is a country girl, simple and unaffected. Gramophone records are to be made of her addresses.

* * * * *

Another important event which has astonished Londoners is the calling of a meeting of ministers of all denominations to discuss spiritualism. The meeting was convened by the Rev. Arthur Buxton, rector of All Souls', Langham Place. Mr. Buxton is a cousin of Lord Noel Buxton.

Invitations were sent out to more than 100 London clergy, but scores of clerics attended uninvited. The meeting, held at the All Souls' Church Room, was attended by many well-known men including the Rev. Canon Adderley, Father Clarence May, Father Child (chairman of the Anglo-Saxon movement), the Rev. Desmond Morse-Boycott and the Rev. C. Drayton Thomas. The meeting was private but I understand that some lively debates took place. For example, the Rev. Morse-Boycott condemned spiritualism as a "blind alley, leading souls to danger and in some cases ruin." He spoke of the vast knowledge of the Catholic Church, which had already condemned spiritualism, and which knew all that was to be known about communication with the other world, by invocation of the saints, and, in the orthodox branches, the custom of speaking with any dead person in prayer.

But these interludes from critical orthodoxy carried little weight and it was provisionally arranged to call a further meeting of the clergy in February when it is hoped that Mrs. Meurig Morris will give a trance address.

The next surprise for my readers is that Prebendary Harris, of South Leigh, Oxfordshire, intends to move a resolution in the Lower House of Canterbury Convocation on January 21st. in order that the Church may give its blessing to "faith healing." The proposal is for the incorporation of a rite for the healing of the sick in the liturgy of the national Church. He suggests that forms should be drawn up for the anointing of the sick and the laying-on of hands. Prebendary Harris said: "The right of unction is already in increasing use in nearly all the English dioceses, in most cases with the full approval of the bishops. Many of the parochial clergy have used the unction for nearly a quarter of a century, and its

favourable effects are no longer in doubt. Some of the cures effected are so remarkable that they rival the results of such centres of healing as Lourdes. The spiritual effects are also very marked, not only in cases of physical diseases, but also in those of nervous disorders. It is felt that the ministry of healing should not be left to unauthorised healers, but should be undertaken officially by the Church in close co-operation with the medical profession."

Another suggestion is that to promote closer co-operation between the Church and the medical profession. The findings and suggestions of the committee of clergy, doctors and psychologists, recently appointed to advise the Church on these matters, will be circulated from time to time to members of Convocation.

* * * * *

I regret to announce the death of Professor Dr. R. Santoliquido who passed away at Milan on November 25th, 1930. He was born in Italy on April 30th, 1854. He studied medicine at Florence and took his degree in 1878. He became eminent for his work in therapeutics and sanitation and held several important official posts. For ten years he was acting president of the Institut Métapsychique International, Paris, where I met him on several occasions. Dr. Eugène Osty prints a biography and appreciation of his colleague in the Nov.-Dec. *Revue Métapsychique*.

* * * * *

On account of the death of Professor Santoliquido the psychic Congress which was to have been held at Geneva in March is postponed until December 17th, 1931. The Congress is being organised by the Centre Permanent International de Conférences. Dr. Santoliquido was acting president of the provisional committee.

* * * * *

Rudi Schneider visited the Institut Métapsychique, Paris, in October and

November, 1930. He gave several séances (two of which I attended) and if the results were not so brilliant as those we organised in London, the same phenomena were produced. Also, Dr. Osty made some important deductions, the preliminary announcement of which appears in the current (Nov.-Dec.) *Revue Métapsychique*. Rudi is returning to the Institut in January, 1931.

* * * * *

At the end of November, 1930 I visited Göttingen University and gave an informal talk on psychic subjects to some of the professors there. On November 26th. Professor Dr. N. Ach, head of the Department of Psychology very kindly entertained me at dinner at which I met the Rector of the University, (Professor Dr. Behm), the Curator of the University (Dr. Valentiner) and others. I had a most enjoyable time. I arranged a dinner at the Hotel zur Krone on the evening previous to my departure and Dr. Ach, Dr. A. von Mohr and others were my guests. We discussed psychic subjects until midnight and it was all very jolly and informal.

Our discussion so interested my German friends that it was arranged that I should return in January and give a lantern address to the students. Then orthodoxy stepped in and Dr. Ach wrote after my return home and said that if I gave my lecture it would be subjected to such "merciless criticism" by some of the professors, that to spare me the "discomfort" of meeting the threatened attack, I had better abandon the idea. The affair has caused a most amusing and piquant situation. I shall probably deliver the lecture publicly at one of the halls in Göttingen at a later date.

* * * * *

Dr. W. H. C. Tenhaeff of Utrecht, our Dutch correspondent, is broadcasting a series of talks on psychical research from

the Hilversum radio station each Thursday during January. On the 22nd. of that month he is going to describe our experiments with Rudi Schneider. The Dutch are keenly interested in all psychic matters, especially the scientific examination of mediums, and I am informed that listeners are awaiting with great pleasure Dr. Tenhaeff's wireless addresses. Because psychical research is "controversial" the British Broadcasting Corporation will not give facilities to talk about the subject.

* * * * *

In my last *Notes* I mentioned a new book (*Mario and the Magician*) by Dr. Thomas Mann, the German man of letters who was awarded the Nobel prize for literature in 1929. I have since been in correspondence with Dr. Mann who informed me that he had sittings with Willi Schneider at Baron von Schrenck's house at Munich at about the same time as I did (in 1922). I had forgotten this fact, but I must have known it at the time. Dr. Mann kindly sent me a copy of his *Three Essays*¹ in which he describes (*An Experience in the Occult*) his first sitting with Willi. It is a brilliant and witty essay and should be read by every person interested in the Schneider boys. The essay was written in 1923.

Dr. Mann tells us in his account that he was introduced to the Schneider séances by an artist. He had never met Baron v. Schrenck; had no particular interest in psychical research, and was an absolute sceptic as regards the possibility of producing phenomena. He returned from his first séance convinced that what he had witnessed was abnormal and that not only fraud, but the possibility of fraud was absent. This is exactly what I said² of the same series. Dr. Mann informs me in

1. New York, Alfred A. Knopf, 1929. \$3.00.

2. *Convincing Phenomena at Munich*, an article in *Psyche* for April, 1923.

his letter that he afterwards sat with both Willi and Rudi Schneider on many occasions.

The phenomena that Dr. Mann saw through Willi were very similar to those we got at Rudi's London *séances*. Describing a materialisation, he says (p.252):

"Then somewhat further back, in front of the dark background of the curtain, suddenly, swiftly, and fleetingly, the following little apparition. Something appears, a longish something, vague, and whitely shimmering; in size and general shape like a human forearm, with closed fist—but not certainly recognizable as such. It comes and goes, showing itself before our eyes, lighted by a sort of flash of white lightning that issues from its own right side and wholly obscures whatever shape it has—then it is gone."

This "forearm" is similar to what I described (though not so poetically!) in these pages as having been seen at the London *séances* with Rudi. I repeat: Get Dr. Mann's book and read how a great writer can record an interesting *séance*. Also read his *Magic Mountain*³; I agree with the *New York Herald Tribune* that it is an epic.

* * * * *

Frau Lotte Plaat, the well-known German psychometrist tells me she is leaving for New York on January 22nd. I understand that she is going on a private mission and that her visit will be a short one. Those of my readers who wish to get in touch with her should address communications to 15, Lexington Avenue, New York City.†

* * * * *

The cheap edition of *The Revelations of a Spirit Medium*, that mediumistic classic, is now published and can be procured from Kegan Paul of London, price two shillings. It is a most entertaining

book which gives a graphic account of how the old-time charlatans used to deceive the credulous. It was written by an ex-medium who "turned religious."

* * * * *

I have recently acquired something that I have wanted for years—a piece of teleplasm. It came from a materialising medium who visited London. I sent a portion to the best analytical chemist in London and am now awaiting his report. The remainder of the small piece is being subjected to a microscopic examination and a series of slides is being prepared. Transverse and longitudinal sections, stained and unstained; portions mounted in glycerol and Canada balsam; sections to be viewed by polarised light, etc., will form a series of slides by means of which I hope to determine the nature of the substance. The slides will be on view at the National Laboratory and will form an unique exhibit. I shall have more to say about this in my next *Notes*.

* * * * *

The stage is now set for my visit to Rome to try and find the leaden coffer that St. Agnes and her friends are supposed to have buried in a field by the side of the Via Appia. If the reader will consult the report⁴ of my experiments in the Roman Catacombs he will find that in one of the visions describing the life of St. Agnes, a circumstantial and detailed account is given of the burying of the box, which was said to contain articles of considerable value. Through the kindness of Professor Dr. Giovanni Pioli, of Milan University, permission to dig on the site of the burial has been obtained, and the services of *fossore*s (diggers specially trained in excavating classical monuments) have been requisitioned. It now remains for me to make up my mind whether I shall go. Including travelling expenses, wages of the

³ New York, Alfred A. Knopf, \$3.50.

† Frau Plaat is now in New York and may be consulted at Hyslop House.

⁴ This *Journal*, Dec., 1928, p.665 ff.

fossories, hotel and other items (which may include compensation for damage to growing crops) the expedition would cost at least £100. I am now weighing up the chances of success. If we *did* find the coffer, psychical research would take its rightful place as chief of the sciences and orthodoxy would be on its knees at our shrine.

* * * * *

I have had scores of letters from American *re* my article on Doyle in the January *Cosmopolitan*, and in nearly every case the question is raised why I did not extract from the alleged entity of Sir Arthur more—and different—information. Each correspondent encloses a different set of questions which *should* have been asked—according to the very varied opinions of the writers. My reply in every case is that we did our best in the time at our disposal; that the experiment was spontaneous, and that the replies of the entity more or less framed our questions. I am hoping to experiment further with Mrs. Garrett.

* * * * *

Quite a number of people visited Braunau during the Christmas holidays and had sittings with Rudi Schneider. Among the visitors—so Fräulein Dr. Gerda Walther informs me—were Professor R. Hoffman of Vienna University and Major Kalifius.

"Olga" is adding to her repertoire of phenomena. Not only does she tie a tight knot in a handkerchief (as in London) but she takes it into the cabinet, tears a large rent in it, and throws it back to the sitters! She tore Professor Hoffmann's handkerchief (a strong linen one), the hole made representing a heart. It takes two hands (or something equivalent) to tear a hole in a linen handkerchief, and the development is an interesting one.

In the *séance* held on December 29th. a

hand and arm appeared from the cabinet and also a greyish-white "column" which was seen by all the sitters. In the sitting of December 30th. a basket of Christmas gifts had been placed in the cabinet, when suddenly one was removed and put inside the Major's waistcoat: it was a pocket of gingerbread. A bottle of wine was similarly transported. Then a small empty basket was placed inside the cabinet, and a handkerchief outside, on the table under the red lamp. Shortly after the handkerchief was found, tightly knotted, inside the basket. On the handkerchief was a "portrait" of Olga, with her name, made with a pencil that had been placed on the table some time previously and which had disappeared into the cabinet. One can always rely upon getting good phenomena in the Schneider home circle.

* * * * *

Dr. Henry Hollen, of Hollywood, California sends me the latest volume of poetry obtained automatically through the hand of his wife. It is called *The Vintage* and consists of 73 poems, all related. The entire collection was clairaudiently received and recorded during a period of ten days. *The Vintage* follows Mrs. May Hollen's previous work, *Songs of the Soul*, and the quality of the work is steadily improving. A volume of epigrams will make its appearance shortly. Dr. Hollen (whose address is 1665 N. Sycamore Avenue) informs me that within a period of six months his wife has written 240,000 words—including fifty essays on metaphysical subjects (28,000 words) which were written in 3½ days. She is now writing *The Hypothesis of Universal Mind*. There is no effort or preparation on the part of the automatist, except the mechanical one of holding the pencil. She is always quite normal during the "inspirational flow" and the verses etc. come to her even during the perfor-

mance of her ordinary household duties. It is a very remarkable case. Copies of the works I have mentioned can be obtained from Dr. Hollen at the above address.

* * * * *

We were discussing prodigies in these pages a few months ago. A super-prodigy, who calls himself "Olgo," has made his appearance in London and is startling the mathematicians. Give him twenty telephone numbers at random and he will immediately repeat them in their right order, or backwards, or with the figures reversed. He will tell you the square or cube or root of any number with barely a moment's hesitation. Ask him what day of the week was Sept. 17th, 1911 (or any other date) and he will immediately give the right answer. Another experiment is for members of the audience (he is displaying his skill at Claridge's Restaurant) to shout out any number of figures which his wife chalks on a black-board, "Olgo" having his back to the board. When the board is full, "Olgo" immediately calls them out correctly, and will then repeat them *backwards*. "Olgo" is from Budapest and is 27 years old.

* * * * *

A new poltergeist case is interesting German psychists. A little girl named Gretel Raschke, who lives at Oppau, in the Giant Mountains, is stated to be haunted by raps in much the same way as the Fox sisters were disturbed at Hydesville. Light raps, hard knocks, scrapings, noise like the rending of wood, etc. follow her from room to room. If Gretel knocks on the wall or furniture, answering raps are given. No normal explanation of the raps is forthcoming. Policemen have examined the premises and stationed watchers outside the house; floors have been taken up and furniture removed—but the raps continue. Gretel has moved

from house to house, but always with the same result. She is now in Berlin where experiments will be made with her.

* * * * *

Whether a spirit can sign a cheque, and if so, whether such signature is valid in a court of law is a question which has been exercising the justices of Tours, France.

The point at issue is the validity of the signature to a number of cheques and documents relating to the estate of Armand Levilliers, a fervent spiritualist who had promised to provide evidence of the truth of his faith after he had "passed over." A few days after his death certain cheques were presented at his bank, but the officials, though satisfied that the signatures were genuine, could not overlook the fact that they bore a date some days after the death of the drawer. In the same way documents relating to the disposal of property left by the deceased were produced, and were it not for the difficulty in regard to date, these ought to be honoured seeing that the signature is perfect. The police have arrested a nephew of the dead man, Gerald Lafone, accusing him of forging the signature. He denies this, and insists that they were affixed after death by his uncle, who had come back through a medium. The signatures, he says, were written at a *séance* attended by numerous witnesses. The trustees of the estate say that the signatures are forgeries affixed by the nephew while the lights were out. Handwriting experts, on the other hand, declare that the signatures are perfect.

* * * * *

Speaking of Tours reminds me that the Academy of Medicine, the leading professional organisation in France, has passed a resolution recommending the authorities to impose a ban on public *séances* in hypnosis which are considered to have a

very injurious effect on the psychological and nervous system.

* * * * *

"Oriental Elements in Highland Mysteries" was the subject of a lecture recently at a meeting of the Scottish Psychical Society, at 22 Stafford Street, Edinburgh, by Mr. D. A. Mackenzie. The evidence afforded by Scottish or Celtic folklore, he said, was confirmed by archaeological remains, and showed that there were cultural drifts in early times, and up to the Christian era, into this country from Oriental countries, including Egypt and Asia Minor. Apart from this drift, Oriental cults, like the worship of Isis and the Persian Mythra, were introduced by the Roman soldiers. In the Highland folk-lore and legends we found traces of these ancient cultures, just as we found similar connections in material things like the chariot. When the Romans came to Britain in the first century, they told of the chariots possessed by the Britons, who were described as excellent horsemen. The chariot was used at the Battle of Mons Graupius by the forces under the Celtic general. The fact that they used chariots was pretty good evidence that they had roads. We had fragments of these chariots, bronze ornamentation with enamel figures on the bronze, done by men who had some knowledge of chemistry. The value of a chariot was about the value of a motor car to-day—twenty cows. From the East, whence came the chariot, came religious practices, customs, beliefs, which reached Britain and were adopted there. Devices on urns and ceremonial vessels expressed religious beliefs, and the devices resembled so closely those found on the Continent that there was no mistaking them. Religious beliefs and myths survived as folk tales, and religious ceremonies as folk customs. So in folk-lore we had valuable material which had to be

sifted carefully and dealt with in the comparative manner. The Celts were in touch with many peoples. Some Celts cremated their dead, believing the soul went up to heaven on the smoke. Some believed in transmigration of souls; some in an underworld paradise, a fairy world; some that the souls sailed westward over the sea. Celtic mercenaries served over Europe. They were rewarded usually in gold and cattle, but they also brought back religious beliefs and customs. Druidism probably came from Galatia.

Commenting on the antipathy to pork found generally in the Highlands, the lecturer mentioned that the remote Celt in the dawn of history was really a greasy pork merchant. They were great curers of meat. In the early Iron Age of Europe it was notable that they found the culture areas associated with salt mines. The old hunters ate one day and starved the next; and the people who invented the curing of meat made a great discovery. A remarkable change was effected when they came in contact with the Galatians. They ceased then to be eaters of pork. There were thousands of people in the Highlands who had never tasted pork. The usual explanation was that it was forbidden in the Bible, but the people in olden times when this antipathy existed in the Highlands, did not have Bibles. This antipathy was something much older than Christianity. It existed in ancient Egypt before the Jews adopted it. Mr. Mackenzie proceeded to show a series of views of sculptural relics, pointing out the analogies between the Celtic sculptured stones and pottery with those of other ancient civilisations.

In the course of the discussion which followed, Mr. Mackenzie, replying to comments on Highland views as to pork, held that these had a religious foundation. The fact that Celts in Ireland were specially

associated with pig-rearing he attributed to the fact that an Eastern culture which came to Scotland had never reached Ireland.

* * * * *

A number of interesting books have reached me since last month. Two come from the House of Rider. The first, *The Voice of Mystic India—My Psychic Experiences*,⁵ by Alice Elizabeth Dracott is a well illustrated little volume dealing with psychic phenomena obtained without the aid of a medium—but suggesting that the author herself is mediumistic. Mrs. Dracott has had many experiences similar to the following: One day she was seated in her bungalow in Central India watching her baby sleeping. Overhead was the usual *punkah* wheel pulled by a sleepy collie. Suddenly "the Voice" said to her "Take up your child: you have not a moment to lose." Mrs. Dracott hesitated, and the Voice became more insistent. She snatched up her baby only just in time to see the heavy wooden pole of the swaying *punkah* fall upon the child's pillow.

Mrs. Dracott touches on the magic of the lamas of Sikkim who can "exercise a hail-storm" or produce rain at will. *The Voice of Mystic India* is a most readable book, and I can recommend it.

Of quite a different type is the second volume issued by the same firm: *Grades of Significance*.⁶ by G. N. M. Tyrrell, B. Sc. This is a philosophical treatise written in the "hope that the reader, by pondering over it, may experience its extraordinary resolving power on the difficult questions of life and death." Mr. Tyrrell has written a most thought-provoking book and, being a scientist, his facts are well marshalled and presented in a particularly lucid manner.

Mr. Tyrrell discusses Life from every

angle and summarises the views of such men as Eddington, Whitehead, Haldane, and other modern thinkers. In the section "The two worlds of science" the author says: "The physicist, by stepping over the boundaries of the world of sense, found himself in one strange world. It now appears that the naturalist, by wandering off in a different direction, found himself in another." He sums up the situation thus: "That while common sense insists that the world we live in is simply and unequivocally what it appears to be, science insists that it is something quite different." And he emphasises the point that the scientists cannot agree among themselves as to *how* it is different!

In the chapter on "The movement of modern spiritualism" Mr. Tyrrell says: "Looking at the mass movement of modern spiritualism which has increased so greatly during the last twenty years, one cannot fail to be struck by the attitude, not only of the spiritualists, but also of their opponents. The attitude of spiritualists in general appears to ignore the diversity of difficult points with which the subject bristles. . . . and they have proceeded to make it more difficult by turning it into a religion." I agree. But I could go on quoting pages from this most quotable work—one of the few books on the subject which is thoroughly scientific, and yet can be easily assimilated by the layman.

* * * * *

Another scientific work of value to those interested in psychical research is Arnold Lunn's *The Flight from Reason: A Study of the Victorian Heresy*.⁷ Mr. Lunn flays the scientists unmercifully (especially Mr. C. E. M. Joad) in their attacks on religion. His shafts are also directed against the popular scientific writers of the day such as Julian Huxley, H. G. Wells, and J. B. S. Haldane.

5. London, Rider & Co., 3/6 net.

6. London, Rider & Co., 7/6 net.

7. Eyre & Spottiswoode, Ltd., London 1931, 7/6 net.

In an illuminating chapter, "Sit Down Before Fact" (quoting a dictum of Thomas Huxley's) Mr. Lunn gradually introduces his reader to psychic phenomena. He mentions D. D. Home and the sensation it made when the Dialectical Society of London published its report⁸ dealing with his phenomena. In a later chapter on "Psychical Research" Mr. Lunn summarises Home's career, his phenomena, and the experiments of Sir William Crookes. He discusses the phenomena of Eusapia Paladino, Florrie Cook, Eva C., Kluski, Margery, and Rudi Schneider. He has some scathing things to say of those scientists who, like Thomas Huxley and Dr. W. B. Carpenter, "refused to investigate phenomena which might endanger their simple faith in materialistic science. They behaved like those pious Bible Christians who refused to look at fossils lest their faith in *Genesis* might be disturbed." When I read this passage I could not help thinking of those Göttingen professors who were incensed at the very idea of some one even contemplating telling them about psychic phenomena. Mr. Lunn's book is a welcome antidote to the ultra-materialism of some modern scientific writers.

* * * * *

The concluding volume of the series of authorised translations of Rudolf Steiner's works has just been published⁹ under the title of *Stages of Higher Knowledge*. Essays on Sleep, Imagination, Inspiration and Intuition make up this standard work which has been ably translated from the original German by Mr. Harry Collison, M.A. to whom our thanks are due for

making available one of Dr. Steiner's best known works.

Mr. John B. Reimer of Queen's Borough, N. Y. City, very kindly sends me an autographed copy of his privately-circulated *The Diary of a Spiritualist* which describes at some length a series of *séances* with William H. Lake, a medium who produces both mental and physical phenomena. The latter consist of materialisations, telekinesis, apported objects, lights, etc. If the conditions of control leave something to be desired, the manifestations are decidedly interesting. Mr. Reimer says (p.25): "Mr. Lake wants nothing to do with the A. S. P. R. or the learned Doctors and Scientists." This seems a pity. The argument appears to be that it is impossible to convince the scientists, and that it is not worth trying. Of course that is not literally true. What *is* true is the fact that a medium is wasting his time and that of his sitters if he does not make some attempt to have his *séances* scientifically controlled and recorded—whether the scientists believe the evidence or not. A number of plates illustrating the alleged phenomena are issued with the volume which also includes a section "Advanced Thinkers Who Are Spiritualists" by Charles L. Hyde. Mr. Hyde means thinkers who *were* spiritualists, as most of the persons he cites have been dead many years.

The Occult Press, Jamaica, supplies a "Publisher's Foreword" and from it I made the surprising discovery that "both Oxford and Cambridge Universities of England have within the past year or so, instituted psychical research departments." This statement, like the announcement of Mark Twain's "death," is decidedly "exaggerated!"

8. Report on Spiritualism, etc. London, 1871.

9. London and New York, G. P. Putnam's Sons, 5/- net.

ANIMAL TRICKS

AN EXPLANATION OF THE VARIOUS CODE SYSTEMS EMPLOYED IN TRAINING PERFORMING ANIMALS

By Hereward Carrington

That many animals possess what might be termed a "sixth sense" has long been believed. Wild animals, particularly, are thought to show signs of this, and it is even manifest occasionally in our domestic animals, such as the dog and the horse. Bostock, in his book *Wild Animal Training*, has given several examples of this. One case is especially interesting—in which his lions and tigers all refused to eat, one evening, and, some hours later, a fire broke out, in which a number of them perished. William J. Long, again, a practical naturalist, has cited several striking examples in his writings, which seem to indicate that there is some form of 'natural telepathy', operative between wild animals, by means of which communication is established, and the alarm given, in times of danger. Even our cats and dogs show signs of possessing this higher sense, at times. The cases of Rolf, the Mannheim dog, and Lola, are well-known, as are the "talking horses" of Elberfeld. It is possible, therefore, that some such form of subtle communication exists, and we must certainly keep an open mind with regard to its possibility.

At the same time, it is undoubtedly true that the vast majority of "performances" given by animals are explicable by purely natural means, and that such exhibitions are rendered possible because a clever *code* has been worked-out, by the trainer, enabling the animal to accomplish seemingly miraculous feats. Whenever an animal is publicly exhibited, one may be

fairly sure that such is the case. Real telepathic communication—granting that it exists—is not "on tap" in this manner. It is always uncertain in its operation. In the following article, I propose to explain just how these various code systems are employed, and how they operate. In this I shall be as brief as possible, merely indicating the *modus operandi* in each case, without going into unnecessary details. My notes for this have been gathered from various sources—talks with practical animal trainers, circus men and various articles upon the subject. I might particularly mention, in this connection, the valuable article by Charles H. Burlingame, published many years ago in the *Chicago Examiner*: (1899).

A typical "performing animal" would doubtless be the dog. Cats are far harder to train; horses are unwieldy; other animals do not as a rule possess the necessary mentality and obedience. A certain psychological background is necessarily postulated, in all animal training: keen observation and perception, association, memory, simple reasoning, etc. Without this, training of any sort would be impossible. This is quite a different thing, however, from assuming that the animal possesses highly developed mathematical powers, or that it is normally capable of complicated intellectual flights! However, the simpler elements of mind are readily shown to exist. That a dog can remember many words is proved by the simplest training. For instance, when we say to

a dog "stand up," "sit down", "shake hands," etc., he soon learns very well what is meant, and remembers his lessons. He will follow the glance of his master with surprising accuracy, and learn to interpret his bodily movements. He is a splendid judge of distance, and keenly sensitive to the emotions of anyone near him at the time.

Let us consider the simplest method of training first. This is by means of the eye—the dog understanding what he is to do by following the glance of his master. In order to bring a dog, by means of eye-training, up to the point where he will find or pick-up any desired letter or number, from an alphabet or a series of numbers, it is first of all necessary that he be taught how to retrieve (*i.e.*, fetch and carry) well. When he has learned this simple feat—and all clever dogs learn it quickly—he should be placed on a table with a row of cards in front of him. The cards should be of heavy cardboard, and one end of each card must be turned up a little, in order that the dog may grasp it easily with his teeth.

At first, only five or six cards should be used. Accustom the dog to sit quietly on the table, his head well up and his eyes fixed on those of the trainer. In some cases, this will be a relatively easy matter; in others, it is most difficult, and will require patience on the part of the dog's master. The natural tendency is for the dog to turn his eyes away, after a few seconds, but every time he does so he must be lightly punished, while every time he keeps his eyes upon those of the trainer for some little time he should be rewarded. A scrap of meat or biscuit will serve this purpose best.

When the dog has succeeded in sitting still, and keeping his eyes fixed upon those of his trainer for some seconds, the latter should then cast a rapid but forceful look

at one of the cards, without letting his eye-lids droop, and stare with immovable eyes at the selected card, at the same time giving a sharp word of command, such as "find it," or "fetch it." Inasmuch as the dog in this respect has a sharper eye than the man, he sees at once on which card or article the eye of his master is concentrated, and he accordingly picks it up. When the dog has learned that a glance or look is a sign to pick up the card, his training is nearly completed. It is now only necessary to add more cards, letters or numbers until words can be formed or examples solved. It is hardly necessary to say that this method is fairly obvious, and limited in its scope. It constitutes, however, excellent preliminary training for more complicated methods to follow later. Also, the dog can be taught by this means to bark any given number of times, in answer to questions. He merely continues to bark until he receives the cue to stop—by a change in his master's eyes or some slight facial movement.

The mnemonic or memory system is far more complicated, and necessitates great patience on the part of the trainer, coupled with considerable intelligence on the part of the dog. It is, however, well-nigh undetectable when well presented. It depends upon a set of cue words, or positions of the trainer's body, or both. The preliminary training—learning to sit still, to observe his master, to retrieve, etc., must first of all be taught, as in the last case.

The dog is seated on a large table, with a number of numbered or lettered cards in front of him, at a distance of about nine inches from his front paws. The trainer takes up his position directly in front of the first card, at a distance of about eighteen inches from it. The cue words for these first three cards, let us say, are "which," "where" and "quick."

When the trainer wishes one of the first three numbers picked up, he first of all points to it with his finger, to make the dog understand that in this position lies the article which is to be picked up. At the same time he speaks the first cue word—"which." This is repeated several times, in a sharp tone or voice. In order to have a more perfect understanding with the dog, he stands directly in front of the card. After the dog has picked up this card several times, being rewarded each time, the trainer passes on to the second card, giving the cue word "where." If the dog attempts to pick up the first card, he must be reprimanded. As soon as he picks up the right card, he is rewarded with a small piece of meat. The trainer then passes on to the third card, giving the cue word "quick." He should then pass from one to the other, over and over again, until the dog has learned these three cards perfectly, so that every time he hears the word "where," for example, he will invariably pick up the right card.

After the first preliminary trials, these cue words may be incorporated into short sentences, such as "which is the right card, Carlo? Which is it? Which is it?" Or, "quick, Carlo, give me number seven, quick." After the first few trials, it will be found that it is no longer necessary to point to the numbers. The dog will pick out the correct one when he hears the proper cue word. This must be repeated over and over again, using very few cards at first, and being careful not to tire the dog during these early lessons. A more substantial piece of meat and a little petting will soon have the effect of making the dog look forward to his lessons, instead of avoiding them.

More cards are now added to the first row, a suitable cue word being given to each, such as "can," "tell," "now," and so on. The dog should be trained to pick

up these cards first of all, irrespective of the first ones laid down; then the cards of the entire first row should be given, jumping from one to the other. These should be learned thoroughly before any more cards are added.

A few cards are now added to the second row. These should be placed directly above those in the first row, and about two inches from them. A string is tied loosely about the neck of the dog, the other end being held by the trainer, who should stand a few inches further away from the table than in the last cases. The cue word for the first card is now given. The dog naturally attempts to pick up the customary card, but as he does so the trainer pulls the string, and the dog is compelled to pass over the first row of cards, and pick up the first card in the second row. He is suitably rewarded. After a number of trials, the dog will begin to understand that the distance of the trainer's body has something to do with this. Centering attention upon this first card, the trainer stands in position number 1, then in position number 2, giving the same cue word each time. Every time the dog makes a mistake he is punished, while every time he is correct he is rewarded. After a time, it will be found that the string is no longer required as a prompter, for the dog will associate the distance of the trainer's body with the correct row of cards. The same thing must be gone through for each card in the second row.

A third row of cards is now added, and the same method employed, the trainer standing still further from the table, in position number 3. Finally a fourth row. This will be found sufficient to complete the letters of the alphabet, and any numbers which may be required. By picking them up one at a time, any given word may be spelled, or the result of any mathe-

matrical problem which has been set for the dog to work out. The question may sound complicated, but the answer is usually simple. Thus, if the trainer asks "how many years has this gentleman been married?" and the dog picks up 13, it is only necessary for the dog to pick up first the 1 and then the 3. These numbers have been given him by means of the proper cues.

The principle of this system should now be clear. The relative distances of the trainer's body, together with the cue words, have supplied the dog with all the information necessary to enable him to spell out any answers that may be necessary, or the solution of any problem which may be set him. An intelligent dog or horse is a very good judge of distance, and soon learns just what his master wants, and what is expected of him, and will respond to its slightest wishes or movements. The dog can be trained to pick out flowers or small flags in the same way, by attaching these to wooden stands, so constructed that the dog can pick them up readily with his teeth.

This fundamental system can readily be extended almost indefinitely in various directions, and can be taught to an intelligent horse or pony also. Within the past few years, quite a sensation was created by the performances of a pony named "Black Bear," who replied to questions asked him by the audience in much the same way. I witnessed the performances of this animal, and came to the conclusion at the time that the results might be explicable by means of the code outlined above. This opinion was subsequently embodied in a letter to the JOURNAL, A. S. P. R. It is, I believe, unquestionable that the vast majority of the feats accomplished by all performing animals may be explained by means of simple code signals. The horses of Elberfeld and the Mannheim dogs certainly remain a problem, and I am not contending that the above explanation covers their sensational accomplishments. I am merely endeavoring to summarize, very briefly, a few of the simple code systems which have been devised, and how they have been employed in the training of performing animals.

BOOKS RECEIVED

OUTSIDE THE GATES. Stories of the Other World. Given through the mediumship of Mary Theresa Shelamer. Boston Colby and Rich. 1890.

(Gift of Dr. Crandon)

A NEW THEORY OF HEREDITY. By G. A. Gaskell.

London. The C. W. Daniel Company, 46 Bernard St., W.C.

Price 2s. 6d. net.

(Presented by the Publishers)

L'ORGANISATION SOCIALE. By Louise Le Leu.

Editions Vallot. Paris IIIe. 13 Rue Béranger

(Presented by the Publishers)

N. Y. SECTIONAL ACTIVITIES

For March 1931

The following is the programme of Lectures for the Month.

LECTURES

Monday Evenings at 8:30

March Second

DR. HORATIO DRESSER, PH.D.

Author of "The Power of Silence," "The Open Vision," and "Spiritual Health and Healing"

Subject:

"Psychical Experiences"

March Ninth

MISS IRIS VOREL

Astrologer, Authoress and Lecturer

Subject:

"Neptune, the Planet of Psychic Research"

March Sixteenth

MME. MARGUERITA ORLOVA

Tragedienne and Disuse

Subject:

"Vibrating to the Spiritual Idea"

March Twenty-third

MR. WILLIAM J. ROSS

Mr. Ross is an English lecturer who has for years been a deep student of occultism and Eastern philosophies.

Subject:

"Psychology of Intuition"

March Thirtieth

REV. JOHN HAYNES HOLMES, D.D.

of The Community Church

Subject:

"The Confessions of a Skeptic"

NOTICE TO MEMBERS

The Activities Committee of the New York Section of the American Society for Psychical Research, Inc., announces that the well-known International Medium, Mme. Lotte Plaat, is available for Section Members, both for Circles and Private Sitzings. Mme. Plaat is a Psychometrist, Clairvoyant and Diagnostician of great ability.

The Circles, consisting of ten persons only, will be held every Friday evening,

beginning February 27th, at 8:00 o'clock, until further notice. Reservations must be made in advance, accompanied by check for \$3.50, made payable to Helen T. Bigelow, Executive Secretary.

During March Mme. Plaat will give a lecture with clairvoyant readings every Wednesday afternoon at 4:00 P.M., the price being \$1.00 per person.

Private sittings can be arranged for through the Executive Secretary; the private sittings will be \$5.00 per person.

has
oc-

D.D.

lock.
st be
heck
T.

ve a
every
the

for
pri-

APR 14 1931

PSYCHIC RESEARCH

APRIL, 1931

6880

Editorial Notes

The Margery Mediumship - Dr. R. J. Tillyard, Mr. W. H. Button

Conversing Animals - Arthur Goadby

Psychometry - Frau L. Plaat

Is the Soul Material? - Rene Sudre

International Notes, Series LXVI - Harry Price

PUBLISHED BY

THE AMERICAN SOCIETY FOR PSYCHICAL RESEARCH, Inc.

Vol. XXV, No. 4

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.

PSYCHIC RESEARCH is published monthly by the American Society for Psychical Research at Fair Lawn, N. J. Communications including change of address may be sent to the publication office at Fair Lawn, N. J., or to Hyslop House, 15 Lexington Avenue, New York, N. Y. "Entered as second-class matter October 16, 1930, at the post office at Fair Lawn, New Jersey, under the Act of March 3, 1879." Yearly subscription \$5.00.

The American Society for Psychical Research, Inc.

HYSLOP HOUSE: 15 LEXINGTON AVENUE,
NEW YORK

OFFICERS

JOHN I. D. BRISTOL	<i>Hon. President</i>
WILLIAM H. BUTTON	<i>President</i>
DANIEL DAY WALTON	<i>First Vice-President</i>
DR. MARK W. RICHARDSON	<i>Second Vice-President</i>
THOMAS H. PIERSON	<i>Secretary</i>
LAWSON PURDY	<i>Treasurer</i>
DANIEL DAY WALTON	<i>Counsel</i>

BOARD OF TRUSTEES

WILLIAM H. BUTTON	} Term expires Jan., 1932
LAWSON PURDY	
CHAS. A. SHERMAN	
DANIEL DAY WALTON	

MRS. ERNEST A. BIGELOW	} Term expires Jan., 1933
JOHN PALMER GAVIT	
THOMAS H. PIERSON	
DR. MARK W. RICHARDSON ..	

JOHN I. D. BRISTOL	} Term expires Jan., 1934
PROFESSOR H. A. OVERSTREET	
ARTHUR GOADBY	
MAJOR R. T. M. SCOTT	
DR. EDWIN G. ZABRISKIE	

STAFF

FREDERICK BLIGH BOND	<i>Editor</i>
HARRY PRICE	<i>Foreign Research Officer</i>
ADELE WELLMAN	<i>Executive Secretary</i>

N. Y. SECTIONAL ACTIVITIES

For March 1931

The following is the programme of Lectures for the Month.

LECTURES

Monday Evenings at 8:30

March Second

DR. HORATIO DRESSER, PH.D.

Author of "The Power of Silence," "The Open Vision," and "Spiritual Health and Healing"

Subject:
"Psychical Experiences"

March Ninth

MISS IRIS VOREL

Astrologer, Authoress and Lecturer

Subject:
"Neptune, the Planet of Psychic Research"

March Sixteenth

MME. MARGUERITA ORLOVA

Tragedienne and Disuse

Subject:
"Vibrating to the Spiritual Idea"

March Twenty-third

MR. WILLIAM J. ROSS

Mr. Ross is an English lecturer who has, for years, been a deep student of occultism and Eastern philosophies.

Subject:
"Psychology of Intuition"

March Thirtieth

REV. JOHN HAYNES HOLMES, D.D.
of The Community Church

Subject:
"The Confessions of a Skeptic"

NOTICE TO MEMBERS

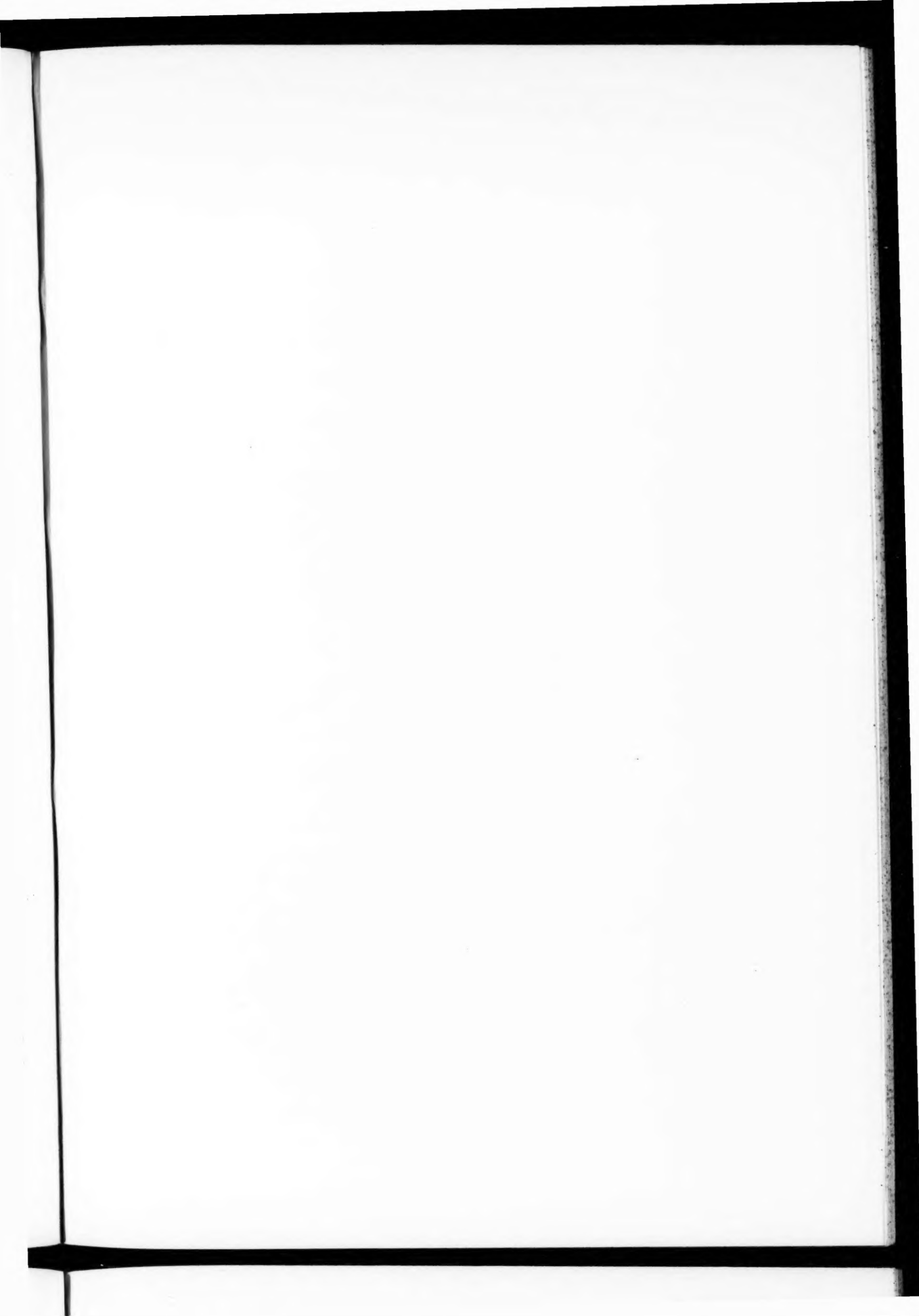
The Activities Committee of the New York Section of the American Society for Psychical Research, Inc., announces that the well-known International Medium, Mme. Lotte Plaat, is available for Section Members, both for Circles and Private Sitzings. Mme. Plaat is a Psychometrist, Clairvoyant and Diagnostician of great ability.

The Circles, consisting of ten persons only, will be held every Friday evening,

beginning February 27th, at 8:00 o'clock, until further notice. Reservations must be made in advance, accompanied by check for \$3.50, made payable to Helen T. Bigelow, Executive Secretary.

During March Mme. Plaat will give a lecture with clairvoyant readings every Wednesday afternoon at 4:00 P.M., the price being \$1.00 per person.

Private sittings can be arranged for through the Executive Secretary; the private sittings will be \$5.00 per person.





BLACK BEAR

NEHI

MR. BARRETT

AT "CHASTELLUX" NEWPORT, R. I. AUG. 1929

PSYCHIC RESEARCH

For April, 1931

TABLE OF CONTENTS

EDITORIAL NOTES	132
<p>GUIDED BY A STAR. Revd. G. Vale Owen: Obituary.</p> <p>Dr. Robin J. Tillyard: Biographical.</p>	
THE MARGERY MEDIUMSHIP	
Dr. R. J. Tillyard	137
Mr. W. H. Button	146
(With Illustration of a "Walter" Thumbprint)	
CONVERSING ANIMALS, Arthur Goadby	151
PSYCHOMETRY by Frau L. Plaat	
(a) HISTORIC BONES	163
(b) FRAGMENT OF METAL	164
IS THE SOUL MATERIAL? René Sudre	165
INTERNATIONAL NOTES. Harry Price	171
NOTICES OF BOOKS RECEIVED. N. Y. SECTIONAL ACTIVITIES, ETC.	

PRIVILEGES OF MEMBERSHIP IN THE NEW YORK SECTION

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 of the monthly JOURNAL.

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 writer 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. XXV, No. 4; April, 1931

EDITORIAL NOTES

The report of the Tillyard '*solus*' sitting for the production of thumbprints by Walter Stinson calls for special attention on the part of all readers of 'Psychic Research' as it constitutes a powerful endorsement of the validity of the claims of the 'Margery' mediumship which will go far to render it unnecessary to take any serious note of those who would play the part of detractor.

In the current number of Proceedings of the London S. P. R. Dr. Woolley deals with the methods of control employed by Dr. Crandon at the S. P. R. sitting held at Tavistock Square in December 1929; these he thinks unsatisfactory. The phenomenal results of these sittings are not discussed. Consequently the articles in question offer nothing new. The whole ground is covered in Dr. Crandon's article in *Psychic Research* for June 1930. (pp. 225-264). Readers are referred to this, and in particular to the correspondence quoted on p. 263.

* * * * *

In a 32-page booklet received in March from Mr. Dennis Bradley, detailed notice of which will be found in our monthly list of books received, the following remarks are quoted from a published utterance of Sir Oliver Lodge. They may

usefully be borne in mind by those who would seek the affirmative values in psychical research and rightly discriminate between these and the purely analytical and non-constructive. Sir Oliver says:

"My view is that no record of any experiment can be made watertight and free from suspicion if lurking grounds for suspicion exist in a critic's mind Elaborate precautions are desirable, but they are no real safeguard, nor any guarantee of good observation. Too much faith may be put in mechanical control; indeed, the more complicated it is, the more does it occupy the attention of the observer, which ought to be concentrated in other directions Indeed, if I were a conjuror or fraudulent performer, anxious to deceive a man of science I should like him to have as much apparatus to attend to as possible, for then there would be no need for me to take trouble to distract his attention The contention, now frequently and plausibly made, that no observation is worth anything except under the most stringent conditions, is neither practicable nor wise in all cases. Conditions effective in one direction may be defeated by deficiency in another;

we cannot always tell beforehand what phenomenon is going to be produced. . . . Moreover, it is always possible for an outsider, reading the record in which something incredible has seemed to happen, to assume that some precaution was after all neglected and that, if he had been there, things would have been different."

* * * * *

Mr. Elliot O'Donnell, in the course of an address delivered before the Oxford University Psychic Research Society on Feb. 23rd, at the Rhodes House, cited the case of a Bayswater (West London) tragedy which he had investigated. At a certain shop in that district a murder had been committed a year before, and on the night of its anniversary he had agreed to allow himself to be locked into the shop from 7 p.m. until 7 a.m. the next morning. His only companion was a tabby cat which had been in the house when the crime was committed.

The night was wet and windy. In the small hours of the morning he says he heard a noise in the cellar, like the clang of some iron object being thrown to the floor. He went down into the cellar and heard steps and voices. The cat appeared to be terrified and bounded from the floor to the ledge of a skylight. Finding nothing in the cellar, he returned to the shop, where he saw the figure of a man in shirtsleeves close to the desk. He then turned his torch on to the figure. Contrary to his expectation, it did not at once disappear but remained and for a few minutes was visible to him on the other side of the counter.

Mr. O'Donnell does not hold that such apparitions of necessity argue survival. He is inclined to consider them as attributable to an etheric record of events

which in certain conditions may become visible and audible. The reproduction would be automatic in its nature. These particulars are gleaned from the *Oxford Mail* and *Oxford Times*.

* * * * *

The Committee of the Conan Doyle Memorial Fund write as follows:

"Would you be good enough, through the valuable medium of your Journal, to invite donations to be sent to your office, acknowledging them in your columns from time to time?"

"We feel that we may ask this generous help from you, and trust you will be able to afford the space?"

* * * * *

The following narrative is taken from the *Leeds Mercury* of February 23.

A remarkable story of a narrow escape from death by the late Sir Henry Segrave while making his land speed record in Florida, when he traveled at over 240 miles an hour, was told by Mr. Hannen Swaffer, on Saturday, at a meeting organised by the West Riding of Yorkshire Psychical Society in Leeds Salem Institute.

A day or two before the attempt a medium in Surrey received a message telling her to get into communication with the late Parry Thomas's manager, and when he sat at a séance with her he was told to send a cable to Segrave warning him that one of his driving chains would break as he raced at 170 miles an hour.

Sir Henry changed the chain unwillingly, and next day he broke the record at 240 miles an hour. When he returned home he had the chains tested in the workshops, and they broke at 174 miles an hour. Sir Henry told Mr. Swaffer the message had saved his life.

GUIDED BY A STAR

The narrative of a rescue of two little boys from a terrible death by suffocation in a tar-pit is told in the *Los Angeles Examiner* for Dec. 26, 1930. (a Friday).

Frank Thomas, an oil worker and veteran of the great war, living at 859½ North Vine Street had been visiting friends in the Baldwin Hills oil district and was returning after dark along a road which traverses an unlighted area beyond the fenced-up end of the South Hauser avenue. The ground is waste and swampy near the town end and in one place there is a sunken pit into which tar is discharged, making a deep pool unprotected from above. It is a lonely and isolated spot.

During the day, two little boys had been missing, one known as 'Buster' Bacon, who lived with his aunt Mrs. Carlson of 1201 North Orange Grove; the other being Jackie Low, son of an actor, Mr. John H. Low who resided at the Normandie Hotel. Both he and Mrs. Carlson had been anxiously enquiring and searching for the boys all the latter part of the afternoon on Christmas eve, and the police had been notified. In the Wednesday night reports the boys had been described as brothers, the sons of Mr. Low.

It must have been approaching 8 p.m. when Frank Thomas, coming homeward along the lonely road, found himself, as he says, turned by a strange force off the track he was pursuing into a rocky field. It was so dark that he could not see his hand before his face. But on glancing upward he saw before him a great star, shining bright and clear. It recalled to his mind the Star of Bethlehem. He found himself running towards the star, falling over rocks and stumbling into holes. He was unable to explain the way he felt. He seemed powerless "The great

serene star" he says "seemed to be leading me on—I didn't know where."

He came up against the edge of the sunken tar pit and there he stopped. At first he heard nothing. He stumbled all the way around the pit before he heard a sort of whimpering. Then he tripped over a little tricycle and at last saw little Jackie's head and one arm sticking up out of the tar. He tried to pull the little fellow out, but was unable. Then, out in the middle of the pit he caught sight of something white—a mere spot in the blackness. He found that it was the other boy, and strange to say, he was asleep. But so deep had he sunk in the tar that it was close up to his mouth on one side.

Frank Thomas says that he was nearly crazy. He ran as he never ran before to the nearest house of help, the home of Mr. A. K. Boyd of 2926 Hauser avenue. Neighbors were at once warned and some called the police. With Boyd's help, a fence was broken up and the stakes used as levers. But the cold night air had congealed the tar and for a long time the little bodies could not be budged. After terrible effort the work was accomplished, but it took two hours to complete the dragging out of the boys, and it was now 10 p.m. They had been in the tar for six hours!

Thomas, the hero of the event, was at the time out of work, and it is possibly due to this circumstance that he happened to be traversing this area after making a visit to friends. As a result of his labors in the tar, he was forced to burn his shoes and his only 'Sunday' coat. Let us hope that substantial compensation has since awaited him.

* * * * *

In the "Evening Standard" of 27th December last a correspondent, "N. H.," a Roman Catholic, stated that in 1920 he was so terrified by a blackmail gang that

he procured some poison with the intention of ending his life. "A nun suddenly appeared at my side," he continues. "She took the flask out of my hand. I was too amazed to speak. She told me to go to Confession at once, adding that the priest would tell me a better way out of my difficulties. With that she vanished. What happened to the flask was a mystery. I never saw it again. The priest to whom I went gave me excellent advice. The cause of my worry ceased and all turned out well. Seven years later, one Sunday evening, I was passing the Grottrian Hall in Wigmore Street when a heavy and unexpected shower came on. I stepped under the portico to shelter, and was told that a spiritualist medium was in the hall conducting a service. Imagine my surprise when the medium, whom I had never seen before, turned to me and said, 'A nun is standing by your side, and she asks you if her way was not the better way. She is telling me that she once took a bottle from you, which she is still keeping, and is safer

in her hands than in yours.' "

From the same paper we quote the following, published in their issue for 20 February 1931, in a letter from their Portsmouth correspondent.

A remarkable story of a spirit message received from Sir Arthur Conan Doyle was told by his son, Mr. Dennis Conan Doyle, when he spoke at a Spiritualists' meeting at Southsea.

Three weeks ago, he said, a man whom he knew only slightly said that he had received a message from Sir Arthur. The message was:

Tell the boys that I am very glad they have got the Chitty. Tell them to be very careful of her.

Mr. Dennis Conan Doyle explained that only two weeks before that message he had bought a famous old racing car, "Chitty Bang-Bang." His purchase had been kept a secret.

Since his father died last July, Sir Arthur had kept in constant touch with his family, Mr. Conan Doyle said, and had given them considerable advice.

OBITUARY

GEORGE VALE OWEN

We regret to record the death of Revd. George Vale Owen, the former vicar of orford (Lancashire, Eng.); a veteran spiritualist whose writings and activities as a lecturer have done much to popularise knowledge of psychical matters throughout the English-speaking world.

The script which came through his hand was first published at the close of the world-war by the enterprise of the Harmsworth press and its appearance week by week in one of the leading Sunday papers created a furore. All the material was subsequently reprinted in

book form under the general title "Life beyond the Veil".

Although not by any means the first clergyman of the Church of England to embrace the doctrines of spiritualism (Archdeacon Colley being a notable forerunner in this respect) yet he will be remembered as a pioneer in the practical adoption of its principles in the work of a parish clergyman and the pulpit of a parish church. His adhesion to its tenets brought about his severance from official duties as a pastor and no doubt entailed severe material sacrifice. He passed, after

a painful illness, at the age of 61 at his home in Farnborough, Kent, on the 8th March.

The writer of this note knew him well and has more than once taken the chair at his lectures in England. All who came in contact with Mr. Vale Owen were impressed by his gentle and kindly personality and the quiet consistency of his conviction and purpose of human service.

Mr. Vale Owen came to America in 1923 and gave many lectures. His experiences were chronicled later in his

book "On tour in the U. S. A." It is related that his attention was first drawn to the subject of spiritualism when a member of his Bible class asked him what he thought of it. At the time, he was entirely sceptical, but he decided that it was his duty to investigate. He obtained evidence which he found convincing and later developed the power of automatic writing. His frank adoption of spiritualistic tenets created difficulties in his ministry and eventually he found it necessary to resign his living.

DR. ROBIN J. TILLYARD

A BIOGRAPHICAL NOTE BY THE EDITOR, INTRODUCTORY TO HIS RECORD WHICH FOLLOWS OF A SÉANCE FOR OBSERVATION OF THE PHENOMENA OF THE "MARGERY" MEDIUMSHIP

Readers will recall the fact that it was Sir William Crookes who, as a chemist and physicist of distinction, first made a breach in the walls of the stronghold of official science. The controversy stirred by his proclamation of faith in the mediumistic phenomena he had witnessed was deepened and rendered more acute by the fact that he was a member of the Royal Society of England. The Fellowship of this historic Society is a privilege accorded to few, and only to those who have well earned the right to be listened to when speaking *ex cathedra*.

Once again and with no uncertain voice, a Fellow of the Royal Society gives his considered verdict in favor of the reality of certain of the physical phenomena of mediumship. And the time being now ripe for a more general understanding and acceptance of these phenomena as a part, and an integral part, of the scheme of nature and the evolutionary processes of life, we do not doubt that what Dr. Tillyard has to say will be pondered by all serious thinkers.

It is as an entomologist that Dr. Robin J. Tillyard has chiefly earned distinction. Zoology has been his study. For eight years (1920-1928) he was Head of the Biological Department of the Cawthorn Institute, later becoming its Assistant-Director. He has since been appointed Chief Entomologist to the Commonwealth of Australia. The study of insect life with its strange permutations and metamorphoses would not improbably predispose their student to a view of the phenomenon of physical death as but another metamorphosis of greater significance to man, implying the release of the matured ethereal psyche from the outworn chrysalis of the physical body. At least it may be said that an entomologist can of all men most logically and with least strain upon his philosophical principles accept and give endorsement to the concept of the 'subtle body' and its continued vitality and power as suggested in the phenomenon of the thumbprints of the discarnate human entity.

THE MARGERY MEDIUMSHIP

(1) A Solus Sitting

By R. J. TILLYARD, M. A., ScD., F. R. S.

PRELIMINARY RECORD OF EVENTS

In 1926, Dr. Tillyard, passing across America on his way to London, had certain psychic experiences in the presence of the medium Margery. On reaching London he made in the columns of "Nature", a leading scientific periodical in England, a plea for a wider and more generous outlook on the part of science towards psychical research.

Sir Richard Gregory, The Editor of "Nature" published in that Journal (Aug. 18, 1928, no. 3068, vol. 122, p. 229 et seq.) editorial comment on a paper by Dr. Tillyard in the same number (p. 243-246).

Sir Richard said: "One of the reasons why scientific investigators hesitated to undertake research into these problems was the uncertainty that, however faithfully they might follow up clues, they were unlikely to be able to reach precise conclusions." He then went on, in his amiable way, to dissect Dr. Tillyard's report of sittings and concluded: "We believe that Dr. Tillyard will have to bring much more convincing evidence of the actual existence of Walter's spiritual personality than that presented by him in his article before it can pass the critical bar of science."

In May and June, 1928, Dr. Tillyard found himself again in Boston en route from New Zealand to London. There and then he had the sittings with Margery which were published in "Nature" August 18, 1928. In England he was made Honorary Fellow of Queen's College, Cambridge. He had several conferences with Sir Oliver Lodge on physical psychic phenomena in general and the

Margery experiments in particular.

Just prior to Dr. Tillyard's return to New Zealand by way of Boston, Sir Oliver Lodge wrote the following letter to Dr. Crandon, dated July 13, 1928:

SIR OLIVER LODGE'S LETTER

Dear Dr. Crandon:

I hear from Tillyard that he is returning to Australia via America. He is, I believe, writing about his experiences with "Margery" in "Nature." If his article is admitted, it will be an important step towards challenging the attention of the scientific world.

He has an idea that it would diminish the opportunities for accusation of collusion if he were allowed a solitary sitting with "Margery" in a room arranged by himself, of course with your approval; and thinks that if he got results under those conditions, the sceptics would be reduced to accuse him of collusion,—which, considering his position as a scientific man, would be too absurd. I know that he is much impressed with "Margery", appreciating her highly from every point of view, and you might have confidence that he would treat her fairly.

More than that I cannot say, since you know what is reasonable and permissible far better than I do. It is not a privilege that I would recommend you to grant to many people; though if it were feasible I should value it myself.

I trust that she keeps in good health, and that you neither of you have been bothered with any recent controversies.

Yours sincerely,

(signed) Oliver Lodge.

Dr. Tillyard arrived in Boston about August 1st, and was present at several sittings, and on August 10, 1928 he had his long-desired sitting alone with the medium in a place strange to them both.

Mr. E. E. Dudley, who assisted in the preparations for the séance and was outside the door during its course, made the following notes:

MR. DUDLEY'S NOTES

August 10, 1928

At 353 Commonwealth Ave., Boston
(Office of J. J. Skirball, M.D.)

Psyche searched before and after sitting by Miss Landstrom (Miss Y.). Dr. R. J. Tillyard and Mr. E. E. Dudley searched by Dr. Skirball (Dr. X.). No one else in the room at any time.

Preparations for finger-prints and Voice-Cut-Out machine brought from Lime Street. Psyche wore only bathrobe, stockings and shoes. Was under control of Miss Y. from time that she was searched until tied in chair and from close of sitting until again searched. Psyche's wrists taped to arms of Windsor chair with one inch surgeon's tape. Ankles taped to chair, legs in same way. Approximately 24 inches of tape in each piece. Ties cross-marked to wrists and to stockings by Dr. Tillyard. E. E. D. left the room as soon as taping was finished and did not re-enter until Psyche had left at close of sitting. R.J.T. alone with psyche throughout sitting. Margery so secured to chair as to be unable to move feet or wrists and hands could not touch table.

Séance opened at 9:12 p.m. Dr. Crandon, Miss Y., E. E. Dudley, in hall with door closed and locked by R. J. T., did not enter room at any time. Walter came

in at 9:15 p.m. Called out to Dr. Skirball (oculist) "Hello, Eyeball, who's the blonde?" (Nurse is blonde).

Walter whistled a great deal, talked more or less with R. J. T. who put hot water in dish and a piece of marked wax as requested by Walter. The approximate times of completing the three finger-prints were 9:22, 9:25, and 9:29 p.m.

At 9:30 R. J. T. said that he was putting on the Voice-Cut-Out. Just before this, I think it was, Walter said that he might not have enough energy and R.J.T. said, "If you haven't enough why not take some from me?" Walter, "Because you haven't any."

With the V-C-O unbalanced by Margery, Walter said, "Hello, Skirball, skittish Skirball."

9:37 R. J. T. announces that V-C-O test is finished, that he has removed tapes and that marks were intact. Said, "Walter says that he is going to work on my back." Sitting finished at 9:42 p. m. Psyche searched by nurse. Nothing suspicious was found at any of the examinations.

At close of sitting Psyche's back, over the 12th dorsal and first lumbar vertebrae, showed red and swollen and she said it was painful. This condition was not there before the séance and her back had been protected by a small and very soft pillow. All discomfort from this cause had practically disappeared one hour later.

Note: On return to 10 Lime St. the phonograph was supernormally started as we entered lower hall. Three normal negative prints of the Walter thumb were obtained at this sitting. One shows a well-marked joint line.

(signed) E. E. Dudley.

DR. R. J. TILLYARD'S NOTES

OF HIS SÉANCE WITH 'MARGERY'

Held by him *Solus* in the Consulting Room of Dr. J. J. Skirball of Boston, Mass.
(This being his seventh sitting with this Medium)

Object of the Séance:- Previous séances held in May and June had proved conclusively the genuineness of the phenomena under conditions in which both Dr. Crandon and the Séance Room at 10 Lime Street had been eliminated. In the séance of June 1st, 1928, seven Walter thumb-prints had been obtained under strict test conditions in a small room in Dr. Richardson's house, with only Dr. Tillyard and Captain Fife, the finger-print expert, present.

It was, therefore, obvious that any attack on the accuracy of these results must be directed against the bona fides of either Dr. Richardson or Captain Fife, or both. Sir Oliver Lodge, foreseeing this, had strongly urged Dr. Tillyard to press Dr. Crandon for a sitting alone with Margery in a strange room, to see whether the phenomena could be repeated under such conditions. Dr. Tillyard foresaw obvious objections to this procedure, but was willing that Sir Oliver should write to Dr. Crandon and state the case, and also agreed to write to Dr. Crandon himself, putting himself unreservedly in his hands, and promising to agree to any conditions he might make. He suggested asking Professor Brues for the use of a room in the Bussey Institution, and to have Mrs. Brues search the medium and report the result; but this was turned down, as it was feared that opposition of Harvard University to the experiments might prejudice Professor Brues. The idea of getting a private suite of rooms in a hotel was rejected, partly because of the necessity of protecting the name of the medium, and partly because of the dif-

ficulty of getting a bare room with plain wooden furniture that could not be damaged, and a supply of hot water. Finally it was decided to approach Dr. X.* an eye-specialist, not associated with the Crandon group, who has a fine suite of suitable rooms in a leading street in Boston. Dr. X. gave his consent. The room was shut up for some hours before the séance began, with double blinds drawn, and nobody allowed to enter it.

Dr. Crandon imposed no conditions whatever, and undertook not to enter the room nor to let anyone else enter it except Mr. E. E. Dudley, who was selected to help Dr. Tillyard affix the surgeon's tape to the medium and to carry in some of the apparatus.

Preparation:- At 8:45 p.m. Mr. Dudley arrived at 10 Lime Street, and took charge of the large Richardson Voice Cut-out machine which was to be taken to Dr. X's. Dr. Tillyard took charge of Margery's séance garments, which he had previously searched, also two small, soft, white pillows, a medium-sized, rather flattish dish for the hot water, a small round dish for cold water, a white cloth folded longitudinally for the dental wax to rest upon, a small towel to protect the medium from scalding when the hot water was poured out, and a large kettle for hot water. Dr. Tillyard had also prepared, an hour previously, a set of plates of the dental wax, called "Kerr", marking six pieces with the numbers 5, 6, 7, 8, 9, 10 respectively, and making an equivalent number of notches along the edge of each piece. The bottom left-hand corner

* Dr. J. J. Skirball.

of each piece, turned upside down, was also broken off and similarly marked for identification. The pieces of wax were put into a box and carried in Dr. Tillyard's pocket.

Margery, Dr. Crandon, Mr. Dudley and Dr. Tillyard drove thus in Dr. Crandon's car through Boston to Dr. X's rooms, where they were received by Dr. X and his lady assistant Miss Y. Miss Y. took Margery into a back room and disrobed her, searched her very thoroughly, including her mouth, teeth and hair, robed her in her séance garments, and led her back into the consulting room. Her statement is attached herewith. Dr. X. then proceeded to search Dr. Tillyard, taking his coat off and putting it away, examining everything in his waistcoat and trousers pockets, including the inside of his two spectacle cases and a small box of pills, and feeling him carefully all over right down to and including his shoes. His statement is also appended.

Dr. Tillyard and Mr. Dudley arranged the séance in a suitable part of the very large consulting room. A dark, three-sided screen was set up with its back to the large windows, through which a certain amount of light percolated even when both sets of blinds were drawn. A plain wooden chair was placed in position for the medium, inside the screen, and a small plain deal wooden table was put in front of it. A second plain chair was put to the left of the medium's for Dr. T., and a standing electric light, with red globe and bendable arm was arranged to left of and a little back from the side of the screen, in such a position that Dr. T. could manipulate it with his right hand, and throw the light on the table without lighting up the medium's face too strongly. Dr. T. carefully examined the table and chairs, and noted that they were of the plainest make, without any secret hollows or drawers in them.

Mr. Dudley placed the Richardson Voice Machine on a side table, and alongside of it he put an electric torch, for Dr. T's use to activate the luminous paint on the floats and top of the U-tube. Dr. T. arranged the two dishes on the table, folded the cloth longitudinally and put it into the larger dish, arranged the small towel so as to protect the medium from scalding, and put the unopened box of Kerr on the table. Miss Y. brought in the kettle of hot water which had been heated to boiling, and Dr. T. placed it on a large pail to the left of his chair. Mr. Dudley then withdrew to the door, outside of which Dr. Crandon, Dr. X. and Mr. Dudley stayed during the séance. Miss Y. led Margery in, reported a negative result of her search, handed Margery to Dr. T. and withdrew also. Door was shut and locked. Strong red light on. Dr. T. led Margery to her chair, sat her down in it, and arranged a soft pillow for her back. He then placed a second pillow for his own back, as Walter had said he would try to do something for the arthritis in his back, and that he would have to try to recline in his chair.

Dr. T. next called Mr. Dudley back into the room to help him to fix Margery in the chair with adhesive tape bandages. The four of these were cut off about two feet long each, and were placed tightly around bare wrists, binding these to the two arms of the chair, and around her stockinged ankles, binding these closely to the legs of the chair. Dr. T. then took a thick blue marking pencil and cross-marked each bandage in two places so that the lines ran well out on both sides on to the skin of M's wrists and also across on her white stockings. It was quite impossible for M. to move either her hands or her feet from the strapping without betraying the fact by the changed positions of these blue pencil lines.

When binding M's. left arm to chair,

she complained that it hurt her. T. examined it and found a large bluish red bruise on it, a little above the wrist. M. said it had come during the previous séance while DeWyckoff was alone with her, and that W. had stated that he had drawn teleplasm out from the skin there and that it would be sore for a day or two. T. was careful not to put the tape too close to the bruise.

Mr. Dudley now withdrew, and the large heavy door was shut and locked. Inside the room were only M., bound in her chair, and Dr. T. Outside the door were Dr. Crandon, Dr. X., Mr. Dudley, and Miss Y.

Red light out. M. lay back in her chair and sighed. T. sat in his chair holding her left hand. She was very restless. Shafts of light were coming in from the windows, and as M. did not seem comfortable T. addressed her and asked whether there was too much light. She was half awake and complained of a particular bright shaft on the wall to her right. T. located this as due to one blind being not fully drawn down; he went to the window and drew the blinds well down and fixed the edges so that only a slight line of light came through. Nevertheless the room was never really dark and T. could dimly see the door and various objects throughout the séance.

Red light out again. M. appeared more comfortable, and went to sleep holding T.'s right hand in her left.

With M. asleep, Walter soon came through with a "Hello, Tillyard" and a loud and piercing whistle. He called out loud greetings to the people outside the door, and made a pun on Dr. X's name, which caused laughter. He also called out "Who's the charming blonde?" referring to Miss Y. T. explained that she was Dr. X's assistant, and he said "Whew, he seems to specialize in blondes". He then began whistling most vigorously and

beautifully an old Canadian hymn tune (not known to Dr. T.), and went right through an eight line verse of it with beautiful modulations from piano to forte. T. asked him what it was, and he replied "God save the King, of course", which made T. laugh. Later on, W. whistled the Wedding March from Lohengrin equally beautifully. T. said "That's no good now, Walter, as J. D's girl has chucked him." W. said "Too bad, too bad; tell him from me that he'll get over it." Right through this séance W. whistled almost continuously and with tremendous power and effect, and his voice was clearer and stronger than T. had ever heard it before.

After about five minutes, W. told T. to put on the light and put in the first piece of Kerr. T. did so, and W. said "Whew, that water's hot; I've scorched myself." T. reported this to Dudley, who asked whether it was his hand that was scorched. "No" said W., "It's the tip of my tail. That water is as hot as . . . !" After a minute or so, T. heard slight splashing in the water, and then movements indicating the handling of the cloth, followed by movement of the wax in the further basin containing the cold water. Soon W. said "Put on the light and take the print out, and put another piece of wax in." T. did so, and W. said "You'd better make sure that there is something on it," so T. examined the wax in good red light and saw a thumb-print on it. He asked W. whether he should put the light out, and W. said "No, go ahead, put it in right away." T. looked at M. who was asleep, with her head slightly inclined to the right. He could not see any luminous teleplasm owing to the red light being so strong, but noticed that the outline of her face was quite blurred. W. talked not once, but many times during this séance, in bright red light, his voice mostly coming from inside

the cabinet to the right of M. and a little above her head, but sometimes lower down and near the table.

T. put in a second piece of wax and put out the light. W. said the water was getting a bit too cool, so T. put on the light and poured in a little more hot water, protecting the medium from possible scalding by holding the towel between her and the table. W. worked away in the dark on this piece and soon had a fine print done, which T. took out of the cool water and examined. Light out again. W. said he guessed the cloth wanted arranging and a lot more hot water put in, so T. put on the light, straightened the cloth, poured in a lot more hot water, protecting the medium with the towel, and then put in a third piece of wax. W. said this was all right, and got to work on it right away. When he took the cloth out, he said, "I guess this cloth wants squeezing out," and T. could hear him doing it and the water trickling about on the table. W. said "I guess you've got enough thumb-prints, Tillyard; take this one out and put on the voice machine." T. put on red light, retrieved the third print, and almost at once M. was awake and complained that some water had poured into her lap. T. mopped some of it up. The cloth was lying quite squeezed up on the edge of the table. T. put away the three thumb-prints,* and went across to the side table to get the voice machine. He turned on the electric torch, with his back to M. and strongly activated the two luminous floats and the luminous band around the top of the tube. He then brought the voice machine to the table and placed it in position. M. said that if anything went wrong with it she would "M-m-m" three times, and that T. must then put on the light again and rearrange the mouth-piece. T. then placed the mouth-

piece in M's mouth and put the light out. M. blew up the floats and they sagged back; she did this five or six times, but could not hold the floats up. She then said "M-m-m" and T. put on the light and found that the junction of the glass mouth-piece and the armoured tube was leaking slightly. Pushing the glass portion a little further in, T. replaced the mouth-piece in M's mouth and put the light out. This time M. blew the float up and kept them poised for over half a minute. W. at once spoke and said to T. "Well, here I am, what do you want me to say." T. taken aback said "Say anything you like, Walter" and W. at once said, mockingly "Say anything you like, Walter." W. then spoke a sentence addressed to Dr. X., choosing words full of sibilants, which sibilants need lip work. T. then asked W. to whistle, which he did very clearly and loudly for some seconds. W. then made a few more remarks and T. said he was satisfied. M. let the float fall back and T. put on the light and took the mouth-piece out of her mouth. T. noted her hands still tightly affixed to the chair.

Light out again. W. said he now wanted to try to do something for T's back, but it was essential that he should try to lie back in his chair relaxed, just as if he were going to sleep. T. said he would do so, and that W. could put him into a trance if he wished. W. said "No fear, you won't go into a trance, just lie back and relax." T. arranged his pillow comfortably, saw that M. was all right and asleep again, and put out the light. W. said several times, "Relax, you must relax" and T. did so, so successfully that he began to feel drowsy and told W. he thought he could go to sleep. W. said "No, just keep as you are; I'm doing something to your back. Now I want you to remember this; when the medium wakes up, you are to examine her back, and you will see that I have done some-

* See note at end of record. Ed.

thing." T. all this time remained drowsy but could feel some indefinable change in his back, giving a slight suggestion of straightening up and the removal of a dull sort of pain which he had felt in his vertebrae for two or three weeks. After about five minutes, W. said "Well, that's done; don't forget to look at her back. Goodbye Tillyard, good-night all." T. turned up the red light and called out that the sitting was finished. M. woke up slowly and asked T. not to put the bright light on for a little while. T. waited and then put on the full white light. M. said her back was hurting her a lot. T. tried to open the big door, which had got stuck, and finally he managed to open it with some difficulty. T. proceeded to examine M's strap controls, with the others standing around, and found them all intact. The blue pencil marks were all exactly in position and it was clear that she had not moved hand or foot during the séance. M. complained of the pain in her back and also in her left arm, and implored T. to remove the left arm bandage first. T. did this with difficulty, as the warm weather had made the strapping very sticky and it was wound twice round her and thoroughly glued together. T. had to pull it quickly across the skin to avoid causing M. too much pain. An examination of the left arm showed that the bruised area had spread a lot, and was now about an inch and a half long. T. next removed the other wrist-strap, and then the two leg straps, noting the positions of the blue pencil markings on the white stockings. T. then reported to Dr. Crandon Walter's request about examining M's back, and suggested that Miss Y. should search her and disrobe her in the room while all the rest withdrew, and then Miss Y. could report if she found anything. All withdrew from the room except Margery and Miss Y., and the door was shut. Miss Y.

called out shortly afterwards, and the door was slightly opened; she stated that there was a huge bluish red bruise on M's back covering two vertebrae. Dr. Crandon was willing that T. should examine it, but T. said he would be satisfied to see it from the doorway. Miss Y. then draped Margery and placed her half leaning over a chair, back to the door, with the strong white electric light from the ceiling shining down on her. The men all could see quite plainly a large dark blue-red bruise covering the two vertebrae, which Miss Y. reported were the twelfth dorsal and first lumbar. During the séance, these had been protected by the pillow. T. remarked that these were the two vertebrae in his back which had been most badly damaged by arthritis; his own back was feeling immensely better, but he naturally felt upset at Margery's vicarious suffering.

The door being again closed, Miss Y. robed Margery, and the séance closed with thanks and farewells by all to Dr. X. and Miss Y. T. gathered up the four adhesive straps and got Dr. X. to put each into a separate envelope with U. S. stamp on it as an exhibit.

Total time of séance about forty minutes.

Weather hot and sultry, very unsuitable for a good séance. Soon after our return to Lime Street, rain began to fall, and there was considerable lightning and thunder. M. and Dudley both appeared completely worn out. Walter says that he gets a good deal of power out of him, and that he can only get in out of heavy, well-fleshed men. When T. said to W. during the séance, "Walter, you can take some teleplasm out of me if you wish", W. retorted, "No, I can't; you haven't got any." T. is very thin, without any spare flesh.

On our return to Lime Street Walter started the Victrola playing before any-

body got beyond the hall.

(signed) R. J. Tillyard.

Aug. 11th, 1928

Boston, Mass., U. S. A.

* * * * *

A NOTE OF OTHER 'SOLUS' SITTINGS

It is furthermore, pertinent to report in this place the fact that similar strictly-controlled "solus" sittings, with the production of typical Walter thumbprints, have been accorded to Dr. F.C.S. Schiller of Oxford (9-10-28), Dr. M.W. Richardson (8-7-28), Captain John J. Fife (8-26-27), and Mr. Joseph DeWyckoff (8-9-28).

* * * * *

TESTIMONY OF DR. JOSEPH J. SKIRBALL

M.D. AND HIS ASSISTANT

(Dr. X and Miss Y.)

ADDRESSED TO SIR OLIVER LODGE

August eleventh, 1928

Dear Sir Oliver Lodge:

Mrs. Crandon (Margery), Dr. R. J. Tillyard and Mr. E. E. Dudley came to my office in Boston, Massachusetts on August tenth at nine p.m. They brought with them dentalwax and two shallow crockery dishes for making finger-prints.

I examined Dr. Tillyard and Mr. Dudley and found that they had nothing in their pockets or on their persons except keys, chains, spectacles. My nurse, Miss A. Landstrom, examined Margery (clad only in bathrobe, stockings and shoes) and found nothing. These examinations were at 9:05 P. M.

Margery and Dr. Tillyard were alone in my office, with door closed and guarded by me. After the sitting, a second examination was made at 9:40 p. m. in my office and disclosed nothing. Margery showed, however, an area of denuded epithelium together with subcuticular hemorrhage one and three-quarter inches by one-half inch on the anterior aspect of the left forearm extend-

ing to a point about two inches above the upper end of the taping. Further examination showed the skin from the twelfth dorsal and first lumbar spine was red and tender, despite the fact that Mrs. Crandon used a soft pillow (previously examined) between her back and the chair during the séance.

Very truly yours,

(signed) Joseph J. Skirball, M. D.

(signed) Amy E. Landstrom, R.N.

* * * * *

LETTER OF DR. R. J. TILLYARD TO SIR OLIVER LODGE

Boston, Mass.

August 11, 1928

My dear Lodge,

The TILLYARD *Solus* séance took place last night, between 9 and 10 p.m., in hot muggy weather, not suitable for good séance work, with a thunderstorm brewing which broke shortly after our return home. It was by far the most wonderful séance I have ever attended, and as far as I am concerned now I should not worry if I never had another sitting in my life. Dr. Crandon made no conditions and placed Margery unreservedly in my hands. I think the arrangements which we made were scientifically severe and at the same time put on record the most marvelous result in the whole history of psychical research. I am sending you my full report (first writing) of this séance, and wish you to consider the following suggestions:

(1) I would like a short account of the séance to appear in NATURE, but only after the criticisms of my previous article have been completed.

(2) I would also like to publish the complete account, with a photograph of one of the thumb-prints and also photos of Margery's and my own right thumb-prints, in the S.P.R.

I will attach to the account Dr. X's statement as to his searching of myself;

Miss Y's statement about her two searchings of Margery; and the statement about the damage to her back; also the full names and address of Dr. X and Miss Y. for you to file and keep.

It seems to me quite impossible to find a single flaw in this wonderful result.

Whether Science, under its present limitations, can ever hope to offer any explanation, philosophic or otherwise, of these extraordinary phenomena I very much doubt myself. But my object is to record scientifically that they *do occur*, that they are part of the phenomena of Nature, and that Science, which is the search for Truth and for Knowledge, can only ignore them at the deadly peril of its own future existence as a guiding force for the world. This séance is, for me, the culminating point of all my psychical research; I can now say, if I so desire, *Nunc Dimittis*, and go on with my own legitimate entomological work. For you, my very dear friend, who have never seen anything like this, I can only ask that you and your whole family, will accept my statement as absolute

truth, knowing me as you do, and that it may bring added comfort and certainty to you all, if such are needed to you who already believe with your whole hearts.

As for Margery and her husband, not one man in ten thousand could have handed over his wife trustingly to a comparative stranger as Dr. Crandon did last night, and not one woman in ten thousand could have faced such a situation bravely, as Margery did. The privilege granted me by them I shall always hold to be one of the greatest events in my life, and they are now bound closely to me by spiritual bonds which can never be broken, and which, I am fully persuaded, will last over into that wonderful life of which Death is only the Entrance Gate.

Farewell, and God bless you, and many thanks for your splendid aid and advice which helped me to gain this great result. My love to you all and very best wishes for your continued welfare.

Your affectionate friend
(signed) ROBIN TILLYARD.

P. S. I must not omit paying tribute to Walter—the finest "ghost" I know of.

* * * * *

NOTE BY THE EDITOR

It would have been gratifying to have been able to offer readers an illustration of the 'Walter' thumbprints obtained by Dr. Tillyard. We find however, on inquiry, that after study and identification of these prints by him, they were taken by him to Australia. The lack of these will however be felt the less on account

of the magnificent print we reproduce here, recently obtained at a sitting with "Margery" by M. W. H. Burton, President of the American Society for Psychic Research, who contributes the most valuable supplement to Dr. Tillyard's record, which will be found on the ensuing pages of this Journal.

e
y
o
e
e
e
a
e
l
y
o
e
e
e
y
e
e
s

o
.
.
e
n
-
e
-
s
s



A 'WALTER' THUMBPRINT
Obtained in presence of Mr. William H. Button.

THE MARGERY MEDIUMSHIP

(2) A SOLUS SITTING FOR THUMB PRINT, MARCH 11, 1931

UNDER ADDITIONAL TECHNIQUE OF CONTROL

By WILLIAM H. BUTTON

PRESIDENT OF THE A. S. P. R.

The readers of the journal are for the most part familiar with the long series of finger print phenomena which have characterised the Margery Mediumship. They also undoubtedly know that these phenomena have occurred under very drastic control of the medium in the sittings that have been intended to be critical. Such notably was the case in the Tillyard sitting reported in this issue of the Journal and in the sittings held at the S. P. R. rooms in London in December 1929 (*Psychic Research*, June, 1930). The control of the medium on those occasions consisted among other things of securing by taping her body to the back of her chair and securing her wrists to the arm of her chair and her ankles to the legs of her chair by wrapping surgeon's tape about them and drawing the tape tight around the arms and legs of the chair, and for extra precaution marking the tape by pencil lines across the tape and extending to the skin of the wrists and ankles. This control if properly exercised seems to leave the medium helpless to any normal participation in the manipulation of objects on a table in front of her, although she might be able to reach the table with her knees. It might, however, be suggested that despite the wrist control the medium could still move her hands and fingers and possibly handle objects on the table brought within reach by raising or tilting the table by her knees. In fact such a suggestion has been made.*

To those familiar with the circumstances surrounding the sittings that have been thus controlled this suggestion might well seem disingenuous. I have been trussed up at Lime Street according to this method with my knees in contact with the table, and was able to tilt the table slightly at the risk of having anything on it slide off the far side but found myself not so gifted in dexterity as to be able to reach any article on the table, let alone manipulate it afterwards. Possibly others are more skillful. I, however, remain convinced that the suggested use of the fingers cannot be resorted to if the control is properly applied.

Nevertheless the careful attention of many sitters has been given and much discomfort of the medium has been incurred in this series of experiments which form an important chapter in psychical research. It therefore seemed to me that if a little additional effort and discomfort could result in the elimination of any real or fancied deficiency in the control such effort and discomfort were well worth while. Any general and non-specific criticism of technique or control is without value and only irritating and possibly intended to be so. When some prestidigitator says that everything can be reproduced normally without specifying how, one is simply wasting time in trying to prove the contrary. Such criticism has been indulged in on this subject in the last fifty years and much ineffectual argument has resulted. If, however, a specific criticism of technique or of con-

(Proceedings S. P. R. February, 1931.)

trol is made, it should receive attention when it is reasonable and sometimes when it is not.

The sensible way to meet such a criticism would seem to be to reproduce the phenomena if possible, under circumstances eliminating the real or fancied objection. With these ideas in mind at a Lime Street sitting on the evening of March 10, 1931, I asked Margery's control, Walter, if he would not produce a print when the medium was controlled as above indicated with the additional control of her hands *and fingers* by surgeon's tape. Walter immediately announced that he never used the medium's hands or fingers in producing prints and that if desired he would attempt to produce a print under such additional control. There the matter rested for that evening and I supposed that some such thing might be attempted in the future and asked Dr. Richardson to look out for it. Walter, however, is a prompt individual and evidently does not believe in procrastination. During the sitting of the next evening he remarked to me that if anything was to be done it might as well be done quickly and be gotten rid of.

At a sitting on the next evening, March 11th, Walter was in exuberant spirits. After numerous interesting phenomena he asked for suggestions as to the next thing to be done. No satisfactory suggestion being made he announced he would do something on his own notion but would not tell what it was to be. There were nine sitters present beside the medium. Walter peremptorily directed them all to leave except Dr. Richardson, Captain Fife, Mr. Dudley and myself. The others reluctantly left the room and went downstairs. Walter then directed Dr. Richardson to leave the room and guard the door. He then directed Dudley to secure the medium who was in deep trance. This

was done in red light by tying her in her chair with a rope passing around her chest close under her arm-pits and knotting it tightly to the chair back: then with half-inch surgeon's tape strapping her wrists, hands *and fingers* to the arms of her chair, taping her ankles to the legs of my chair which had been moved to a position directly in front of the medium's chair. When the lashing was completed Walter requested Dudley to depart. Fife was then directed by Walter to search the room which he did in the red light with the aid of an electric flashlight and reported no one present except the medium, himself and me. He was then directed by Walter to put hot water in the proper dish on the table, put in wax which he had marked for identification, put out the light and depart. Fife having left the room Walter directed me to place my hands in contact with the medium's. I also kept my knees and feet in contact with hers throughout. I had previously ascertained that the hot and cold water dishes were in proper condition. For Fife's connection with the fingerprint experiments I would refer to *Psychic Research* December 1928, page 693. On Fife's departure I found myself alone with the medium, she being so secured that she could not possibly move hand or foot to any effect. An interesting conversation with Walter ensued, which is not pertinent to this record except as indicated in the report appended. In a few moments I heard sounds of movement on the table, a slight splashing in the water and then Walter said the job was done. The wax impressed with a fine Walter print was duly retrieved and identified as being Fife's wax. The impression was one of the best Walter prints yet obtained.* The controls were found intact. A detailed report of the sitting is ap-

* See Plate.

pended with a reproduction of the thumb print obtained.

I cannot refrain from commenting upon the sagacity and efficiency of Walter in the above occurrences. He devised every precaution and directed it to be carried out. I might have thought of locking the door but I probably would not have thought of posting Richardson outside it as a guard nor having the room searched as I was so confident no unexpected person was there. Walter directed what should be done with the print and ordered the entire sequence of events. I have concluded that Walter himself is the one to answer any criticisms that are made of him or of his methods.

* * * * *

New York, March 13th, 1931.
SITTING WITH MARGERY AT 10
LIME STREET, BOSTON, MASS.
EVENING OF MARCH 11, 1931, IN
SEANCE ROOM

* * * * *

Present: Captain Fife, Mr. Button, Dr. Crandon, Mr. and Mrs. Litzelmann, Dr. and Mrs. Richardson, Miss . . . Richardson, Mr. Dudley and Medium. Captain Fife at right of medium controlling her right hand, Mr. Button at left of the medium controlling her left hand. Mrs. Richardson searched medium with negative results before sitting. Sitting began about 9 o'clock and medium promptly went into deep trance and remained in trance throughout sitting. Walter soon came through and for something over half an hour exhibited various phenomena of interesting character not here reported. At about 9:45 or 9:50 Walter announced that he had had enough of that but added that conditions were good and the power strong and wanted suggestions as to what he should do next. Dudley stated he had something he would like to have done whereupon Walter said he did not care to do that.

Button produced a box of plasticine which Dudley had given him for the purpose of attempting a fingerprint test and stated to Walter that he had that box and asked Walter whether he would try that. Walter said that was what he had been talking about to Dudley and he would not use it. Walter then said he had something that he would attempt to do. When asked what it was he said "I will show you." Thereupon he directed that everyone should leave the room and go downstairs except Captain Fife, Mr. Button, Dr. Richardson and Mr. Dudley. The medium was still in deep trance, the red light was turned on and everybody departed except the four mentioned. The light was turned out and Walter directed Dr. Richardson to leave and stay outside the door to the séance room. Richardson did so. Button, Fife, Dudley and the medium were then left in the room alone. Walter then announced "Button, this is your sitting, what do you want to have done?" Button said he would like Walter's suggestions. Walter said "All right" and directed Dudley to go downstairs and get a large quantity of tape and a large amount of strong rope. Dudley did so and returned in a few moments with a quantity of one-half inch surgeon's tape and a length of rope. Walter then said "Button, how will you have the medium lashed up?" Button asked "Who is to be here?" Walter said "Only you". Walter asked Button whether he would have the medium lashed to him or to the chairs. Button said "Lash her feet to the legs of my chair and her arms and hands to the arms of her own chair." Then Walter directed that the table which had been directly in front of the medium be moved and placed diagonally to Button's left with one corner near the chair of the medium. Button was directed by Walter to place his chair directly in front of the medium's chair and as close to it as pos-

sible which was done, Button still occupying the chair. Dudley was then directed to secure the medium still in trance. In red light he passed the rope around the chest of the medium high up under the arms and tied one end tightly to the top of the center back spindle of the medium's chair with two half hitches and the rope passing under each arm. The other end was wound around the same spindle and tied with three knots, the rope having been drawn tight around the medium's chest. Each hand of the medium was strapped to an arm of her chair with surgeon's tape. This tape was passed several times around medium's wrist, drawn tight, and her wrists drawn tightly to the arms of the chair by passing the tape around the chair arms and drawing it tight. The fingers of each hand were then lashed with surgeon's tape by a turn of the tape just below the first phalanx including the thumb and two more turns over the four fingers just below the second phalanx, tape being drawn tight and passed around the arm of the chair. These wrist and finger lashings were marked with pencil by Button, the markings extending across the lashings and on to the skin. Both hands were secured in the same way. Medium's ankles were strapped respectively to the legs of Button's chair by several turns of surgeon's tape drawn tight about the bare ankles of the medium and then tight around the lower ends of the legs of Button's chair. Button's left knee was between the medium's two knees and his right knee was pressing the outside of the medium's left knee and Button's feet were in contact with the feet of the medium secured as above, and all this contact continued throughout the sitting. The hot and cold water dishes were on the table, the nearest point of any dish to the tips of medium's right hand fingers being about sixteen inches. Button examined

the dishes. There was a little lukewarm water in the hot water dish with the cloth for drawing the wax out in place and there was considerable cold water in the cold water dish. Nothing else in either dish. Walter then directed Dudley to leave the room which Dudley did leaving only Fife, Button and the medium in the room. Walter then directed Fife to search the room. Fife did this at some length, using an electric flashlight, and reported there was no one in the room except Button, the medium and himself. Walter then directed Button to place his hands over the medium's hands and in contact therewith continuously from this time until the end of the sitting which Button did with no variations except in one instance as below indicated. Walter then directed Fife to pour hot water in the hot water dish and put a piece of dental wax ("Kerr") in the hot water and leave the room. Button saw Fife pour in the hot water and put in the dental wax, said Kerr having been previously marked by Fife for identification. Fife then put out the red light and left the room leaving nobody in the room except Button and the medium.

Walter and Button engaged in conversation on various subjects for three or four minutes, Button hearing slight movements on the table and splashes in the water. Presently, about $3\frac{1}{2}$ or 4 minutes after Fife's departure, Walter directed Button to take the wax out of the water. Thereupon Button put his right elbow on the left hand of the medium lashed as above and his right finger tips on medium's right hand and with his left hand removed the wax from the cold water dish and then resumed the hand control above described holding the wax in his left hand. Button asked Walter whose print had been produced. Walter said it was his own. Button requested Walter to whistle for him, which Walter did.

Walter then directed Button to call Richardson and Richardson came in and with the aid of the flashlight Button and Richardson examined the lashings finding them intact and the markings on the wrist and finger lashings as originally. Richardson turned on red light and shortly thereafter the overhead light. Dudley and Fife then came in and they also examined the lashings and pronounced them to be intact. The medium came out of trance and expressed surprise to find herself lashed as described saying that she had not been so secured when the sitting began. The medium was released, it being necessary to cut the tape and rope with a knife. Button then led her to the door of the room and turned her over to Mrs. Richardson who searched her with negative results. Button put the wax print in an envelope having continuously held it in his left hand since taking it out of water and took it downstairs and there put his initials and the date on the back having observed that the wax bore the imprint of a thumb, showed it to Fife who identified it as his wax by three notches which he had put on it prior to the sitting. Fife and Dudley examined it and said it was

impressed with a Walter thumbprint. Button then took possession of the wax and took it with him to New York City as Walter directed him to do. All séance occurrences were in dark except as indicated.

Richardson, Dudley and Fife reported that no one entered or left the room during the sitting except as above indicated. Dudley reported that he left the room at 10:08 and that Richardson was called in at 10:18. Dudley and Fife came into the room at 10:22. The loosing of the medium was completed at 10:25. The above notes are made by Mr. Button at his office in New York on the morning of March 12th, 1931, from rough notes made by him shortly after midnight of the night of March 11th-12th, on the train from Boston to New York and are signed by the following, each one of whom certifies, however, only to the occurrences that are indicated to have happened in his or her presence.

William H. Button
Josephine L. Richardson
John W. Fife
E. E. Dudley
Mark. W. Richardson

BOOKS RECEIVED FOR THE A. S. P. R. LIBRARY

"SACRED MYSTERIES AMONG THE MAYAS AND QUICHES." Augustus Le Plongeon.
Third Edition. Macoy Publishing Co., New York. 1909.

"THE LOST KEYS OF FREEMASONRY." Manly P. Hall.
Macoy Publishing Company. 1931.

Gifts of Mr. George V. S. Williams

President Macoy Publishing Company.

"DAGGERS IN A STAR." Collected reprints of poems by five American Authors: Hildegard O. Russell; Jessie W. Kitt; Ann Winslow; Isobel Stone; Beulah May. Illustrations (symbolic black and white) by Herbert E. Fouts. Published by Henry Harrison. New York. 1939-31.

There is a distinct charm in the spiritual imagery of many of these poems, which in their form exemplify the modern modes of free verse. The volume is inscribed and presented by Isobel Stone the 'Psychic poet' who admits in her work the inspiration due to a close touch with the Unseen.

Presented by Isobel Stone

CONVERSING ANIMALS

1. The Signal Code Hypothesis

By

ARTHUR GOADBY

In a previous installment of *Psychic Research*, (April 1929) I discussed the theory that Black Bear, the Briarcliff pony, was a mere automaton prompted to select letters from a rack through a code of secret signals addressed to his sensorium by his trainer, and I stated my conviction that such a theory was untenable for reasons which I specified. This verdict however seems to have been challenged by Mr. Hereward Carrington who in last month's *Psychic Research* (March 1931) contributes a very interesting and valuable paper entitled "Animal Tricks" in which he says "I witnessed the performances of Black Bear and came to the conclusion at the time that the results might be explicable by means of a certain code." This code he outlines, and his description may here be briefly summarised as follows: Each signal is duplex, consisting of a cue-word associated with a subtle shift of body position, and indicates a certain one of thirty-six lettered and numbered cards, placed in twelve vertical rows before a performing animal on a table. The cue-word uttered by the trainer indicates the particular row in which the card lies and the key-position taken indicates the particular card in that row. There are twelve cue-words which are concealed in the constant patter of the trainer, and there are three body-positions successively taken in reference to the table, either close to it or near to it, or back from it.

Mr. Carrington comments as follows: "This fundamental system can be readily extended almost indefinitely in various directions, is well-nigh undetectable when well presented and can be taught to a

horse or a pony as well as a dog." But he does not particularize exactly what he claims for the term "extended indefinitely" nor does he cite the case of any performing animal known to have been trained that way whose education was so extended.

Mr. Carrington since the publication of his article has assured me that this system is used with many animals exhibited on the stage, and that the code, however indefinitely extended, must always remain fundamentally the same; that is to say it must always consist of a cue-word associated with a shift of position. It could however be extended to embrace more than twelve cue-words, and a letter rack could be substituted for a table. Assuming then that some pony can learn to associate twenty-three concealed cue-words with twenty-three respective letters and numerals strung on a rack in two horizontal rows instead of three, then we would find this system applicable to Black Bear. And Mr. Carrington I presume would declare the *modus operandi* to be as follows: Barrett the trainer, on retrieving a letter from the pony's mouth, speaks or whispers some casual remark in which is concealed a cue-word, then retires to one of two alternative key-positions, one perhaps near the pony's girdle, the other near his tail; the word indicating a particular letter on the upper tier of the rack, and the position indicating that letter or the letter just beneath it in the lower tier.

Now I have long been apprised of this dual code system, having learned of it two years ago when Mr. Carrington first described it in his "letter to the Journal

A. S. P. R.", and since then I have witnessed fifteen of Black Bear's performances at many of which I have been particularly watchful to detect whether Barrett ever made use of it, even requesting others seated in front rows to note particularly if he ever whispered secretly to the pony, or emitted suspicious sounds of any kind, such as coughs, muffled words, shuffling or tapping with the feet, etc., and they invariably have reported that they could detect none. And certainly such sounds would have been easily heard if loud, and if faint they would be inaudible to the pony since they would have been drowned by the commotion in the room and by Barrett's frequent "chattering." And often likewise I have endeavored to identify any possible cue-words, but in vain; and incidentally I would here express wonder why Mr. Carrington at the performances he witnessed did not detect Barrett's alleged use of this code, being well apprised of it. All he had to do indeed was to watch for the probable recurrence of any particular letter and then record Barrett's words (if any) whenever the pony afterwards proceeded to select that letter.

Now in spite of Barrett's so-called "constant chattering" he often indulged in "brilliant periods of silence", and the sufficient and all-conclusive proof that he never used this dual code is the well-attested fact that on many occasions, when he was moody or abstracted, he has not uttered or whispered a single word for fully half a minute at a time, while the pony, seemingly oblivious of his master, has calmly spelled out words and even sentences. Specific instances where this occurred I have already related in this Journal especially referring to the performance at the Golet Gallatins where I myself conducted the proceedings while Barrett for long periods never spoke a word but took part simply to the extent

of retrieving the letters and replacing them upon the rack, and where in particular Black Bear in the total silence of his master had successfully negotiated even such a difficult word as "aviator". Moreover, during the very first experiment, witnessed by Mr. Bligh Bond and myself, it was noted by both of us that at least on one occasion Barrett remained silent whilst Black Bear was engaged in selecting from the rack the Letter 'E'. (See this Journal for January 1928, p. 19. "The Mind in Animals".) And I published a letter from Mr. Frank Fuller wherein he testified to having often witnessed similar occurrences, and likewise many others have verbally testified to me to the same effect.

Returning now to Mr. Carrington's article he desires me to state that he wishes to amend a statement in which the words "majority" and "all" had been inadvertently transposed; and he requests that his sentence be read as follows: "It is, I believe, unquestionable that *all* the feats accomplished by a *majority* of performing animals may be explained by means of simple code signals." Concerning the feats of the remainder of "performing animals" he expresses no opinion, but he makes a clear distinction between these stage performers and the so-called "thinking animals" of Elberfeld and Mannheim concerning whom he assures us that he holds the same opinion as he expressed in 1913 when he declared "this explanation of a hidden code of signals does not fit the Talking Horses of Elberfeld, for whose performances I can offer no explanation."¹ And again in 1919 he admitted, "I cannot possibly imagine what trick could be employed in their remarkable feats; for in certain cases replies were given which seemed to me absolutely to exclude the hypothesis that

1. "Side Shows and Animal Tricks"—Phoenix Press.

signals were given to the horses."² And now in 1931, as he states in his recent article in *Psychic Research*, he still considers that they "remain a problem," and even admits the probability that certain domestic animals such as dogs and horses as well as wild animals such as lions and tigers occasionally manifest the possession of a sixth sense, and even give evidences of instinctive prevision and natural telepathy.

At any rate I still hold to the opinion that any duplex code, that is, any code consisting of associated visual and auditive cues subtle enough to remain "undetectable", would have to be so camouflaged that no normal animal however intelligent could successfully interpret it nor respond to it. Depending so completely as it does on motor reflexes and sub-conscious habits, such a code would be instantly thrown into confusion on the slightest change of conditions especially under such vicissitudes as those to which genuine "thinking" animals are often subjected. And here parenthetically let me record an objection to the term "thinking animals", a term imported from Europe. All animals "think" and they also in varying methods and degrees communicate with one another. I would propose the term "conversing animals" as being more descriptive, and it does not necessarily imply speech nor prejudice the nature of the phenomenon or its cause.

It has however often been suggested that Barrett employed a simple visual code and guided the pony by a few imperceptible gestures and inclinations of the body, merely as signals, to advance, to return, to turn right, turn left, raise head, lower head, and that these only would suffice to explain all his phenomena. But one might just as well give signals like that to an aerial torpedo. I have seen Black Bear pace off on distant

errands and perform them as if it totally oblivious of his master. If that rather *ingenue* system were in vogue then, whenever the pony selected one of those thirty-six tags all dangling so close together on the rack, he would have to scrape his nose along the whole row until he came to the right letter and got the signal to stop. But, on the contrary, he launches forth direct to his object, never caracoles nor zig-zags nor looks backward, for if he did that he would bump his head. And when he has reached the rack he neither fumbles nor hesitates but promptly picks off his letter and often waves it in the air as a secret signal for his master to hurry up and retrieve it. In fact he performs best left to his own devices. Often indeed I have seen Barrett reprimand him for selecting an unexpected letter, yet Black Bear obstinately has persisted with his own intention and always been proven right.

That Barrett did not signal by subtle inclinations or gestures was obvious to all who witnessed an incident at a lawn party held in August 1929 at the summer residence of the Henry Ripleys at Newport. There were sixty children and twenty guests present, among them Mr. and Mrs. Theus Munds who had attended one of the pony's "conversaciones" at Hyslop House two years before and who doubtless would testify to the accuracy of this account and to the obvious significance of the incident. Toward the end of the performance the children became restless and many crowded into the ring, so presently fetching from the pony's van six colored handkerchief, I handed them to Mr. Ripley who placed them upon the shoulders of some of the children scattered around the lawn, thirty or forty feet distant. Then Mr. Ripley returning to Black Bear who was grazing in the midst of a group of children fully fifteen feet from Barrett, he requested Black Bear to "find the boy

². "Modern Psychic Phenomena"—Dodd, Mead & Co., N. Y.

with the blue handkerchief" and at once the pony lifted his head, glanced toward the different groups seated or standing on the lawn, paced quietly over and found that particular youngster. Then at Ripley's successive commands he wound in and out among the children, apparently oblivious of his master who stood thirty or forty feet away, each time selecting the particular colored handkerchief desired, finally nosing out "the boy with the horn-rimmed spectacles." During these proceedings I focussed my attention on Barrett and requested those seated near me to do so likewise, and we noted that he stood immovable as a statue in the midst of a group and invisible from his waist down. His chin rested upon his right hand, his right elbow rested upon his left hand from which dangled the whip motionless and pointed downward. Not so much as the wriggle of a finger or the wrinkling of a brow was detectable as he stood calm and unconcerned quietly following with his eyes the movements of the pony.

Some may claim however that this merely testifies to Black Bear's intelligence but does not exclude the possibility of signals in his more recondite performances. To this we reply that all the phenomena must be explained by one sufficient theory, and if they ever arose from the pony's own autonomy they would soon cease altogether if they were directed by signals from without. Just such an unfortunate deterioration as this actually occurred in the case of "Lady" the Richmond filly studied by Dr. McDougall, to which case we will return later and which illustrates the fact that neural currents tend to follow paths of least resistance, and if an animal learns to respond to sensorial cues in complicated acts, it will soon come to depend on such cues for simple ones. Its performances easily tend to become mere reflex habitual

responses, and all original or developed autonomy becomes little more than a vestigium. The critic should not first assume hypernormal intelligence for some performances and then assume signalling for the rest.

However let us consider whether all performing animals respond to sensorial cues in recondite performances. First I will refer briefly to some of the incidents related in my former article, such as those where Black Bear had given correct responses when his trainer was ignorant of the questions or of the answers involved or even was absent altogether, incidents moreover confirmed in writing by the various witnesses cited. In particular I will recall instances where he had independently read and spelled out the words "Standard Oil" in a newspaper and the title "Sunset Gun" on the cover of a book; where he had identified coins and made change with them when Barrett was absent from the room; where he had spelled the word "sugar" with Barrett elsewhere pre-occupied; and where he had identified a device, one of a possible thousand, so presented that no one knew what particular device it was except himself. These incidents, so significant and so cumulative, have utterly convinced me that Black Bear is absolutely independent of all sensorial prompting by any visible human being, and the later experiences, some of which I will now relate have only served to strengthen this conviction.

First it is necessary to remind ourselves that our present inquiry concerns only the hypothesis of sensorial signalling. Now of this theory is true then it follows that if the pony correctly identifies devices on cards invisible to Barrett or anyone else, then Barrett must be a medium or a psychic achieving cognition through supernormal avenues, for successful guessing is out of the question, as any one may

discover for himself by shuffling a deck of cards and guessing the top card for ten times in succession and then contemplating the result. He will probably find six guesses very discrepant, three fairly discrepant, and one successful or very nearly so, that is to say that the card may closely resemble the card guessed. By close resemblance I mean (1) two different court cards of the same suit; (2) two pip cards nearly of same value but of the same suit; (3) two cards of equal value but of another suit of same color.

Now if Barrett were merely guessing at random, he would therefore be successful only to the extent of ten percent in hitting upon the identical or the closely resemblant card, and he would be ninety per cent discrepant. Black Bear on the contrary always achieves one hundred per cent of such successes for he is never discrepant—This proves that Barrett does not guess at random and signal to the pony.

Nor have I ever known Black Bear to guess. He either answers correctly or refuses to venture an answer at all, or ironically evades the question, but he *never* is discrepant. When I say he is always correct, this is true, although in four independent tests and four only. Black Bear has scored slight inaccuracies, which were however perfectly excusable because of poor visibility or of unfamiliarity with the object. These four occasions are the following: when he had once overestimated by one seventeen roses in a vase standing high on a table, several of them drooping over the rim next to the wall and invisible. The second justifiable inaccuracy was the following: On February 14th, 1928 in the drawing room of Mr. Fuller's residence at Briarcliff Manor, calling for a pack of playing cards I performed the following experiment, Mr. and Mrs. Fuller and their guests, Mr. and Mrs. Lipscomb of Dur-

ham, N. C. being witnesses thereof. Requesting one of the ladies to shuffle the pack and hand it to me with the faces of the cards down, and manoeuvring so that all those present including Barrett, were behind me, I carefully lifted off the top card and exposed it to the pony's gaze for a few seconds, and asked him to name it, then replaced it upon the pack, no person in the room possibly knowing what the card was. Immediately Black Bear advanced to his letter rack and spelled "8 Spades". The lights in the room had not been turned on, and the only illumination came through the windows from a wintry sky, and the face of the card had been dimly lighted, so he made a slight mistake for it was the eight of clubs, nevertheless he had independently stated the value and the color. Realizing the condition responsible for this slight error, the lamps were then lit up, and this success was presently followed by another still more extraordinary, but I shall have to reserve discussion of it until later as it concerns a different phase of the subject. The third justifiable inaccuracy was the following: On the 17th of May 1928 after a performance at Haymount barn, subsequent to the departure of the guests, I was able to make a similar experiment. This time Black Bear, who is not very familiar with cards, mistook the Queen for the Jack of clubs, nevertheless, he correctly stated the suit and proved that he could independently distinguish between a court and a pip card, the mistake itself being natural enough since the queen and the jack greatly resembled each other, both having smooth faces and long hair.

And now I will relate the fourth and last inaccuracy. This occurred at a session held at the residence of Mr. and Mrs. Henry Perry at Newport in 1929. Having received Barrett's rather reluctant consent to a test, I called for a pack of

bridge cards, had it shuffled and cut by one of the guests, then manoeuvred the pony into a corner and exposed the top card to his exclusive gaze, but just as he was moving forward to reply a very contumacious person present protested on the ground that I might be in collusion, whereupon I yielded the cards to the company and retired to the next room under guard. One of the group thereupon reshuffled the pack, another cut it and still another exhibited the top card to the poor patient dumb brute, standing in the corner, asked him to name it, and then laid it carefully face downward upon the floor. But now once more, before being permitted to answer, Black Bear was ushered out of doors by his master where both remained for over five minutes and I never expected to see either of them again. But much to my relief they at last returned and, at a command from his master, Black Bear advanced to the rack and spelled "5 heart" whereupon the guardian of the sacred seal turned over the magic card on the carpet—and sure enough it was a heart, but it was the three spot and not the five. In the silence that ensued—for the disappointment was general and glee only in the heart of one—Barrett moved forward and with much dignity reminded the company that if the original experiment had not been interfered with, the apparent inaccuracy would not have occurred, for Black Bear he said, always answered correctly and never made mistakes and he declared that the reply obviously referred to the first card exhibited to him and not the last. And this might well have been true, or yet again the first card might have been the five of another suit, or it might even have been just a fault of memory; but fundamentally the error was due to the interference of a certain guest at the party who had formerly, as I afterwards learned, conducted a journal-

istic crusade against "mediums" and had been associated with Houdini, who, as everyone knows, was endeavoring like Saul to disparage all mysteries but his own and incidentally rivet the materialistic hypothesis upon a rather gullible world.

This incident serves again to remind us that mental atmospheres greatly influence psychical investigation and that excessive scepticism is just as detrimental as excessive credulity. Scepticism affects adversely all sensitives, animal or human, and has repercussions upon those that harbor it.

Let us now proceed to the consideration of some of Black Bear's equally mysterious but still more successful feats.

Realizing that such inaccuracies might be due to the illegibility of the devices, I bought a pack of large "beach" cards but was able to make only one test with them, nevertheless it was immediately successful. This occurred in an open field at Newport, R. I. in August 1929, and its success in that place eliminates the often advanced conjecture of mirrors. I must explain here that such tests were infrequent for the reason that Barrett spent his winters south and I spent my summers abroad, and Black Bear's rheumatism with the consequent displacement of his stifle-joint two years ago has made it often impossible for him to perform at all. Moreover Barrett was persuaded only with the greatest difficulty to permit experiments and he was justified in his reluctance I believe, considering such eventualities as that which occurred at the Perrys. Indeed, owners have little to gain by these experiments and much to lose for if the tests fail their own prestige is impaired, and if the tests succeed the owners are always under suspicion if not directly charged with fraud, and they on their part often suspect that some investigators are more concerned to justify their

own opinions than they are anxious in all humility and detachment to discover truth.

Let us now relate some of these 'independence' tests certified to by others. The first incident parallels many of those re-

corded of the Elberfeld horses Muhamed and Zarif, and it is important to notice that here Barrett did not propose any of the numbers as he was wont to do when giving "entertainments".

TESTIMONY OF MR. A. COBB

Dear Mr. Goadby:

On September 2, 1927, I had a most extraordinary experience at Briarcliff Manor, N. Y., a performance by Black Bear, which impressed me so much that every detail is clearly and indelibly imprinted on my memory. Among many surprising incidents was the following: I was given a slate and asked, as a test in addition, to chalk down a column of figures,—no one else to know what they were. No limits were placed upon me but what I wrote actually was a column of five or six numbers of four figures each. On instruction I now presented the problem to Black Bear, who advanced, gazed at the slate for about three or four seconds and at once gave the correct answer, beginning at the thousands and ending with the units. As he selected each figure, I wrote it down in sequence under the sum and, upon adding it up, I found the answer to be absolutely correct. I had myself thought of all the numbers

and had not betrayed them by speech, whispering or otherwise to Mr. Barrett while writing them or afterwards. Black Bear did not glance again at the slate nor could he see the figures while answering. Neither Mr. Barrett nor any one else had suggested any of the numbers to me. Of course, when I turned the slate toward the pony Mr. Barrett may have seen the figures but I consider it impossible for him to have been able to identify them all in so short a time, being some eight or ten feet distant. One interesting detail I recall is this: When he gave the first figure of the answer I started to place it under units but was admonished by Mr. W. W. Fuller, who was present, to place it under thousands and then write the others in direct sequence. Other witnesses to this incident were Mr. William Pace Fuller, Mrs. Dorothy David and Miss Day.

Very truly yours,
Alphonsus Cobb.

TESTIMONY OF MR. J. F. WILY

The second incident is also documented being contained in a personal letter from the president of the Fidelity Bank of Durham, N. C. who relates a series of events at a private session held in front of Mr. Cobb's garage at Durham. I was not present at this occasion although in Durham at the time.

Dear Mr. Goadby:

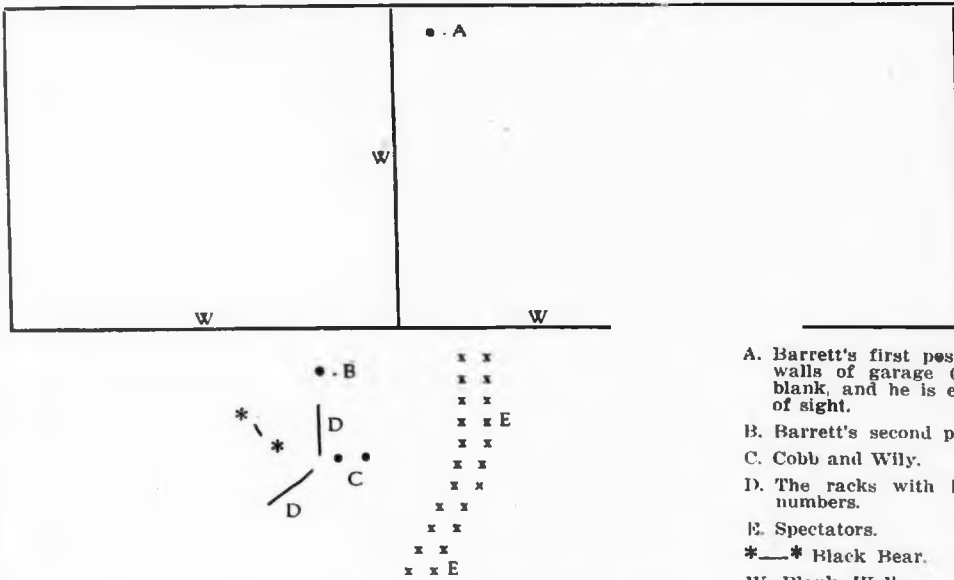
On the morning of March 24, 1929, I was present at a performance given by

Black Bear held under the shed in front of the garage of Mr. Alphonsus Cobb. I was greatly interested, but at first considered that the pony was controlled secretly by his master, Mr. Barrett. But presently an incident occurred which has greatly mystified me: nevertheless I do not see how it could have been anything else than genuine.

Mr. Cobb, who was standing beside me, slightly in front, produced some playing

cards, a full suit of hearts, and requesting, and being accorded, the full cooperation of Mr. Barrett he asked Mr. Barrett to retire into that partition of the garage furthest from where Black Bear and his racks were standing. Mr. Barrett acceded to this request and remained out of sight while Mr. Cobb selected the three spots of hearts from the cards in his hand, ex-

posed it for a few seconds to the gaze of the pony, asked him to name it, disclosed the card to those behind him and then slipped it into his pocket. The pony hesitated to reply, but just then Mr. Barrett emerged from the garage and commanded him to answer, whereupon the pony at once selected the figure "3" from the rack.



When I read to Mr. Cobb the foregoing letter he confirmed its accuracy, but added that he had not held up the ten spot of hearts for those behind him to see either before or after he had exposed the back of it to the pony, and that Mr. Wily evidently had identified it as it was being selected from the pack for immediately afterwards it had been slipped carefully into Mr. Cobb's pocket. He and Mr. Wily were somewhat in advance of the rest of the group which was composed of about twenty persons all friends and acquaintances of theirs, but absolute strangers to Barrett who had just arrived at Durham. None of them could or would have signalled any information to Barrett, therefore all possibility of collusion throughout the whole series of the card tests must be eliminated. Nor would lucky guessing solve the mystery for Barrett did not know what cards were in Mr. Cobb's hand. Mr. Cobb expressed himself as having been surprised at Barrett's suggesting the experiment but still more amazed at the success of it, and he almost regretted its success because it was so incredible and seemed to discredit the pony altogether. The following day I received further circumstantial confirmation from Barrett himself, for when I asked him why he had suggested so extraordinary a test especially in view of the fact that only a day or so previously he had refused to permit me to perform any card experiments in public at all, he replied: "I was shearing Black Bear and feeling very unhappy, fearing that he had lost his power (he had not exhibited publicly since his illness) and when Cobb succeeded with the first two experiments I felt more hopeful and so I said 'He's doing very well. I am very much encouraged and have a renewed confidence in Black Bear. Try and see if he can tell the card just showing him the back of

it. So I went way back into the barn and when Cobb called out 'All right, Mr. Barrett,' I returned and asked, 'Now, Black Bear, do you know the card?' and Black Bear at once picked off the numbers one and zero."

The accompanying diagram will show the impossibility of Barrett's having been able to identify or even see the card or to have secured any information about it.

In view of the circumstances attending this and other curious incidents, I feel that we have in the above incident a genuine case of some form of supernormal cognition possibly telepathy, but certainly no one can claim that it was due to sensorial signalling unless he is willing to admit that Barrett is clairvoyant.

Another very remarkable incident which testifies quite conclusively to the independence of Black Bear occurred in August 1929 at "Chastellux", the Newport residence of the Lorillard Spencers. Major Spencer, Mrs. Spencer and myself descended Halidon Hill to the lawn where Barrett and his ponies were parked during their ten days sojourn in Newport and found Barrett grooming his ponies which were tethered and grazing. Wishing to demonstrate the independence of Black Bear, I produced a pack of cards and tried to persuade Barrett to set up his racks, but he was very evasive and moved off pretending he had to shake down a bale of hay which was some fifty or sixty feet distant, where he remained during the following incidents. Major Spencer in default of my attempt improvised an excellent experiment of his own. He selected out of the pack the queen of hearts and the queen of spades and with four other cards laid them down face upward in a row, only a few inches apart, and then asked Black Bear to "give him the blonde lady" whereupon Black Bear lowered his head, nosed the queen of hearts and tried to pick it up with his

teeth. The Major then asked for "the dark lady" and promptly Black Bear moved his head sideways to the "queen of spades" and tried to pick that up. This certainly was a most clever and convincing test. Still hoping however for a further experiment that would absolutely rule out telepathy, I approached Barrett to try and induce him again to set up his racks, and in my absence the Major successfully performed another experiment. He laid down six new cards, and then requested the pony to designate any two whose values added together would amount to ten, whereupon Black Bear nosed out definitely and clearly first a six and then a four spot. In these tests the Major and his wife endeavored to give no indications or directions, and they

feel confident that they gave none, directing their gaze throughout not at the cards, but at Black Bear. They were both standing up and it would be impossible for the pony to take the cue from them even if they had stared at the cards.

The following incident further testifies to the super-normal nature of Black Bear's powers, and has only a cumulative value as evidence for his independence of sensorial cues: but it certainly confirms the genuineness of several other mysterious feats which cannot be explained on any normal grounds.

Miss Mead and Mrs. Fletcher (pseudonym) whose letters relate this extraordinary incident are well known members of the New York Section.

A CURIOUS INCIDENT NARRATED

New York City.
January 30th, 1929.

My dear Mr. Goadby:

On Monday, July 30th, 1928, Mrs. Fletcher and I motored up to Briarcliff Manor, and arrived absolutely unannounced and unexpected at Haymount Farm, after some little difficulty in finding the location, and were at once accorded an interview with Black Bear.

We had a most interesting experience, but I wish particularly to relate one very curious incident. Soon after the opening formalities of the session, Mrs. Fletcher, whose birthday was shortly to occur—a fact which could not normally have been known to either Black Bear or Mr. Barrett—asked these questions: "Black Bear, there is an anniversary coming soon. Can you tell me what it is?" whereupon the pony at once spelled out, "Birthday". Mrs. Fletcher then said, "That is right. Now, can you tell me when it will be?", and Black Bear replied, "Friday". "What

date will it be?" was the next question, and Black Bear at once spelled out, "August 3rd."

Now, these three replies were absolutely correct, and they seem to me to reveal supernormal powers on the part of Black Bear, for I do not see how he could have derived this information which he imparted with such assurance and promptness, in any usual normal way.

It is true that Mrs. Fletcher and I had been present at two of Black Bear's performances at Hyslop House about seven months previously, but each time there were over fifty people in the audience; and when we arrived at Haymount Farm, we had merely mentioned this fact. Even if Black Bear or Mr. Barrett had remembered our presence, they certainly could not have learned the date of Mrs. Fletcher's birthday on those occasions since neither Mrs. Fletcher nor I had any conversation with either of them then or since. Nor is it likely that any one else

had imparted the information to them. I knew the date of Mrs. Fletcher's birthday, and this fact may indicate somewhat the possibility of a telepathic explanation.

We both consider the incident a very extraordinary one, and one that should go on record.

Very sincerely yours,
Hettie Rhoda Mead.

Mrs. F. at my request has written me her own version which confirms Miss Mead's account with slight but unimportant difference in detail. "On July 30th, 1928, Miss Mead and I motored to Briarcliff and arrived unannounced at Haymount. We had seen the pony twice at the Society for Psychic Research, and thought he worked independently of any direction from Mr. Barrett, his owner. We hoped that if we saw Black Bear with no one else present we might have some personal proof of this. It was a most interesting experience. Black Bear told us the date and answered a number of questions. I said "Black Bear, I am interested in an anniversary soon, can you tell me what it is?" He spelled "birthday"—I said "Right". "Can you tell me the date?" He spelled "August 3rd" "Right again," said I "now can you tell me the day of the week?" He spelled "Friday" which was correct. It may have been telepathy. He could not have made three such good guesses. I am certain that Mr. Barrett had no knowledge of the answers to my questions. Black Bear seemed to give the final answers without the slightest hesitation, and with no apparent reference to Mr. Barrett" (Signed) Mrs. F.

And there are many others who have testified to witnessing the pony demonstrate his extraordinary gift in the absence of Mr. Barrett. Mr. Bligh Bond received such a testimony from the principal of a school near Briarcliff, and Mr.

Fuller relates an experience when Black Bear answered intelligently a question when Mr. Barrett was absent from the room answering the telephone. Again Mr. Barrett once related to me an occasion when during a performance at the Hackley School at Tarrytown he had consented to having an independent experiment made by one of the professors and had retired into the hall, and presently on hearing applause, he returned and found that Black Bear had well acquitted himself.

But these mysterious feats of Black Bear's are of course paralleled abroad. Dr. William Mackenzie of Genoa has recorded similar successes with Rolf, the Airedale dog owned by Frau Moekel of Mannheim¹ one of which we will relate. Having overcome Frau Moekel's reluctance to have the dog submitted to a test experiment (anxious owners run true to form) he induced Rolf to agree to give answers to questions that Rolf himself only could know. He produced four cards, each blank on one side but on the other patterned with a different device, such as a bird, a name, a star and a geometrical figure. These he caused to be inserted into four similar opaque envelopes by a member of the household in a distant room. He then stood directly behind Frau Moekel, selected at random one of the envelopes, withdrew and exhibited its card in such manner that Rolf alone saw the device and after some persuasion correctly named it, spelling out "square red and blue." Dr. Mackenzie records that this and other equally successful control experiments convinced him of Rolf's independence.

In conclusion, I wish to testify that Barrett in private always disclaimed any conscious signalling whatsoever becoming often quite irritated at the insinuation

1. "Rolf of Mannheim, a Great Psychological Problem." *Proceedings of the American Society for Psychical Research*—Vol. 13, No. 1, August, 1919.

and of course the theory of unconscious signalling is absurd. The most convincing as well as the most engaging part of the whole phenomenon has been its spontaneity. Nothing ever appeared to have been especially rehearsed, and there was very little of mere routine at any of the performances which I witnessed, for each had its own distinctive character.

Of course this fact of sensorial independence deepens the mystery and we will presently discuss the hypothesis of normal intelligence.

NOTE BY HEREWARD CARRINGTON

In writing my article on "Animal Tricks," I had in mind primarily an exposition of trick methods employed by performing animals on the stage, without specific application to any particular case. I did mention "Black Bear" at the conclusion of my article, it is true, and stated that, in my estimation, his work could in all probability be explained by these or very similar methods. This conclusion was based partly upon observation of the particular feats I then saw, and partly upon the opinion of two old-time and experienced showmen, in whose company I saw the original performance—Mr. Terry Turner, publicity manager for Marcus Loew, and Mr. Shannon, husband of Leona LaMar, a stage mind reader. Since writing this article, I have seen some of the evidence possessed by Mr. Goadby, and am free to admit that some of his cases could not be explained by the simple code signals explained in my article,—especially those cases in which Mr. Barrett was absent. I am quite willing to admit that Black Bear seemingly possesses some supernormal power, and further tests should certainly be conducted, in which all possible code-signals are eliminated. My article, as before stated, was not primarily intended to explain any particular performance; but rather as an

exposition of general code methods often employed, which it seems to me useful for psychical researchers to know.

* * * * *

COMMENT BY MR. GOADBY ON THE ABOVE NOTES

Mr. Carrington suggests that "further tests should be conducted with Black Bear in which all possible code signals are eliminated." But this I conceive to be logically an impossible thing to do for it is never possible to eliminate the "possible" or to prove its non-existence. Almost anything is possible, and for all I know, some magician dwelling in a distant star may be signalling to Black Bear by means of cosmic rays and some enthusiast might well advance that theory and no one could disprove it. There appears to be, however, no evidence for it. Neither is there any evidence, so far as I know, for the theory that Barrett signals to Black Bear. If Mr. Carrington has in mind any possible sensorial signal code concerning which he has any evidence as to its being employed with any conversing animals, it would be extremely valuable for him to present it. So far, where such animals are concerned, no signal code whatsoever has ever yet been more than surmised to exist, still less detected; and the real nature of the phenomena they present remains a mystery still unsolved by the genius of the human race.

* * * * *

EXTRACT FROM LETTER WRITTEN BY MR. ALPHONSUS COBB TO MR. A. GOADBY MARCH 7TH, 1931.

"As to your question; my recollection is that Mr. Barrett knew that I had the suit of hearts only, but he did not see any of the cards, and I know of no way by which he could have known or guessed the ten of hearts.

I recall that Mr. Barrett went back into the garage entirely out of sight. It was

most mystifying and I am entirely unable to imagine how there could have been any trick about it.

"I have always said and believe now, that it was hypnotism or telepathy."

Alphonsus Cobb.

A DISCOVERY OF HISTORIC BONES

Record of an Experiment in Psychometry
with Frau Lotte Plaat

On the way to the little town of Borsch in Hessen a search was being made by certain antiquaries in the course of which there came to light a number of human remains which could not be identified. One of the persons interested had heard of the work of Frau Plaat and suggested that specimens of the bones should be sent to her for a report. She was entirely in ignorance of their nature. As is now known to many of our readers, Frau Plaat exercises her gift normally, that is to say, without trance. She takes in her hand the object to be described and proceeds to see mental pictures and to hear voices, entering fully into the environment of the time to be depicted.

These bones were wrapped in a small parcel which was handed unopened to Frau Plaat, who said at once "A cemetery—I get the smell of death." On opening the parcel, she exclaimed "Oh, they are following me with bones!" This remark was inspired by the fact that only just previously she had had another parcel submitted which contained bones from Pompeii. On that occasion she had faithfully described the city and its destruction by the volcanic dust, experiencing the terror and physical distress of the inhabitants.

She now took one of the bones, a vertebra from the lower part of the neck and said: "I hear Latin spoken and I have something absolutely Roman Catholic before me. I feel I have to bow and to

kneel: I make the sign of the cross, and take the rosary beads in my fingers (Here Frau Plaat went through the motion of telling the beads). I see many monks. This bone has belonged to a bishop or an abbot." Next, she took an arm-bone. This she put aside, saying "This one belonged to a woman of questionable character. I see many men having an affair with her. I don't like it."

Now Frau Plaat begins to laugh. She takes another bone and says "Why do you want to tease me? What should I be expected to do with a cow's bone?" It is to be noted that Frau Plaat knows nothing of anatomy and would be unable normally to distinguish between the bones of man or cow.

Then she takes up another bone. "This" she says "belonged to a person of very proud position. I feel I must bow before him. He was very tall and of broad build; deep set eyes. I see him wearing around his neck a thick gold chain. He also wears a crown. This must have been a king or an emperor. Now I see him standing before a cathedral. It has two very lofty towers. There are fifteen steps leading up to the great portals. There I see His Majesty advancing up the steps, clothed in a very rich set of robes, with golden chain and crown upon his head. Many people are bowing before him. He has been very cruel, and has been responsible for many murders during the wars. He has a very evil con-

science, and in order to soothe this, he has built many monasteries and made great gifts of money to the poor."

Now she takes in her hand another bone, and says, "I have seldom had the impression of such a kindly nature. It is a monk. What a good man. Much too good for this bad world. He wears a white robe and sandals. I hear them singing and praying."

Now came a great sensation for all the sitters. Frau Plaat took the bones one after the other, and sorted them out, saying of each one in turn: "This belongs to the king; this to the abbot; this to the monk; and so forth. She placed them thus in separate groups.

The foregoing is the translation from a protocol drawn up from notes taken at the sitting by Frau Anna Kufferath who has attested the work of Frau Plaat in so many instances already recorded in the European Journals of Psychic Research. It only remains to quote the substance of a letter shortly afterwards received from Dr. X . . . (D. Phil.)

"On the site of the discovery there had been an ancient monastery with its cemetery attached, and there is historical record of the interment here not only of monks and abbots but also of King Ludovic, (the German) and many other royal personages such as the Carolingian Kings, the Count Thasilo of Bayern. The monastery also had the relics of Saint Nazarius. All these bones have been lying there upwards of a thousand years." Thus all that Frau Plaat said was correct.

* * * * *

VISION OF A ZEPPELIN DISASTER AND A PERSONAL ACCIDENT CONNECTED WITH IT

Last year, whilst in London, a lady

came to Frau Plaat bringing with her a fragment of metal which had been given to her by her uncle who had heard through her of Frau Plaat's work but was completely sceptical. He asked for a test. Frau Plaat, taking in her hand the small strip of metal, first described a man who she said was a Doctor. She saw this man taking the bit of metal from the ground. Then she started to talk about the metal, saying that it must have belonged to an aeroplane or Zeppelin,—probably the latter, since it seemed to come across the channel and had been through a big storm, had ripped, taken fire, and collapsed and fallen down into a big field. She then saw a man on a motor-bicycle, groaning heavily, badly injured. She saw this Doctor going to the man and taking him into a house for treatment. This was all reported to the lady's uncle. Shortly afterwards the following letter was received from him.

. . . Maldon, Essex

25/1/30

"My dear M

Your seer was not so far out after all. The bit of metal was a portion of the German Zeppelin that came down at Little Wigboro' so that 'a big field'—'ripping up'—'a storm'—'sea-water'—'lots of people'—'fire and flames'—'somebody falling and groaning'—all fit in very well. I don't quite see why my harmless presence should have continually upset the apple-cart. However, there it is, something uncanny, I grant you—and am :
lent.

Yours affectionately,

T. H. Salter

IS THE SOUL MATERIAL?

BY RÉNÉ SUDRE
(Editor's translation)

THE RIDDLE OF THE UNIVERSE by Ernest Haeckel of Jena is a work which in its day enjoyed an extraordinary success, having been translated into every tongue. This book, which first appeared in 1900, constituted a summary of the century that had passed rather than a forecast of the trend of that which was opening. It was the 'swan-song' of the philosophic materialist.

In a certain chapter in which Haeckel speaks of the various concepts of the nature of man, he declares with some show of irony that the notion held by the ancients of a nebulous soul (*anima et spiritus*) had been submitted to the test of modern physical science; and since every gas can be liquefied and even solidified under the right conditions of pressure and temperature it follows that there should be a possibility of collecting the elements of a soul in a flask and bottling it under the label "Liquor of Immortality", or even of obtaining soul-flakes in the form of snow. But so far such an experiment has not proved practicable.

This amusing passage from Haeckel was recalled to my memory when reading a book recently issued in French under the title "La Solution du Mystere de la Mort" by J.L.W.P. Matla of the Hague.* This work I have had much trouble in understanding, for it is written in language which is not only inexact but which betrays prolixity and want of orderly arrangement to a strange degree. But the author cannot be ignored by some students of psychic research. In 1912 he published a first work on "The Mystery of Death" in which he essayed to prove through ex-

perience the existence of "a product of nature unknown to science" which represented the form of man after death. It is this same demonstration of his, interrupted by the war, which he again takes up today in the light of fresh experiences and new considerations. These experiences are spiritistic manifestations of a comprehensive kind, including conversations with the deceased and physical phenomena also.

He gives some very curious descriptions of the after-life which do not accord at all with those revelations to which we are accustomed. They reveal a purely physical nature as the vehicle of the human spirit in the second phase of existence. When a man dies, his soul detaches itself from the gross body of a fluid mass of a mean volume of 50 cubic decimetres at normal atmospheric pressure of 75 centimetres and at a temperature of zero. Its average weight is 64 grammes, indicating a mean density of 1.2 grammes per liter, which is just a little less than that of a liter of air. The soul then floats, but one may see it attached to the heavier strata of air and is unable to rise very high. So farewell to ascensions and voyages to the planets!

The spirit-communicators of the Hague profess that this fluidic matter is altogether comparable to a gas in that the mutual attraction of its molecules is able to diminish and even to disappear, in which case the form will disperse in the air and a second death ensues. So the soul (or soul-vehicle) is not immortal. The condition of cohesion in its material particles depends largely upon the consciousness of the subject. Where there is a state of unconsciousness, the form or mass of fluid will blend with its environment.

*Libraries van Stockum et fils: The Hague: Holland & G. Dolin, Paris.

Equally, if the separation of soul and body does not come about in a natural way, if, for example, it is the result of too great a violence as in the case of murders, the soul takes on again the condition of a gas and diffuses itself at the end of a very short time in the atmosphere. The death of a soul is veritably an evaporation!

But upon this physical constitution there is superimposed another organism of an electric order as to which, to tell the truth, the Hague communicators are not too prodigal of description. They claim that these electric entities are bi-polar, the positive pole being at the base; and that their degree of consciousness may be detected by the presence of a luminous halo more or less partaking of the nature of electricity. Such entities can pass through light bodies but cannot pass through stone or metal.

One reads in this narrative of how a crowd of spirits are shut up in caverns and cannot get out because other spirits guard the entrances. Being material, such spirits can exercise physical activities. They are able, for example, to close electric circuits, though the force so exercised is always very attenuated. In order to set in motion a heavy body, they must have recourse to mediums. There is no explanation as to *how* these latter serve their purpose. "Everything goes to shew" they say "that the force used must be electric." But alas! that is no explanation.

Let us hold, however, to the proofs offered of the physical action of spirits. M. Matla has built an apparatus which he calls a dynamistograph and which allows this activity to be registered. It was in 1907 that he conceived the idea, when concentrating upon the thermoscope of Rumford. This is a differential thermometer formed by a couple of glass bulbs connected by an U-tube having a

long horizontal branch. In this branch tube is placed a little index of mercury which alters its position in relation to a graduated scale and from this the least change in the relative temperature of the two bulbs may be noted. The sensitiveness is increased in the same ratio as the volume of the bulbs is greater than that of the branch tube. On this principle, M. Matla built two large cylinders of cardboard, each of which was furnished with a manometer in the form of a drop of alcohol. Their content was from 40 to 60 cubic decimeters, the idea being that a 'soul' could find space within for its accommodation in entirety. One of the two cylinders is merely intended to check results by comparison with the other which would hold the 'soul'. In closed receptacles of this volume, there would be sufficient manometric response to the least draught of air or the least difference in temperature to displace the drop of alcohol. The experiment would not be conclusive since if a spirit agreed to introduce its vehicle into one of the cylinders, the altered condition would be manifest only in that one cylinder whilst the drop would be stationary for the other. It would therefore seem well that the test should be repeated many times before witnesses in a course of sittings. The physical fact would then bear the mark of a supernormal origin.

There remains the interpretation and it is here that the real difficulty comes in. The variations of the index-drop have at no time been very large. They have averaged some six cubic millimeters. M. Matla affirms that this represents the actual volume of a 'spirit' once it is completely enclosed within the cylinder. The physicist is disconcerted by this. If one were to let in a liter of air under normal pressure into a receptacle already containing one liter of air at the same pressure, the resulting pressure would be

double the normal. Thus the 'soul' fluid would not respond to the laws of gases: for the slight augmentation of pressure which has been measured would correspond to the volume of its molecules after they have lost the characteristic force of repulsion of gases and have assumed some sort of liquid state. What singular behavior! From this limitation of volume, our author deduces, by arguments which I cannot fathom, the weight of the spirit-substance. I am not surprised that serious men of science who have interested themselves in M. Matla's work have declined to follow him in these weird calculations.

For purpose of verification, M. Matla decided to weigh the spirits by attaching a delicate balance to one of the cylinders, but obviously the records could not tally with his estimate as he has gone on the assumption that each spirit possesses a variable constant whose limits could not be foreseen. He estimates the absolute weight *in vacuo* at 360 milligrams, the relative weight (in air) at 63 grams, and the ponderable part from 2 to 4 milligrams. The fact that a part of the entity escapes gravitation is not explained—neither are a large number of other points which the scientific enquirer would desire to know. Also the critique is too facile. It is our conviction that the assertions of M. Matla are the less demonstrated in that the phenomena, assuming these to have been carefully observed, could themselves be explained by a hypothesis far more familiar. We know in a general way the facts of telekinesis, or 'action at a distance', as exercised by subjects gifted with the metapsychic faculty. Without recalling the celebrated experiments of Ochorowicz, the more recent ones of Grunewald and Winther with Mme Ramussen as medium have shewn us that these subjects can influence a pair of scales even through a closed barrier. The need of the presence of a medium in

the séances at the Hague is presumptive evidence that it is the same medium who is responsible for these phenomena and *not* the fluidic 'spirits' whose existence it is wished to demonstrate.

The author claims that this phase of existence is amply proved by the evidence of identity. Each time, in giving the details of his experiments, he slips in the proofs which consist of references to the little circumstances of the past such as we find in all spiritistic circles, the world over. But we know how little is the value of such evidence when it is possible for a clairvoyant subject to evoke the reminiscence of these petty personal facts purely by the aid of intuition. It is nevertheless interesting to study the form of these communications because it is a valuable contribution to the psychology of the phenomena of this sort.

The inspiring agent of the Matla group of sitters is a certain Zaalberg who died in 1903 and was an intimate friend of Matla. The two friends had long been in the habit of trying table-turning and in 1896 they had received the following communication "We would wish to found in this basement a fraternity of spirits and men in order to combat Jesuitism in its three obscure retreats of religious spiritism, theosophy and animism". The communicators then laid down the rules of this fraternity which was to have for its end "the suppression of all religions,—of catholicism in particular" and it was assured them that disloyal members would be pursued by the spirits. Zaalberg, his wife and son, together with Matla and his wife signed the agreement and they held séances attended by mediums. It was only after the death of Zaalberg that the proofs of the materiality of spirits were given.

In this overheated environment, where the suggestions of a fanatical type of protestantism ruled the authorities, it was dif-

ficult
have
incar
séanc
docu
chiat
an 'c
certa
clear
curri
grou
stan
is to
a ba
the
The
pow
thes
be
cons
plim
their
ove
to
scra
do
by
vile
for
mo
the
ore
cri
the
vo
an
wh
the
the
al
to
th
th
wi
ex
sh

difficult to suppose that the 'spirits' would have ideas other than those held by their incarnate colleagues. The records of the séances are in this respect strange human documents which relate far more to psychiatry than to metapsychics. The idea of an 'occult' persecution which characterizes certain well-known types of neuroses, is clearly to be traced here as constantly occurring. The spirit of Zaalberg warns the group that there is a powerful spirit constantly present in the house whose aim it is to stop the sittings. Another time it is a band of low spirits who are invading the house and would eject its inmates. They keep their hold there as long as the power of the mediums is exhausted. But these disturbers of the peace are less to be dreaded than the 'reactionaries' who constitute one of the most highly disciplined forces in being. "At a signal from their chiefs, they set themselves to work over the whole earth: if they were told to get through a wall a yard thick by scraping their nails against it, they would do it. Out of the flesh they have, as if by a hereditary defect, acquired a servile submissiveness and it is thus that they form in the second phase of life the most powerful group, and this makes them masters of the position. Acting upon orders, they commit the most secret crimes and the most grievous activities of the torturer are theirs."

Some fifty pages of the book are devoted to the contest between these spirits and those of the Zaalberg-Matla group whose work in making experiments with the dynamistograph and thus giving to the world the new doctrines of a material and perishable soul they would seek to hinder. For the defence of the workers, they were to apply spherical magnets to the mediums in order to impregnate them with electric fluid, and to stop up all the exits from the laboratory with wooden shutters covered with tin plates. But even

this did not answer, and in 1924 Matla was tormented at night by these unknown spirits; the homes of the mediums were invaded by day and night by 'jesuits' who, on being questioned, avowed that they had been imprisoned by the spiritualists assembled.

To calm them, it was decided to dismiss for the space of one month the friendly spirits remaining. On the resumption of sittings they were held in a small empty room lit by a skylight which would give no point of approach for the hostile spirits. The friendly ones could attach themselves to the mediums who could thus convey them away after the sittings and protect them in case of pursuit. This, however, did not prevent their being imprisoned, often for long years in obscure and dank dungeons in which they wasted away. Descriptions follow of battles in the caverns in which the good spirits end by gaining the victory.

One cannot enter into detail regarding these insane phantasies. They are only mentioned here because they relate to a new factor that is brought by the author into the literature of spiritualism—a new conception of the post-mortem state alleged by spirits.

Since the time of Allan Kardec there has been so great a diversity in the ideas of this state that the psychological student is bound to ask himself whether these varying conceptions may not correspond to the ideas of experimenters themselves. When a circle is formed, a certain collective mentality is always created in which the medium, as subjective agent, must needs play a dominant part in expression; but it is the hyper-sensitivity of the medium which draws forth the ideas and opinions. Just the same thing occurs in the case of a hypnotic subject like those of de Rochas or de Corneillier. The subject becomes a mirror in which the ideas of the operator are reflected in a more or

less distorted form. It is not open to doubt that in the instance before us, the revelations of the group Zaalberg-Matla are the outcome of a mental association strongly dominated in an effective manner by certain fixed ideas, namely those of conspiracy and persecution such as so often appear in the delusions of the paranoiac. I consider that these communications are recorded with entire sincerity, not excepting those proofs of identity which are given at every turn by the spirit-communicators of the group. Yet these same proofs of identity prove nothing more than the presence of clairvoyant faculty in the mediums made use of by the group.

If one would think of them as referable to the departed individuals themselves, one must also accept the revelations they make and hence reverse the generally admitted teaching as to the immortal life of the soul in a hereafter controlled by the ethical laws of the christian system. By what right do we refuse to credit the spiritualists of the Hague when we listen to those of Paris, London, or New York? In the history of religion, the teachings have always come from a single person: Buddha, Jesus-Christ, or Mahomet; but in spiritualism there are an infinity of revelations of a particular nature which unhappily contradict one another and whose very contradictions betoken a purely subjective origin.

I would however not dwell too long upon the psychological side of M. Matla's work. I return to his physical observations. He distinguishes two sorts of activity exercised by spirits: one a direct kind, through the fluidic body, and one indirect through the instrumentality of the medium. This distinction is more or less in line with tradition, but it rests on spirit-communication alone and not upon objective experiment. And here the spiritistic doctrine betrays a feebleness

which has not been sufficiently presented.

If spirits possess a material vesture such as the 'perispirt' of Allan Kardec, then they should be able to act directly upon physical matter and thus reveal their presence without the intermediary medium. An expenditure of energy must be predicated, even if only an infinitesimal one, to prove their existence. How often in thinking over these questions alone, or in invoking the dear departed, have I not said to myself that a force of a few milligrammes should suffice so long as it should convey the character of an intelligent signal! The dispersion of grains of dust towards the four corners of a square traced on paper would be much more convincing to sceptics than raps or levitations of a table in the presence of a medium.

It is familiar knowledge that a sensitive can produce these phenomena without the presence of aid or inspiration from without. Hence the demonstration that the author claims to give us has no scientific value. This is notably the case in regard to M. Matla's proofs with his apparatus for the dilatation of air. Even admitting that this dilatation is a metapsychic phenomenon, there is more verisimilitude in attributing it to the telekinetic activity of the medium than to the introduction of a spirit-body.

I would add the general observation that these mechanisms of a more or less ingenious nature, invented for the purpose of registering the presence of spirits betray a complete misunderstanding of supernormal phenomena which should be regarded as the enactments of a high degree of sensibility that can bring into manifestation the most attenuated forces. The more perceptible these forces, the more they are amenable to physical agencies such as mechanical, thermic, or electric adjustments. For this reason, the employment of large-capacity air-manometers after the manner of M. Matla is

to render sensible the slighter variations of temperature which are constantly being produced in the air of a room by the presence of the bodies of living persons. A hair which, at my request, will bend three times in a certain direction would more surely prove the presence of an intelligent agency. The Director of the *Revue Spirite* has instituted a great competition for the invention of an apparatus "which should allow of the elimination of the subconscious mind as the source of mediumistic messages." But such a stipulation is in truth absurd when the nature of metapsychical phenomena and the conditions under which they are produced is realized. To use the words "without the intervention of the subconscious" is equivalent to saying "without the intervention of the living personality". In view of the fact that a metapsychic subject can produce telekinetic action, one may well ask how his intervention can ever be dispensed with. Even if only the experimenter is in question, there will always at least be some living person who would know about the experiment and might be a presumptive agent. Granting that the experimenter has no metapsychic faculty (and I think that is the case with myself); there is still no need of a com-

plex apparatus to prove the intervention of the Beyond. I have already cited examples. Another would be the setting in motion of a pendulum of very slight weight and its arrest three times during its swing; the closing of an electric circuit by the displacement of a fine wire; the arresting of the current in a radio lamp with the consequent silencing of the loud-speaker, etc. And it should be well understood that these experiments ought to be repeated on demand, that all suggestion of the accidental should be excluded.

It seems clear that the notion of a machine for the communication of spirits such as, I understand, Edison has worked upon, is one characteristic of the amateur in psychic research and should not be taken too seriously. The same applies to the idea of gauging and of weighing spirits, which causes the metapsychist to smile.

It cannot be affirmed that the hypothesis of a second term of life in a material envelope is a contradictory one; but notwithstanding M. Matla's experiments, we must hold that it has not been demonstrated. It is moreover of no practical value for the explanation of the general order of psychic phenomena.

RENE SUDRE.

RECEIVED FOR THE A. S. P. R. LIBRARY

"AUTOMATIC WRITING" By Anita M. Mühl, Ph.D., M.D. formerly Assistant Physician of the St. Elizabeth (Government Psychiatric) Hospital at Washington, D. C.

(Gift of the Author.)

This is a valuable study of the phenomena of automatic writing and drawing from the psychiatrist's angle of view. It contains twenty good illustrations shewing various characteristic phases of the script and symbolic diagrams so familiar to the student. The writer of this work has applied the method of automatic handwriting to the discovery of what was going on in the minds of her patients which was inaccessible to ordinary questioning; and she has by this means unravelled many tangled psychical threads. In the light of her therapeutic training, the phenomena of automatism present a field for interpretation richer than any that has hitherto been available. We hope to give this book a more extended notice later.

INTERNATIONAL NOTES

BY HARRY PRICH
(Series Sixty-Seven)

The mediumship of Mrs. Meurig Morris (whom I mentioned in last month's *Notes*) was put to a severe test on January 25th. Just before she went into trance a representative of the *Daily Mail* read to her a text from the *Book of Proverbs*: "Where no counsel is, the people fall; but in the multitude of counsellors there is safety." She immediately relapsed into trance and "Power," her control, delivered a 40-minutes' address on the text. The test was completely successful but it did not satisfy the *Daily Mail* reporter. Next morning this paper published a contents bill to which Mrs. Morris took exception and the remainder of the story will be thrashed out in the courts.

* * * * *

Dr. Percy Dearmer, the writer on psychic and collateral subjects, has interested himself in Mrs. Morris and her phenomena and admits that he can offer no explanation for the obvious abnormality of the trance addresses. He does not accept the spirit hypothesis.

"Many people," he said, "have the gift of preaching at considerable length on any text which is suggested to them. Mrs. Besant and Miss Maude Royden have this power. I daresay that I also could preach in this way, provided that not a very high standard of relevancy was expected of me; and personally I would prefer to do so when in a trance rather than when in full consciousness."

"Many explanations have been put forward," Dr. Dearmer added, "to account for this kind of behaviour, which seems to be akin to automatic writing. Some people hold that the medium is inspired by the discarded intelligence of another

individual. It is also sometimes believed that some subconscious power is at work, or, alternatively, that the medium is drawing from a universal well of consciousness."

* * * * *

Dean Inge, the journalist-parson, has been launching another of his periodical sensational attacks on spiritualism. I regard Dean Inge as the spiritualists' best friend. Directly things get a little quiet the "gloomy Dean" (as he is called) launches one of his bombshells and the country rings with the *pros* and *cons* of the whole subject. Dean Inge's latest effort appeared in the *Church of England Newspaper* for January 30th, 1931. He damns spiritualism, lock, stock and barrel. He says: "The semi-regenerate mind craves for infallible declarations, the weak in faith cling to signs and wonders. Superstition is the Nemesis of materialism; the water stands at the same level in those two receptacles of error. It seems cruel to grudge to the bereaved even the most pitiful of consolations. But what Christian who has learned from St. Paul and St. John the meaning of the blessed hope of everlasting life can feel any patience with dabblers in occultism, —these necromancers who offer to us in place of that hope an existence as poor and shadowy as that of Sheol or Homer's Hades, a supposed revelation of the habits of a disembodied ghost? If these stories were true, they would add a new terror to death. But as they are not true, but the residue of barbarous thought habits which were old before Christianity was young, why cannot the Bishop say bluntly that the Church of England can have nothing to do with this nonsense?"

Spiritualism and necromancy, he says, had nothing to do with Christianity nor with any other of the higher religions. "They belong to the barbarous childhood of the human race, of which too many traces survive in our beliefs and customs. They express a desire for mere survival in time, which is not supported either by science or revelation. They are a miserable substitute for the religious hope, which, if we could understand the truth, might not satisfy our unregenerate hankering for a mere continuance of the conditions which we know, but of which we may say confidently that if they are not to be fulfilled, it is because God has provided some better thing. For the clergy to pander to primitive superstitions, which surge up, powerfully enough sometimes, from the unconscious, is to court a success which is worse than failure."

* * * * *

Turning to the other side of the picture, we can put on record the remarkable fact that at the Lower House of the Convocation of Canterbury on January 22nd, a resolution in favour of faith-healing and the laying-on of hands was carried by an overwhelming majority. The resolution asked the Archbishop of Canterbury to appoint a joint committee to draw up a provisional service for use in the churches.

The resolution was moved by Prebendary C. Harris, of South Leigh, Oxfordshire, and it pointed out that the primitive rites of anointing and laying hands upon the sick with a view to their recovery were in extensive use—for the most part with full Episcopal approval. Favourable recognition had been accorded to them by the Lambeth Conference.

Dr. Darwell Stone moved an amendment to omit the words "with a view to their recovery" in favour of "spiritual benefit and bodily healing."

Prebendary Harris accepted the amend-

ment. He said that when he framed the resolution he was thinking quite as much of the soul as of the sickness of the body.

Canon King welcomed the movement. "One finds," he said, "that there is a general belief that anything in the nature of spiritual healing is purely fantastic."

"It is positively heart-breaking to feel that there is this tremendous power locked up in the Church which cannot be brought into general use unless we get some official recognition in the form of an office, because that only, I think, could break down the opposition."

"Only a fortnight ago I was speaking to a doctor and happened incidentally to mention that I had been engaged in anointing the sick, and he looked up, and in the most incredulous manner said: 'You don't mean to say you think it is any good?'"

"I said: 'No. I do not think it is any good. I know it.'"

"The doctor replied, 'You cannot do anything in the cases of organic disease; it is impossible,' and that is the attitude of the medical profession generally."

Canon King said every doctor to whom he had spoken poohpoohed it.

The Bishop of Woolwich, supporting the resolution, said:

"We are not in antagonism to medical science. There is no conflict with the doctors. What we do feel is that if healing is only attempted on the physical plane it will not take us far."

"Medical men are realising more and more the necessity of spiritual agency in their work."

"The doctors are perfectly willing to co-operate with us, and it is that co-operation which we want to bring about."

"We sing 'Thy touch has still its ancient power,' but the question is: will our people really believe it? We have a wonderful opportunity now, and I hope the House will accept the resolution and

will ask the assistance of the bishops in the matter."

* * * * *

As I anticipated, Alderman Kelly's Bill to prevent spiritualists from being prosecuted as witches under the Act of James I or vagrants under the Act of George II was counted out in the House of Commons on January 23rd. I happened to be in Hannen Swaffer's flat in Trafalgar Square when Mr. Kelly telephoned us the news. Both "Swaff" and I were much disappointed. Although the Bill was loosely framed, it *could* have been made workable with a little alteration. It required the attendance of forty M. P.'s to keep the bill alive: only thirty-two were interested enough to attend, hence its demise.

* * * * *

The National Laboratory of Psychical Research has been reorganised and its present Council enlarged into a strong International Research Council with representatives in most of the important centres all over the world. By this means the Laboratory will be kept informed as to what mediums are available for experimentation.

The National Laboratory has also acquired larger and more suitable premises at 13D Roland Gardens, South Kensington, S.W.7., about five minutes' walk from its old home. Will readers kindly note the change of address? The new Rooms of the Laboratory have been re-equipped and a complete new electrical installation has been added.

It has been decided to embark upon a very bold experiment. Instead of having an ordinary paying membership, in future the amenities of the Laboratory will be available for any person interested in psychic matters, *gratis*. Particulars can be obtained from above address. Owing to the generosity of a few persons, the nucleus of a Sustentation Fund has been

formed in order to carry on the work. Obviously, such charges as rent, taxes, clerical assistance, etc. have to be met. But as the work of the National Laboratory is purely educational, it has been decided that its usefulness can be increased by forming a huge Honorary Membership.

Publication will be in the form of *Bulletins* of important cases. Once a month Members will meet at the Rooms of the Laboratory to informally discuss psychic matters, exhibit photographs or lantern slides, and relate experiences. These evenings should prove very popular. It is my intention to model these meetings on the lines of the Cercle des Hydropathes, the famous Parisian artistic "club" which used to meet in the palmy days of the Latin Quarter. We want to make our evenings informal, yet informative; social, yet not silly—the fault of many attempts at introducing the social element into psychical research. During the Fifth International Congress of Psychical Research to be held in London next year, it has been decided to inaugurate a series of lectures, meetings, etc., for the benefit of the delegates and their friends.

* * * * *

Mrs. Frank C. Fourton of New York writes me apropos of my remarks (in the February *Notes*) concerning the Indian rope trick. She says that at a lecture she attended it was declared that the illusion was produced by the magician hypnotising the onlookers. That of course is a very old story indeed and there is even less evidence for the "mass hypnosis" theory than there is for the trick itself. In my reply to Mrs. Fourton I emphasised the fact that such famous magicians as Harry Kellar, Carl Hertz, Charles Bertram and others *spent years* in India trying to find some responsible person who had witnessed the miracle. They did not succeed and were informed by rajahs and

other officials that the trick had never been seen in India.

It is curious how the classic "rope trick" has impressed itself upon the Occidental mind—though no modern ruler admits that he has ever seen the illusion. The nearest approach to anything like "evidence" for the performance of the trick was published¹ some years ago by a young English lieutenant who states that he witnessed the trick from the veranda of his bungalow at Kirkee, near Poona, in May, 1917. He not only saw the illusion, he says, but *photographed* it and in his article the picture is reproduced. In the photograph the boy is distinctly seen on the top of *something*, obviously a pole, tapered at one end. It is not a bit like a rope which was stated to have been uncoiled from the magician's waist, and then exchanged in some way for the "pole"—which is perhaps composed of vertebrae as suggested by Hanussen.

* * * * *

Sir Oliver Lodge had, as usual, a crowded meeting on January 21st. when he lectured at the Albert Hall, Leeds, before the members of the Leeds Institute. His subject was "The Reality of the Spirit World."

Sir Oliver said: "I proclaim myself a rationalist. I believe that everything in the universe can be understood in time. I do not want everyone to investigate this thing (personal survival after death). I do not want everyone even to experiment. It rather attracts cranks and unbalanced people, and I am always telling such people they had better keep away from it. But if balanced, sane people with a fair knowledge of science look into it, it will make progress; it is making progress now."

Sir Arthur Keith, Sir Oliver said, had taken the trouble to explain his belief

that the brain was not only the instrument but the originator of thought. The brain, according to Sir Arthur, was the man, and when the brain was destroyed the man was extinct. But the brain was simply matter, and matter was only the recording instrument, the indicator. The matter in the brain was inert, but was acted upon by something—he himself thought something in space—which we called life and mind.

In other words, the brain was like a wireless set. If you smashed the set with a hatchet it would no longer reproduce the effect of the wireless waves, but the waves would still be there. Similarly, if you destroyed the brain, the mind was still there; a hatchet was not an instrument you could take against mind, because mind belonged to a different order of existence.

Well, he could say that he was acquainted with the fact that individuals who had departed this life still existed. They had lost the instrument through which the mind and individuality worked, but they could still display themselves, if not continually, to a certain degree. They had carried with them their powers of memory and affection and they could still occasionally use matter through which to demonstrate. Matter was something secondary, something they could do without.

"I speak to my son now and then; and my wife, who died two years ago, I speak also to her," said Sir Oliver. "Every now and then, given the opportunity, they will come and they will show that they are still themselves."

"This sort of thing is not generally believed in; it is thought to be superstition. My object is to try and remove it from the suspicion of fraud and superstition and bring it out into the national line of inquiry. It is a big subject, and it is a true subject. A lot of nonsense is talked

¹ The Great Indian Rope Trick by Lieut. F. W. Holmes, V. C., in the Strand Magazine, Apl. 1919.

about it, but there is a foundation for it which demands investigation. The clue, in my opinion, is to look for something in space.

"The universe in which we live is a terrifying reality. Its hugeness and energies are appalling, and we who are trying to understand it, and at the same time trying to keep body and soul together, trying to help each other, trying to be decent citizens, might well be alarmed at the prospect of continuing in existence to all eternity.

"It is an alarming thought that once in existence you go on, remaining yourself, taking nothing with you but yourself. But we are assured for our consolation that the whole of this majestic universe is governed and controlled by a loving fatherly heart, whose name is God. In that faith we can proceed to any destiny which may be before us."

* * * * *

Mr. Hartmann of Jamaica, N. Y. (P.O. address, Box 43) sends me circulars of the Survival League of America, an organization which appears to be growing by leaps and bounds. An imposing list of names proves how the new society is progressing. Those who are interested can obtain particulars from Mr. Hartmann who has taken an active interest in the formation of the League.

* * * * *

I do not know the secret of how the Scottish Psychical Society manages to stage so many interesting lectures, but the fact remains that this organization provides more addresses for its members than any similar society in Great Britain. And the talks are always interesting. At the weekly meeting held at 22 Stafford Street, Edinburgh on January 20th, Mrs. Saintsbury gave an address on "Christian Spiritualism in Poetry." It was the teachings of spiritualism, she said, its foundations, not its phenomena, which permeated much

of our modern poetry. The fact of survival, and not only survival, but the perception of an uninterrupted and continuous life, was a precept of spiritualism which made a universal appeal to the poet. Nowhere, or only in very rare instances, and these chiefly in early nineteenth century poets, did we find any acceptance of the depressing doctrine of sleep in the grave, far less that of eternal damnation, in which our theologians revelled for so long. The spirit of the poet, being alive to the full beauty of life and creation, refused to attribute ugliness and incompetency to the Creator of all good, and therefore we had a disharmony between lovers of God and Nature and the theologians. Although they could not always contend against their theological opponents in argument, they clung blindly to their creed of beauty, and trusted that "somehow good will be the final end of all ill." Mrs. Barrett Browning was a convinced spiritualist. Adelaide Ann Procter had given us poems which could only have been given out by someone endowed with psychic knowledge; and F. W. H. Myers, who in "St. Paul" had given the world one of the gloriously beautiful glimpses into the life of a mystic, was a great psychic researcher.

Few poets were untouched by mysticism, but not all gave such unrestricted expression to mystical thoughts as did Masfield in some of his longer poems, particularly in "The Everlasting Mercy." Spiritualism could not be dissociated from mysticism, because its foundation rested on the discovery of the oneness between the spiritual and the material, between the earth spheres and those which were above and below it. Rossetti gave us a detailed picture of his view of life in the next sphere in "The Blessed Damozel." Christina Rossetti in some of her short poems did so on much the same lines; but the typical modern view of life in

some f
in his

"Bl
press
portun
with r
Kenyo

The
and is
concer
ern t
witch
religio
sex-rit
spell,
charm
how r
the la
and a
magic

A
book
he o
notori
tory—
tailed
appea
Black
what

A
book
the d
is one
across
ing li
The
are e

An
chara
port
of Ja

2. V
To-D
pp.285
3. C
T. Fu
119 n

some future sphere was given by Kipling in his little poem "L'Envoi."

* * * * *

"Black magic" has occupied the British press for some weeks past and most opportunely there arrives a work² dealing with modern witchcraft. It is by Theda Kenyon who, I think, is an American.

The book is well written and arranged and is a veritable mine of information concerning witches and their craft is modern times. The "universal faith" of witches, the initiation, witches' familiars, religion and witchcraft, the black mass, sex-ritual, how to cast—and combat—a spell, witchcraft and medicine, love charms, bridal and childbirth customs, how to discover a witch, witchcraft and the law, science and witchcraft—all these, and a hundred more aspects of black magic are fully discussed by the author.

A valuable feature of Theda Kenyon's book are the accounts of the dabblings in the occult practised by the celebrities and notoriety who have flitted through history—a striking example being the detailed story of Madame de Montespan's appeal to the powers of darkness (via the Black Mass) in order to retain the somewhat ephemeral love of Louis XIV.

A useful bibliography completes this book of "modern instances" dealing with the darker side of occultism. The work is one of the most interesting I have come across. It is very easy to read and nothing like it has been previously published. The illustrations are as striking as they are excellent.

* * * * *

Another work³ of quite a different character is Professor Fukurai's long report of his experiments with a number of Japanese (and one English) mediums.

I had the pleasure of meeting Professor Fukurai, LL.D., in London in 1928 and he gave me an outline of his tests with a number of photographic and other mediums.

The first Japanese *clairvoyante* with whom the Professor experimented was Miss Chizuko Mifune. She was clearly a borderland case and committed suicide at the age of 25. A curious feature of the author's experiments is the fact that he conducted many of them through the post. This technique (probably unavoidable) is not to be recommended and weakens his—otherwise excellent—case considerably. If his envelopes were not tampered with, then certainly Miss Chizuko became abnormally cognizant of the contents of them, in much the same way that Stephan Ossowiecki reads the contents of sealed packages.

Professor Fukurai claims to have discovered mediums who can, by concentrating, imprint their thoughts upon the sensitised emulsion of a photographic plate. He gives us details of many such experiments, apparently successful, but the conditions obtaining were not as stringent as western researchers demand.

Among the mediums who have been investigated by the author is Kohichi Mita, a member of the Ten-Ichi troupe of magicians, well known in London. Another is Isai Watanabe, a young school teacher who was also tested by the staff of the school of Nishi-Katsura, in the Yamanishi Prefecture. These experiments were successful and are the best reported. They are even impressive.

Professor Fukurai gives us a brief account of his experiences with William Hope, the Crewe photographic medium. He received several of the well-known "extras" (all western faces) and made some experiments in "thoughtography" (a term I dislike) with, he says, complete success.

2. *Witches Live Still. A Study of the Black Art To-Day.* By Theda Kenyon. London, Rider & Co., pp. 285. Illus. 12/6 net.

3. *Clairvoyance and Thoughtography.* by Professor T. Fukurai. London, Rider & Co., 4to., pp. 247, with 119 illustrations. 21/-net.

I am grateful to Professor Fukurai for publishing his reports. They are valuable in giving us an insight into the ways of eastern mediums and eastern methods of research. But I am afraid I cannot endorse the technique employed by the author. He has got hold of the right idea of investigating a medium, but his system wants tightening up—if I may so express it. In many ways, the book is unique and well worth the guinea at which it is published.

The author has suffered the fate of all pioneers in the psychic field: on account of his activities he was "disliked by the Japanese scientists" and had to resign from Tokyo University.

* * * * *

The distinguished Spanish neurologist, Dr. Gonzalo R. Lafora has published in London a series of five essays⁴ dealing with such subjects as the "Psychology of Don Juan," miraculous cures, inspiration in art and science, cubism and expressionism, etc. All these essays are, naturally, excellent, coming as they do from such an authority as Dr. Lafora.

But Dr. Lafora is not content to remain in his own territory. He crosses that "enchanted boundary" that Dr. W. Franklin Prince emphasises with the result that his paper on "spiritism" is mostly nonsense.

For instance, in damning spiritualism he takes as his "authority," one of the young Maskelynes, writing in the *London Daily Mirror*!

I do not know when Dr. Lafora's work appeared originally in Spain but he has advanced no further with the "Margery" mediumship than the *Scientific American* committee and Houdini's pamphlet giving his version of the affair.

Dr. Lafora's book is seriously marred by his vicious attack on spiritualism. How far his "facts" are correct can be judged

by the following (p.265): "The London Society for Physical Research granted her (Mrs. Crandon) a silver cup which Sir Arthur Conan Doyle, as president of that Society, brought her personally to America"!! This bit of unconscious humor is delicious. Dr. C. S. Myers contributes a Preface.

* * * * *

For those of my readers to whom a dog is something more than a mere domestic animal I can recommend *The Soul of a Dog*,⁵ illustrated by many true stories. Chapters include what the Bible says about dogs, evolution and the soul of a dog, a dog's mind, a dog's devotion, and the supernatural in a dog. It is a delightful book and should be in the hands of all "doggy" people.

* * * * *

A girl "dowser" or diviner has been employed at Pompeii in assisting the authorities to discover stores of hidden gold or silver treasures. Her name is Marie (or Domenica) Mataloni and her efforts have been crowned with considerable success. Marie is 24 years old and uses the traditional forked twig of hazel.

Marie's successes have raised the question whether oil and gas in the earth influenced the selection by the ancients of sites for temples.

Excavations in a house in the Street of Modesty have already reached a depth of 33 ft. A further 7 ft. below Signorina Mataloni prophesies the finding of a hollow space containing gold and silver, but she is unable to say in what proportions.

Her presence and the general question of how far it is possible to "divine" the presence of oil or mineral gases below the surface have given rise to an interesting new theory. This is that the ancient temples were not erected solely at points chosen haphazard, but tended to occupy

4. *Don Juan and Other Psychological Studies*, by Dr. G. R. Lafora, London, Thornton Butterworth, pp. 288, Illustrated, 7/6 net.

5. By F. M. Archer, with Foreword by Harry Price, London, Churchman Publishing Co., Ltd., 33 Craven Street, Strand, 2/6 net.

sites where evidence of subterranean phenomena had been found.

Thus, according to this theory, traces of oil or gas might have caused a belief in some mysterious hidden agency which had to be recognised or placated by the transformation of the spot into a sacred site by the building of a temple.

Signorina Mataloni's location of a volcano was merely a casual discovery,

to which she drew the attention of her companions when they passed near the Torre del Greco in a motor-car at fifty miles an hour on the way to Pompeii. It happens to be on the slope of Vesuvius, just as some Etruscan graves which she located a week or so ago about twenty miles from Rome happened to be on the known site of the necropolis of the buried Etruscan city of Capena.

RECEIVED FOR THE A. S. P. R. LIBRARY

"AN INDICTMENT OF THE PRESENT ADMINISTRATION OF THE SOCIETY FOR PSYCHICAL RESEARCH." By H. Dennis Bradley. 32 pp. octavo. Published by the writer at Dorincourt, Kingston Vale, London, S. W. 15.

Mr. Bradley details the circumstances which led to the resignation from the S. P. R. of Sir Arthur Conan Doyle and his own decision to remain within the Society. He quotes a number of letters from members who endorsed Sir Arthur's action. Several pages are devoted to criticism of the editorial and research activities at Tavistock Square. The recent overtures made by Mr. Harry Price for the amalgamation of his National Laboratory for Psychic Research with the parent Society and the abortive negotiation which followed are recounted, and space is given to matters arising out of the last (Fourth) International Congress for Psychic Research held at Athens in the summer of 1930. He quotes the suggestion officially put forward at this Congress by the Secretary of the S. P. R., as follows:

"That an International Committee (of five) of the Societies for Psychical Research should report as regards all mediums producing 'controllable phenomena' whether in fact they give reasonable facilities for investigation to all serious students. . . . The Committee would formulate standard control conditions and also draw up a list of mediums to whom free access was possible. . . .

"The Editors of psychical papers and magazines in all countries should agree to print no accounts of phenomena of this type unless produced by mediums certified by the Committee. No reputable paper would, of course, print any reports of sittings not held under the standard conditions, or of mediums who were not certified by the Committee as reasonably accessible."

It is in connection with this proposal that he quotes the remarks of Sir Oliver Lodge which are recited in our editorial columns this month.

N. Y. SECTIONAL ACTIVITIES

LECTURES IN APRIL

MONDAY EVENINGS AT 8:30 P. M.

April Sixth

MR. TOM GARRETT

Hypnotist

Subject:

*"Hypnotism with Practical
Demonstrations"*

April Twentieth

COLONEL JAMES CHURCHWARD

*Author of "The Lost Continent of Mu,"
and "The Children of Mu"*

Subject:

*"Reminiscences of my Talks with a Rishi"
"The Life of Jesus in India from Records
in a Himalayan Monastery"*

April Thirteenth

MR. ROY MITCHELL

Lecturer and Writer on Mysticism

Subject:

"White and Black Magic"

April Twenty-seventh

REVD. JOHN HAYNES HOLMES

Subject:

"The Confessions of a Sceptic"

Rev. J. Haynes Holmes's Lecture being the last Lecture of the Season, will be followed by an informal Reception.

LIBRARY

N

PSYCHIC RESEARCH

13 193

MAY, 1931

Editorial Notes: The Policy of the Journal

Case Records {Mediumship of Mr. C. Grady; Le Livre des
{Revenants (III a); A Trumpet Phenomenon

Discarnate Knowledge: A Study of Psychic Communications - W. T. Glover

Mediumship of Max Moecke - - - Professor R. Lambert

The Psychology of Spirit Communication - Hereward Carrington

International Notes, Series LXVIII - - - Harry Price

The Story of Psychic Science (Review) - - - Henry T. Sperry

The Continental Journals (Luce e Ombra)

N. Y. Sectional Activities: A Summer Retreat in the White Mountains

Psychical Truths In A Physical World - Manly P. Hall

PUBLISHED BY

THE AMERICAN SOCIETY FOR PSYCHICAL RESEARCH, Inc.

Vol. XXV, No. 5

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.

PSYCHIC RESEARCH is published monthly by the American Society for Psychical Research at Fair Lawn, N. J. Communications including change of address may be sent to the publication office at Fair Lawn, N. J., or to Hyslop House, 15 Lexington Avenue, New York, N. Y. "Entered as second-class matter October 16, 1930, at the post office at Fair Lawn, New Jersey, under the Act of March 3, 1879." Yearly subscription \$5.00.

The American Society for Psychical Research, Inc.

HYSLOP HOUSE: 15 LEXINGTON AVENUE,
NEW YORK

OFFICERS

JOHN I. D. BRISTOL	<i>Hon. President</i>
WILLIAM H. BUTTON	<i>President</i>
DANIEL DAY WALTON	<i>First Vice-President</i>
DR. MARK W. RICHARDSON	<i>Second Vice-President</i>
THOMAS H. PIERSON	<i>Secretary</i>
LAWSON PURDY	<i>Treasurer</i>
DANIEL DAY WALTON	<i>Counsellor</i>

BOARD OF TRUSTEES

WILLIAM H. BUTTON	} Term expires Jan., 1932
LAWSON PURDY	
CHAS. A. SHERMAN	
DANIEL DAY WALTON	

MRS. ERNEST A. BIGELOW	} Term expires Jan., 1933
JOHN PALMER GAVIT	
THOMAS H. PIERSON	
DR. MARK W. RICHARDSON	

JOHN I. D. BRISTOL	} Term expires Jan., 1934
PROFESSOR H. A. OVERSTREET	
ARTHUR GOADBY	
MAJOR R. T. M. SCOTT	
DR. EDWIN G. ZABRISKIE	

STAFF

FREDERICK BLIGH BOND	<i>Editor</i>
HARRY PRICE	<i>Foreign Research Officer</i>
ADELE WELLMAN	<i>Executive Secretary</i>

**STATEMENT OF THE OWNERSHIP, MANAGEMENT, CIRCULATION,
ETC., REQUIRED BY THE ACT OF CONGRESS OF AUGUST 24, 1912,**

Of *Psychic Research* published monthly at Fair Lawn, New Jersey for April 1, 1931.

STATE OF NEW YORK _____ ss.
COUNTY OF NEW YORK _____

Before me, a notary public in and for the State and county aforesaid, personally appeared Frederick Bligh Bond, who having been duly sworn according to law deposes and says that he is the editor of the *Psychic Research*, and that the following is, to the best of his knowledge and belief, a true statement of the ownership, management (and if a daily paper, the circulation), etc., of the aforesaid publication for the date shown in the above caption, required by the Act of August 24, 1912, embodied in section 443, Postal Laws and Regulations, printed on the reverse of this form, to wit:

1. That the names and addresses of the publisher, editor, managing editor, and business managers are:

Publisher: American Society for Psychical Research, 15 Lexington Ave., N. Y. City.

Editor: Frederick Bligh Bond, 15 Lexington Ave., N. Y. City.

2. That the owners are: (Give names and addresses of individual owners, or, if a corporation, give its name and the names and addresses of stockholders owning or holding 1 per cent or more of the total amount of stock.) None.

3. That the known bondholders, mortgagees, and other security holders owning or holding 1 per cent or more of total amount of bonds, mortgages, or other securities are: (If there are none, so state.) American Society for Psychical Research, 15 Lexington Ave., N. Y. C., is a private society doing scientific research, is endowed and is supported by membership.

4. That the two paragraphs next above, giving the names of the owners, stockholders, and security holders, if any, contain not only the list of stockholders and security holders as they appear upon the books of the company but also, in cases where the stockholder or security holder appears upon the books of the company as trustee or in any other fiduciary relation, the name of the person or corporation for whom such trustee is acting, is given; also that the said two paragraphs contain statements embracing affiant's full knowledge and belief as to the circumstances and conditions under which stockholders and security holders who do not appear upon the books of the company as trustees, hold stock and securities in a capacity other than that of a bona fide owner; and this affiant has no reason to believe that any other person, association, or corporation has any interest direct or indirect in the said stock, bonds, or other securities than as so stated by him.

5. That the average number of copies of each issue of this publication sold or distributed, through the mails or otherwise, to paid subscribers during the six months preceding the date shown above is: (This information is required from daily publications only.)

FREDERICK BLIGH BOND,

(Signature of editor, publisher, business manager, or owner.)

Sworn to and subscribed before me this 8th day of April, 1931.

(SEAL) ADELE WELLMAN.

(My commission expires March 30, 1932.)

PSYCHIC RESEARCH

For May, 1931

TABLE OF CONTENTS

EDITORIAL NOTES: The Policy of the Journal	180
CASE-RECORDS. (1) Mediumship of Mr. C. Grady	181
(2) "Livre des Revenants" IIIa	183
(3) A Trumpet Phenomenon.	183
"DISCARNATE KNOWLEDGE": Study of Communications purporting to be given by a Group of Psychic Researchers. (W. T. Glover).....	184
EXPERIMENTAL WORK IN GERMANY: Max Moecke: Medium	192
THE PSYCHOLOGY OF SPIRIT-COMMUNICATION: Hereward Carrington	194
INTERNATIONAL NOTES: Harry Price. (Series LXVIII)	208
"THE STORY OF PSYCHIC SCIENCE" (Review): Henry T. Sperry	217
THE CONTINENTAL JOURNALS. (Luce e Ombra.)	218
N. Y. SECTIONAL ACTIVITIES	220
"PSYCHICAL TRUTHS IN A PHYSICAL WORLD": Manly P. Hall	221

NEW YORK SECTION

MAJOR R. T. M. SCOTT.....	<i>Acting Chairman</i>
MR. ARTHUR GOADBY.....	<i>First Vice-Chairman</i>
MR. ERNEST A. BIGELOW.....	<i>Second Vice-Chairman</i>
MRS. HENRY WARNER.....	<i>Secretary</i>
MRS. ERNEST BIGELOW.....	<i>Executive Secretary</i>
MRS. LAWRENCE JACOB.....	<i>Treasurer</i>

PRIVILEGES OF MEMBERSHIP IN THE NEW YORK SECTION

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 of the monthly JOURNAL.

NORTHERN NEW ENGLAND SECTION

MR. GEORGE B. LAUDER.....	<i>Chairman</i>
MR. FRED W. BARRELL.....	<i>First Vice-Chairman</i>
COLONEL GEO. MC C. DERBY	<i>Second Vice-Chairman</i>
ETHEL M. WELCH.....	<i>Secretary</i>
BURTON E. BLOOMEY	<i>Treasurer</i>

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 writer 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. XXV, No. 5; May 1931

EDITORIAL NOTES

THE POLICY OF THE JOURNAL

The Note in small type which heads the opening page of every number of 'PSYCHIC RESEARCH' clearly sets forth the personal responsibility of contributors. It is desirable to emphasize this fact and to point out the principles which govern the admission of articles to our columns.

* * * * *

Primarily, as is set forth in conspicuous print on the inner side of our front cover, this Journal seeks to follow out and to authenticate where possible, all alleged cases of the development of psychic faculty or the occurrence of psychic and metapsychic phenomena. Until the public, and the general body of members of the Society are better trained in the analysis of evidential values, it is exceptional to find the evidence for a given phenomenon so well drawn up as to present a 'water-tight' or critic-proof instance. Yet the fact remains that a wholesale rejection by the editorial Committee or the Editor of material found by them to be in a technical sense defective in its standard of evidence would deprive readers of the Journal of

a great deal of interesting matter, sometimes unique and often valuable.

* * * * *

The A.S.P.R. is not constituted for educational purposes, but the fact cannot be denied that a large proportion of its members are students, learning gradually the technicalities of psychic research and relying for that purpose upon their association with an organization from which they quite rightly and naturally expect the widest enlightenment on all current phases of psychic happening. The Journal therefore cannot ignore their need. It cannot enclose itself within the shell of a formal academic correctness; nor can it cater exclusively for the *savant* after the manner of those organs which represent groups of the intellectually orthodox. On the other hand, it cannot descend to the presentation of the merely popular or sensational. There are abundant media for this. Truly however, the facts of psychic research are sensational enough to satisfy, we should think, the most jaded appetite. In psychic research the old saying is well exemplified that 'Truth is stranger than fiction'.

The very existence of a Society for Psychic Research implies the admission that there are psychic phenomena which call for investigation. Were this not so, *Futility* would be writ large over all our efforts, and it would be a task of questionable honesty to continue to invite subscriptions from the large public interested. Perhaps no more serious indictment could be brought against such an organization than the administration of its resources for a self-contradictory purpose, and for the negation of those principles for which it was called into being. But we are in no danger of incurring this reproach so long as we continue to engage in constructive work and give it due publicity in our Journal.

* * * * *

The first desideratum will always be the collection of the best authenticated case-records procurable. The Research and Publication Committees will do their utmost to obtain such records of experience, but it will rest largely with members themselves or with the general readers of the Journal to collect and put in suitable form the narratives of such

* * * * *

CASE RECORD OF CLAIRVOYANCE BY MR. CHESTER GRADY

MR. GRADY'S STATEMENT

On Easter Sunday 1930 during the singing of the anthem at the Church of Saint Bartholomew, New York, I became aware of the presence of a young man, an entire stranger to myself, standing facing me. My seat was in the balcony, so that the figure appeared to be floating. He seemed of average type, about 25 to 30 years of age. He spoke to me, saying "I believe you can hear me". I said "Yes, I can". He then said "I want my mother". I said "Do I know your mother?" His answer was "Yes. You sat with my

psychic happenings of a noteworthy nature as may come under their observation, and to persuade those concerned to detail them.

* * * * *

Arrangements are now being made for the initiation of a more active program of home research under the auspices of the Research Committee. The record contributed by our President to the chronicle of the 'Margery' phenomena may be viewed as a forerunner of such communications. To get the machinery of research in smooth working order may take time, and much will depend upon the possibility of securing the co-operation of suitable mediums and sensitives. With a growing atmosphere of confidence in the treatment of mediums by those in authority at Hyslop House, it seems already certain that the material for experimental research will be forthcoming in due abundance and variety. But again, the need of trained observers, sufficiently instructed in the methods of research and imbued with the spirit of impartiality and fair-mindedness is of paramount importance.

mother and my sister". He then shewed me a picture of a tropical country, eventually conveying to me a certain place which I was able to recognize by the aid of a capital 'H' which he exhibited. I spoke the name of the place and he agreed.

At the same time, he conveyed to me the intelligence that he had taken his own life, and that owing to the mental distress which this fact had caused his mother, he wished to send her a message to ease her mind, by letting her know that all was well with him. He also said

to me "Joseph P. . . . is here with me and would wish me to send his greetings to 'Mother'".

The sitting to which this young man referred had taken place early in the month of March—fully a month before the Easter service. At that sitting my guide had made reference to a great confusion in which the elder lady would find herself on Easter Sunday. There was no mention at all of any male relative, except what seemed to be an attempt on the part of her son to communicate, but this was not successful. She told me nothing of her family.

The young man now spoke again to me. He said "There is my mother". I looked down into the body of the church and saw what I should describe as a repetition of what my guide had described at the sitting. I saw a lady whom I recognized as the one with whom I had sat in March. She was trying to edge her way through the crowd, apparently looking for a seat. A young usher placed his hand on her shoulder and led her to the front rank of seats close to the chancel. What I saw seemed to me to be happening in Saint Bartholomew's church where I was; but I was aware that it was a picture only and not a substantial reality. As a matter of fact the gangways were empty as the service was then in progress. But when the figure of the lady reached the chancel, all faded. I returned after the service to my apartment with the feeling that I should send the message to the lady with whom I had sat, knowing only her name and the city in which she was staying, and not her street address. I then wrote to her, putting on the envelope merely the city address with her name, and in the course of about three weeks I received the following answer from her (the names are altered as

they must be kept private, but the name of the city can be correctly given, as it is not their home place).

Santa Barbara. California.

May 8, 1930.

My dear Mr. Grady.

I can't tell you how thrilled I am with the Easter message that you have sent me from my son and my husband; for my husband's name was Joseph P. . . . If there is more that you can tell me about what you saw, will you please write me. Your letter was forwarded and I have only just received it. You may remember that you saw great confusion over my going into church; that I went back at first and then forward. But you saw me sitting near the front. There were Easter symbols around me. My daughter said afterwards 'Won't it be strange if that actually happens on Easter Sunday'. I thought it couldn't possibly, for I spent Easter with a friend who preaches in a large Chicago church, and I knew his wife planned to take me to the early service and had arranged for our seats. Well, it happened that their car was out of order. We went to the second service. I had to wait in the back and there was great confusion and crowding, but we did sit in front as the head usher had saved seats for us.

I have longed for a message from my dear ones, but could get nothing. I am particularly glad of what you have sent me.

Gratefully yours,

M . . G . . P . . .

NOTE. Mr. Grady's vision in Saint Bartholomew's church would have occurred at about 11.30 a.m. New York time. This would be 10.30 Chicago time, there being an hour difference. Consequently the service at the Chicago church had not commenced at the time he had the vision and it was the second service which this lady attended.

LE LIVRE DES REVENANTS (IIIa)

Readers are referred to p.44. of our January issue for the verification of five names in the original record of the Bigelow group, first given on the 20th and 27th April 1928. The letter of a Mrs. A is printed in that issue. Since then the Editor has received the following letter which he is able to print in full, omitting only those names for the publication of which he has at present no authority.

88 Avenue Henri Martin. XVIe
Paris. February 11th, 1931.

Dear Sir.

In the article entitled "Le Livre des Revenants" which appeared in the November 1930 and January 1931 numbers of 'Psychic Research' there are references to "VIII. April 20th. 1928."

Frederick May of Washington.
Kathleen Nielson.

In the January number one of your correspondents, a Mrs. A., gave you certain details which I should like to confirm and amplify. Kathleen Nielson, who was the daughter of Mrs. Frederick Nielson of New York, first married Reginald V, and secondly Sidney J . . . C . . . Jr. She died in this city, I believe, a few years ago (approximately 1927). If you wish to verify the date you might communicate with Mr. C . . . whose address you will probably find in the New York Social Register.

Kathleen Nielson and her second husband were childhood friends of mine, but I had not seen them in many years. If you should think it worth while to publish this information, I have no objection to my name appearing, but can give you no authorization to mention any other. I hope that the above information may be of use, F. GILBERT.

* * * * *

RECORD OF A TRUMPET PHENOMENON

At Hyslop House, March 31, 1931

Present: Mrs. Henry Warner, Mrs. W. T. Larned, Miss Beatrice M. Foster, Mr. Henry T. Sperry, Mr. L. P. Le Perrier, Mr. E. R. Douglas.

The sitting took place in the room below that in which Mr. William Cartheuser was at the time holding one of his group sittings. A trumpet was placed within the circle. The suggestion was made that if possible one of Cartheuser's controls should take advantage of the coincidence of the two sittings to manifest his presence in some phenomenal way.

None of those present had sat with Mr. Cartheuser except Mrs. Warner.

A slight movement of the trumpet was noticed by the sitters, and Mrs. Warner asked if this was made by the Indian control. In answer to this question, there was a very violent movement of the trumpet which was drawn backwards and forwards with a saw-like motion in the direction of its length.

All the undersigned agree that they heard a voice in the trumpet which they recognized as that of Elsie* saying "Hoo-hoo".

(signed L.P. Le Perrier, E.R. Douglas, Henry T. Sperry, Beatrice M. Foster.

Mrs. Larned does not sign as she was not concentrating attention at the time.

DISCARNATE KNOWLEDGE

A Study of Psychic Communications received through a private medium and purporting to come from a group of eminent psychic investigators.
(hereinafter called the P.R. Group).

By WILLIAM T. GLOVER

The ensuing paper is the first of a series submitted by the recipient of the writings, who was the sitter present with the automatist. The latter is a younger man living in the same town, whose name is withheld owing to the difficulties which might be created for him if this form of authorship were proclaimed locally as his. Mr. Glover has kindly placed at the disposal of the A.S.P.R. the whole of the material obtained, together with his permission to the Editor to deal with it in such manner as may be most advantageous for the readers of the Journal. It has remained for the Editor to make such selections from the very abundant subject-matter as seemed to him most appropriate and to cast these into the form in which they will now appear. What follows will be almost *verbatim* quotations and extracts from Mr. Glover's original transcript with sundry notations and commentaries supplied by him.

INTRODUCTORY

The material composing this work was received from time to time during the course of two and a half years of investigation by the compiler and sensitive. The original purpose was to obtain firsthand information on the problem of communication. At first, only evidential messages were sought, and the Ouija was the instrument used; but soon the communicators shewed their wish for the transmission of matter of serious intrinsic import. They asked that such messages should be preserved. Accordingly they were recorded *verbatim* in shorthand. The presiding 'control' gave the name

ZOAN. He prepared the way for communications, presumably at first from Charles Darwin and later from members of the P.R. group in which the influence of F.W.H. Myers and William James seemed to predominate. The clarity of the reception gained as the work proceeded. This increasing improvement in reception is especially noted in the P.R. papers in the third section of these writings. It was observed that the views and statements put forth by the communicators were often foreign to the preconceptions of the two participants and occasioned surprises. In this we find a parallel to the experience of Stainton Moses. "Taking into consideration all the facts and circumstances surrounding the experiments" says Mr. Glover "it has seemed that a strange force was at work which is explicable only on the assumption that it is exerted by intelligence external to the sitters."

THE USE OF 'GREAT NAMES'

A word must be said about the use of "great names" in these scripts. The frequent use in psychic communications of the names of notable persons has tended to cast a shadow of doubt on the authenticity of the messages. "It is with reluctance" says Mr. Glover "that these names are included in the work; but on the assumption that the communications are genuine, I have, as compiler, but respected the expressed wishes of the communicators in including them." No change at all was made by Mr. Glover in his transcript of the original, either by way of correction or otherwise. Revisions,

and even small corrections have been in every case left to the judgment of the communicators.

Throughout these records the initial 'G' has been made to stand for 'Glover' and 'X' for 'Sensitive'.

The present Editor would feel this to be the right place to add a further comment on the use of 'great names' tending to suggest a certain degree of reasonableness in their employment which might not be apparent unless pointed out. It has been repeatedly affirmed by the more responsible order of controls that the dissemination of knowledge from 'the other side' through mediumistic channels is the outcome of 'group' work, in which the views and teachings of some notable personage are not so much those of an individual speaker as an interpretation made of these through the association of other and sympathetic mentalities. In this way the name would be merely used as a hall-mark and not as a token of the necessary presence of that individual.

* * * * *

EARLY COMMUNICATIONS

PART I.

On the evening of November 16, 1927, (G. and X sitting together with the Ouija Board), the following question was addressed by an as yet unknown communicator 'C'.

"Are you interested in Science, Philosophy and Metaphysics?"

G. had been reading Paulsen's 'Introduction'. The communicator invited questions pertaining to the subject discussed in this work.

G. asks therefore:

"Of the theories of parallelism and interaction, which do you accept as correct?"

C. "Both classifications are as old as time itself: I allude of course to the inter-

Further, it is constantly impressed upon the sitter for such communications that there is in being an extensive system of mental broadcasting by which the utterances of some great thinker are *relayed* to various groups capable of receiving them and that there is practically no limit to the number of incarnate persons who may be qualified to receive these. This would account for the curious similarity between many of the writings chronicled—a similarity in general scope and color of the subject-matter, qualified by a diversity of expression such as might well be attributed to the greatly varying means of expression to be found in the brain-machinery provided by the individual medium or sitter—for it must always be borne in mind that the nature of the material received is subject to great qualification by the mentality of the sitter in its interaction with that of the sensitive through whose physical instrumentality the writing comes.

relationship of Mind and Matter. Modern thinkers are inclined to favor parallelism. The theory if carried out to its logical conclusion leads to the old theological pantheism. Pantheism is correct as far as it goes, but it does not cover all the facts. I accept neither theory."

G. "Do you believe in God?"

C. "I believe in an Infinite Power: call it 'God', or what you will. I do not believe that any materialistic philosopher need change his belief."

G. "What is ultimate Reality?"

C. "Matter is ultimate (but) there are infinite stages of substance . . . I am in a substance. Lodge is war-

ranted in insisting that it is ether*
 . . . Mind and Matter are *one* . . .
 All motion is Thought. Thought
 is Matter in motion."

G. "Is Mind in Space?"

C. "There is no Space. What you and I perceive as space is an illusion in the same sense that what you perceive as space in a landscape painting is an illusion. Space, so-called, is a different form of matter. For instance, what *you* see as space is to me Reality. What I perceive as space is someone else's reality."

In answer to G's question, it was admitted that the communicator was Charles Darwin.

November 18th. 1927.

(The same communicator)

C. "All matter lives. Crystals reproduce themselves according to type as well as do animals . . . I have already said that all thought is motion. Behaviorism comes nearer to illustrating my meaning. There is no thought without motion, just as there can be no difference between style and subject-matter, so there can be no distinction between Thought and its expression. For every thought that occurs there is action. A word forms in the mind, but not without concomitant physical expression . . . the larynx or some other organ reacts to the thought.

November 21st. 1927.

(Zoan, the control, communicator.)

"I agree with Darwin that the Creator is a great Impersonal Power. There is no such thing as Divine Intercession: all is Law and Order.

"You must understand that there is no Thought without words, and no

words without physical action of some sort. In behaviorism there are the verbalized and the un verbalized worlds. The 'verbalized world' technically means those objects for which we have names. A child lives principally in an un verbalized world: therefore he thinks in regard to objects in themselves. A child can form his own expressions for objects; but as soon as he does so, they cease to belong to the un verbalized world: they in fact become a part of his own inner world. Objects are interchangeable—we might even go so far as to say that they are synonymous with words. Words are but thought-symbols; and thought and objects are in a measure identical."

"I am drawing this information from Darwin's own mind. He is at this time delivering lectures and also transmitting this. According to your method of calculation he is now delivering *thousands of lectures simultaneously* but these lectures are upon different subjects. This is possible because of his changed state of being. He is one who has truly taken advantage of his new power."

(Charles Darwin communicating)

"I have said that Mind and Matter are one. What then is the logical conclusion to be drawn from this? Every particle of matter lives . . . It leads to pantheism: but this is no conception of an anthropomorphic god, but more precisely of God as an Infinite Mind or Substance. His attributes are the irrefutable laws of Mind and Matter. The words Mind and Matter are interchangeable.

"An electron lives and wills. . . Here we refute the Newtonian and Einstein-

*As originally given, this sentence ran "Why does Lodge insist that it is Ether." The correction was made spontaneously by C. later.

*In another series of scripts, a small portion of which have been published in "The Hill of Vision" frequent reference is made to "The Will of Matter" as a force reactionary in its nature to the primal influence of the Creative Idea. There are many interesting parallels in these scripts received from quite independent sources. Another set is that found in M. Cameron's "Seven Purposes."

ian theories of gravitation. The earth follows its orbit because *it wills to do so*. It is governed by no law of attraction save that of its own sympathetic relationship to the sun."

November 23rd. 1927.

(Zoan communicating).

"Darwin is desirous that you work this material up in book form. We shall later present one of the most revolutionary ideas ever conceived in biology, concerning species and growth . . . Do you know how it is that two seeds of apparently the same chemical composition can produce different (separate) plants? This will be explained."

"This knowledge must wait, however, until we have become more expert in transmission. We have the greatest difficulty in impressing detailed knowledge."

THE UNIVERSITY OF KNOWLEDGE

"All great writers have drawn their knowledge from Infinite Mind. The works of Shakespeare were so received. I will tell you how it was possible in a sense for Darwin to deliver many lectures on different subjects at one time. There were, it is safe to say, many lecturers at the time drawing the substance of their discourse from his mind . . . Man does not *think*. He receives thought. He tunes in, as it were, with his will. Reflect upon that which you have received."

* * * * *

November 26th. 1927.

"Do you know the bearing that Spiritualism has upon philosophy? It establishes for ever the doctrine of animism . . . This theory holds that all mind has independent existence: this is true so long as you mean thereby that Substance which itself is matter but in different form. Every substance has its prototype, which is other substance."

"Does not this throw light upon that

inexplicable law by which two seeds of seemingly analogous substance spring into divergent types? One substance is formed into the likeness of the substance which is its counterpart. We, it is commonly said, are created in the image of our Maker: the size and form of an oak is pre-determined by the size and form of one of its inherent counterparts. How else can anything be determined? All life conforms to its prototype which has always existed. The Soul is this prototype: it exists in the form of Substance*—what you know as spirit.

What you know as spiritual form determines bodily growth. Matter *adheres* and is gradually moulded into this form. The tiny acorn grows into the mighty oak because the chemical process of its development is already determined."

November 30th, 1927.

"You must learn the importance of taking your time to study. Never be in a hurry, for you have untold centuries in which to develop your mind. You and your mind are identical."

G. "I find it difficult to fix abstract ideas in the memory."

C. "You would not think so if you were familiar with the laws of consciousness. The mind cannot hold before it at one time all the images and ideas which it has obtained. There is . . . a margin between consciousness and subconsciousness . . . You should know that there is *no original thought*. All knowledge is contained in the Infinite Mind. You

* This connotation of Substance with Spirit is of value in view of the usually nebulous nature of ideas concerning *spirit* which to the objective intellect is something *unsubstantial* because not evident to the senses. But that there is a faculty for its apprehension as a higher order of reality is evident in the declarations of all mystical experience. 'Substance' and 'Understanding' are synonyms, being referable to the same root-word. This, in the Greek, is 'Hypostasis'. The writer of the Epistle to the Hebrews. It will be remembered, speaks of Faith as 'The Substance of things hoped for; the Evidence of the things not seen'.

are mirrors upon which knowledge is reflected. It goes without saying that you can be brightly polished or not. Swedenborg had a faint glimmering of this truth when he referred to a sun as the source of all knowledge. Can something spring from nothing? There is no Thought without Mind."

December 6th, 1927.

At this sitting the communicator announced that future messages could be received verbally through the sensitive. These inspirational messages showed continual improvement in receptivity and it was not until several months later that the ouija board was again employed. One curious feature of the verbal communication was the re-introduction of a subject-matter relating to future events and indicating a world crisis.* The details of these messages are for the present withheld by Mr. Glover. In a former communication (dated November 27) G. was requested by the communicator to think strongly of anyone with whom he would like to communicate. He focussed his mind upon Emanuel Swedenborg and it was then announced that Swedenborg would communicate. In view of what has already been said it is perhaps unnecessary to assume that it is Swedenborg in person who is the direct communicator. He is represented as saying that his ideas when on earth were only crude; that he had much to impede his progress; that he was now leaning towards a type of materialism but without any denial of the influence of the divine spirit. In the present communication of December 6, the communicator explains what is meant when Swedenborg is described as now favoring the materialistic conception of reality. He speaks as follows "Much confusion results from a misunderstand-

ing of terms. Materialism, taken *per se* and in the sense in which it is most commonly used, is untenable. The views of contemporary materialists are limited and narrow. They confine themselves only to a small portion of reality. They are blinded by their own erroneous view of the real, and have no conception of the manifold expressions of life." In the course of the same sitting the following was also given:

"Continue to seek enlightenment in all things; knowledge lends wings to its possessor. Knowledge is power. . . . You are unable to think without thought-expression of some form. Change one word in any well-constructed sentence and you change its thought. In this life it takes the form of an image in all its parts; but in your life you supply minor images, which are thoughts knitted together forming the whole In the sentence just uttered each part is a separate image,—the subject, predicate, etc. If the thought expressed by that sentence were occurring to us there would be no division between subject and predicate; for indeed we should view the **entire series** of images as a whole. With you images are comparable to pictures, but with us not so; we apprehend but do not see. This process is what you know as thought transference: to us life is vastly more real than the grey world in which you have your existence. Thought, as such, has its existence outside life as well as within It is exceedingly difficult to distinguish between thought, life, and motion; they are in a sense inseparable. We travel with the speed of thought. No sooner do we become dissatisfied with an environment than we seek elsewhere, always attracted by harmonious conditions. Such velocity is as fast as, or

* Following an earlier Ouija communication.

faster than, the speed of light—depending entirely upon the intensity of the thought, or rather, on the desirability of the environment. The velocity with which we travel is determined by the intensity of desire . . . Space, with us, is but (relative) conditions or states and has nothing to do with motion as you know it. Yet we would not lead you to believe that motion does not exist for us as well as for you. It exists, but it is different.*

We can easily attain to the vicinity of Jupiter, but this would not aid us in making observations of that planet of any importance to you. The planet exists for us as well as for you; but we perceive only one of its counterparts which is entirely distinguished from the one that is revealed to you. The vibrations which enable us to perceive this counterpart are infinitely more rapid than the light waves which render that planet visible to you. As you ascend, higher vibrations become infinitely more rapid and also more complex. There is no limit to the infinite complexities of matter . . . Thought has always existed: it emanates from Infinite Mind. Like rays of light it is reflected upon greater and lesser minds alike. There is no limit to this influx of light: it is infinite. Even such thought as you are now capable of is the mere influx of knowledge from that source of all knowledge—Universal Mind.

MAN'S COMPOSITE PERSONALITY

"Your ego, so called, is a composite personality formed of myriads of other personalities, each acting one upon another in an infinity of ways: so much so that what you refer to as Self is but an expression of those among these personalities which at the time maintain a dominance of power. We simply

mean that we live in you and you live in us. All minds interact; each operates one upon the other. There is therefore no independence. Thought, like the air you breathe, or the water you drink, is a property common to all."

Asked to define what is really meant by the term *ether*, the communicator described it as a form of matter. Electricity he described as 'electrons in motion'—otherwise, mind in motion; since here the terms 'mind and matter' can be used interchangeably, and the same may be said of the energy of thought which originates in the will. A violent chemical reaction is not only the result of a change in the mode of vibration of the atoms or molecules but must also be regarded as a change in the will of each particular atom involved. It is within the realm of possibility that a method may be discovered whereby the mode of motion of the atoms might be so changed that the entire earth could be detonated; also that by an inverted method, a chemist might be able to bring into manifestation new and unknown forms of matter. It would be a question of bringing about a change in the collective will or self-determination of these ultimate particles, since what our scientists designate as a proton, or an electron, is but a thought form, or thought expression. In view of this the atom is described as a *being* expressing itself by a given mode of motion. The communicator admits the scientific correctness of the image of the construction of the atom as consisting of a proton, or nucleus, around which the electrons revolve in a manner analogous to that in which planets revolve around the sun, but this represents only a fraction of the truth, and a point of view which is narrow almost to a form of vulgarity. For the orbits

* See communication of August 30, 1929, *infra*.

of atoms are by no means isolated systems. On the contrary they are traversed, it is affirmed, by the orbits of myriads of other atoms, whose vibrations are of such nature as to render them unknown to man. The bearing of this remark upon the question of man's complex personality, in which innumerable other personalities react with the dominant ones, may be perceived. The subject is reverted to, and further elucidated in a subsequent communication dated July 12, 1928.

THE NATURE OF LIGHT

Light is described as a substance and it must therefore not be considered as merely a phenomenon due to the vibrations of another substance. Since light as substance is continually emitted by the sun, it is questioned whether the sun can endure, but whilst admitting this the communicator would represent the sun's diameter as infinitely greater than has been computed by our men of science. We must remember that the light which leaves the sun is still to be considered as a part of the sun itself, increasing therefore to an almost unlimited extent the solar diameter.

With the sitting of December 26, 1927 the first series of communications is concluded. A six months' interval followed as X was away from home. The second series begins with a brief séance, which is dated July 7, 1928. This was chiefly devoted to advice regarding health, and other matters of a personal nature. The following remarks by the communicator may find a place in our record.

"Practice relaxation whenever possible, for this nearly always enables us to attune ourselves with higher forces. Perhaps you do not know that just as the body requires food, so does the

will. Thus we sleep, and sleep is a condition closely resembling the trance. . . . In this way the will receives nourishment. Vital forces are not contained in material things, but are received from the ethers. We shall have much to say later about Will. For the present, suffice it to say that the will is blind force: it can raise a man to any height, and can lower him to any depth. Hence the importance of directing it along the right lines. The intellect is a torch bearer for the will."

"Fear is your greatest enemy—conquer it. There can be no great moral culture in the heart of one in whom fear rules. It is doubtful if there can be great progress for you in the life to come unless this petty weakness is mastered. It is true that common prudence requires that one should have sufficient fear to point out the way to avoid dangers. This is so, provided you do not allow your will to become too contaminated by it. The will if continually kept in this condition tends to degenerate until, by mere perversity, it will attract to itself those conditions which are conducive to fear."

The two sitters now announced that they were ready to begin on the Darwin work if it suited the communicator's pleasure.

- C. "We believe it advisable to await better conditions. We are already impressing the medium with some of the ideas which will be contained in this work. He himself is able to appreciate something of their importance."

At this point G. put the question "Am I a medium?" C. replied as follows.

- C. "We employed the word in its narrowest sense. You should know by now that we all of us are mediums to a greater or lesser degree . . . The pro-

cess by which all great writings are received depends not upon the power or capacity for thinking which the writer may have, but always upon the ability he has to *discriminate*. Good and evil are by no means the easy problems you consider them to be; for all progress in life depends upon the ability one has to determine between the two. One cannot determine those things which lie beyond the ken of accessible knowledge. Valuations are constantly changing in direct ratio to the development of the intellectuality."

In answer to a question by G., the communicator affirmed that Good in itself cannot be regarded as subject to a process of evolution; it is in reality we ourselves who are going through this process, striving always to determine the values of the good. The highest culture of Man consists of the highest power one has to discriminate. Good is that which serves the highest end. Asked to define Evil, the communicator says "Evil is only the absence of good, or a lesser good; for, strictly speaking, there *is* good, but there *is* no evil. That which on a lower rung of the ladder of progress would seem to be good might appear as evil in contrast to the good which is recognized at a higher stage of progress. Since the brain is merely the instrument for the reception of thought the only true intellectual possession that one has is the power of discrimination, and this power resides in the will. The will is the *Man*. Culture is soul-consciousness. Such consciousness has its foundation in the will, and the will would be unlimited in its power were it not restrained by the brain which serves as a sort of governor.

DISCRIMINATION AND KNOWLEDGE

The following is a summary of some of the more important observations

made by C., usually in reply to questions.

- C. "There are two sorts of knowledge, one special, the other general. The latter is by far the higher of the two; yet we do not wish to discredit the value of concrete facts. In determining a general principle, we proceed by grouping together a set of coherent facts. Is it not idle to spend so much time in weighing and considering each of these facts when the entire ensemble can be seen at a single glance Both you and your friend dwell upon this mental plane, else you could not receive these thoughts. Have you ever considered that before you can read a book with understanding you must first be able to write it? Thought itself has existence independent of the mind Truth is a living, vital force, the fruit of which we all eat. It depends upon yourself whether you will partake of it much or little."

One sitter here remarked to the other that he favored the pantheistic view of reality. On this C. commented thus:

- C. "For the system in which we have our being, pantheism is a thorough going and all inclusive philosophy;—but what of those other orders of creation, perhaps infinite in number? Our mentalities are so constituted that they are unable to accept anything but a through-going monism; but is this not in itself a sign that we are simply carrying out the law or design of this special creation? We have reason to believe that this is a law of the mind.*"

ON THE MEMORY OF PAST THINGS

- G. "If, as some contend, all entities go through a series of incarnations, why are the experiences of these separate existences, not remembered?"
- C. "They are contained in the Unconscious, which is the racial memory. It is part

*Refer to P.162, *infra*., William James on Dualism.

and parcel of your soul-consciousness. Of course, no single fact of this memory can be recalled. It is only useful to you in the development of consciousness."

THE REPRODUCTIVE POWER OF CRYSTALS

G. spoke of some of the messages purporting to come from Darwin in the 1927 sitting, as staggering common-sense: for example, the statement that crystals live and reproduce themselves, but in view of the many wonderful discoveries made in recent years G. said he was prepared to believe that this was true, but he doubted if there were more than twelve persons in the world who would share this belief.

- C. "You are mistaken: there are many men of scientific training who would. You show a lack of familiarity with philosophy. The German idealists reached this conclusion long ago Some of the most profound truths are reached through speculation. We would again bring into use that important

word *discrimination* for arriving at a great many truths. How can we test these if it be not by discrimination? Such tests are being carried out by the very nature of chemical experiment. No great scientist doubts for one moment the truth of this statement . .

. . . . We regret very much that owing to the peculiar qualities of the sensitive, we are unable to impress much detailed knowledge. Facts can only be impressed upon psychics who are more readily influenced by our wills. In X's case we lack this control. It is well that this is so, however; for, while our particular knowledge cannot always reach you, knowledge of a purer order can. We wish you would get a clear understanding of the peculiar nature of this form of transmission. It is identical with that power which enables the poet to reach his heights of poetical fantasy, or the philosopher to reach his depth of philosophical profundity."

(To Be Continued)

* * * * *

EXPERIMENTAL WORK IN GERMANY

In the "Zeitschrift fur Parapsychologie" of February 1931, Prof. R. Lambert reports about his experiments with the medium Max Moecke as follows:

I met Max Moecke a few years ago through his periodical "Der Occultismus." Parapsychic statements which he made to me seemed worthless so that I seriously doubted his capabilities; these doubts were not lessened through the fantastic tales of Moecke about phenomena he claimed to have observed in various places. I was all the more surprised to hear a very critical amateur juggler by the name of Herman Cohn of Ludwigsburg say that Moecke in a successful experiment made a considerable number

of correct statements about matters which he could not possibly have learned of to a few friends of his. I, therefore, looked forward to another meeting with the greatest interest. In order to be sure that any outside assistance would be entirely excluded I proposed that the experiment was to take place in my own home and with friends of mine who were unknown to Moecke. He experimented with seven of them trying to make disclosures of their pasts. He was most successful with Dr. Beck and Frau Studienrat Haag from Feuerbach. None of the guests were introduced to Moecke and he only entered the room after all were assembled. He took Dr. Beck's wedding

ring and asked: "Has your wife been very sick three years ago?" (Yes, two and a half years.) "Isn't your wife dead?" (Yes.) "She must have died shortly after your wedding, one or two years after." (One year.) "You were engaged one year." (Yes.) "Don't you keep a relic in your pocket with a lock of your wife's hair?" (Not any more, but I had it very long.) "I see that the lock is very light." (Correct.) "Don't you keep a small boy at home with your wife's ring in it?" (Yes.) "Aren't you Catholic?" (No.) "Wasn't your mother Catholic?" (No.) "I am asking because you are keeping a rosary in your home." (Incorrect.) "Haven't you an employé whom you are regarding as superfluous? You are keeping him only out of sympathy." (Correct, a chauffeur.)

Moecke continued his experiment with Mrs. Haag, whose watch he took in his hand. "You have three children." (Yes.) "Two boys and a girl?" (No.) "Two girls and a boy?" (Yes.) "The boy is the youngest?" (Yes.) "The boy is anemic, very delicate and difficult to feed." (This is about correct; he forces himself to eat and is very slow.) "You wanted to become a teacher." (Yes.) "You like to sing at home but not in public." (Yes.) "You have an old picture in your bedroom, I cannot recognize the figures—it is very dark." (Correct.) "I see a woman holding a child." (Incorrect.) "It must have something to do with a child." (Yes, Jesus and Johannes.) "Didn't you ever break a leg?" (No, but her daughter who now owns the watch broke a leg.) Mrs. H. asks Moecke whether he could tell her something about the old lady who gave the watch to her daughter. "She travelled much and spoke many languages." (Yes, seven.) "She knew how to make presents in a discreet way." (Yes, she once gave Mrs. H. a hundred mark bill in the kitchen where

no one could see it.) "She likes to tell of her experiences and interesting trips." (Correct.) "She is the godmother of one of your children." (Yes.) "The lady is unmarried?" (No.) "Her husband died early, or she divorced him soon." (No.) "She considers her marriage a mistake." (Correct.) "She had a servant in the house who is so long with the family that she is not being treated as a servant any more." (Correct, the servant girl, Mina, was eleven years in the family. The above statement is remarkably exact.)

In the foregoing a representative selection of the questions and answers are given; a complete rendition of the entire experiment is impossible. At the end of his article Prof. Lambert undertakes to give a statistical valuation of the two cases Beck and Haag. He states that this can never be done in an entirely satisfactory way; if, for instance Moecke says to Dr. Beck: "You are keeping an employé out of sympathy." The remark is infinitely more valuable than if he says: "You have married again," which might have been a guess. But considering the great number of points which are to be valued as either correct or wrong, it is possible to establish a useful measure of Moecke's achievement, even if points of different value are treated equally. The counting of the points is not less difficult inasmuch as one sentence may contain three or four correct statements instead of seemingly only one. The compilation of figures will differ in accordance with the system used. After using every possible variety of statistical arrangement Prof. Lambert struck a medium which showed that Moecke had made 45% correct statements in the case of Beck and 52% in the case of Haag. In singling out the remarks he made in regard to Mrs. Haag's aunt who was the former owner of the watch which he held in his hand during the experiment the percentage reached

the remarkable figure of 62.

Considering that other experiments like, for instance, those undertaken by Prof. Dessoir under similar circumstances have shown a percentage of no better than 5%, the above results seem astonishing. They furnish the proof that Moecke can lay claim to parapsychic abilities which most likely are of a telepathic nature.

It is to be hoped that this man is going to put himself at a disposal of other savants, for only through well prepared experiments will it be possible to further

investigate his very considerable parapsychic gifts.

NOTE BY EDITOR. It would appear that Herr Moecke has within the past year given a number of public demonstrations of his clairvoyant powers in Berlin, and that these have been successful in attracting the interest of many men of good standing in scientific circles. We have received from Herr Erwin Nack, Editor of the Berlin periodical "The New Morning" (Der Neue Morgen) a number of reports of which we hope to print a summary.

* * * * *

THE PSYCHOLOGY OF SPIRIT COMMUNICATION

Some Suggestive Facts, drawn from the field of Psychopathology, which may serve to throw light upon this alleged process, and upon the mental state of the "Communicator," while communicating.

BY HEREWARD CARRINGTON

Both Dr. Hodgson and Dr. Hyslop were, as we know, firm believers in the idea that a spirit entity, during the actual process of "communication," was in a more or less abnormal mental condition—this fact accounting for much of the error and confusion noted during the sittings. Both men were quite convinced of the persistence of human personality, and of the actual *fact* of spirit-communication. To them, there was no longer the slightest doubt upon *that* point. Dr. Hyslop, particularly, had declared, some years before his death, that he regarded the matter as settled, and that he intended devoting the remaining years of his life, so far as possible, to the study of the problems and difficulties invoked in the process. He had, as we know, already written quite extensively upon this topic; but he was

doubtless prevented, by the pressure of work and by his lingering illness, from devoting the time he would have liked to this particular question, which was so near his heart. The object of the present paper is to continue this line of investigation,—so far as I am enabled to do so,—in the spirit, and from the point of view, in which he would probably have carried it on. I shall not, therefore, stop to question the validity of the "spiritistic hypothesis" in this paper, but shall assume that this has been taken for granted; that the accumulated evidence is now sufficiently strong to force adhesion to this belief, and that actual communication has been established between the two worlds. With this as a starting-point, innumerable fascinating problems at once present themselves for solution; and of these the most

interesting are probably those connected with the actual process involved—the mechanism employed—and the probable difficulties which would be encountered, and would have to be overcome, by any 'spirit' attempting to send, or communicate, messages to those still living. It is this series of problems with which the present paper deals.

In order to obtain a suitable perspective however, it will be necessary for us, first of all, to go back to certain fundamentals. There are, normally, three ways only in which living, human minds communicate with one another. There are (1) Air vibrations—sound, speech; (2) Marks made upon paper—writing, printing; and (3) sign language—gestures, etc. It is to be noted that these are all round-about, indirect and symbolic. We never come into contact with another mind *directly*, so to say. If the man to whom we are speaking reacts in a certain manner to our words, we merely *infer* that he has a mind, that we have somehow reached and influenced it, and that the meaning of our thought has been conveyed to his mind, by reason of his reaction to our remarks. He may show some visible emotion (a subtle sign language), or he may respond by a series of sentences which in some manner reach and influence *our* mind, in the same way that ours reached his. It will be seen at once that, even in the normal interchange of thought between living human beings, the process is by no means so simple and obvious as had been supposed; but that a number of assumptions must be made, and a certain amount of metaphysical speculation indulged in, before we can begin to grasp what is apparently actually taking place before our very eyes. Consider, with Professor Browne, what happens when two people converse together

and know each other's mind.*

"No thoughts leave the mind of one and cross into the mind of the other. When we speak of an 'exchange of thought,' even the crudest mind knows that this is a mere figure of speech To perceive another's thought, we must construct his thought within ourselves; this thought is our own and is strictly original with us. At the same time we owe it to the other; and if it had not originated with him, it would probably not have originated with us. But what has the other done? This: by an entirely mysterious world-order, the speaker is enabled to produce a series of signs which are totally unlike (the) thought, but which, by virtue of the same mysterious order, act as a series of incitements upon the hearer, so that he constructs within himself the corresponding mental state. The act of the speaker consists in availing himself of the proper incitements. The act of the hearer is immediately only the reaction of the soul against the incitement All communion between finite minds is of this sort Probably no reflecting person would deny this conclusion, but when we say that what is thus true of perception of another's thought is equally true of the perception of the outer world in general, many minds will be disposed to question, and not a few will deny it outright. Yet there is no alternative but to affirm that to perceive the universe we must construct it in thought, and that our knowledge of the universe is but the unfolding of the mind's inner nature By describing the mind as a waxen tablet, and things as impressing themselves upon it, we seem to get some insight until we think to ask where this extended tablet is, and *how* things stamp themselves on it, and

* B. P. Browne: *Metaphysics*, pp. 407-10. Cf also Lotze: *Logik*, pages 308, 326-27.

how the perceptive act would be explained even if they did The immediate antecedents of sensation and perception are a series of nervous changes in the brain. Whatever we know of the outer world is revealed only in and through these nervous changes. But these are totally unlike the objects assumed to exist as their causes. If we might conceive the mind as in the light, and in direct contact with its objects, the imagination at least would be comforted; but when we conceive the mind as coming in contact with the outer world only in the dark chamber of the skull, and then not in contact with the objects perceived, but only with a series of nerve-changes of which, moreover, it knows nothing, it is plain that the object is a long way off. All talk of pictures, impressions, etc., ceases because of the lack of all the conditions necessary to give such figures any meaning. It is not even clear that we shall ever find our way out of the darkness into the world of light and reality again. We begin with complete trust in physics and the senses, and are forthwith led away from the object into a nervous labyrinth, where the object is entirely displaced by a set of nervous changes which are totally unlike anything but themselves. Finally, we land in the dark chamber of the skull. The object has gone completely, and knowledge has not yet appeared. Nervous signs are the raw material of all knowledge of the outer world, according to the most decided realism. But in order to pass beyond these signs into a knowledge of the outer world, we must posit an 'interpreter' who shall read back these signs into their objective meanings. But that interpreter, again, must implicitly contain the meaning of the universe within itself, and these signs are really but excitations which cause the soul to unfold what is within itself. Inasmuch as by common consent the soul communi-

cates with the outer world only through these signs, and never comes nearer to the object than such signs can bring it, it follows that the principles of interpretation must be in the mind itself, and that the resulting construction is primarily only an expression of the mind's own nature. All reaction is of this sort; it expresses the nature of the reacting agent, and knowledge comes under the same head. This fact makes it necessary for us either to admit a pre-established harmony between the laws of nature and the laws of thought, or else to allow that the objects of perception, the universe as it appears, are purely phenomenal,—being but the way in which the mind reacts against the ground of its sensations."

A certain working dualism must, therefore, be granted,—no matter what view of the universe one may ultimately hold. This, it would seem, cannot be escaped.

It is to be understood, of course, that the above refers only to *normal* methods of perception, and *normal* methods of communication between living minds; and takes no cognizance of *supernormal* methods,—such as telepathy, on the one hand, and clairvoyance, on the other. In the former, we seem to have direct communication of thought, independent of the recognized channels of sense; and in the latter, direct perception of the outer world, likewise independent of the senses. Whether or not the material brain co-operates in these processes we do not know; they may be functions of the "astral senses,"—that is, the sense-organs of the astral body,—or they may be purely mental or psychic, as Myers believed. These are problems which remain as yet absolutely unsolved.

It will not be necessary, for our present purposes, to deal with general biological or psychological problems, or of the evolution of mind, self-consciousness, speech,

etc.,—though much of considerable interest could be said in this connection, bearing upon the matter in hand. Here, it need only be pointed out that the general physiological objection to mind existing as "an independent variable in the world," apart from brain activity, has been met, theoretically, by William James's "transmissive theory" of consciousness (advanced in his *Human Immortality*), in which he showed that the alternate possibility was also open to us—the brain being, on this view, an organ for the *transmission*, rather than for the *creation* of thought; and by Prof. William McDougall's contention that the *meaning* of thought probably has no assignable physiological correlate.* These alternatives leave the field open, so to say, permitting the question to be settled by *fact*. If facts can be produced, showing that consciousness does indeed exist apart from brain-activity, then all physiological (and metaphysical) theories will have to be adjusted to them in consequence. It is merely a question of evidence, of fact, as to whether or not the spirit of man continues to live after the destruction of the physical brain. For our present purposes, as we have said, we shall assume that this is a fact; also that 'communication' with it has been established. The actual problems and difficulties involved in the process constitute the basis of this paper. We have already seen the roundabout and symbolic method by which communication between minds is carried on, and we know that this normal process is frequently subjected to difficulties and impediments, even in this life. We may now turn our attention, with these facts in mind, to the possible difficulties which may exist during the process of 'spirit communication.'

I began this paper by stating that, in

* Body and Mind.

the opinion of both Dr. Hodgson and Dr. Hyslop, the communicator, during the actual process of communicating, was in a more or less dreamy, hazy or abnormal mental state. This would not, of course, imply that these individuals were necessarily in this condition all the time—during their "normal" lives, so to say. They might be perfectly clear and rational at all times, save during the actual process of communication. Only on such occasions would they tend to lapse into this peculiar mental condition; and there are, certainly, many analogies which might be drawn in this connection. To take one, of a simple and obvious character: A man is being swept along the middle of a river, and is in imminent danger of drowning. He spies a floating log, grasps it and clings to it for dear life. As he is thus being carried down stream, his whole mental energy would be concentrated upon the simple process of hanging on to that log. Certainly, his mind would be in no condition to evolve some new scientific truth or indulge in fine metaphysical theories. However fine a mind he might have, at other times, he would be in no fit state to display it now. He would be intent, merely, upon clinging to that life-saving log. Similarly, if the mere process of governing and controlling the medium's organism be exhausting and confusing (as we have been told *is* the case), there is every reason to believe that this would more or less absorb the mental energies of the communicator, and render his mind incapable, for the time being, of remembering past details, responding to rapid-fire questions, or bringing into evidence the whole force of his personality. He would tend to become hazy and confused, to drift away from the organism, lose control of it, and finally, perhaps to leave it altogether for the time being, in order to collect his thoughts and gather his mental energies

together, for a further attempt at communicating.

Let us recall Dr. Hodgson's description of what actually happens (or is alleged to happen) during the production of automatic writing through Mrs. Piper's hand. He says:

" The consciousness controlling the hand holds a conversation with the sitter by writing, but, so far as I have been able to ascertain, it is *not directly conscious of the act of writing*. The writing seems to be an automatic registering which is produced by the nervous mechanism of Mrs. Piper's organism, and of which the consciousness communicating is as little aware as the ordinary person talking into a phonographic mouth-piece is aware of the registration on the revolving cylinder The statements of the communicators as to what occurs on the physical side may be put in brief general terms as follows. We all have bodies composed of 'luminiferous ether' enclosed in our flesh and blood bodies. The relation of Mrs. Piper's etherial body to the etherial world, in which the communicators claim to dwell, is such that a special store of peculiar energy is accumulated in connection with her organism, and this appears to them as 'a light.' Mrs. Piper's etherial body is removed by them, and her ordinary body appears as a shell filled with this 'light.' Several 'communicators' may be in contact with this light at the same time If the communicator gets into contact with the 'light' and thinks his thoughts, they tend to be reproduced by movements in Mrs. Piper's organism. Upon the amount and brightness of this 'light,' *caeteris paribus*, the communications depend. When Mrs. Piper is in ill health, the 'light' is feebler, and the communications tend to be less coherent. It also gets used

up during a sitting, and when it gets dim there is a tendency to incoherence even in otherwise clear communicators. In all cases, coming into contact with the 'light' tends to produce bewilderment, and if the contact is continued too long, or the 'light' becomes very dim, the consciousness of the communicator tends to lapse completely."*

The communicator would tend, in other words, to lose his 'grasp' on the 'light,' and drift away,—only regaining his normal faculties after a period of partial or complete rest; he would then be enabled to return, communicate clearly again for a certain time, and then undergo the same process of gradual confusion, until he once more lost contact with the organism and drifted away, as before. This might be repeated several times during a single sitting.

Were some such process as this actually undergone, during trance communications, (and it is stated that such is the case), it would enable us to understand, very largely, the confusion and haziness so often noted during these communications. It must always be remembered that, on any theory, the shock of death must be the greatest shock which the living consciousness can ever undergo. It is suddenly wrenched from its physical moorings, and plunged into a new environment, a new world,—which, on any theory, must be a *mental* world, as opposed to the physical world, in which we now live. A simple analogy will help to make this clear. Suppose you are travelling in a railway train. The train is wrecked, and you are *almost* killed—being knocked unconscious in the collision. As you gradually recovered consciousness, your vision would at first be blurred and uncertain; you would "see men as trees walking." These dim figures would gradually re-

* Proceedings S. P. R., Vol. XIII, pp.398, 400.

solve themselves into recognized entities. Similarly, you would hear vague and meaningless sounds; these would, in turn, ultimately become intelligible words and sentences, finally reaching your consciousness as meaningful expressions. As you slowly regained possession of your faculties, the outer world would once more take on its normal aspect, and you would become oriented to your surroundings; your memory of past events would gradually return. A few moments and (provided you had not been seriously injured in the mishap) you would be yourself once again.

At death, very much this same experience must be undergone. But, on recovering, you would find yourself in a *new world*, instead of the one familiar to you. Everything would at first appear strange and somehow 'different' to you. If the death had been sudden, this initial shock would certainly be all the greater—and it has frequently been stated that *suicides* suffer from a prolonged period of mental confusion before becoming adjusted to their new environment. Further, the mind would doubtless tend to suffer from delusions and hallucinations,—owing to the greater creative power of thought,—until these were realized and overcome. All this was fully realized by the Tibetans hundreds of years ago, and was dealt with very fully in their "Book of the Dead." Unlike the Egyptian work (of the same title) it is a most suggestive psychological treatise. For in it we read that the dying man is constantly warned that he will be liable to illusions of all kinds, and that he must rid his mind of these, so that he may pass through this Vale of Illusion, and emerge into The Clear Light of the Void. Once there, he will realize that what he has seen were merely "thought-forms," having no substantial reality,—being but the creations

of his own mind. The analogy of *dreams* must strike everyone reading these accounts; in fact the next sphere has been described by one eminent authority as a "rationalized dream world."

Dr. Hodgson in his Second Report on Mrs. Piper (1898) said:-

"That persons just deceased should be extremely confused and unable to communicate directly, or even at all, seems perfectly natural after the shock and wrench of death. Thus, in the case of Hart, he was unable to write the second day after his death. In another case, a friend of mine, whom I will call D., wrote, with what appeared to be much difficulty, his name and the words, 'I am all right now, Adieu,' within two or three days after his death. In another case, F., a near relative of Madame Elisa, was unable to write on the morning after his death. On the second day after, when a stranger was present with me for a sitting, he wrote two or three sentences, saying, 'I am too weak to articulate clearly,' and not many days later he wrote fairly well and clearly, and dictated also to Madame Elisa, as amanuensis, an account of his feelings at finding himself in his new surroundings. Both D. and F. became very clear in a short time. D. communicated later on frequently, both by writing and speech."

From any point-of-view, it must be obvious that, in view of the relative rarity of evidential messages, the difficulties in the way of their reception must be great. It is quite possible that every deceased person is not a good communicator; it may be that the ability to *send* clear messages is just as rare as the ability to receive them on this side. Indeed, there is a certain amount of direct evidence that such *is* the case—some individuals constituting good communicators, while others would always be relatively bad ones.

Precisely what factors would go to make a good or bad communicator we do not know—any more than we know the essential constituents of mediumship. Probably very much the same essentials which would be required in the one case would be required in the other also. It is highly probable that health, morals, mentality, etc., have little or nothing to do with the matter; but that this ability consists primarily in some vital factor,—just as it does in the case of mediumship. Perhaps some light may be thrown upon this in our subsequent discussion.

There is considerable evidence, in any case, that those on the other side do not come into *direct* contact with our material world, any more than we do with theirs. We can glimpse a spiritual world only occasionally, fitfully, through the instrumentality of specially gifted seers; and it is possible that something corresponding to 'mediumship' may be required by those 'on the other side,' to enable them to come into any sort of contact with our world, and communicate with it.

Even when they do, it would seem probable that the conditions are so different, on the other side, that the communicating intelligences would find it difficult, if not impossible, to describe things to us as they are, or to make us understand and appreciate them. Were a deaf man to try and explain the physical world to a blind man, or the blind man the nature of sound to a deaf man, each would find his task next to an impossibility. He would have no language with which to express his thoughts and ideas: and, however hard he might try, it is improbable that the other would ever have any real conception of that which the former described. It is probably the same in this case. When spirits undertake to explain to us that is the nature of the next life, and what it is that goes on there, they

have no language with which they can express their thoughts, and this we can never get a clear idea of what their world may be like. Again and again this is stated to be the case by those communicating, and it is certainly possible that such is the case.

Still another difficulty, in communicating, would be the fact that the nervous mechanism of the medium, which the spirit supposedly controls, is unfamiliar to the operating intelligence; and he or she has to learn to use it before any clear and systematic messages can be sent or received. We find no difficulty in operating *our own* nervous mechanism, when in health, because it is educated to our needs, and we understand it thoroughly; but it must be remembered that, even in this life, such education is a long and tedious process, and that very little is required to bring about a condition which prevents the proper operation of that nervous mechanism. How much greater must be the difficulty experienced by a spirit in working, or operating, the nervous mechanism of *another* organism entirely! Little habits, checks, inhibitions, etc., to which we are unaccustomed, would be noted, and would prevent the free expression of thought through the organism being manipulated. Some etheric intermediary doubtless exists between mind and brain ('light'), and this would require manipulation, consciously or unconsciously, also. It seems highly probable that the flow of thought is far more automatic and spontaneous with them than it is with us, and that the function of the physical brain may be largely that of a checking or inhibiting organ. Suggestive analogies here are those cases in which men, while drowning, have lived through years of their lives in a few seconds—seeming to show that, when the mind is partially detached from the con-

trol of the brain, it can think with extreme celerity. And there is considerable evidence tending to show that these spontaneous or automatic thoughts and ideas all tend to be registered on this side,—being unconsciously registered by and through the medium's organism, and expressed in automatic speech or writing here.

It must also be remembered that the communicating entity does not only have to deal with the physical organism of the medium, but also with his subconscious mind, which keeps intruding itself into the stream of thought projected by the communicator (coloring and influencing it) and also, in all probability, with the telepathically conveyed thoughts of the sitter which, consciously or unconsciously, are being introjected into the mental stream. It has been stated, indeed, that one of the chief functions of 'Rector,' Mrs. Piper's main control, was to shut-off this telepathic influence from the sitter, so as to allow a more unimpeded flow of thought from the communicator, without this mental interference from the living mind. All sorts of subtle influences would thus be brought to bear, during the process, of which we can have only the faintest conception, but all of which would tend to complicate the results and render the actual process of communication more difficult.

Certain it is that the subconscious mind of the medium plays a part in all these communications,—no matter how 'direct' they may appear to be, and it seems highly probable that all such messages must come more or less directly *through* the subconscious mind of the medium,—just as they must be expressed through the bodily organism of the medium. And, just as there are physiological traits, tricks, habits, inhibitions, etc., connected with the functioning of the nervous mechanism,

so, there must also be trends of thought, memories, associations, mental habits, etc., connected with and constituting an integral part of the mentality of the medium, which would tend to be incorporated in the messages—just as our dream-consciousness would pick-up a sense impression, resulting from some external stimulus, and weave it into the dream. This was William James's theory of communication: that a series of 'dips down,' so to say, were made by the external intelligence, imparting supernormal information, making contacts at a series of 'points,' which were immediately gathered-in by the medium's subconscious mind, and elaborated and dramatised therein,—so that, while we should have, in truth, a series of actual communications, these communications would not be so consecutive and systematic as generally supposed, but on the other hand relatively disjointed and fragmentary. And it must be said that this is the appearance of the facts, in a large number of cases, where the fragmentary nature of the messages is most marked, and is interspersed by a large amount of "chaff," which is obviously of subconscious origin.

Were some such process as this indeed involved, it would enable us to understand, at least in part, the curious fusion of genuine supernormal knowledge and subconscious chaff which we see in so many of these communications.

Shortly before his death, Dr. Hyslop arrived at the conclusion that a very important difficulty consisted in the nature or structure of the mind which was said to be communicating at the time. Thus, we know that certain types are good visualizers, others poor; some are what are known as natural audiles, etc. Now, if the communicator be a good visualizer, and the medium a poor one, there might be great difficulty in conveying messages

of the visual type through such a mind. The communicator might attempt to give his messages in pictorial form—what is known as the 'pictographic method.' These the medium might be enabled to sense only very imperfectly or not at all; and, if seen in part, might be very fragmentary and hazy, and their symbolism might be quite misunderstood and thus misinterpreted. Erroneous statements might thus be made by the medium, while the communicator himself might have been quite clear as to what was meant, and may have given the message correctly.

The alleged unusual or abnormal mental state of the communicator, at the time of communicating, is however the most fundamental of all difficulties, and doubtless the one most responsible for the confusions and errors so often noted. A very good illustration of this is to be found in an incident recorded by Dr. Hodgson, occurring in one of Mrs. Piper's sittings. Here the communicator told a number of facts (supposedly) relating to his past life. Inquiry showed that these statements were entirely false—but it turned out *that he had made the same statements in the delirium of death!* Hence it would appear that very much the same sort of mental confusion which had supervened in the former case had supervened in the latter also; and that there was a certain resemblance between the state of the man's mind during his last delirium and the confusion attendant upon his efforts at communication. Dr. Hyslop says, in this connection:-

"It is especially noticeable in certain forms of communication of the 'possession' type that the last scenes of the deceased are acted over again in their first attempts to control or communicate. The mental confusion relevant to the death of my father was apparent in his first at-

tempt to communicate through Mrs. Piper, and when I recalled this period of his dying experience, this confusion was repeated in a remarkable manner, with several evidential features in the messages. Twice an uncle lost the sense of personal identity in the attempt to communicate. His communications were in fact so confused that it was two years before he became at all clear in his efforts. He had died as the result of a sudden accident. Once my father, after mentioning the illness of my living sister and her name, lost his personal identity long enough to confuse incidents relating to himself and his early life with those that applied to my sister and not to himself. The interesting feature of the incident was that having failed to complete his messages a few minutes previously, when he came back the second time to try it again, Rector, the control, warned me that he was a little confused, but that what he wanted to tell me certainly related to my sister Lida. Then came the message, claiming experiences for himself, when living, that were verifiable as my sister's. On any theory of the facts, a confused state of mind is the only explanation of them, and when associated with incidents of a supernormal and evidential character they afford reasonable attestation of the hypothesis here suggested."

We may well suppose, therefore, that the process of "coming back" produces an effect similar to the amnesia which so often accompanies a shock or sudden interference with the normal stream of consciousness. The effect seems to be the same as that of certain kinds of dissociation, and this is the disturbance of memory which makes it difficult or impossible to recall in one mental state the events which have been experienced in another. The various disturbances of the normal

consciousness or personality in the living offer clear illustrations of the psychological phenomena which are produced as evidence of spirits when these phenomena are supernormally produced.

But there are other factors also which might tend to produce confusion in the mind of the communicator, at the time. There is the more or less unusual condition of the medium, mental and physical. The medium through whom the messages purport to come is in a trance condition, and when not in a trance the condition is one which is not usual, and perhaps in the broad sense may be called abnormal, though not technically so. This condition offers many obstacles to perfect transmission of messages. It is illustrated in many cases of somnambulism, in which the stream of consciousness goes on uninhibited, and when this is suppressed, as it is in deep trances, the difficulty is to get systematic communications through it. Add to this the frequent similar condition of the communicator, according to the hypothesis, and we can well imagine what causes triviality and confusion. We would have here a condition totally unlike that which we are accustomed to associate with the transmission of intelligent messages, telepathically or otherwise. The mental limitations of the medium would similarly be an important factor.

This modifying influence of the medium's mind must never be lost sight of, as it is an important factor, and accounts for words, expressions, etc., which may be employed, but which would be quite uncharacteristic of the alleged communicator, were he normally active, and freely communicating in a state of clear consciousness. Characteristic phrases employed by the medium frequently crop up, and are sometimes repudiated by the communicator afterwards, as not expressing his thought! Thus, Dr. Hyslop's

father, in life, invariably referred to Sunday as 'Sabbath,' and never anything else, but the word Sunday was twice put in to his mouth by G. P.,—who was communicating for him at the time,—to Mr Hyslop's evident annoyance! Similarly, in the case of Mrs. Chenoweth, a communicator once remarked: "I don't like those "whys," they are hers, not mine."

It must also be remembered that, even in normal life, many people suffer from lapses of memory, temporary confusion, etc.,—just as these communicators apparently do while communicating. Many people are easily confused by sudden questions, or interruptions,—which tend to interfere with the easy flow of unbroken thought. When such occurs, their whole chain of thinking is broken and disrupted. If the flow of thought, with those on the 'other side,' is more fluent and automatic than it is here,—as certain facts would seem to indicate,—it is quite understandable how a series of rapid-fire questions aimed at the communicator might so confuse him as to render any rational replies and clear thinking on his part temporarily impossible. We find instances of this very thing occurring among living individuals.

In cases of abstraction, day-dreaming, etc., we see how the mind frequently flows along in a trival and erratic manner, when the central control has been removed, and the current of thought is allowed to take its own spontaneous course. Sensory experiences, seemingly trivial incidents, etc., frequently come to the fore, for no apparent reason, since they have been completely forgotten by the conscious mind, and represent totally unimportant events. They are events, nevertheless, which have somehow made an indelible impression upon the subconscious mind, and which might easily come to the fore, when the subject began to lapse

into an unusual mental condition. These facts, trivial in the last degree, might then be 'communicated,' perhaps quite without the knowledge of the communicator, and be repudiated by the sitter as having no real value, and quite uncharacteristic of the person said to be communicating at the time. Mr. Bird and I both published instances of this character, drawn from our own memories, in the JOURNAL A. S. P. R., Sept., 1929.

Finally, it must be remembered that the medium is, during these communications, in a trance state, or some other peculiar mental condition; and that the process involved is probably some indirect telepathic method, with which the communicator is not familiar. Taking all these difficulties into consideration, therefore, it cannot be wondered at that the messages so often received are fragmentary and confused; it would be miraculous, indeed, if they were not! Were difficulties such as those above outlined actually operative, we can only wonder that some of the communicators have done as well as they have!

In the JOURNAL S. P. R., May, 1925, Miss Tubby printed an account of the various attempts made by Dr. Hyslop, during the last weeks of his life, to pronounce certain words, and his failure to do so. His memory was perfectly clear at the time, but his physical organism would not respond to his thought. Thus, when trying to say Smead, he would say instead, Sithin; instead of Carrington, Sitheneer; instead of Friend, Presen; instead of Hodgson, Chonson—Choneer—Hodgman; instead of Huxley, Shupney; instead of Myers, Maynard; instead of endowment, sivener, etc. Commenting as to this at the time, Dr. Hyslop said: "No one could understand what I meant. And this is *my own organism*. I wasn't guessing at all, not for one instant . . . My

mind was perfectly clear . . . What if I had been a poor medium? Some outside influence trying to express the same thing through another's organism might have fared the same way . . . Tell them that, tell them that! It's a pretty illustration."

As Miss Tubby remarked at the time: "this should throw a flood of light on mediumship and proper name-getting."

The inability of the organism to express thought is therefore a most important factor to be taken into consideration, as well as the mental state of the communicator at the time. Both are essential aspects of this problem, and both of them must be taken into account. Any analogies which may be drawn here, between the seeming difficulties of communication and the difficulties of expressing thought, through a living organism, cannot fail to be of interest; and a number of striking and suggestive parallels may be drawn in this way. With this in mind, I have made a careful search through the literature of abnormal psychology, and propose to epitomize here a number of interesting analogies which have been unearthed in consequence. These all bear more or less directly upon the problem in hand. In doing so, I wish to acknowledge my indebtedness, in particular, to Dr. C. S. Bluemel's *Stammering, and Cognate Defects of Speech*, in 2 volumes, from which several of the following passages have been drawn.

* * * * *

As Ribot has appropriately remarked, we have *memories* rather than *memory*. We have, as it were, a number of separate and individual minds,—an auditory mind, a visual mind, a kinaesthetic mind, a tactile mind, and so on. A person possessed of all the different senses is able to experience sensations of every type. It does

not follow, however, that he can *think* equally well in all types of mental imagery. One man is eye-minded, thinking in terms of sight; another is ear-minded, thinking in terms of sound; still another is motor-minded, thinking in terms of muscular movements. The eye-minded man is called a 'visile', 'visual', or 'visionnaire'; the ear-minded man, an 'audile', 'auditeur', or 'auditaire'; the motor-minded man is a 'motile', 'moteur', or 'motaire'. There is also a type called the 'tactile'. This type is found frequently among the blind. One who can recall one type of image readily may find it very difficult to recall an image of another type. Rarely, words are remembered in visual or kinaesthetic terms. The average person is of the auditomoteur type. "Muscular movements are controlled indirectly Whatever views he held concerning the *fiat*—the decision to act—the admission must still be made that the mental imagery alone determines the nature of the performance. . . ."

Auditory imagery is an important factor—though again never the sole factor—in mimetic performances. Frequently the ear-minded person can give faithful imitations of a brogue or a dialect, or he may be able to imitate the timbre of another person's voice.

"A lesion in the angular gyrus annihilates the visual images of printed and written words When the injury is profound, the patient is unable to recognize words that he sees, and the resulting condition is one of word-blindness,* in addition to the visual verbal amnesia and agraphia, (inability to write) In *agraphia*, while attempting to write, the patient may produce a jumble of letters. This perversion of the faculty of writing is called *paragraphia*."

We now come to the consideration of

* Word-blindness is sometimes called *alexia*.

cerebral disturbances that more directly affect the faculty of oral speech. *Aphemia* is a disturbance of speech due to lesion of the purely exterior motor mechanism. It usually manifests itself in complete mutism. There is, however, no disturbance of internal language—either visual, auditory or kinaesthetic. There is no word-deafness or word-blindness.

Motor aphasia is due to the total or partial obliteration of the kinaesthetic images or articulatory movements. It is caused by lesion of the posterior part of the third frontal convolution of the left hemisphere. In this form of aphasia, it is to be noticed that articulation is somewhat laboured and spasmodic; but there is no similitude between the sounds uttered and those appropriate for the expression of the thought. The speaker can tell at once whether or not the sounds uttered are appropriate. The amount of amnesia that exists with a lesion in the auditory or kinaesthetic memory-center varies with the prominence of the different types of imagery in verbal thought.

A peculiar condition, known as *optic aphasia*, is produced by interruption of the fibers that convey stimuli from the visual memory-center to the verbal memory-centers. There is no object-blindness. The patient recognizes objects with facility: but the stimulus cannot pass to the verbal memory-centers; hence the patient is unable to recall the names of objects that he sees.

In *echolalia*, the patient reëchoes almost every word that he hears, frequently attaching no meaning to it "In the case of a woman seen at the Salpêtrière by Bateman, the mimetic tendency was very strong She even reproduced foreign words with which she had never been familiar."

One patient "could pronounce the word 'cow' so long as he had his eye fixed upon

the written letters; but the moment he shut his book it passed out of his memory and could not be recalled, although he recollected its initial, and could refer to it when necessary. He could not even recollect his own name unless he looked out for it, nor the name of any person of his acquaintance; but he was never at a loss for the initial of the word he wished to employ."

(There is obviously an interesting analogy here with those cases in which mediums are enabled to secure an initial of a proper name, but no more.)

Lichtheim records a case,* in which the patient was able to read fluently, although he was aphasic for spontaneous speech. The patient could *repeat* quite accurately. . . .

"In the case of the stammerer, inasmuch as his difficulty is to produce the vowel, and is not to produce voice *per se*, it is evident that his difficulty must be to produce the *vowel-color* or *vowel-quality*. . . . *The stammerer's difficulty is transient auditory amnesia*: he is unable to recall the sound-image of the vowel that he wishes to enunciate The stammerer is an 'audito-moteur'. He relies for his speech-cues upon both kin-aesthetic and auditory images. When he stammers in enunciating a word, it is because there is complete failure of the auditory image Stammering resembles aphasia in its mode of origin. Broadly, it may be stated that any cause that induces aphasia can also produce stammering Like aphasia, stammering often begins with a period of complete unconsciousness. . . ."[†]

In many cases of stammering, the impediment is in large part due to confusion

or inhibition of thought.

Dr. de Fursac, in his *Manual of Psychiatry*, says:-

"A recollection of an occurrence, once evoked, is usually easily localized by us as to its position in the past. This power of localization disappears in certain psychoses. The patients cannot tell on what date or even in what year some fact occurred, an impression of which they have, however, preserved."

Kraepelin, in his *Clinical Psychiatry* (p. 100), speaks of cases observed by him in which there was a "want of clearness in the ideas of time and place, with almost complete collectedness."

It would be possible to extend this list of references and suggestive analogies almost indefinitely; but enough has been said, perhaps, to establish the main point of this paper: *viz.*, that there are interesting connections between abnormal mental states in the living, and those peculiar conditions into which the mind of man may also lapse *post mortem*, when temporarily suffering from the effects of shock, confusion, exhaustion, or the diminution of that 'psychic energy' upon which clear-cut communications apparently depend. And that, just as we have cases of inability to recall names, dates, memories and events which should, theoretically, be clearly and forever lodged in the mind of the discarnate entity,—so we have similar forgetfulness, confusion, loss of identity, inability to express one's thoughts, etc., on the part of living persons, whom we *know* to exist, and who are certainly still in possession of their physical brains, and living in a physical world to which they are accustomed! If, therefore, the human mind is so delicately poised that slight physical, emotional or mental accidents tend to upset it,—to interfere with its proper functionings, and to prevent the free expres-

* Brain, 1885.

† Speaking of inhibition in general, William James says:—

" Inhibition is not an occasional accident; it is an essential and unremitting element of our cerebral life."

sion of normal thought,—it seems only natural to suppose that, under novel and difficult circumstances, while attempting to communicate through an organism unfamiliar to it, like effects should produce similar results; and, were this the case,

we should have, here, an explanation of the majority of these mistakes and confusions which have so frequently been noted in communications, seemingly emanating from the spiritual world.

* * * * *

BOOK REVIEWS

IMMORTALITY: A SYMPOSIUM. Quarterly Journal of Science-Religion-Philosophy: Spring Number April, 1931. Editor: Willett L. Hardin. Ph. D. Published by the Science-Religion-Philosophy Publishing Co. Ltd. Los Angeles, California.

A collection of articles contributed by a group of clergymen, medical men and others, including Dr. Carl Knopf: Professor of Hebrew and Archaeology in the University of S. California: Hon. Martin J. Wade, LL. D. Judge of the U. S. District Court of Iowa: and others. This is the first number of Vol. II of this publication. There is a Forum or Conversational Discussion included, which embodies some of the views of the several contributors in the five fields of Religion, Philosophy, Psychology, Metaphysics and Science. From the standpoint of the Psychic Researcher the substance of the contents is inconclusive, since they do but rehearse opinion which, however well grounded subjectively, cannot do more than present various phases of personal conviction and reflect the guidance of the intuitive sense as interpreting the experience of life. Such confessions reasonably expressed and of an affirmative nature, are pleasant reading but one feels always that they lead one out by the same door by which one came in.

Perhaps the most attractive feature for the student of the positive values of Psychic Research is the recital of the views of such men as Robert Ingersoll, William James, and others quoted by the Editor in his article 'Annihilation or Immortality' (pp. 81-95). Robert Ingersoll was not a man who could easily be accused of voicing a meaningless sentimentality;

but at some of his funeral orations,—and of these Dr. Hardin has made a special study—he was prone to give utterance to certain hopes which, if they had a real significance, seem strangely at variance with the negative creed of the hard-headed agnostic. At his own brother's funeral, for example, Ingersoll is quoted as saying "From the voiceless lips of the dead there comes no word; but in the night of death, hope sees a star, and listening love can hear the rustle of a wing. He who sleeps here . . . whispered with his last breath 'I am better now'. Let us believe in spite of doubts and dogmas, of fears and tears, that these dear words are true of all the countless dead." The following quotation from William James is one which deserves to be remembered. "Through my participation in the investigations of the Society for Psychical Research, I have become acquainted with a number of persons for whom the very word 'science' has become a name of reproach, for reasons that I understand and respect. It is the intolerance of science for psychical phenomena, her peremptory denial of their existence or significance."

Herbert Mayo, Professor of Anatomy and Physiology at King's College, London, said: "Twenty-five years ago I was a hard-headed unbeliever. Spiritual phenomena, however, suddenly and quite unexpectedly were soon developed in my own family. This led me to enquire and try numerous experiments in such a way as to preclude the possibility of trickery and self-deception". . . "That the phenomena occur, there is overwhelming evidence, and it is too late now to deny their existence."

INTERNATIONAL NOTES

BY HARRY PRICE
(Series Sixty-eight)

Another milestone in psychic history was reached on March 21st, 1931, when the London "Kenneth-Charles Psychic Press Agency" was established. This agency has been formed to collect psychic news from every quarter of the globe, and circulate it amongst British and foreign journals. The agency will also prepare reports of investigations and cases of occult interest for its subscribers.

I can visualise a successful future for the new agency. The demand for information concerning psychic matters is growing daily. Whereas, before the war, a very few allusions to our subject appeared in the press, today hundreds of psychic news clippings pass through my hands weekly. It is a matter of interest to us that the first information circulated to the press by the new agency was to the effect that a series of microscope slides illustrating the histology of alleged teleplasm was on view at the National Laboratory.

* * * * *

Sir Oliver Lodge's forecast (made at the Third International Congress of Psychical Research held in Paris, September-October, 1927¹) that mediumship was likely to become mechanised looks like being realised. Not only have we M. Rutor's arrangement of prisms, bell, battery and triangle² in order to "talk direct to the dead," but a new machine, the Reflectograph, appears to be enjoying a vogue in London. This instrument is the joint invention of the late Mr. George Jobson and Mr. B. K. Kirkby.

There is nothing novel in the machine itself; it is merely a huge form of typewriter, the depressing of the keys causing an illuminated letter to appear. The key-contacts are so sensitive that the circuit can be closed by merely blowing upon them. Although the "messages" appear *via* the machine, a medium (in the person of a Mrs. L. E. Singleton) is necessary. During the séance, and when the medium is entranced, a hand steals out of the cabinet and taps the keys, spelling out messages which are flashed in luminous letters on the six-foot indicator. A very poor red light is used, so that the "spirit hand" is only just visible. Sometimes permission is given to touch the hand.

A little pamphlet before me, *Some Notes on the Reflectograph*, states that various people "have been fully satisfied with the standard demonstration, but nevertheless, any special 'scientific' tests will be offered if asked for. It must, however, be clearly understood that it is within the right of the wardens to charge such a contribution to the carrying on of the work for these special tests *as will test also the bona fides* of these hyper-critical inquirors (*sic*)."³ The italics are in the original. It seems rather hard on the scientific investigator that he has to pay extra for his lack of faith.

Another leaflet from the same group describes the "Ashkir-Jobson Communicograph" (patent applied for) a small table with a free-swinging pendulum underneath. The pendulum, as it swings, makes contact with a number of small metal plates, representing the alphabet.

1. This *Journal*, Dec., 1927, p.722.

2. See this *Journal*, Nov. 1930, p.531.

Immediately the pendulum touches a plate, a circuit is closed and the corresponding letter is illuminated upon the face of the table. It is claimed that no medium is required for this instrument; the circle sits round the table, and the pendulum commences swinging of its own volition, spelling out messages from "helpers in the Beyond."

* * * * *

Considerable interest has been aroused in the strange case of a young Cambridge undergraduate who was found dead in his room, securely gagged and bound. It looked like murder, but at the inquest it was stated that the youth had previously bound himself in a similar manner, and the verdict was death by misadventure.

I have mentioned this case because in the current *British Medical Journal*³ Dr. William Brown, F.R.C.P., the eminent psychotherapist tells of a case of a man of 41 who, for 30 years, has suffered from a form of perversion under which he either tied himself up or induced someone else to tie him up.

"He has jealously guarded his secret," Dr. Brown says, "never letting his accomplice (when he had one) know the real motive for the tying up, but pretending that it was a game. Gradually it became more and more compulsive, and the object in view was to tie himself up so tightly as to be practically helpless.

"This patient writes:

"Though I always took care to leave some kind of a loophole to escape by, I made it as difficult as I dare (for example, a knife placed in a difficult place to reach). I was only discovered once, and that when I was about 14, at a public school. I had a narrow escape at a camp during the war, when I succeeded in handcuffing myself with

a chain, and nearly could not escape.

"The tying-up game was practised in his dormitory at his private school, when he was about 11. But deep mental analysis revealed beginnings of the abnormality in very early years.

"Had this patient received treatment in his youth he would have been saved years of most severe mental torture. The compulsive nature of the tendency makes it dangerous, as well as painful, to the sufferer.

"It is clear that schoolmasters in boarding schools should be acquainted with the possibility of such a perversion as this, and should know how to deal with the tying-up game."

* * * * *

That the mysterious ether of space is a link between inanimate matter and life was suggested by Sir Oliver Lodge in a lecture delivered by him at the Imperial College Literary and Debating Society, London, on March 16th, 1931.

"There has recently been discovered," he said, "a physical agent, which exerts guidance without imparting energy, that might serve as the instrument for life and mind.

"It is more at home in space than in association with material objects such as the bodies of animals and men.

"No one now supposes that the ether is a rarefied form of matter. It is evidently something more fundamental than matter, something of whose properties we have very little knowledge.

"It was found that in electricity, in magnetism, and in light, the really effective medium, whatever it was, movements of the particles of matter were only an index, a demonstration, a phenomenon which could be observed, and it was found that the perceptible motions of matter were consequent upon the real phenomenon, which was operative in

3. For Saturday, March 21st, 1931

that which appealed to our senses as empty space.

"The moral of it all is that when we seek the real causes of things we must concentrate on that which cannot be directly observed, but which can only be inferred by the action of the mind.

"Animated matter, like all matter, is inert, but is acted on by an unknown something called Life and Mind."

* * * * *

The *Morning Post* has been collecting authentic cases of dreams of horses that won classic races and amongst the most interesting is one from a Sussex reader who sends a copy of a letter written in 1871 by Lord Poulett to his jockey, Thomas Pickernell. It runs:

My dear Tommy,—Let me know for certain if you can ride for me at Liverpool on the Lamb.

I dreamt twice last night I saw the race run. The first dream he was last and finished among the carriages. The second dream—I should think about an hour afterwards—I saw the Liverpool run. He won by four lengths and you rode him. I stood above the winning post by the turn. I saw the cerise and blue sleeves on you as plain as I write this. Now let me know as soon as you can and say nothing to anyone.

Yours sincerely,

(Signed) Poulett.

The Lamb won by four lengths. Lord Poulett was the owner.

* * * * *

Professor Sir J. Arthur Thomson has been contributing a series of articles on psychical research to *John O'London's Weekly* and in the first portion¹ of his paper on "Crystal-Gazing" admits that "it is natural to think that there must be something in a practice so venerable

as crystal-gazing or 'srying'." He contends that the practice could not have lasted so long unless the gazers had been rewarded. Sir Arthur maintains that "there is nothing fatiguing or dangerous in crystal-gazing", and cites Miss Goodrich-Freer⁵ who stated that "the four years during which I have carried an experiments in crystal-gazing have been among the healthiest of my life." In his next article Professor Thomson will advance his "theory of Crystal Gazing."

* * * * *

Rev. George Vale Owen, whose death was announced in the April number of this Journal, was born in 1869, in Birmingham, and after serving as office boy with a Smethwick foundry, was for three years in a Birmingham office, during which period he determined to enter the ministry. He joined the Midland Institute and Queen's College, Birmingham, and had an arrangement by which he acted for a portion of his time as assistant to his father, who kept a chemist's shop, thus obtaining time for study.

He was ordained when 23 years of age, and after holding several curacies in Liverpool, accepted in 1908 the living of Orford, Warrington, where he remained until 1922. During this period he built the Church of All Hallows, and became its vicar.

He resigned the living of Orford in order that he might devote his time to the dissemination of spiritualism. His activities included leadership of the community which organised the spiritualist "Healing Circle." He was one of the first clergymen of the Church on England to embrace spiritualism.

He was the author of a number of works including *The Life Beyond the Veil*, *Facts and the Future Life*, *What*

⁵ *Essays in Psychical Research*, London, 1899 by "Miss X"—Ada Goodrich-Freer—Mrs. H. H. Spoer.

¹ Published Mar. 21, 1931.

Happens after Death, How Spirits Communicate, Problems which Perplex, and Body, Soul, and Spirit.

As illustrating the self-less character of the man, when his scripts, *Life Beyond the Veil*, were published in the *Weekly Dispatch*, the late Lord Northcliffe offered him several thousand pounds in payment. He refused to take a penny.

* * * * *

A curious contest between a religious fire-walking devotee and a young European entertainer took place at Ellis Park, Johannesburg on December 16th, 1930. I have just received a batch of South African papers which devote considerable space to the episode.

The devotee's name is Naidoo, a Hindu priest from Natal. The European's name is Mr. Victor Rabie, the son of an elder of the Dutch Reformed Church, and a member of the Town Council of the Free State town of Luckhoff.

The fire pit was 20 feet square and was prepared by lighting a ton of wood and coals, the red-hot embers being afterwards raked over the area of the pit. By the side of the fire was a platform and a piano.

Rabie was dressed in a bathing suit and his feet were washed and examined by the spectators' committee. He and the Hindu took it in turns to walk over the red-hot coals. Naidoo, the Hindu withdrew from the contest after walking through the fire three times. He stated that there were "too many spirits about." Rabie walked through the pit six times, and as a finale, carried a woman on his back on the last journey, kicking the live embers about with his feet, which were afterwards examined and found to be uninjured.

Previous to the contest, the European pushed a long hat-pin through his throat,

his cheeks, and his tongue consecutively, walked over a bed of broken glass in his bare feet, hooked scores of fish-hooks in his body, and smashed and swallowed a glass tumbler. No sign of injury or discomfort was apparent after this remarkable entertainment.

* * * * *

At the recent weekly meeting of the Scottish Psychical Society, the president, Dr. Barker, gave an address on "Some Men of the Bible." A number of biblical stories were taken, and the essentials of the narrative pointed out, beginning with the three men who appeared before Abraham, as he sat in his tent door in the heat of the day, and to whom he ran and bowed himself to the ground, giving directions for a feast to be prepared. The account of the visit of the three men to Sodom, and the destruction of the city according to their warnings, was also examined. Jacob's wrestling with the angel and other instances down to New Testament times were mentioned, one of the New Testament episodes touched upon being the release of Peter from prison, when he was chained to two soldiers, as narrated in the Acts of the Apostles. In his survey of the Scriptures, the speaker said he found a race of men differing from those descended from Adam in many ways. They came suddenly on us, and passed as suddenly. They were of striking appearance, and they possessed remarkable gifts. They did not seem to be hurt by fire; they were fearless, dignified, firm, and yet kindly. They were humble, yet could be haughty when needs must. They rendered themselves visible or invisible at will. He must confess he found them most interesting folk. Hitherto, he feared, we mortals had consistently ignored them, greatly to our loss perhaps. The Church, whose business it was to know them, had stubbornly main-

tained a deadly silence on the subject. The Church was being deserted by the people because the Church denied the facts as put down in its own charter, the Bible. Even now a breeze was stirring through the aisles of the Church, and she was asking herself—"Is this matter of psychic things worth investigating?" She was appointing committees and commissions to go into it; but what was the good? If she would open her Bible and get into it, the angel men would stare her in the face, from Genesis to Revelation, and their burning eyes might light such a torch within the Church as would never be extinguished.

* * * * *

"The theory of survival is not a difficult thing to understand. It would be difficult to think of any other," said Sir Oliver Lodge, speaking at Eastbrook Hall, Bradford, on "The Modern Outlook of Science."

Referring to the "revolution in science" Sir Oliver said the first thing discovered in the early part of this century concerned the nature of matter. In the nineteenth century scientists were always attending to matter, in fact there were many people who believed that nothing else existed in the universe.

"To-day," he continued, "we do not attend so much to matter as we did. Modern physicists hardly bother with matter in the growth, the large lumps of matter. It is concerned rather with the atoms with which the bodies are made. Modern physicists have discovered that atoms behave differently from the big bodies, from the great assemblies of atoms.

"Physics has ceased to be a branch of engineering and has become more associated with chemistry. It lies at the root of chemistry. We seek to explain

chemical phenomena in terms of what the atoms are doing. We have found means of following these atoms, perceiving what they are doing, although they are so extremely minute that you cannot hope to see them with a microscope.

Sir Oliver then informed his large audience that in a drop of water on a pin head there are more atoms than blades of grass on the earth's surface. He assured them this could be proved by mathematical calculations and invited them to try it. More surprising still was the fact that each of these atoms had a structure. They were formed like a solar system with a nucleus surrounded by negative bodies. These two bodies, electrons and protons, form the atom of matter.

"I am trying to give you an idea of the revolution in physics that has been caused by the finding that atoms of matter are built up on a structural plan and that the whole material universe, all that appeals to the senses, buildings, furniture or anything else, everything that you feel or see is composed first of all of atoms and that these atoms are composed of electrical charges.

"I want you to get that amazing fact into your minds, that everything is built up of two units. There is nothing else in the material universe but these two units, of which the earth, the sun, the stars are all made.

"You have only two units to deal with, but by some extraordinary skill, by the action of a mind far beyond any human mind, they have been arranged to produce the phenomena that our senses tell us of. It is possible to imagine a universe with one region where these units obey one system of law, another region where another law operates. That would not have been this universe. Those two units obey

one law. We find signs of a great mind operating through the great depths of space without limit.

"Physicists are now studying not so much the atom, but the space between the atoms," he continued. That space which is calling nothing, that which is called empty. They have found that light travels through this emptiness, that electrical forces travel through it.

"I venture to say what has not been fully verified is that life and mind are things which exist in space, that they only display themselves when they act upon matter.

Apart from the response of matter we should not know they exist. This hall is full of ether waves from all over the Continent. It only needs a wireless set to transform those waves into sound. Without a set they make no impression at all.

"I want to apply that to the action of the brain. This brain is a piece of matter. I can write, I can speak, it is muscular action. The brain is the instrument whereby I do certain things. Something stimulates my brain to commence these operations.

"Materialists say the brain compels the muscles to act. The brain does nothing of the sort. It is a piece of matter which must be stimulated. Our body is an instrument we have built up ourselves, a wonderful structure. There are some who say that when the body is dead there is nothing else left. I say they have no earthly reason to suppose that. The motive power which guides us all the time never existed in the body.

"Just as we know other things existed in space, I assume, without knowing, that life and mind exists in space. Some of us have known of those who have left here and gone on. They have not their own organic body, they borrow another

and still act upon the matter. You may not believe that, but apart from that, you can see the reasonableness of it.

"Survival is not a difficult thing to understand. It would be difficult to think of any other. We need not wonder whether other worlds are inhabited or not. The extent of space is portentous, and if space is the sphere of life and mind there is plenty of room. We only know of that little part that is here incarnate. It is but the merest fraction of an entity which fills space and which in its human manifestation must be thought of as the mind of God."

* * * * *

Sir Oliver Lodge, speaking on the reality of the spiritual world at the National Church Council Conference at Weston-super-Mare in March, said that science was beginning to recognise the existence, not perhaps of a spiritual world but of a universe that made no appeal to the senses and was not material.

I hold that life exists in space and utilises matter for its own purposes and operates matter, so that the material body does certain things. Matter does nothing except to go where you put it. It is quite enough—I go further—it has no energy.

If you smash a loud speaker you destroy the machine, but not the ether waves. I am a loud speaker at the moment, and if you bring a hatchet to my head you destroy my mechanism, but that is all.

Life and the mind do not stop when the machine has stopped. I do not suppose it began when the machine began. The individual has grown up here in relation to his organism. I do not think the individual existed before, but nothing we ever find jumps in which jumps out of existence. Every real thing is perpetual.

We develop certain character here, and we take our responsibility and our memory with us for better or worse. We cannot get rid of ourselves, whatever we do. Our eyes are not open; they are mercifully closed to the realities around us, or we should not be able to attend to business or do our daily work. We are encased with matter.

"If," concluded Sir Oliver, "we perceived the realities of the spiritual world around us we should be overwhelmed."

* * * * *

An exhaustive book—in fact, a dinosaur amongst books—on biology, written in Mr. Wells' brightest vein, and illustrated by a well-known *Punch* artist! I know this sounds ridiculous, but the book has appeared and is selling like the proverbial "hot cakes." Certainly Mr. Wells has had the good fortune to collaborate with Professor Julian Huxley (to say nothing of his own son, also a biologist) so at least the *facts* can be guaranteed, whatever we may think of the theories.

*The Science of Life*⁶ (for this is the title of the work, though the "romance of life" would be an equally suitable name for it) covers the period of the world's existence for the past thousand million years and very carefully traces the evolution of man from the time when he was in the "primordial globule", or jelly stage, through the fish stage, to our (almost immediate, considering the age of the world) progenitors, the apes. "Even that valiant apostle of Fundamentalism, Mr. William Jennings Bryan, began his existence as a single cell, passed from this stage of a cell-colony; hinted at ancestral polyps as he became two-layered; revealed himself akin to Am-

phioxus in producing a notochord, only to destroy it later in favour of a backbone; indulged in reminiscence of the sea-life led by his fishy forbears by constructing with his amnion a little 'private pond' of fluid in which he might embryonically float, and by piercing his neck with gill-clefts, only to do away with them when he subsequently recapitulated his ancestor's greatest feat, the conquest of the land; recalled the furry, four-footed stage of his genealogy by his tail, all ready to be wagged, and his coat of flaxen down; and, even after birth, was unable to help recalling what he later regarded as a blot on his escutcheon—his simian past—by the active semi-prehensile big toes on his babyish feet and his soon-lost ability (probably never exercised, but undoubtedly present in the first weeks of his free existence) to support his own weight when hanging with his hands."

The work is divided into nine books and innumerable sections, and answers such questions as how life began, is Mars inhabited, how sex is determined, the spontaneous creation of life, how we shall some day control the sex of our children, and a thousand other fascinating subjects are dealt with—all of vital interest to Mr. Everyman, the "hero" of the book.

Chapter IX is devoted entirely to "borderland science and the question of personal survival." The whole gamut of psychic phenomena—dreams, telepathy, telekinesis, materialisation, and survival—is scientifically and (for Mr. Wells!) sympathetically discussed. Pictures of the phenomena of Eusapia Palladino, Kathleen Goligher, Eva C., Eglinton, and Margery are included in the section of borderland science.

The Science of Life is a brilliant his-

⁶ By H. G. Wells, Julian Huxley and G. P. Wells, London, Cassell and Co., Ltd., 1931, pp. 896, 4to. Illus. by L. R. Brightwell, 21/-net.

tory of the world and its creatures, without a dull line of its 900 pages. It scintillates with wit, and is packed with "ideas", both new and old. I am sure the flat-earth theorists (and similar cranks) will not appreciate it, but to the man who wants to know why the wheels go round (and especially his own wheels) the book would be cheap at ten times the price.

* * * * *

Mr. H. Dennis Bradley sends me a copy of his brochure, *An Indictment of the Present Administration of the Society for Psychical Research*⁷ which relates, in calm and considered language, the misdeeds—alleged or real—of the London society. Mr. Bradley, following the method of the late Sir Arthur Conan Doyle, has resigned from the society, and, in the brochure referred to, gives his reasons for the step. It is an interesting document.

* * * * *

"I cannot agree with those who hold that civilised man has lost the power to see ghosts," said Dr. R. R. Marett, Rector of Exeter College, lecturing on February 18th, 1931 to the Oxford University Psychical Research Society on the experiences of a medicine man.

"Apparently the ability to see ghosts is everywhere very rare. Dr. Schiller once sent out a questionnaire in which he asked people to say whether they personally had ever seen a ghost. This questionnaire penetrated into all sorts of strange places in India, but among the multitude of replies there was only one person who claimed to have seen a ghost. This was an Indian who said that his father's ghost had visited him because his funeral pyre had been desecrated."

Illustrating the extreme suggestibility

of the aborigines of Australia, Dr. Marett said that a certain Magdalen man, in the course of some investigations among them, wished to take a photograph of a group. He was using a camera of an old type, which made it necessary for him to cover his head with a black cloth when taking the picture. At the critical moment a native child pulled aside the cloth and peeped at him. Without thinking, he shouted and waved his arms to frighten her away, upon which the girl at once lay down and gave herself up to die.

She would certainly have soon been dead had the photographer not poured a few drops of acid on her in order to make her jump up and run about.

Dr. Marett said that the medicine men were certainly not humbugs, and it often happened that the average civilised man came to believe in them firmly.

* * * * *

Dr. J. R. Rees, director of the Tavistock-square Clinic for Functional Nervous Disorders, speaking to members of the National Council for Mental Hygiene on "The Psychology of Dreams" at the rooms of the Medical Society of London, Chandos Street, W., on February 26th, 1931, said that he once had a patient who dreamed the book, all the lyrics, and the music of a musical comedy.

"He got up in the middle of the night," said the doctor, "and immediately began to write. What he wrote was awful, but it ran in London for nearly a year."

This, he went on, was a creative type of dream. Another kind was the "inferiority complex" dream, often associated with children.

He gave as an example the case of a little girl who had been spoilt and was now being given a little discipline by her father.

7. Privately issued by the author at "Dorincourt," Kingston Vale, London, S.W. 15., 1931.

"One night," said Dr. Rees, "she had a dream about a porcupine which came over from Switzerland and stuck out its quills at her. She told her mother about it the next morning. The same evening she heard her father drive up in his car.

" 'There,' she said. 'That's the porcupine.' "

Children between 7 and 11 years of age, he added, often had nightmares in which the whole world seemed to be toppling down on them. This could be explained by their dawning realisation of the complications and difficulties of life.

These are the interpretations placed by Dr. Rees on common kinds of dreams:

Dreams of fulfilment of efforts in a certain direction usually mean that in reality the fulfilment is impossible. We can only reach it in fantasy.

People who repeatedly dream that they are lost in the catacombs usually are lost in real life. They don't know which way to turn.

Dreams of failure usually occur to people who are normally incapable of conceiving the idea of failing. It is their unconscious fear of failure that is at work.

* * * * *

The Fourth International Spiritualist Congress will be held at the Hague (Holland) from September 4th to 10th, 1931, when delegates from thirty countries

are expected to be present. At the last triennial congress (held in London in 1928) spiritualists from as far afield as Japan were present. Papers presented to the Congress may be in English, French, German, Spanish, or Dutch and must not exceed thirty minutes of time, or five thousand words. A special section will be devoted to the study of healing in all its aspects. All papers should be in the hands of M. A. Ripert, General Secretary, Maison des Spiritistes, 8 rue Copernic, Paris (16e), not later than May 31st, 1931.

M. Edgard-Emmanuel Bonnet kindly sends me an inscribed copy of his *Jacques-Jacqueline: Essai sur quelques Phénomènes Normaux et Supra-Normaux*⁸ which well illustrates the attitude of French spiritualists who accept the reincarnation theory. The work tells of the death of the author's little son who—it is alleged—was reincarnated later in the person of his sister, born some time after, who was named Jacqueline. Jacqueline is stated to have resembled her dead brother in many ways and even discovered, at an early age, the pet name of the boy which had never been mentioned in her presence. *Jacques-Jacqueline* is a moving story of a fascinating subject, and is the more valuable because the characters are real.

⁸ Paris. Pierre Bonnet, 84 Rue des Entrepreneurs, 1930, 15 francs.

"THE STORY OF PSYCHIC SCIENCE"

By HEREWARD CARRINGTON

REVIEWED BY HENRY TREAT SPERRY

This latest work by Mr. Carrington includes a glossary of the terms used in psychic research and psychology, an extensive bibliography, an appendix 'On Some Methods employed by so-called "Clairvoyant" Mediums', a chart of the Psychic Sciences and an index. The scope it embraces makes it of value to the person advanced in the study of psychic science, but it is to be principally commended to the beginner because of the view-point from which the subject matter is presented. (Rider & Co., London. 392 pp. \$5.00)

Beginning with a personal statement as to his own views with regard to the survival of the human ego, spirit or personality, Mr. Carrington gives a picture of the various forms "super-normal phenomena" have taken in past and present times and the doctrines and "-isms" which have been put forward in attempts to explain these phenomena or, at least, to observe them according to a system.

This outline suggests the almost incapable inter-relationship which apparently exists between nearly all occurrences which fall outside ordinary human experience and confirmed Spiritualists will encounter in this book the familiar heresy which leaves the argument as to the origin of "spiritistic phenomena" open to a possible mundane or physical explanation. Aside from the fact, however, that Mr. Carrington characteristically refuses to "go all the way" and impute the phenomena to the activities of discarnate spirits, even confirmed spiritualists will find little to quarrel with in this work. Recognizing the obvious fact that serious scientific interest cannot be aroused in

psychical research unless the matter be presented from a purely scientific viewpoint he consistently avoids stating things not capable of being proved. At the same time he freely admits that a spiritistic explanation of the phenomena has a strong evidential foundation. The essence of his method lies in his sharp differentiation between "strong evidence" and proof.

While apparently exceedingly diverse in the subject-matter touched upon, *The Story of Psychic Science* leaves a unified and stimulating impression in the mind of the reader. It suggests that a common denominator exists for all the strange happenings which have occurred in past times and which are occurring every day all about us. At the same time, in pointing out the conclusions which men have jumped to in the effort to account for these happenings, it warns us away from the danger of making similar mistakes and brings home the importance of keeping the mind open and alert at all times.

This matter of "jumping to conclusions" is certainly one of the greatest vices of the lay mind. Man, who seeks for truth, cannot tolerate the thought of endless speculation. If he cannot see his goal he is very apt to abandon the quest and, as a result, to quote Mark Twain, "—he spends the early part of his life in finding a philosophy and the latter part in patching up the holes in it."

Mr. Carrington asks, as a substitute for this attitude, the realization that all is not known and that belief should be reserved for what *is* known and demonstrable.

Following the more or less historical section of the book Mr. Carrington deals with the mediums of the past and present, giving particular attention to Palladino and including an extremely detailed account of one of the "Naples Sittings" held in 1908 with the Hon. Everard Feilding, W. W. Baggallay and himself. A complete account of these sittings is to be found in Proceedings, S.P.R., Vol. XXIII, and are of particular interest from a scientific standpoint because of the running account which is given of the control of the medium.

That three such men as those named could have been the dupes of even the cleverest of charlatans under the conditions which existed seems utterly beyond reason, and yet the phenomena which occurred were of the most spectacular nature including levitations, touches (even blows of considerable force), materializations of lights and photographic impressions. Truly, the pragmatic sceptic, in reading such an account of a séance must be driven into the position designated by Professor Sidgwick as the goal toward

which critics must be forced by psychical researchers where the former must admit that "the phenomena are inexplicable, at least by him, or to accuse the investigators either of lying or cheating or of a blindness or forgetfulness incompatible with any intellectual condition except absolute idiocy."

Mr. Carrington details at length the tests which have been applied to physical phenomena and to mediums and describes the instruments which have been invented and constructed for these tests. He brings home forcibly the necessity of establishing in this country an adequately endowed laboratory for the continuation and development of such tests and calls attention to the distance which the United States lags behind the other great nations of the world in this particular.

He concludes with a quotation from F.W.H. Myers which gives the reader a hint of the magnitude of the problem facing the psychical researcher and an estimation of this problem as "The most important work being done in the world today—by far the most important."

* * * * *

THE CONTINENTAL JOURNALS

"LUCE E OMBRA" for March, 1931, contains the following articles.

"The Super-Corporal Life, and Posthumous Humanity."

By Gabriele Morelli

Signore Morelli discusses comparatively the results obtained through Mediumship, or materialistic Spiritualism—as against those derived from the higher form of psychic revelation.

At the same time, however, he recognizes the value of the first named, as a means of preliminary spiritualistic research.

* * * * *

"Phenomena of Levitation (Materialization.)"

By Ernest Bozzano. Continued

Signore Bozzano stresses the importance of presenting authenticated instances of materialization phenomena, in order to combat the general disbelief and denial of this class of spirit-

istic manifestation, especially on the part of scientists.

He develops the theory that such phenomena are obtained not only from the physical energy of the Medium (and sitters), but in a far greater degree from the psychic energy liberated by act of the Sub-Conscious Will. (Or other Self.)

In pursuance of this theory Signore Bozzano quotes the following message, given by the medium Mrs. Marjorie Livingstone, from a spirit personality communicating through her, and which message has appeared in "NEW NUCTEMERON"—as below:

"Matter is interpenetrated by Force, and the only Power capable of controlling this is that corresponding Force inherent in the human spirit. This Force is the "Life Element," which originates in God and con-

sequently it confers upon all humanity absolute control over Matter.

Not only control, but the "Life Element" has also the power of renewing its own reserves by drawing Force from the Infinite.

Scientists are gradually advancing towards the discovery of this Force, but it will not be permitted to them to attain thereto until humanity shall have become sufficiently matured for this Great Event.

In this epoch, the populace is dominated and obsessed by the instinct of Evil, and until humanity may surmount this degraded state of spirit, it is indispensable that man, for his own salvation, shall remain in ignorance of his own sub-conscious omnipotence.

Were this knowledge not withheld from him, the discovery would serve not only for the destruction of man himself, but of humanity in general, and the material elements which form the necessary conditions for his existence."

Continuing, Signor Bozzano describes endeavors to photograph objects at the moment of their materialization. He relates a recent event under the auspices of the British College of Psychic Science, London, England, the medium Mr. Lynn (a miner), during whose sitting several very encouraging photos were obtained, among them one of a salt-spoon at the moment of its materialization.

The spoon is shown as being furnished with

a long and twisted peduncle, fluidic in appearance, which was presumably connected with the medium, seemingly conducting the necessary energy to the materializing article.

* * * * *

"An Exceptional Metaphysical Case", by Castone de Boni

In this article, the author relates a series of three remarkable dreams, in which a son and his mother were warned, the former of his own approaching death, and the latter, of a tragedy impending.

The warning was given in these dreams by the father of the young man's mother, and in the dream the grandfather bewailed the grief his daughter was to suffer in the coming loss of her son.

Yet, although this spirit obviously could have given advice which would have averted his grandson's death, as subsequent events upon comparison with the circumstances shown in the dream clearly proved, he nevertheless made no attempt to do so in any of the dream experiences.

Signore de Boni stresses this fact as indicating the inevitable operation of the decrees of the Higher Will.

Alberto Piccolo offers an interesting collection of supernatural events, culled from ancient literature and history and continuing with several instances during more recent times of similar phenomena.

* * * * *

NOTICES OF NEW BOOKS

La Traduzione Ermetica, (The Sealed Tradition.) By J. Evola

The author deals with Alchemy; he endeavors its reconstruction by combining the spiritual symbolism of metals with the ancient lore of the practical alchemist.

(Reviewed by E. Servadio.)

* * * * *

Premises and Deductions upon the Mystery of Life and Death
By Cesare Grassi

Grassi approaches his subject in simple lan-

guage, discussing almost informally the After Life, Pre-existence, Reincarnation, and spiritistic theories in general. He presents much of this in new form, and leads his deduction to the higher development of humanity, in which Man attains to a perfect knowledge of his Inner Self, which the author terms Primitive Man.

This term he regards as a misnomer in its present use, and Grassi employs it to designate the Man of Tomorrow, a being of sufficiently advanced evolution to function at all times as Superman.

(Review by Gabriele Morelli.)

The
1931
Revd.
evening
cessful
shewn
the ma
tional i
by Mr.
impress
The
further
isfactor
1931.
The
Saint
very s
that sh
return
The
now b
the ne
New
Mount
tained
month
N. Y.
making
Larsen
with M
Overlo
fore J
not be
The
Englan
vitation
tion c
House
the su
A
be in
scienti

N. Y. SECTIONAL ACTIVITIES

The winter and spring session 1930-1931 terminates with the address by Revd. John Haynes Holmes on Monday evening April 27th. It has been a successful session and the lectures have shewn a high average in the interest of the material offered. We print as a Sectional item a resumé of the address given by Mr. Manly Hall; this being one which impressed its hearers as important.

The Secretary is able to report a further increase of membership of a satisfactory nature since the beginning of 1931.

The visit of Mrs. Myrtle Larsen of Saint Louis has resulted in a series of very successful sittings and it is hoped that she will be able to find time for a return visit some time during the winter.

The active work of the Section will now be transferred to Overlook House, the new Summer Headquarters of the New England Section in the White Mountains. Mrs. Larsen has been retained for mediumistic work for the month of August. Any members of the N. Y. Section who may be desirous of making reservations for sittings with Mrs. Larsen should not fail to communicate with Miss Esta Barr, Director in charge, Overlook House, Whitefield, N. H., before July 1st; after which date it will not be possible to guarantee sittings.

The Governing Board of the New England Section extends a cordial invitation to the members of the N. Y. Section of the A.S.P.R. to visit Overlook House and participate in the activities of the summer season.

A Psychic Research Laboratory will be in operation for those interested in scientific research; and the summer activi-

ties will include classes for the study and development of psychic faculties. Lecturers and instructors of note will conduct lectures and classes in the study and philosophy of the many phases of Psychic Science. There will be a Library of psychical literature and the current psychical magazines will be on file for the use of visiting guests.

Overlook House is reached from New York *via* the N.Y.N.H. and H. railroad or from Boston *via* the B.M.R. Motorists will find excellent roads for the whole distance from New York to the White Mts. There is a Long-distance Telephone connection. * * * * *

MR. MANLY P. HALL

ON

"PSYCHICAL TRUTHS IN A
PHYSICAL WORLD"

New York Sectional Lecture
at Hyslop House

Monday, February 9, 1931

Major R. T. M. Scott, the chairman, briefly introduced the lecturer as one who possessed a knowledge of the whole field of comparative religion and had mastered the various phases of philosophy.

Mr. Hall said: There is hardly any question now as to the reality of the fundamental premise which underlies all psychical research, namely the continuity of consciousness and its independence of the physical form. This premise has a religious as well as a scientific background. Admitting then, the reality of psychic phenomena and the interaction of discarnate with incarnate mind, my object is to establish the practical or utility value of the phenomena involved.

We are the possessors of knowledge

which opens to us a new world and we must hold in view this practical aspect of which I speak. The evidence collected over many years by psychic research societies and expert investigators fills cabinets, libraries, and is enough to prove a thousand times over the truth of the fundamental premise. If all this accumulation of evidence is not now sufficient to constitute proof, then proof never will be established. But we have more than enough for the purpose and it is time that we should turn from the accumulation of evidence to the search for its practical application. It is time that we sit around the council table rather than the séance room table and examine all this evidence that we may coordinate it and build up from it a constructive plan of action.

Individuals in psychic research may be divided into two main sections. The first are those who have the power to classify knowledge and it is one of our greatest problems to find a type of mind sufficiently impersonal in approach, scientific in method and rightly qualified by training. If we can discover such men and give them the task of collecting and classifying our evidences and putting them forth before the people in the most suitable way, the influence on the public mind would be so powerful that it would bring about a renaissance in philosophic thought and hence in individual attitudes.

The second and larger division of psychic researchers consists of those who are interested for personal reasons. Whilst of honest mind, these people are unfortunately not strong factors in establishing the principles of psychic philosophy and method. Their emotional element draws them away from the strictly scientific part, and they tend to become enthusiasts not equipped with a proper approach to the problem. Our great need is to keep psychic phenomena in the sphere of

science, on the highest level of exactness, analysing and classifying every fact impartially. There is one question which should always be held in view: "What does psychism mean to the world here and now, and in what way can we increase the knowledge and welfare of man through its development?" The answer can only be achieved by a strictly impersonal view in the search for what is the greatest good for man.

In the past ten years I have come into contact with the psychically minded. These people have presented to me a great many problems, some of which I would like to pass on to you. I will ask you then to try to forget your general attitude and to listen impersonally to the problems of others. In doing so you will learn much more than any books can teach, because you will be learning in the school of life.

Case A: This was the case of a very elderly man who came to my office for advice as he was worried over a problem of spiritualism. He told me that when a young man before the Civil War, he had become convinced of the reality of discarnate forces, and of their influences. From childhood he had been naturally sensitive psychically, and was constantly clairvoyant and clairaudient. The voices were with him at all times and would advise him about his life. When about 20 years of age these voices told him that he was being reserved for a very special mission to mankind. From 20 to 30 years of age they were continually promising him the fulfillment of this important mission, giving him poetry and other stimulating communications. He was told that at 30 the great revelation would be given to him; but when 30 came he was told that he was not ready and there would have to be a further probation. At 40 the same thing was repeated again.

Again it was repeated at 50, and again at 60. But each time the promised revelation failed to be given him. Finally he reached the age of 90 and then in a mood no longer submissive, he told his voices that he had not much longer to live. The voices laughed and said that they had never intended to tell him. So he came to me for relief and for a better understanding of what it all meant.

Case B: This was the case of a miner who having gone out West in the days of the old covered wagons made a rich find and then squandered it. He continued to find gold and to spend it again, until at last the mines were worked out and he retired in comparative poverty to live in a small shack. One day another old miner who had been friendly with him in former times came to exchange yarns of the old days and this one told him how a valuable relay of money, having been sent for the payment of wages, had been taken by bandits and how these bandits were in turn robbed by Indians, who carried off the loot and hid it. This old miner said that he knew where the money was hidden. He had visited a medium and had had several séances when he suddenly discovered that he himself was getting involved in spirit communication and was being obsessed by entities, one of whom told him of this hidden money and promised to lead him to it. The old prospector went out and dug where he was told, but found nothing. He tried many places round about and dug for months without any success. One day he got in communication with the same entity who had directed him, and who now told him to go home and said "You are not going to find the money, because I am the man who buried it and I've no intention of letting you find it." Thus the man had wasted all his possessions in the search.

These are only two cases out of a very

large number in which the confidence of psychics had been abused. In these cases there is no question of the reality of the psychic phenomena: it is a question of the integrity of the discarnate ones. The great problem therefore, for psychic researchers is the testing of the integrity of the communicators. A percentage of the many messages received are true, but one of the first and most fundamental works of psychic research societies should be an effort to learn the laws which control the truthfulness and integrity of the discarnate. Practically all our evidence comes from these discarnate sources and the fundamental question must be asked "How much more does a man know after death than he had before?" "And how much higher is his standard of integrity?"

According to the old Egyptian belief and teaching, life was divided into many different grades of human adjustment or rational enfoldment, and at death man's consciousness would retreat from the more objective grades to the subjective sphere of his own mentality. In this subjective world of his consciousness, he would create for himself an environment which would reflect his own habits of thought and his own ideas. His world would be like himself; it would take on his likeness. Take the case for example of an Egyptian gourmand living a life on the plane of animal appetites, gratifying his personal whims, and studying only his physical comfort. At death such a man passes out of the physical body but his temperament is unchanged; he remains therefore in a physical temperament. Having passed away from physical life he would find himself confined to a sphere similar to his own nature.

The idea of the Norse Valhalla with its feasting and drinking of departed heroes is parallel to the Egyptian document. In contrast with the first take another Egyptian, a highly evolved, priestly

soul, living in a realm of spiritual perceptions and abstract creativeness which have lifted him into a harmony of association with all things truly spiritual. This man goes to a totally different after-world, quite separate from the other, and the two worlds, the world of the gourmand and the world of the priest never meet or touch in the discarnate sphere. There are a vast number of such spheres, each dominated by some particular form of mentality. On earth these spheres seem to meet, but beyond body there is no point of contact. According to the Greeks there were certain greater divisions of the immaterial spheres which were appointed to take charge of such souls as properly belonged to each one, so that every man who left the earth would go to his proper level whilst his soul was adjusting itself to the particular station of life which it ultimately belonged to. These greater divisions have a character and force capable of expressing itself through individuals still on earth. In this way a medium would become the link between various grades of consciousness. Seven different people could be doorways to seven different worlds, not otherwise in touch with one another.

In the days of the Delphic Oracles the great difficulty found by the priestly authorities in charge was the choice of a suitable Pythia. The priestess to be chosen must possess an organism free from the slightest trace of impurity or the voice of Apollo could not be manifested through her. The Pythoness must not only be pure but of exceptional culture since only through an oracle of highly trained mentality could the god speak. Most likely many of our own problems in communication or the interpretation of messages are due to the fact that we have not laid to heart the old tradition and have not prepared our mediums or our-

selves to receive the revelation in perfect form. Therefore, that which comes through to us may be no voice of the Gods but the reflection of our own mentality because it would be the reflection of some particular sphere or division with which our own mind is habitually associated; so, if we are in the habit of lying a little, we establish just the right sort of rhythm for communicating a spirit who is also willing to lie a little. Most of us are incurable egotists and we naturally draw to us those who have an egotistical mentality. The ancients believed that it was through the perfected souls of the just and the righteous that the angels would speak, and that through the unregenerate or those who had lapsed from the right path only devils would communicate.

The psychical investigator today should bear these principles in mind studying more the training and preparation of his own nature if he wishes to obtain the higher order of communication. The sphere of consciousness which we most readily touch in these investigations is not the sphere of pure mind, it is the sphere of the astral light:—that light which is the mirror of our own mentality. It is a realm of illusion, a sphere of substance much more subtle than matter, a substance which is so delicately responsive to our thought and imagination that it will take on any form we give it. This is the legendary Garden of Klingsor. In the East Indian mysteries the Neophyte is always warned against the dangers of the astral light and its subtle power of assuming any shape or form that the intellect may wish it to do. It is as accommodating as the Japanese Stationmaster who was such a proverbial model of courtesy.

The story goes that a lady living in Japan left her trunk in charge of this polite official with instructions that it

was t
of he
later.
to th
ter w
Nara.
media
not g
plans.
is her

The
is usu
the k
uttera
never
ever e
and c
source
ger m
of th
More
constr
less i
pheno
from
of the
great
to us
sented

Our
would
compa
a part
search

Pro
mena
clusion

(1)
life, a
tiquity
tion.

(2)
mity c
the fe
search

The

was to be forwarded to Nara in advance of her own intended journey. A few days later, being ready to start, she went down to the station and asked the station-master whether her trunk had been sent to Nara. "Madam," he replied "it went immediately". "I am sorry," she said, "I am not going to Nara now, I've changed my plans." "Madam", he said, "The trunk is here."

The astral light and its ready response is usually mistaken by the individual for the key of the invisible world, and its utterances are accepted as truth but it is never twice the same, and since no one ever enters it without setting it in motion and creating distorted images, it is a source of perpetual confusion. This danger may be entirely avoided by the study of the right philosophy of these things. More attention should be given to the constructive philosophy of psychics and less in proportion to the study of psychic phenomena. We may, however, learn from phenomena something of the nature of the cosmogony, and the picture of the great world process which they present to us is the same picture that was presented to the philosophers of old times.

Our knowledge of the whole field would be strengthened by a study of comparative religions, which should be a part of the training of the psychic researcher.

Problems in regard to psychic phenomena sum up to certain definite conclusions as follows:

(1) Emphasis placed on continuity of life, an inestimable gift to man from antiquity, developed by psychic investigation.

(2) A realization of the close proximity of the two worlds which destroys the fear of death. This also psychic research has established.

The question then remains how can

we make our study most profitable and valuable now. The strength of every organization and every ideal is in the integrity or rather the integral association of the members. It is the strength of unity in ideal and unity in the method of expressing that ideal. No chain is stronger than its weakest link. No organization has an instrument for investigation greater than the individual minds of its members. These members may be devoted to a cause but it does not follow that they are qualified. They must be consecrated; but in order to obtain results they must be willing to train themselves. The difference between the consecration and the achievement is work.

A certain lad said to a lass "I wad die for ye". Said the lass, "Aye, but will ye get up and work for me?"

It is in fact far easier to be consecrated than to be up and doing. The talk of high purpose and utter consecration is very beautiful, but the consecrated person became enamored of his own consecration and this may express itself in some very inferior poetry with whose beauty he would become infatuated. For example, revelations in automatic script which he will be considered to be guided by nothing less than an arch-angel. Script becomes scripture and in time even the consecration is forgotten. The idea of novelty often obsesses the individual, it is this craving for novelty which so distracts the mind from a more useful purpose. In all the field of psychic research there is nothing more detrimental than the thirst for new phenomena. This appetite for novelty contributes nothing really to the permanent work and unfits the mind for it. The mind that will really help is the mind that is reached by philosophy of the subject.

A certain professor in one of his class lectures expressed a doubt as to the real

existence of Socrates, saying that he considered that Plato had invented him as a convenient mouthpiece for the sentiments that he wished him to utter. An old lady in the class protested that she knew that Socrates had really lived because she was getting automatic writings from him. Some time later the lecturer said he saw some of these writings and he found that the poor man had entirely changed his style, instead of being concerned with life he was concerned with buttercups.

The great work of a psychic research society if it is to succeed in its aim is that it should begin to emphasize a new phase—the perfecting of the organic quality of its membership so that each individual member should be a channel for the expression of a high order of intelligence. It should equip each one to speak with authority. It is safe to assume that any entity, speaking through a medium will be on the same level as the medium, so to bring through the kind of knowledge which is useful we must have the right intellectual culture in the medium. A brilliant scientist became an enthusiastic psychic researcher. All that came through to him came as a scientific fact. Within a year there came to him the formula for which he had vainly sought for years. In this formula certain chemical compounds were detailed all with their appropriate symbols. His success was due to the fact that he had in himself the qualification to receive such exact knowledge. His self-dedication *plus* his efficiency made him an appropriate vehicle. As a general rule the information which comes to the seeker will be knowledge within his own mental field, but to be the vehicle for big ideas one must be large-minded himself.

We have proved now that the great minds of the world live on, but in order to serve us these minds must find other

minds agreeable to their purpose. Sometimes it seems they tried to do so but accidents will happen and they fail. It is stated that Julius Caesar, one of the greatest organizing minds in history, tried hard during the War to get a grip upon the minds of those who controlled the plans of operation. He wished to employ his own great organizing power but he found less than a dozen people on earth who could be used by him, and these would not accept or admit him. Those on the other hand, who would admit his influence were not competent to use it with intelligence. To perfect ourselves as vehicles for a greater intelligence is the most unselfish thing that we could do, because it is removing an obstacle to human progress and giving humanity an asset.

In perfecting ourselves we not only increase our own powers and scope but we become a channel for a higher power. Therefore, I say, build up the powers and abilities of your members; build up their faculties.

So, organize until you have a personality developed within your organism, a personality which will speak through all its members and when the power of expression is sufficiently developed and refined, then the Oracles will speak again through you. The neophytes must not weary in the work of preparation for self-perfection. A continual emphasis should be placed on philosophy and learning rather than on the study of phenomena, so that the minds of members may learn to coordinate on truth which the phenomena suggests. Train the mind in the art of presentation of truth, in the most lucid manner in the languages that we are familiar with. The next step is the development of these higher faculties. The world needs the guidance of these. Science is bankrupt today, battering itself against the invisible. Its instruments can not pierce the veil, but

within each living creature is the instrument which can pierce the veil between the two worlds. Psychic science will not be so much concerned with the phenomena as with the higher rational interpretations. When it finds itself it will establish once again the Royal Road of antiquity, the art of self-unfoldment.

There is no reason at all why the present organization should not be a nucleus for this great endeavor which is leading us to a universe composed of the visible and the invisible in full inter-action.

In a short discussion which followed Mr. Manley Hall said that one single authentic example of any phenomenon was sufficient to establish it; and the supposed necessity of constant repetition was depriving the people of more valuable information. He recommended a somewhat rigid economy of experiment for phenomena, and a putting forth of a convenient digest of what had been obtained in a form that could be more readily assimilated by the public.

"It was quite useless," he said, "for people to experiment with phenomena unless they understand the nature of those phenomena and know what they were experimenting with. Modern education does not produce the Knower, it implants details of knowledge from without but does not draw out the knowledge that is within. We need a return to the Platonic discipline, and psychic research should try to produce those who are capable of discriminating in values, and of judging the relative importance of phenomena; for without a philosophic interpretation the phenomena are worthless. They only exasperate the reason. An individual may be converted by sheer force of fact to admit phenomena but he may remain quite unconverted as to the cause of that phenomena.

A question was asked as to how the

identity of a communicator can best be verified.

Mr. Hall said, "that there was a great deal of impersonation of individuals in spiritualistic communications. Each one in addition to his physical body develops certain finer vehicles and we constantly project very concrete thought forms. All these we discard at death but they persist for a period during which they can be reanimated by other personalities and the store of memories and impressions which they contain can be used for the purpose of impersonation. According to the Eastern teaching the etheric shell may last from 500 to a thousand years and it can be ensouled by elemental spirits. There are as many as 20 different ways in which the portrait of an individual can be presented to a sitter and unless we are aware of these possibilities we can not tell the true form from the false; and in making a wrong or hasty judgment we may discredit the thing we love the most and put further obstacles in the way of the progress of our science. But it is possible to discriminate and there are ways in which one can surely tell if an entity is real, but the average psychic investigator does not want to know. He is satisfied with his own point of view and not interested in another man's.

"There was a Bishop once who heard another Bishop was going to preach a sermon in criticism of his own teachings so he sent an understudy to listen to the sermon and this man never came back—he was converted. Then the Bishop went himself and he was converted. For 20 years he had lacked understanding through refusing to look beyond his own point of view.

In conclusion, if you have a thing that the world wants and the right way of getting it to the world, then you have what is most priceless in the development of man."

PSYCHIC RESEARCH

JUNE, 1931

Editorial Notes: {The Library at Hyslop House; Metapsychics in Adult Education
The Catholic Church & Psychic Science

Case Records {A Child Medium in Oppau
Pictorial Symbolism of Psychic Impressions

Discarnate Knowledge: A Study of Psychic Communications-W. T. Glover

Le Livre des Revenants. IV. & V.

International Notes - - - - - Harry Price

Seance Phenomena at San Diego - - - N. Meade Layne

Obituary: M. Jean Meyer: Dr. Santoliquido

The Continental Journals: Revue Metapsychique - Sybla Ramus

PUBLISHED BY

THE AMERICAN SOCIETY FOR PSYCHICAL RESEARCH, Inc.

Vol. XXV, 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 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.

PSYCHIC RESEARCH is published monthly by the American Society for Psychical Research at Fair Lawn, N. J. Communications including change of address may be sent to the publication office at Fair Lawn, N. J., or to Hyslop House, 15 Lexington Avenue, New York, N. Y. "Entered as second-class matter October 16, 1930, at the post office at Fair Lawn, New Jersey, under the Act of March 3, 1879." Yearly subscription \$5.00.

The American Society for Psychical Research, Inc.

HYSLOP HOUSE: 15 LEXINGTON AVENUE,
NEW YORK

OFFICERS

JOHN I. D. BRISTOL	<i>Hon. President</i>
WILLIAM H. BUTTON	<i>President</i>
DANIEL DAY WALTON	<i>First Vice-President</i>
DR. MARK W. RICHARDSON	<i>Second Vice-President</i>
THOMAS H. PIERSON	<i>Secretary</i>
LAWSON PURDY	<i>Treasurer</i>
DANIEL DAY WALTON	<i>Counsel</i>

BOARD OF TRUSTEES

WILLIAM H. BUTTON	} Term expires Jan., 1932
LAWSON PURDY	
CHAS. A. SHERMAN	
DANIEL DAY WALTON	

MRS. ERNEST A. BIGELOW	} Term expires Jan., 1933
JOHN PALMER GAVIT	
THOMAS H. PIERSON	
DR. MARK W. RICHARDSON	

JOHN I. D. BRISTOL	} Term expires Jan., 1934
PROFESSOR H. A. OVERSTREET	
ARTHUR GOADBY	
MAJOR R. T. M. SCOTT	
DR. EDWIN G. ZABRISKIE	

STAFF

FREDERICK BLIGH BOND	<i>Editor</i>
HARRY PRICE	<i>Foreign Research Officer</i>
ADELE WELLMAN	<i>Executive Secretary</i>

NEW YORK SECTION

MAJOR R. T. M. SCOTT.....	<i>Acting Chairman</i>
MR. ARTHUR GOADBY.....	<i>First Vice-Chairman</i>
MR. ERNEST A. BIGELOW.....	<i>Second Vice-Chairman</i>
MRS. HENRY WARNER.....	<i>Secretary</i>
MRS. ERNEST BIGELOW.....	<i>Executive Secretary</i>
MRS. LAWRENCE JACOB.....	<i>Treasurer</i>

NORTHERN NEW ENGLAND SECTION

MR. GEORGE B. LAUDER.....	<i>Chairman</i>
MR. FRED W. BARRELL.....	<i>First Vice-Chairman</i>
COLONEL GEO. MC C. DERBY	<i>Second Vice-Chairman</i>
ETHEL M. WELCH.....	<i>Secretary</i>
BURTON E. BLOOMEY	<i>Treasurer</i>

PSYCHIC RESEARCH

For June, 1931

TABLE OF CONTENTS

EDITORIAL NOTES: The Library at Hyslop House; Metapsychics in Adult Education; The Catholic Church and Psychic Science; etc.	228
CASE RECORDS: (1) A Child Medium in Oppau	231
(2) Pictorial Symbolism of Psychic Impressions.....	232
"DISCARNATE KNOWLEDGE": Study of Communications purporting to be given by a Group of Psychic Researchers (W. T. Glover) ..	233
LE LIVRE DES REVENANTS, IV and V	246
INTERNATIONAL NOTES: Harry Price (Series LXIX)	253
SEANCE PHENOMENA AT SAN DIEGO: N. Meade Layne	261
OBITUARY: M. Jean Meyer: Dr. Santoliquido	262
THE CONTINENTAL JOURNALS: Revue Metapsychique (Sybla Ramus)	262

PRIVILEGES OF MEMBERSHIP IN THE NEW YORK SECTION

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 of the monthly JOURNAL.

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 writer 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. XXV, No. 6; June, 1931

EDITORIAL NOTES

THE LIBRARY AT HYSLOP HOUSE

With a growing circle of readers and a more sustained demand for the best current books on psychical and metapsychical subjects it becomes more than ever the interest of members of the A.S.P.R. that the resources of the Library should be increased and that some means should be found of keeping pace with the output of literature and supplementing past deficiencies.

Officially, neither the Trustees of the Society nor the Governors of the N. Y. Section could do this without a special endowment for the purpose of purchasing new books. But it is well within the power of individual members to assist towards this very desirable end. There are a few of our members who have for some time past made it their practice to hand over to the Library books that they have read and no longer need for their shelves. If more of our subscribers would be willing to follow this excellent example, we might soon find our supply of standard reading material greatly increased. We would be glad if readers of the Journal would give this matter consideration. By an occasional donation of books not needed

for personal use, they would immensely help the work of the Society in diffusing knowledge among the many members who are in want of facilities for acquiring it and who naturally look to the Society to provide their want.

* * * * *

METAPSYCHICS IN ADULT EDUCATION

The Education Department of the Women's Club of San Francisco, incorporated in 1928 under the title 'The People's Assembly', has inaugurated a course of lectures which will be followed by classes in the science of Metapsychics. It is the plan of the Director, Dr. Helen Parker Criswell, to place Metapsychics in the realm of higher education through already established channels for the adult scholar.

Among the lectures already given we note "The History of Psychical Research" by Dr. P. S. Haley; "Metapsychics and Psychology" by Dr. John E. Coover M.A. and Ph. D. of Stanford University and one also on "Hyslop House of New York City and What it is doing" by Judge William M. Cannon, former President of the N. Y. Section of the American Society for Psychical Research.

Certain proposals are being mooted for the initiation of classes of Instruction at Hyslop House in the coming Fall Session. These would primarily be designed for the training of Instructors for experimental work at headquarters in order to systematize the observation, method and recording of research work. The lack of individuals trained for research among the general body of members would in this way be gradually obviated. One of the first considerations will be to decide upon a curriculum of reading and the choice of a suitable text-book, or set of text-books covering the different aspects of Psychic Research. It is of great importance that the conduct of groups for development of the several phenomenal modes of psychic faculty should be rightly directed and the effort unified and conserved.

* * * * *

In Mr. Sperry's review of Mr. Hereward Carrington's book "The Story of Psychic Science" appearing on page 217 of the May issue of our Journal, readers will note that he gives the name of the publishing house as Rider & Co., London.

This should be amended, as the publishers of the American edition are Ives Washburn, 119 West 57th Street, New York, from whom copies may be obtained. Orders for the book can also be placed with the A. S. P. R., at Hyslop House. Price \$5.00 per copy.

* * * * *

We have been unable, at the time of going to press, to discover any official contradiction of the following alleged Pastoral Letter by a Catholic Bishop, of which we give extracts. If genuine and endorsed by the Papal College, it is obvious that it creates an important precedent. The Editor hopes to receive some authoritative comment on this letter and to give the same publicity in due course.

THE CATHOLIC CHURCH AND PSYCHIC SCIENCE

Were it possible to feel that any considerable section of the Catholic hierarchy cherished a view as sympathetic to Psychic Research as is apparent to us in the pastoral letter quoted below we might indeed feel that the gates of the stronghold of tradition are at last opening to a recognition of humanity's right to knowledge in an area which has been for so many centuries held as the exclusive preserve of a priestly caste. From the "Boletín Espírita" for February 1931—a Philippine Journal—we quote the following passages from a Pastoral of the Bishop of Minas, Brazil to his Catholic flock. It is reprinted in English from the "Revista de Espiritismo"—a Lisbon journal.

"Science is not a belief reserved for a class or a party: it is the truth and it is not exclusive for anyone. Clip not the wings of investigators as a reply to the reality of their discoveries. Truth always succeeds in attaining its ends. . . Imprisoned on one side, it emerges on the other. Science advances incessantly. In the beginning, Galileo was thought insane,—a heretic—and, as such, excommunicated. Later it was acknowledged that he had said the truth affirming the movement of the Earth. This affirmation was the cause of his condemnation but the whole world is now converted to a faith in his theory. This will also happen to spiritualism, which is supported by Science and which can reveal to men by unimpeachable proofs the existence of beings of a spiritual nature and their relation with incarnate beings.

"According to my way of thinking I, a Catholic Bishop, say that spiritualism should *not be condemned* as a diabolical work exclusively, and that

spiritualists should not be declared to be beyond the path of salvation, nor be called heretics, nor reserved for hell. If, later, we are to acknowledge the good founded upon this science, why then at present permit it to be considered a sacrilege?

"Science is above all. What surprises does she not reserve for future generations? . . . I am not a spiritualist and I do not pretend here to make a defence of spiritualism. The evolution of this belief is gaining ground in souls daily, and in the five continents. But I am, as many men of good faith, an observer of facts which cannot be questioned; a student of modern ideas, and entirely disposed to embrace unknown truth, no matter *who* brings it to me, and shews it to me under acceptable forms. It is absurd to mould the truth according to our personal conveniences.

"With regard to what I have been told, I have not found any of the evils in spiritualism which it is charged as containing. If all the spirits who appear in the world are evil spirits, then those which appeared to all Saints were evil also. This is a logical judgment. All the visions of the Saints must have been diabolic visions. This we cannot believe. Good and evil are

blended. The sittings of spiritualists if controlled by evil spirits, could eventually be dangerous; but not all are so: far from it. There are good, very good spirits.

"This new Science, which has its origin prior to the birth of Christ, deserves to retain our greatest measure of attention. Certainly the weight of excommunication hangs over her as yet, but this does not mean that the days of spiritualism are numbered."

The original publication is dated Jan-Feb. 1928. There are one or two passages in it which seem to suggest that it is meant to clear the way for a more definite pronouncement by the Catholic Church in favor of psychic research, scientifically ordered. Once the inevitable is recognized, and it is seen that the movement can no longer be checked even within the fold of the ancient church, then the counsels of wisdom will surely dictate an acknowledgment of the universal right of men and women to commune with their 'dead' and the individual privilege of following the truth wherever she may lead will be conceded. Such a concession would give Catholicism an immediate advantage over all forms of Protestant belief and it is likely that they would be compelled to follow her leadership in this acknowledgment.

* * * * *

THE DISASTER TO "R-101"

We have received just before going to press the official record of a sitting arranged by the National Laboratory of which Mr. Harry Price is Director. Mrs. Garrett was the medium employed. Under control, a most remarkable story was given of the circumstances which led to the appalling catastrophe to the British

airship in France, when so many valuable lives were lost. The full record will be printed in our July issue. A good account of the sitting will be found in the London 'Morning Post' for May 7th. To this we shall be able to add the expert opinions in support of the mediumistic statements. They appear to tally in a very striking manner.

A CHILD MEDIUM IN OPPAU

Translated from "Illustrowany Kuryer Codzienny",

Krakow, Poland, January 6, 1931

By the courtesy of Mr. Joseph Dasher of Pittsburgh, we are able to give the following additional details of this case of spontaneous phenomena.

During the past two months at Oppau, Germany, strange manifestations have been occurring at the home of Mr. Raschke, a farmer. The family consists of 5 children, of whom the 9 year old Greta is evidently endowed with mediumistic attributes.

On October 15th 1930, for the first time, there were noticed at the Raschke home strong and inexplicable raps and noises, which, after a moment's duration, subsided. Beginning with November 9th these raps become more frequent and even disturbed the inhabitants of the house throughout the night. Naturally, the family together with the neighbors were endeavoring to throw some light on these inexplicable manifestations. Various domestic animals were suspected but this supposition was shown to be unfounded. It was then questioned whether by any chance rats caused these raps, but during such investigations it was observed that the raps sounded wherever Greta happened to be at the time and in the direction of her feet.

Greta was then subjected to closer observation and it was confirmed that these raps really originated somehow under the child's feet and, when she was moving, the raps followed her. When she lay in bed the raps appeared to come from

under the bed, and when she stood by a wall, they came out from behind that wall. A commission was then formed consisting of the local mayor, the district authority and a physician, the house was surrounded with guards, Greta was placed on special rubber blankets and automobile tires (inner tubes) in order to deaden the raps; but to no avail, as the raps and noises continued at the same intervals and with the same strength. As a final measure Greta was set in one place and a trench dug all around her, but still this brought no result as the raps came out from under her feet, as before. These tests showed conclusively that Greta alone produces these manifestations.

As to these miracles a local "diviner" who had learned of them voiced the supposition, that under the house there were large bodies of water and metal which exercised "magnetic" influence upon Greta, and the reason he gave for this opinion was that he had observed that upon his appearance in the Raschke home his divining rod reacted very strongly.

However, nothing was clarified by the diviner's explanations, as when Greta visited outside her own home, in a different place, the manifestation of raps occurred in identical manner.

Finally the German metapsychic circles became interested in the child and decided to take Greta to Berlin in order to subject her to careful research.

PICTORIAL SYMBOLISM OF PSYCHIC IMPRESSIONS

Record of a Test Experiment in the work
of Mrs. Cornelia Bogert.
(Member of the A.S.P.R.)

The following example of Mrs. Bogert's power of symbolic representation is offered to readers. It is authenticated by Mr. Hereward Carrington who was asked to make a mental image of some person unknown to the psychic, in order that she might receive an impression of the life and personality of that individual and translate the impression into pictorial form, according to her usual practice. Mrs. Bogert, as is well known to our members, claims that her productions are influenced by the control of the discarnate.

MRS. BOGERT'S STATEMENT

"Some time ago I requested Mr. Carrington to give me a test. He was to think of some person known to him but unknown to me, and I was to paint a picture which was to portray the conditions surrounding the life of that person at the time. The picture which I painted may be described as follows:

First: a clear blue sky was painted upon the canvas; then a cloud, which filled the horizon, was painted in the sky.

Second: This cloud was reflected in a lake which was painted in the foreground.

Third: came green hills and a valley, with four cedar trees; these being surrounded by flowers. One tree had a yellow top.

Fourth: A stone wall was painstakingly painted about the lake.

"I told Mr. Carrington that I felt the subject was a woman; and he said this was correct."

"The interpretation of this picture

which I received through my control in automatic writing was as follows:

- (1). The clear blue sky stands for a person of intelligence and good background; but the cloud, reflected in the soul-lake (2) betokens a defect in her nature.
- (3). The four trees stand for her family, four in number. The light over one means that he has passed into the spirit world. This family would be happy together, as the green hills and flowers shew, provided that a Stone Wall (4) be built about the lake to prevent the waters from invading the land, with the dangers that lurk in its depths.

"Mr. Carrington said that this test was about 90 per cent correct. The person he had in mind was suffering from an obsession which she thought was psychic in nature: but owing to the character of the manifestations, he had told her to close the door to it. My control said "to build a stone wall about it."

Mr. Carrington also said that he did not know how many members of the family of this person there were, as she had only consulted him 'professionally'. He enquired, however, and found that there had been four members of the family, and that one of these had died.

It is interesting to note that I could not have obtained this information from Mr. Carrington's mind, as the facts were unknown to him.

ATTESTATION BY MR. CARRINGTON

The above is a correct statement of the facts.

(signed) Hereward Carrington.

“DISCARNATE KNOWLEDGE”

II.

Record of Psychic Communications received
by William T. Glover through
the medium X.

Our second instalment of the chronicle opens with a sitting at the house of a friend (H). The first sitting to be recorded took place on the 12th July, 1928. It is mostly question and answer:

H. desired to know whether each person on earth possesses one or more guides.

C. (Communicator): "It is true that mortals have guides: . . . this is in accordance with the usual facts. Such entities were spoken of by primitive minds as shadows. It is quite common for personalities in the spirit world to attach themselves to persons in the earth life."

G. "Are such entities, in most cases, conscious that they have associated themselves with mortals?"

C. "More often they are persons seeking experience in material affairs. Deprived of this experience by an early death, they resort to this means."

G. "Is the child control called *Feda*, who acts as an intermediary for the transmission of messages through the English medium Mrs. L. . . conscious of the presence of those who communicate through her instrumentality?"

C. "The word 'personality' is so involved that it would be very difficult for you to form an accurate conception of it. We have already said that the personality is made up of myriads of other personalities."*

G. "Are we to understand that there are myriads of interacting minds?"

C. "Yes; and that which may be said

to constitute a personality is an aggregation of personalities."

G. "According to our ideas of space, are we to understand that numerous personalities occupy the same space that I do?"

C. "That is precisely true. What you conceive as space is attenuated Matter There are, for all you know, an unlimited number occupying—not the same space, but the same spaces; for there is not only one order of creation but perhaps an infinite number."

G. "Then the mystery is solved by regarding these different personalities as being in different rates of vibration?"

C. "That is precisely true. Bear in mind that what you call a cubic foot of space is a mere illusion."

G. "When you say that there is no space, do you mean that all is reality? i. e. that there is no vacuity?"

C. "That is true."

"In the light of certain knowledge here, some of your most profound truisms appear absurd. It is impossible for you to form a true conception of Reality: we can only furnish suggestions. It is a psychical law that we cannot carry you beyond the association of ideas. True thoughts which reach you from here are translated into ideas of material forms."

G. "Is it possible for a human being to project himself into what we term Space, and obtain information not nor-

* cp later records of Jan. 30 and following.

mally obtainable?

C. "According to your conception of space, this is true: but these conditions appear to us as natural as your conditions appear to you. Consider a change of place as a change of state, and this should enable you to comprehend at least a semblance of the idea."

G. "Is it possible for entities on your side of the veil to foresee events? Are prophecies based upon reasoned processes or upon a mental quality comparable to intuition?"

C. "Yes, some events are foreseen. Intuition does not exactly define the method upon which such predictions are based; but such a term will perhaps help you to grasp the conception."

SITTING OF JULY 18, 1928

(Another friend (P) was added to the group.)

G. "When meditating upon a subject . . . how should one concentrate so as to obtain the best results?"

C. "Concentration is the effort of the will to focus the brain in such manner as to receive thought. Thus the will draws to it only knowledge which is deemed useful. This is why some men possess in a high degree the faculty of obtaining special knowledge in their chosen field and have an utter ineptitude for such knowledge as cannot be so classed. Pure intellect is devoid of all morality. The will alone constructs values, determining good and evil in a purely arbitrary manner. The soul-life is a composite of the intellectual and emotional sides. In this way an equilibrium is maintained. All great intellectual achievements such as the work of great artists, are possible because of the

power that genius has, in a period of inspiration, to separate itself from the will. Pure knowledge exists beyond good and evil. It forms no valuations: but the will forming arbitrary conclusions, has its foundation in blind force. Thus all prejudice and intolerance has its source in the will. No fair and impartial judgment can take place when such freedom is lacking."

THE NATURE OF MEDIUMSHIP

July 31, 1928

C. "You do not yet seem to realize that this form of sensitivity, which you consider peculiar to your friend, is common to many men. The greatest geniuses are endowed with the same gift. In the earth life you are too prone to distinguish between concentration and passivity. Passivity, which is but another word for concentration, is a mental state favorable to the reception of thought. You have not yet removed from your mind the doubt that *all* thought is received. We would remind you of what has been said of the brain. This organ is utterly incapable of thought, and is but a sensitive instrument which makes the reception of thought possible."

The communicators here sharply reprimanded G. for doubting the conception that all thought is received, and he replied that if they, the communicators, were in his place, they would be even more cautious about accepting such messages at their face value. To this C. made the following rejoinder which explains a rather paradoxical position:

C. "You are too credulous; and if you would weigh what we have already said to you, you would be less willing to believe and more ready to

doubt, some of the statements we have made. We mean by this that you have been far too willing to accept *authority*."

This is wholesome doctrine and greatly to be commended to the attention of the many recipients of 'discarnate knowledge' who at the present day seem but too easily persuaded of the omniscience or infallibility of their own communicators. In a conversation ensuing, G made it clear that he understood that he was not asked to accept anything unless warranted by his own power of discrimination. To this, the communicator readily assented and his assent carries with it, naturally, the right of the recipient to select and to edit according to his intuitive conviction of right and truth, such material as may come through.

C. "How could you otherwise hope to develop your powers of discrimination? . . . You develop spiritually as you learn to know and to overcome the weaknesses of the will. As we have said, *The Will is the Man*."

LAW THE EXPRESSION OF POWER

"All Power expresses itself in systematic relation, which is Law: therefore there is unlimited power but (it is not exercised) without certain limiting Principles which are its natural modes of expression . . . The Power which built the Universe must of necessity be unlimited; yet it is restrained through Natural Order."

G. "Is there any fixed criterion by which to judge of good and evil?"

C. "The criterion by which the practical man judges good and evil has its foundation in the customs prevailing at the particular epoch in which he lives: these he arbitrarily believes to be correct There

is indeed what may be called practical morality; but does it not vary among races and social conditions? This is so, for indeed its whole convention is an arbitrary one, having basis only in its common acceptance among people The ideal State shall be reached when man has done away with all man-made laws."

G. recalled the injunction of Christ 'Peace on earth, goodwill towards men' and asked C whether this admonition possessed intrinsic moral qualities.

C. "It but expresses the will of the Christ at the highest point of His development."

G. "Then, strictly speaking, the term 'morality' has no meaning in fact?"

C. "It has, on the contrary, a vast deal of meaning: but this meaning is a relative one, as you will in time understand. You cannot, from your elevation, see the intimate relationship of things—the far-reaching consequences of causes and effects as we can see and understand them here. Thus, were all man-made laws instantly abolished, crime would not necessarily run rampant: but man, once left with some faith and hope in himself, would echo the words of Christ when He said 'Peace on earth, goodwill towards men'. *Morality is that condition of mind and will which is conducive to the highest spiritual progress.*"

THE TRANSMISSION OF THESE MESSAGES

August 8, 1928

C. "We have this to say in connection with our work. The nature of the style in which it was begun may not be adequate for our purpose: some crudities resulted through the sporadic action in the sensitive's brain. You cannot conceive of the com-

plicated system we operate. We cannot always know what course the translation of our ideas, as we impress them upon the sensitive's brain, will take. Often they are perceived in *form pictures*—and this is their natural mode of expression: and these pictures lose power in the process of their translation into the *word images* of your complex and somewhat bizarre system of language The sensitive receives our thought forms A word is nothing more nor less than a muscular action accompanied by a sensation or thought-symbol."

G. "Am I correct in my deduction that there are a number on your side sending messages in unison?"

C. "That is quite true; and you receive thought from those sources to which you are more nearly attuned" You do not yet understand the nature of these communications: as we have already said, it in no wise differs from that process by which all human thought is received. *It may or may not be inspired by discarnate intelligences.*"

SIMPLICITY OF A UNIVERSAL MEDIUM OF THOUGHT

G. "I simply wanted to know because of the enormous importance that psychic investigators attach to Telepathy. If Telepathy could be established beyond question, it might be a step towards the proof of the truth of communication."

C. "This, of course, is quite true: but you have little conception of the difficulty to be met with in thought-transference other than that which is transferred from Universal Mind and which it is natural for everyone to receive. In our state, telepathy is a normal means of com-

munication; but it is possible with yourselves only when the powerful waves flowing from Universal Intelligence are temporarily shut out; so that the mind, becoming blank, will respond to lesser waves. Thus you may see that, comparatively speaking, it is only in rare instances that telepathy has ever been accomplished."

G. "Have we really been in touch with the Darwin group?"

C. "Any thought which you may have now, or at any time, in common with Darwin—or with anyone else—brings you, at the moment such thought is received, into the presence of him with whom it agrees. Thus, like rays of light converging upon a common center, all minds come together as one at that point in which they agree. . . . You have tapped a source of knowledge which may lead you to sublime heights. This depends upon the action of your wills. For all practical purposes you may consider yourselves in touch with the Darwin group. You do not, however, receive thought from Darwin any more than you receive thought from all who have passed on before. What you actually do is to meet Darwin and others upon common ground in reception of that thought which responds both to your own and to his mind, since these are synchronized at the time of reception . . . We have, as we believe, carried you sufficiently far in this to do away with names and authority. We are stating to you certain advanced truths. You have reached the very outpost of knowledge and are entering into an understanding of the universal processes of mental forces. That *ego* of which man is

so greatly proud, is nothing more than an illusion and has no existence whatever. You are but the sum and substance of the *one* and the *all*. Your make-up is the totality of Mind carnate or discarnate: your Being is *all that is*, and all is God."

G. "This must mean that a human being is but an expression of an Idea of the All?"

C. "You are more than this; for the realization of what you are, if impressed upon the will, would give you unlimited power. You will find that you will progress spiritually in direct ratio to your ability to comprehend this truth. *Common sense* if allowed full play, naturally leads one to the conclusion here formed that all minds converge as *one*;—and this Oneness is God: for were not Shakspeare, Newton and Darwin once contained in the spiral nebula from which the planetary system was formed? Were they not then of the same substance? You will come to know some day that Shakspeare and Darwin are but names. Their separate individualities constitute but the grossest of illusions."

A FORECAST OF THINGS TO COME

November 9, 1928

C. "Fortunate are you who live in this age of marvels. Do you know that the wonderful mechanical devices which have been perfected—the application of electrical energy to wider communication and more rapid transit, do but herald the dawn of a new age? The progress of the nineteenth century will be eclipsed by the wonderful strides to be made in the present one. You may live to see communication established between this world and

your own, with as practicable results as those of the communications received over your radio devices. So soon as contact shall be established between your world and ours, all obstacles shall be removed from the path of man's progress.

"Systems of government shall be changed. Knowledge and enlightenment shall prevail where once was darkness and despair. The conditions which now bind man in the fetters of a narrow commercialism will cease to exist. Man will take his place in the sun.

"Thus far, however, civilization has been following a blind alley which, were it not for the channels of communication between this world and yours, would inevitably lead to ruin. The mad commercialism, the lust and greed for material gain has sprung from the selfishness of the human soul. When the heart becomes more generous, man will realize his folly—and will see that the vast commercial machine of which he forms a part, is but an unnatural and cramping monstrosity.

"It is only a question of time when man shall tap a source of energy which will enable him to supply all his bodily needs. The great machines which idealistic souls have already invented to relieve his toilsome and irksome work have fallen into the selfish hands of his coarser fellows, who have utilized them for selfish ends. With the coming of this new source of energy and its application to the needs of man, the necessity for human labor will be greatly reduced so that, working upon short hour shifts, man may run his factories, greatly minimizing individual labor. Ample

time for leisure and reflection will then be had: time for the receiving of spiritual nutriment: and a money-mad world will become a matter for historians to look back upon with sympathy and understanding. Of course the world must be purified before these changes can come about. Proud man must be brought to his knees in humility before the dawn of this new day."

OBSOLETE TEACHINGS ON HUMAN LOVE

The sitters discussed the topic of love between the sexes. One referred to Swedenborg's ideas upon this subject. The following was given:

C. "Cease, for you allow the obsolete ideas of Swedenborg to influence you. We would not have you misled regarding the value of soul-union. These mythical unions are based upon pagan teachings and have no place in the functions of true Christianity. Fraternal or brotherly love is the end of spiritual advancement. It is a selfish and personal interest which too deeply binds certain couples together. The highest end of soul-development is the love of man for mankind."

G. How is it possible to love one who is resentful?

C. "Forgive them, for they know not what they do. Such was the example of the Christ."

THE UNITY OF SCIENCE AND RELIGION

In answer to a question by G. as to whether the communicator was a member of the Darwin group, C. said:

"Yes. We have succeeded in linking together Science and Religion inextricably. They are not in any manner antagonistic, but are different phases of the same subject.

There is no antagonism between Science and Religion; but there is much between Science and certain theological creeds arbitrarily formed in the minds of perverse thinkers. The doctrine of vicarious atonement is pagan teaching. Much of the Bible is impure: but the New Testament is less tarnished than the Old."

THE CLEANSING OF THE SUBCONSCIOUS MIND

C. "One must learn to explore the depths of one's unconscious mind in order to purge it of undesirable suggestions which are constantly surging upwards into the strata of the conscious thinking. It is surprising how readily these ill spots in the psyche can be healed when once the right remedy is applied. One is able through passivity to attain the proper frame of mind for the experiment, with the will partially at rest and in abeyance. This is an ideal state for a form of introspection necessary for exploring the depths of the mind. Lurking in these regions are numerous antagonistic forces. Some of them are so deeply imbedded in the Unconscious that they may have remained there dormant through long periods of time. Through the power of positive suggestion these can be made to disappear as the snow before the warm rays of the sunshine. The explorer should find himself greatly stimulated and eager to continue the experiment; eventually arriving at a mental equilibrium and attaining that peace of mind which 'passeth all understanding'.

REACTION OF SPIRITUAL STRAIN

"There is a law of reverse effort which may at first defeat the ends

of the explorer until he has learned how successfully to manipulate it to his own advantage. This law usually asserts itself when the will is too forcibly exercised. "To will or die" as the old saying goes, seldom works to one's advantage. Set out then upon a task, one should, in order to see its accomplishment, exercise the will only in a moderate manner and by the application of positive and helpful suggestion, should advance a long way towards the successful exploration of the soul-life. You are entering into a vast field, a field so great that it may even at first prove awe-inspiring. Few experiences are more strange and harrowing than this exploration of the soul-life. Venture into the abysmal depths of your thought-life: study every phase of the ground and uphold the old Eastern maxim "Know Thyself". A word of warning here: we do not usually prescribe introspection of this sort as it can be greatly abused. But it is very constructive when rightly applied. We simply advise that you be ever cautious, bearing always in mind the object of the exploration. It is of the morbid type of introspection that we would warn you. Idle dreaming can sink to almost unconscious levels; either as the result of certain nerve shocks which have resulted in complexes; or in the effort of some outside force to take control of the psyche.

"As soon as you have perfected this technique you will find not only your psychic life improve but you will discern a favorable physical change, greatly increasing your well-being."

It is further explained that passivity and introspection do not expose the sensitive to the inroad of evil influence, since this can only occur when the will is exercised in a permissive sense. In the same sitting there is given a definition of the divinity of Christ which may merit quotation:

C. "Knowledge is Light and any great teacher is a source of illumination. We have not intended to give the impression that Christ was more than a Master of spiritual insight or science of harmony. His claim to divinity is no more substantial than your own. The infinite outlook of Christ upon life in its many-sided phases overshadows the dim and narrow outlook of mundane beings. . . The creeds of your fundamentalists are largely made up of half-truths. They too often confound, because of their lack of depth, the true meaning of things. For example, conversion is truly essential to spiritual well-being and to the safe transition from your world into the next; but conversion cannot save one from eternal damnation—which is a fallacy, for it does not exist. It can simply expedite the passage from your world into the next. In many such conversions the soul is immediately purged of its animal appetites.

EARLY ESSAYS

In the typescript record submitted to us by Mr. Glover, the first section of the communication—which carries us to the close of the year 1928—terminates with a series of short complete essays delivered at various dates between July and November. In these the themes outlined in the foregoing records are elaborated and some new subject-matter introduced. The first in date (July 21, 1928) is a plea for the use of common sense in

philosophic thinking. We quote a portion:

"The modern school of psychologists, who accord the brain the honor of being the seat of soul-life, overrun all bounds of common reason. The most abstruse problems of metaphysics and philosophy would become greatly simplified should they be viewed in the same light in which we view everyday affairs. Is the brain capable of thought? No more than that inorganic substance upon which it is dependent for support. Is it not folly to suppose such an organ capable of producing consciousness? The brain is only an instrument for the *reception* of thought. If those who promulgate such doctrines were less concerned about maintaining some arbitrary ground than they were to arrive at truth, they would cease to misinterpret facts, thereby avoiding many absurdities. Man shall come to know some time—and that time, we hope, is not far distant—that thought, like the air we breathe, is a common property, common to all. The brain is like a receiving set. Thus your modern instrument, the radio, (which invention, let us remark parenthetically, owes its very existence to the ingenuity of spirit scientists) forms a fair analogy. Your aerial is like the brain in that it is an instrument for the reception of certain vibrations set up in the ether: while the dials, and the arbitrary manner in which they are operated, bear an analogy to the Will.

Your scientists confuse thought with the vibrations which are set up by the mechanical changes constantly taking place in the brain. The intellectual capacity of an entity is determined by the sensitiveness and the receiving capacity of his brain: like, for ex-

ample, certain athletes who, having a large lung capacity, are capable of taking deeper inhalations of air. In the same way, certain intellectual beings have a larger mental capacity or, to complete the analogy, are capable of receiving higher vibrations of thought.

INTELLECT AS THE VEHICLE OF WILL

"We have already remarked upon the fact that the will clothes itself in intellect. Thus all power of discrimination is contained in the will. . . . Will is truly the inner self. It is blind force. You are prepared to see now that such force has its foundations in love: that it is identical with love: that the planets are held in relationship to the mother planet, the sun, not by the force which your scientists call gravitation, but by their own sympathetic relationship to that star". . . "Love, to the man in the street (to use one of your phrases) has to do only with his petty affections; and in his personal attention to these he loses sight of its broader applicability in other respects. Is it not folly to confound the force which holds the planetary system together with such petty nonsense? There is no single human action which does not spring from love. If the will is blind force, it is also true that it is blind love. The annals of knowledge contain numerous platitudes. Thus there is no truer saying than 'Love is blind'; and yet the discoverers of this truism confine the limits of their vision to mere personal relationships. In other words, being aware only of the particular instance in which so far-reaching a principle should be applied, they allow the principle in its whole application to escape them."

In this the communicator seems to touch the root-error of the Freudian system which would seek to mould a universal principle into consonance with one only of its specific developments, namely the sexual urge of will. The foremost psychologists are of course rapidly discovering the absurdity of this fallacy, but it will take long to eradicate its subversive effects, since here we have a notable instance of the 'blind will' clothing itself in a strong intellectual vehicle.

ECONOMIC LAW AND THE TIME-SENSE

"Another such platitude or half-truth is contained in your modern science of Economics which deals with the principles of supply and demand. By this law of supply and demand every demand, whatever it be, must *in time* be supplied. In the free state which is man's natural right, Time is immaterial and such gratification as the will seeks to obtain is instantly realized.

This results naturally because of an irrefutable and inevitable law and can therefore not, without error, be attributed to anything of a miraculous character. That which you call Time *is nothing more than a division between Cause and Effect* and is a condition or state of consciousness brought about by an act of the will. Should one develop his consciousness sufficiently for this principle to be comprehended he could, by an act of the will, rid his consciousness of Time and, in a manner unknown to you, bring instantly into existence or realization any desire his intellect might frame."

THE AIM OF THE WORLD-TRAVAIL Aug. 29, 1928 (extract)

"If Man could bring himself to our elevation, the horizon of his views

would be sufficiently enlarged for him to form something of a true understanding of the causal connections and relationships of things. The magnificent panorama of titanic cosmic activities would form themselves in grand parade before his vision. He would view things no longer as having relationship to any one end, but would know once for all that in the inherent nature of the cosmos, *heterogeneity* is the ultimate aim. We postulate that the solution of the age-old teleological problem is Heterogeneous Development.

"Let us examine the efficacy of such a theory. There are certain maxims—or verities—which have come down to you from time immemorial. These maxims, whilst they are fully accepted by the emotional side of man—the *heart*—are oftentimes censored and finally rejected by the understanding."

The communicators of course refer to that large class of things intuitively realized but incapable of concrete demonstration and therefore beyond the province of science to determine. They remain matters of faith, and, as the communicators point out, they continue to live and to shew permanent vitality in spite of the fact that Science finds no meaning in them. We continue our quotation:

"Thus we have always heard that their existence depends not upon their ability to make way into the understanding of men, but upon their power to be felt and expressed by the heart. This is so because scientists and critics limit themselves to certain working hypotheses, whilst the heart, with its unbounded sympathy, elevates itself to that plane whence things are viewed, not from any set boundary

lines or within any restricted limits, but are seen and understood in their entirety. . . . We are not so guillible as to suppose that scientists will agree with us here: but should they ridicule and denounce the entire contents of this work, this fact need not prevent us from saying that their *a posteriori* methods often cause them voluntarily to commit the one unforgivable sin—denial or resistance of the Holy Ghost, which, in modern language, is but the resistance of divine wisdom or of the universal influx of knowledge. . . . We pronounce no disapproval of the Cartesian methods of scientific research, but we do call the attention of all thinking and feeling men to the absurdity of any view or method which, in the pursuit of knowledge, restricts its acquisition.

INTUITIVE KNOWLEDGE AS AN EVOLUTIONARY FACTOR

"Like the universal ethers, knowledge is everywhere; and the paths which lead to it are as numerous as their followers. We cannot say that any one of these paths is to be preferred: for they appear as but straight avenues to certain definite goals; and, to attain these, we need but follow. That which is pre-requisite to all advancement whether it be physical or spiritual, is that same urge which is found in the amoeba or the animalcule and which is responsible for the development of the animal and vegetable kingdoms. *There can be no progress without desire* and such is known in the lowly forms of life as *instinctive urge*; the term 'desire' being, of course, restricted to thinking beings.

"The spiritual desire or urge is known as aspiration. There is really no difference in principle of the three

urges, their meaning being simply limited to the condition of animal life in its various stages of advancement. Philosophers have long known the value of intuition. This cannot be appreciated too greatly; for it is *the effort of the will to reach up to the light of knowledge* just as a tiny plant shoots up its branches, leaves, and foliage to the sun."

Sept. 3, 1928

"There is no truer saying than that Knowledge is relative. Assume for the purpose of clarity that progress is unlimited. Knowledge is an aid to progress: therefore it would logically follow that knowledge is also unbounded. This is truly the case.

Man is no wiser than his spiritual advancement and he should not allow his vision to be obscured by a group of dogmatic minds. Knowledge shall cease to flow when once the brain of man has become so crystallised that it is no longer an adequate instrument for the reception of thought. The function of the will is for the purpose of focussing the receptive powers of the mind so that it is able to receive thought The brain is an instrument which is so adjustable by a process of the will that it is able to respond to thought-waves which pervade all space, all states and conditions. Thought is a *property* as much so as any property known to your chemists. The Ego is a composite of Mind and Will. Mind we designate as that knowledge which is received, sifted, and selected by the will and brain, through a process of discrimination. The Ego is an intermediary function of the mental and emotional processes, being a mere Point of Force—let us say, a sort of radio-activity—which is

not technically correct but which will aid you to understand. Such a force perishes of course with the disintegration of the brain; and your scientists are quite correct in their assumption that the individual cannot survive bodily death."

This bald statement might well come as a shock to the reader, but of course the communicators are referring only to the limited expression of the individual personality which employs the physical vehicle, and this becomes apparent in what follows: the 'Ego' of which they speak is not the spiritual Self, but its temporal expression as an intellectual entity.

"When the brain dies, the 'ego' likewise dies; just as the flame of the candle upon which it depends for substance no longer exists (when that substance has been consumed). Your materialistic philosopher falls into the error, however, of not permitting his investigations to go beyond the mere study of *what he supposes to be* the material brain. Of the brain and its composition, says such a physiologist, there are, excluding the reflex action nerves of the vertebra, three parts: viz: oblongata, cerebellum, and cerebrum. What would be his astonishment if we should demonstrate to him that there are three—four—even a thousand other brains as surely of substance!

"There are a number of other brains, but they are of little use until the individuality has been raised to those planes of existence on which they are needed. Without a brain organ, verily, the ego could not exist. But where your scientists err is in their presumption that there can exist but one brain which is purely physical. The delicate and complicated operations of the ner-

vous system in tuning and focussing the brain for the reception of thought would be too technical a subject for us to treat of here; but we may say that its operation is threefold, as we shall presently point out. The will tunes in on thought-waves in the same manner that you operate the dials of a radio receiving set. Just as the operation of this radio set would be quite arbitrary with you,—you being able to tune in upon the desired station, shutting out the undesired ones,—so the emotional system which is *will*, has full freedom of choice to receive only that thought which is agreeable to it and to shut out that which is not. The operation of the brain is *negative*. It is an organ which would be utterly without life were it not for the emotional sides of man or man's will, which animates, controls and utilizes it in its sole capacity or function, which is the reception of thought.

"The will is life: and so far as we know, it is the only thing that has being. We see it in operation first in those microscopic organisms such as the amoebae and animalculae. Its functions there, as in the higher organisms, is simply to gather to itself certain materials which it utilizes, vitalizes, and with which it builds itself up from simple to more complex forms. In the amoeba the will is very limited in its action because it has not yet encountered sufficient stimuli to increase its scope. Its sole function at first is to draw to itself all available food particles, which it absorbs."

CONSCIOUSNESS: THE SUPRALIMINAL AND SUBLIMINAL SELVES

Nov. 21, 1928

"As the progress of Science is from the known to the unknown, so it is with the development of human con-

sciousness. Through countless centuries, man has been slowly emerging out of darkness into light. The end of experience in conditioned life has been the chiselling of a finished product in man, who crowns the work of those laws and principles operating in Nature. Such principles are known to us as Evolution: but, as we have said, this process is by no means confined to conditioned life but is a universal process, continuing on and on: and its final end is the development of the human soul.

"Soul-life is a composite of Mind and Will: and consciousness, as you know it, is but a by-product of those ideas of subliminal depths which are continually surging upward into the supra-liminal stream. It is possible that this may account for the bewilderment of certain entities upon their transition from the earth state into this.

THE CHANGE IN CONSCIOUSNESS AT DEATH

"Immediately upon the transformation, if such entities have lived normal lives, the small area of their mentality—the supra-liminal self—becomes merged with those greater subliminal regions of the mind. It is the undevelopment of the subliminal consciousness which is responsible for earth-bound souls: the conscious memory which they retain, being unable to function in spiritual realms, for a time dominates such beings and urges them back to the earth-conditions these being their proper sphere. The conscious memory of entities in the earth-life becomes a part of the *unconscious* here or, more accurately, becomes merged with the subliminal mind. This accounts for the great difficulties to be

encountered in the efforts to link up this world with yours. Thus you see that, with us, the mental functions are reversed, the consciousness in this life becoming merged with that of the earth-life, causing us in many instances to lose all conscious memory of concrete facts and experiences gathered in our sojourn there. Such difficulties become even more insurmountable when you consider how almost impossible it is for us to retain our memory of conditions here when once we have, through the utilization of psychic agencies, endeavored to merge ourselves into the conscious memory of the medium. This will, of course, account for the numerous contradictions contained in psychic literature, together with the many absurdities which originate in irresponsible minds.

DELAYED AWAKENING OF THE SUBLIMINAL CONSCIOUSNESS IN SOME

"In some instances it requires vast periods of time for an entity after undergoing transition to awaken into the full light of day. Often there are blind spots in the psyche of such an entity which are not adjusted to conditions here and which hold out tenaciously against treatment. Such entities are paying the penalty for lives ill-spent; and it is in accordance with natural law that they enter into this state of probation pending an adjustment of their inner being to new surroundings.

THE MASTERY OF THE SUBCONSCIOUS

"A hint to the wise is deemed sufficient: thus you who yet linger within the phenomenal world should bear in mind the importance of scientific enquiry into the functions of mind and

consciousness. It is a great pity that Science and Religion cannot be conjoined in a single effort to achieve this end. Until this is accomplished, you cannot hope to gain a true understanding of conditions here. Religion and Science are responsible for countless half-truths. Such cannot become whole until these two great branches of human knowledge have become inseparably bound together. Each, as it were, is responsible but for half the chain. It is only when their two ends are inextricably linked together that knowledge will reach that rounded form which is complete and satisfying to the aspiring soul. . . . Metapsychics has opened up a vast domain for painstaking scientific enquiry and it is here that the religio-scientific student will find a fertile field. One who possesses this combination of mind can, by the constant and persistent tilling of the soil, go far towards a true understanding of your life and of the life to come."

SOME INFERENCES FROM THIS ESSAY

In stating that the consciousness of this life becomes merged at the time of death with the sub-consciousness or unconscious being of the other life, and *vice versa*, that the subliminal intelligence of the other life (which we do not consciously know here) is drawn into the unconscious region in the act of communion with our sphere, we may detect not only an apparently sound psychological principle, but also a clear affinity with all that we can gather from the more lucid communications received from other and independent sources. It is an

exceptional thing to find a man or woman able consciously to explore the depths of the subliminal part of their being and so to link the impressions thence derived with the memory of the normal or objective consciousness as to be able to bring any clear interpretation of their subliminal experiences. In like manner, the average discarnate personality may be supposed to possess but slight development of a power to enter into conscious participation with the life of earth or to retain full awareness of its transactions. Yet it would seem that in the process of our psychical evolution, some progressive unification of the two contrasted or supplementary modes of consciousness is slowly building itself in the racial and individual consciousness. And one of the first fruits of this new union of the powers of the human soul may be seen in the capacity of an increasing number to exercise that receptive faculty of which these communicators speak and become channels for the influx of creative imagination and the records of the racial memory and experience. The suggestion made in these communications of an era soon to dawn in which communion between the incarnate and the discarnate will become a practical thing and a normal feature of human life, presupposes the development of a higher type of consciousness in which the awareness of the subliminal and the control of its powers will be added to the ordinary intellectual consciousness and will work in harmony with it. No greater privilege could be conceived than that foreshadowed by the mastery of the subliminal and the harnessing of its powers to the work of rebuilding our civilization upon lines of true knowledge.

W
mark
for
Psych
the s
cited
be m
ber
TH
betw
The
J. M
unde
of w
contr
ment
is a
name
and
Edit
read
of d
to X
TH
41 i
even
and
stint
low
resp
ure
perce
know
ceip
othe
was
for
to f
T
tions
are :

LE LIVRE DES REVENANTS

IV

We continue our chronicle of these remarkable sittings. Readers are referred for the inception of the record to *Psychic Research* for April 1929, and for the statistical résumé of Eighteen sittings cited in that number, reference should be made to the same *Journal* for November 1930.

These eighteen sittings cover the period between March 1st, and July 26th, 1928. The record, as originally edited by Mr. J. Malcolm Bird, tabulates the results under Forty-one individual heads, each of which gives the name of a different control, and introduces certain supplementary names for verification. There is a certain overlapping of controls and name-references at successive sittings, and partly for this reason the present Editor felt it would be an advantage to readers to re-group the results in order of date, under the heading of Sittings I to XVIII.

The percentage of verifications of the 41 items was a matter of astonishment even at the time they were first obtained, and it is to the untiring energy and unstinted time given by Mrs. Ernest Bigelow to the necessary inquiries and correspondence that the extraordinary measure of success was obtained. But that percentage has, as most of our readers know, been further increased by the receipt of independent corroboration of other names, the verification of which was not possible to any one of the group, for lack of direction as to how or where to forward inquiries.

The phenomenon of these communications becomes more impressive as they are studied in detail and in the light of

the circumstances attending their production. For here we have an amateur group of five ladies, quite outside all association with professional mediumship, who find themselves, much to their surprise, the recipients of a steady flow of first-rate evidence concerning persons utterly unknown to them, often long since deceased, and during their life time living at places obscure and remote, unvisited and unknown to the sitters.

A JOINT STATEMENT BY FOUR SITTERS

This statement, made immediately subsequent to the termination of the series ending in 1928, is needed for the scientific researcher in order that the record may have its full weight. We now give it verbatim from the original preserved at Hyslop House.

Henrietta Ring; Margaret A. van Antwerp; Hettie Rhoda Mead; and Helen T. Bigelow, do each for herself depose and say:

- (1) That they are, and each of them is, above the age of twenty-one, and a citizen and resident of the United States.
- (2) That they, and each of them, attended the sittings at which they are recorded as having been present in the record hereto annexed:
- (3) That they have read the record aforesaid and that the events and incidents therein recorded as having occurred during the sitting at which they are recorded as having been present, respectively did in fact occur and transpire in their presence in the manner therein set forth and that the aforesaid record correctly set forth the

occurrences at the said sittings:

- (4) That except as hereinafter specified, they have not, and none of them has, ever been at any of the localities, or known or heard of the persons purporting to have made or influenced the recitals conveyed to the sitters in the manner set forth in the said record. And that, to the best of their knowledge and belief, the incidents purporting to have been communicated were wholly unknown to them, and to each of them; that the exceptions aforesaid are as follows:

- (a) The undersigned Hettie R. Mead at the age of fifteen years visited the town of Onset for a period of ten days:
- (b) Boston is known to
 Mrs. van Antwerp
 Mrs. Bigelow
 Miss Mead
 Mrs. Henrietta Ring
- (c) Old Deerfield—Mrs. Bigelow motored through at least twenty years ago. Mrs. Ring stayed there one night.
- (d) That with the exception foregoing, no one of the undersigned has ever been in any of the localities mentioned in the said record.

MARGARET R. VAN ANTWERP
 HETTIE RHODA MEAD
 HELEN T. BIGELOW
 HENRIETTA RING

Mrs. X. . . the fifth of the group of sitters, stated that she was unable for family reasons to sign the record, but attested all the facts to Mrs. Bigelow in a private letter.

THE METHOD OF PROCEDURE*

The five sitters sat around a card-table, with fingers resting lightly upon it. They conversed and made no effort at communication. When a shaking of the table announced the presence of a control, one of the party would spell through the alphabet, and a jerk would indicate the required letter. From the very first the announcement was made that it was intended that indisputable proofs of identity would be given. All the sitters seem to have subscribed mentally to this idea, and the consequent unity of intention probably made for the success which followed.

DEVELOPMENT OF THE METHOD

The usual process of spelling consecutive letters of the alphabet and recording each movement of the table in response to a certain letter is slow and often doubtful in accuracy. Very soon however after the first assembling of this group, it was observed that one of the number, Mrs. X. . . . was able almost unfailingly to register the right letter intended. The recognition seemed more intuitive than mechanical. A quickening of the spoken alphabet by no means made it less easy for her to interpret: on the contrary, it was soon apparent that the increase in speed of enunciation helped her materially. Very soon it was obvious that the greater the speed with which the letters were pronounced, the surer the record made by Mrs. X. . . .

This greatly facilitated the work. But the faculty developed by Mrs. X. . . . could no longer be regarded as dependent upon a mere refinement of the normal reaction to the motion of the table. It must be referred to an intuitive source. On frequent occasions the writer of the present note has had opportunity of ob-

* Ref. p.206. Vol XXIII No. 4 (April 1929)

serving the process. Generally it would be Mrs. van Antwerp who would run through the alphabet in four seconds. There would be a slight twitching of the table during that time, but of so slight and indefinite a nature to the ordinary observer, that no sure correspondence with any letter would suggest itself. Mrs. X. . . . however, would each time be able to give out one, two, or even as many as three letters which she had been successful in recording. At this rate, a great deal could be done in an hour's sitting.

"ALPHABET MEDIUMSHIP"

Mrs. X. . . . 's gift may probably be classed as a type of cryptaesthesia, comparable to the play of the intuitive faculties by the aid of any set of symbols with which the sensitive may happen to be familiarised by practice. In a general way it would be akin to the power of divination, let us say, from a pack of Tarot cards: but perhaps a nearer analogy would be found in the use of the Ouija Board by certain sensitives who will scurry over the letters at a speed far exceeding that which would enable the observer to follow the movements of the pointer. We have been the spectator of the work of Mrs. Hester Dowden and have timed her work, finding an average of 3500 words per hour transmitted by the Ouija. There can of course be no comparison between this and the speed of the alphabet transmission which, to begin with must take twenty-six times as long, inasmuch as 26 letter-symbols have to be spelt out, usually, for every one letter recorded; and to this must be added the pauses between the repetitions of the alphabet for rest and for questions, etc.

The nearest approach within our own knowledge to the power shown by Mrs.

X. . . . is to be found in some of the platform work of "Patience Worth" when, instead of giving a poem or prose passage verbatim, she will spell out its consecutive letters at an almost breathless speed.

Sitting No.	Names verified.	Places and Circumstances. Relationship. do.	Unverifiable names, etc.
I.	4.	—	
II.	2.	2.	
III.	2.	2.	
IV. (same as III)			
V.	4.	3.	
VI.	5.	2.	3. 2.
VII.	2.	2.	
VIII.	6.	5.	
IX.	10.	6.	
X.	1.	1.	2. 1.
XI.	4.	4.	6. 4.
XII.	7.	12.	1. 2.
XIII.	4.	4.	
XIV. (no verification attempted)			
XV.	1.	2.	
XVI.	3.	2.	
XVII.	10.	9.	
XVIII.	1.	2.	
	—	—	—
	66.	58.	12. 9.

Add unverified because of normal knowledge suspected.

VIII.	1.	1.
XIV.	2.	1.
VI. May 4.	2.	2.
	—5.	—4.

The above list does not include some minor details verified; but contains *all* the names, and the principal circumstances. Out of a grand total of 154 items, it is seen that 124 are fully verified, whilst of the remainder, 21 remain unverifiable owing to lack of data of precision and the residuary 9 have not been followed up for the reason given.

COMMUNICATIONS FROM OLD-TIME MEDIUMS

At the XVIIth sitting, which took place on the 21st June, 1928 there were communications which purported to come from two or more persons associated with the spiritualistic movement some years ago. Neither of these were known to any of the sitters. In one case, that of Amy Stoddart Gray, it was more than two years before the verification came to hand through a casual reader of the Journal. In the other case, that of Carrie S. Twing of Onset, Mass., spiritualist lecturer and medium, it was possible to authenticate both her name and the name of the place at which she pursued her calling. With her was associated the name of the negro George Washington, who said he was employed to play the accordion at the spiritualistic

meetings at Onset and Lake Pleasant. The communicator Carrie Twing mentioned the name of Frank Baxter the medium who, she affirmed, was injured in reputation by a lying message purporting to announce the death and obituary notice of Abe Bunting, who was afterwards discovered to be still living. Slater, the medium, to whom reference was made as to these individuals, remembered Carrie Twing and stated that her description was correct. He also recalled the old negro George Washington. He could not remember Baxter, but this may be due to an error in the letter which Miss Mead addressed him as she seems to have written 'Hiram' Baxter instead of 'Frank'. Some further information on this interesting case is contained in a letter from Dr. Walter Franklin Prince, Research Officer to the Boston S.P.R., addressed to the Research Officer of the A.S.P.R., Mr. Malcolm Bird, as follows:

THE BOSTON SOCIETY FOR PSYCHIC RESEARCH

346 Boston Street
Boston, Mass.

Mr. J. Malcolm Bird
American Society for Psychical Research
15 Lexington Avenue
New York City

November 24th, 1939

Dear Mr. Bird:

Lately my eye fell upon page p29 of *Psychic Research* for April, 1929—the incident related by Carrie Twing the medium regarding J. Frank Baxter. After reading this I fell into a passive mood and Mr. Baxter himself professed to communicate. He tells me that Carrie means well but evidently has a bad memory. He says that the man's name was not Abe Bunting but Abe Bunter; that he (Baxter) did not get the message purporting to come from Bunting on the day that the obituary appeared in the morning, but that he stated in the message that Bunter died in 1875, the fact being that in 1875 an obituary of Bunter did appear in a Williamstown newspaper. He adds that the Springfield papers copied the death notice and told reminiscences about Bunter including the fact that he could split a plank by butting it with his head. Baxter says: "this was peculiarly embarrassing for me, because I told as a message from him about the ability to butt. On course I was not to blame, because a lying spirit informed me, and it is a wicked slander that I got it from an old newspaper."

"Furthermore, Carrie is wrong in saying that the incident ruined me. In fact I was at the beginning of my career then, and I had a much more distinguished name after that date than before, being 20 years thereafter one of the most noted platform message-givers in America. It was annoying to be bounced out of my job as a school teacher by the incident, but I made a great deal more money afterward in other ways."

"Still again, Carrie is wrong when she says I was stout. I resent that insinuation extremely. I did have brown hair and blue eyes, and I also had a very fine side whiskers, which I think should be mentioned."

"And last, surely one would get from Carrie's account the idea that the unfortunate incident referred to took place at Onset, whereas it was at Lake Pleasant. I could give the very date if I wished."

Altho Mr. Baxter did not give the date I am confident he could do it, so that you could look it up and see whether or not it made any "stir" and what the likelihood was of your finding anything about it in the index of the A.S.P.R. records. But this much I am sure of, that Mr. Baxter has here told the truth in every particular so far as he has gone into the matter. Is not this quite evidential considering that I was never at Lake Pleasant in my life?

Sincerely yours,

Walter F. Prince.

W.F.P./C.B.G.

With this note we conclude our analysis of the series of sittings published in April, 1929. As already noted, they cover a period of something under six months; from March 6th to July 6th, 1929. The four sections (Livre des Revenants I-IV) will be grouped as Part I of the complete series when reprinted in a single volume, as intended.

We shall now break new ground in continuing the

record of these very remarkable sittings. It is a matter for congratulation that a careful note of each one has been taken. There is no actual break in the sittings. These recommence on August 2nd, 1929, just a week after the last recorded (No. XVII). So we open Part II with Sitting No. XIX commencing with Section V in order to maintain our regular sequence in numbering our Journal installments.

LE LIVRE DES REVENANTS (V)

CHRONICLE OF RESEARCH GROUP

(Mrs. Ernest Bigelow)

Commencing Part II of the Complete Series

SITTING NO. XIX.

Date, August 2nd, 1928 at 1165 Park Avenue, N. Y. C. (evening)

Sitters, Mrs. X . . . : Mrs. Ring: Mrs. Bigelow: Mrs. van Antwerp: Miss Rhoda Meade.

First Control

"Who is John?" "Was he a Meridan man?"

Q. (Can you give us his last name?)

A. "BILLARD".

Q. "Do you want us to ask something about John Billard?"

A. "I want you to say that ALFRED came."

Q. "Can you give us your last name?"

A. "I want you to say that the price of coal does not concern me now."

Q. "Were you in the coal business?"

A. "No"

Q. "Were you a relation of Billard's?"

A. "No"

Q. "Were you a friend of his?"

A. "Yes. A next-door neighbor."

Q. "Have you anything more to say?" (N.B. Here the table gave a leap and fell into Mrs. Bigelow's lap)

Q. (by Mrs. Bigelow) "Were you connected with Bigelow Kennard?"

A. "Yes. My father-in-law" "You ask Billard what B & K were to him. I used to stop at Bellevue Hotel in Boston."

Q. "With Mr. Billard?"

A. "No. I was a large man, with a daughter EVA."

Q. "Don't you know your last name?"

A. "No"

Q. "Is your daughter married?"

A. "Yes"

Q. "Can you give her last name?"

A. "It began with 'F'. I am thinking. I am groggy."

Q. "You mean that you can't remember?"

A. "Yes"

Q. "Have you been over long?"

A. "Yes. My name commences with 'B' "

Q. "Think some more and see if you can't remember."

(Here the table ceased its motion for a few seconds.)

Q. (by Miss Meade) "Did you know that I knew the Billards?"

A. "Yes. We used to talk about the impossibility of anyone building between Billard and myself. I used to cry a great deal."

Q. "Were you in pain?"

A. "No"

Q. "Were you in trouble?"

A. "No"

Q. "Was it weakness?"

A. "Yes. I used to be high-cock-a-lorum"

Q. "In Meriden?"

A. "No. When I went to Boston."

Q. "Can you tell us in what way?"

A. "Yes. At B.K. and Co."

Q. "Did you know anything of the partners?"

A. "All of them. I was equally interested in Shrieve, Crump and Low."

Q. "How long ago was this?"

A. "I am having a groggy attack. I think the second letter in my name is 'A' "

Q. "Then it is 'B.A'?"

A. "Yes"

Q. "Did you leave a widow?"

A. "No"

Q. "Your wife died first?"

A. "Yes"

Q. "Are you with her now?"

A. "No. I went to Providence from Boston. Was there a BROWN in B.K. and Co.?"

Q. "Do you mean, as a partner?"

A. "No"

(Here the table sounded three big taps on the top.)

Note. The rest of Sitting XIX introduces other personalities. These will be recorded under heads XIX a. XIX b. and so forth. Where important verifications have been obtained, the communications will be grouped together in this manner from various sittings as this plan will be far more satisfactory to the reader of these records. We pass therefore to Sitting XX (August 10th) for the completion of the Alfred Barker evidence.

SITTING NO. XX.

August 10th, 1928. Present Mrs. X. . . .
and Mrs. van Antwerp.

First Control

"ALFRED"

Q. "Are you the same Alfred who came to the circle on the 2nd?"

A. "Yes. My friend was the Railroad Billard."

Q. "Then he was not the Billard who was in the coal business?"

A. "No"

Q. "Can you explain the remark you made about the price of coal?"

A. "Yes. I was extremely nervous during my last years and the price of coal worried me terribly."

Q. "Is the Billard you know still on the earth so that we can prove this?"

A. "I don't know."

Q. "What did you mean the other day by the expression 'high-cock-a-lorum'?"

A. "I sold Bigelow Kinnaird goods."

Q. "And that made you popular with them?"

A. "Yes"

Q. "Won't you try to give us your last name?"

A. "Suppose you were at a summer resort and the men in front called them

wares or tried to attract you inside; what would you call them?"

Q. 'Fakirs?' A. "No"

Q. 'Vendors?' A. "No"

Q. 'Barkers?'

A. "Yes, yes" (Here the movements of the table indicated the greatest excitement).

Q. "Then your name is Alfred Barker?"

A. "Yes. I know my daughter's name. It is Finnigan."

Q. 'Mrs. Eva Finnigan?'

A. "Yes"

Q. 'Mr. Barker, did you know Edward West?'

(Note. A control. who had previously come through, saying that his hand-

writing was very fine and that he had known Barker and Billard had given the name Edward West. He said that he was a member of the Winthrop Club.)

A. "Yes"

Q. 'Will you say something about him?'

A. "He passed away about 30 years ago."

Q. 'Was he a member of the Winthrop Club?'

A. "Yes"

Q. 'Was the handwriting of West peculiar?'

A. "It was most perfect. Looked like script in engraving. I was very genial in my days of health."

(end of sitting XX.)

VERIFICATION OF THE ALFRED BARKER CONTROL

Some days after the sitting of August 10th, Mrs. Bigelow got in touch with Mr. Alanson Bigelow Jr., of the firm of Bigelow Kinnaird & Co., Inc. of Boston and received from him the following letter dated by postmark August 27th, together with answers to a typed list of queries which she had sent for verification, as here given:

Dear Helen.

Both Glover and myself remember Barker of Meriden. We think he travelled for Wilcox, but it is so long ago that we are not sure.

Walter Brown was the buyer who was with us for years and would have bought from Barker. He was a gentle and well-loved member of the force, but died years ago.

Always sincerely,

ALANSON BIGELOW, Jr.

^o ref. to sitting Aug. 10th.

LIST OF QUERIES ANSWERED (Essential data in the Alfred Barker case)

1. Friend of John Billard?

A. Yes.

2. Lived opposite or next door?

A. Yes.

3. Used to discuss building between houses?

A. Yes.

4. Had a daughter EVA?

A. Yes.

*5. Who married a man named Finnigan?

A. Yes. *

*6. Sold goods to Bigelow & Kinnaird and to Shrieve, Crump and Low?

A. Yes.

7. Stayed at Bellevue Hotel, in Boston?

A. Yes.

8. Went from there to Providence?

A. Yes.

*9. Knew Edward West?

A. I don't know.*

INTERNATIONAL NOTES

By HARRY PRICE

(Series Sixty-nine).

There appears to be considerable activity amongst Continental psychic societies at the time of writing. In Paris, especially, important work is being done at the Institut Métapsychique by Dr. Eugène Osty and his son M. Marcel Osty, an engineer.

When Dr. Osty visited London and participated in our experiments with Rudi Schneider, he was so impressed with the phenomena that he decided to invite Rudi to Paris for a prolonged visit. Readers of these *Notes* will remember that early this year I recorded the fact that Rudi was under experimentation in Paris and was producing phenomena similar to that observed in London.

But Dr. Osty has concentrated not so much on the physical manifestations, but on the psychic emanations which he declares to be composed of a substance "*invisible and non-photographable*." For instance, this substance appears to be impermeable to certain known wave-lengths in the infra-red (invisible) end of the spectrum. These rays were either stopped or deflected by this intangible psychic substance, which can be controlled by the medium in the trance state.

Dr. Osty intends to pursue his inquiry into the nature of this substance which he considers is a base of departure for the elucidation of that psychic "something" which is exuded by physical (and probably mental) mediums. His experiments will be watched with interest, especially as they confirm the phenomena witnessed at the National Laboratory experiments. A preliminary report concerning Dr. Osty's work is printed in the *Revue Métapsychique* for Nov.-Dec.

1930, p.471.

The experiments recorded above have been made possible by the magnificent installation which has been completed recently at a cost of over two thousand pounds. One of the principal functions of the equipment is to photograph automatically physical phenomena—such as materialisations, telekinetic movements, etc. I will give a brief account of the working of the installation.

In the first place, a special structure has been erected for the installation. It is in two stories, the upper of which contains eight powerful mercury-vapour lamps for producing the ultra-violet rays by means of which the photographs are actually taken. These lamps are placed near the floor of the upper chamber.

In the ceiling of the lower chamber (i. e. the floor of the upper) are eight aluminium shutters, on light springs, which can be opened and closed automatically by means of electro-magnetic coils. The eight ultra-violet lamps are fixed just behind these shutters which are normally in the closed position. These, with the necessary transformers, complete the ultra-violet installation.

In an ante-room to the lower chamber (the séance room proper) is an installation for producing infra-red (invisible) rays. Also, in the wall of this ante-room, and pointing into the séance room is a camera with a lens working at the large aperture of f. 2. The lens is of special glass which allows most of the ultra-violet rays to pass through and the optical portion has been computed so that it functions best when rays of a certain wave-length pass through it.

The infra-red ray installation is connected with a photoelectric cell coupled up to the mechanism which not only simultaneously opens the eight shutters in the ceiling of the séance room, but is also synchronised to release the shutter of the camera pointing into the séance room.

The invisible infra-red ray is, by means of mirrors, reflected zig-zag across the séance room. These mirrors can be placed in any position and the invisible ray led in any direction. An object interfering with the path of this ray instantaneously actuates the photo-electric cell which promptly starts the mechanism which opens and closes the eight shutters, admitting the ultra-violet rays to the séance room, at the same time simultaneously opening the shutter of the camera which secures a photograph of the "foreign body" which obstructed the path of the infra-red invisible ray. When the obstruction is removed, the roof shutters automatically close and the room is dark again.

In practice, the séance would commence in total darkness. Immediately a pseudopod or other object obstructed or came in the path of the infra-red ray the séance room would be instantaneously flooded with a pale bluish light like moonlight, and a good photograph of the pseudopod secured. Then everything would be dark again. I have seen some excellent photographs taken in 1/30th of a second, and a cinematograph film produced with the same exposure. I have spoken to several mediums concerning this installation and they all welcome it. It is so much cleaner and quicker than the magnesium flash-light and the pseudopods automatically photograph themselves. The Institut is to be congratulated upon the possession of such a valuable equipment.

The photo-electric cell and infra-red ray have been employed in London in many ways similar to that described above. For example, a large restaurant has so arranged it that their dishladen waitresses, on reaching a certain spot, obstruct the ray and the door to the kitchen automatically opens, closing immediately the portal has been passed. The treasures at the recent Persian Art Exhibition were guarded by the same means, the photo-electric cell activating a number of alarm bells when an outstretched arm obstructed the path of the invisible ray.

* * * * *

Professor Dr. D. Walter, our Graz correspondent, sends me an account of the poltergeist medium of Eggenberg (a suburb of Graz), Frieda Weisl. The Austrian S.P.R. at Vienna is experimenting with her and I am anxious to hear the result of the tests.

Professor Walter informs me that Frau Silbert is still giving séances at Graz and has invited me to again visit this medium. I was in Graz in 1925 and had some extremely interesting experiences with Frau Silbert, an account of which appeared in this journal.¹ Two members of the A.S.P.R. (Mr. Joseph De Wyckoff and Mr. Roy Holmyard) accompanied me. Professor Dr. Franz Haslinger of Graz has particularly interested himself in Frau Silbert and has obtained some remarkable results under excellent conditions. Professor Haslinger recently wrote me, giving an interesting account of the psychic movement in Austria. Both the Graz and Vienna societies are flourishing, but money is so 'tight' that little can be done in the way of publication.

* * * * *

I have just received a very long and amusing letter from our Munich cor-

1. For May, 1926, pp.265 ff.

respondent, Fräulein Dr. Gerda Walther, giving me a graphic account of the adventures of Herr Gubisch, a gentleman who is touring Germany "exposing" the work of the late Baron von Schrenck-Notzing and reproducing the Schneider phenomena. I first heard of Gubisch a few months ago from another of the Laboratory's correspondents, Dr. vor Mohr, when I visited Göttingen, in which town the vaudeville artist appears to have created a sensation.

Gubisch pretends to reproduce the Schneider phenomena "under the same conditions" (the hackneyed phrase of the conjurer for the last eighty years, and never yet realised with any first-class medium) and Dr. Walther sends me a diverting account of this young man's entertainment when he had the temerity to "open" in Munich.

Gubisch has a "huge black chamber" (the Schneiders use any pair of curtains slung across a corner of a room: Gubisch made a bad start with his "identical conditions"!) on the stage, in which was a small table supporting a red lamp. On the right he placed a cage, to represent Schrenck's controlling cage as used with Willi Schneider. An opening in this cage was "quite near the ground" (in Schrenck's cage the aperture was 85 cm. above the ground). After the 'cabinet' had been inspected by "a gentleman in the audience", Gubisch introduced the 'medium', a man in black tights and *wearing a mask*.

The assistant was placed in the cage, with his arms and hands outside, where they were controlled by one of the audience. As Dr. Walther points out, the "medium's" head, complete with mark, was *inside* the cage, whereas Willi's was always outside. Of course the mask could contain a dozen contrivances for producing "phenomena."

Effects associated with the Schneider boys were then produced. A musical box stopped and started to order, an effect (as Dr. Walther shrewdly guessed) that can be produced by having a duplicate box in the wings; bells moved, etc., etc.

I will not weary the reader by detailing Gubisch's programme, which was an ordinary vaudeville conjuring entertainment in a pseudo-psychic dress. I want merely to emphasise the silliness of these conjurers pretending to duplicate stringent séance conditions. No one knows better than Gubisch that his "conditions" (two persons, one uncontrolled, both unexamined; special lighting effects, assistance of stage-hands and mechanical traps, his own special cabinet, etc.) are no more like those of a psychic laboratory than chalk is to cheese. I have a shrewd suspicion that Gubisch cribbed the idea of his vaudeville Schneider entertainment from young Maskelyne's "Olga" illusion, in which there were some six assistants, a mechanical stage, a mechanical cabinet—and an unlimited amount of pseudo-psychic jargon. And all this in order to produce a bottle of alleged whiskey and a roll of chiffon out of a previously-examined "empty" box! Isn't it pathetic? The reader will remember that at the end of his own entertainment I publicly offered, from the stage, £250 if young Maskelyne would produce one single effect under the conditions we were then imposing on Rudi. Needless to say, he refused. Through Dr. Walther I offered to pay Gubisch the entire expenses of a trip to England if he, too, could produce phenomena under the Laboratory's electrical control. So far I have heard nothing. The observant student of these pseudo-psychic entertainments will notice that never, by any chance, does the performer attempt to simulate such physio-

logical phenomena as changing the pulse-rate, altering the body temperature, duplicating the clonic trance movements—all of which are frequently witnessed through the Schneider boys. I have never yet seen a conjurer attempt to lower the temperature of a *séance*-room—surely an easy feat if one can take the claims of these gentry seriously.

* * * * *

Talking of *séance*-rooms, at the National Laboratory there is about to be equipped a control room in which all the *séance* room lights, music, and recording apparatus will be manipulated. The presence of a secretary or note-taker in a circle is always an embarrassment and is sometimes apt to lessen the value of a report. In the case of our Rudi experiments we put our note-taker and dictaphone behind a mosquito net. This was quite satisfactory, but divided the room into two portions, which was a nuisance. In future, all the lights will be worked from another room; the gramophone or other music will be started and stopped electrically; and the dictaphone will be used by a secretary, sitting at her ease in a good light. She will have a switch-board and rheostats before her, and instructions from the circle will, of course, be made telephonically. The leader of the circle will wear head-phones as used by exchange operators, and a similar instrument will be used by the note-taker as she sits at the dictaphone. This system will be more comfortable for her; it will save a lot of groping about in the semi-darkness; and will meet the sceptic's argument that the note-taker is "uncontrolled."

* * * * *

Mr. David Gow, editor of *Light* (London) for the past seventeen years has resigned his post, his editorship of this paper having ceased on April 20th.

Captain Neil Gow, who has been closely associated with his father for the past five years, also terminated his connection with the paper on the same date. Although Mr. Gow's delightful personality will be much missed, he will occasionally contribute leading articles, etc. to *Light*. Mr. George H. Lethem (a gentleman introduced by Mr. Ernest W. Oaten of the *Two Worlds*), a well-known spiritualist, and late editor of the *Leeds Mercury* has been appointed in Mr. Gow's stead.

* * * * *

A few months ago I described the mediumship of Pearl Judd, of Christchurch, New Zealand, and mentioned the book (*The Blue Room*) in which her uncle, Mr. Clive Chapman, describes the very extraordinary voice phenomena alleged to have occurred.

I have now received a long letter from Mr. Chapman in which he states that he has constructed a machine that will take the place of the human medium, and that the direct voice has been heard by its means. Details of the instrument have not been divulged as it is still in its experimental stage.

* * * * *

Mention of Mr. Chapman's "voice machine" reminds me that there was tried in England recently a machine which registers the various wave-lengths radiated by burial minerals, water, etc. It is stated that different wave-lengths have been detected for gold, iron, copper, etc., and that water causes a pronounced reaction different from that of the minerals. It looks as if the secret of the water—and other diviners is merely the ability of certain individuals to react (subconsciously) to certain wave-lengths emanating from the earth.

* * * * *

The repudiation of the Church in Spain, as officially announced by the new

President of the Spanish republic will be beneficial to psychical research, I am informed. From henceforth, all faiths and beliefs will be equally tolerated and already the Madrid spiritualists have met in order to draw up plans for disseminating propaganda.

* * * * *

Dr. Henry Hollen, of Hollywood, California, objects to my calling the work of his wife "automatic writing".² He says: "Mrs. Hollen's is a case of thought transmission by way of mind, or communication from the super-physical world to the physical, in which the thought or thought-form is transferred to the brain and thus given expression in writing or articulate speech." I gladly make the above correction.

* * * * *

The group at Zürich which is experimenting with Oskar Schlag reports considerable progress. Professor Dr. Eugen Bleuler and his friends are obtaining phenomena under excellent conditions and I hope shortly to avail myself of Dr. Bleuler's kind invitation to participate in some séances.

* * * * *

I have just received a most interesting letter from Mr. H. L. Williams, a retired magistrate from the Punjab and now living at Norfolk Island in the South Pacific.

Mr. Williams' letter is apropos of some remarks I made somewhere about the mediumship of Charles Bailey, the Australian apport medium, and Mrs. Mellon. Both of these psychics have been exposed in the past, but my correspondent declares that Bailey is genuine and has been producing the most extraordinary apports for forty years. Month by month during this long period he has produced such objects as "a Saracen hel-

met of scale armour", each scale (3,000 of them) a silver coin with inscription; "30 to 40 Chinese carved figures in ivory of exquisite workmanship and draped in silk arranged to represent a royal court"; a "complete mandarin's robe" which a friend of Mr. Williams saw fall from the ceiling; live birds (some in cages) unknown in Australia, and including Indian jungle sparrows; Babylonian cuneiform tablets, some large enough to be used as paper-weights; Punic tablets; faience figures from Egypt; cut and polished stones and coins; coins in gold, silver, and copper with inscriptions in Sanskrit, Persian and Arabic; plaster casts of hands and feet of adults and children "obtained from materialisations", etc. Mr. Williams says that half the homes of Sydney are stocked with these apports.

My correspondent admits that the "Sydney man-in-the-street declares that Bailey makes these things in his back-yard" which I agree is manifestly absurd. Bailey charges only a small fee for his séances and it is argued that his income would not permit his either buying or manufacturing these apports.

Mr. Williams' experience in criminal investigation has, he informs me, been brought to bear on the strange case of Bailey whom he declares genuine. I willingly publish this important new evidence. I was surprised to hear that Bailey (who must now be getting on in years) holds a séance *daily*.

Concerning Ms. Mellon, my informant says: "As regards her, Dr. Haworth, a well-known doctor of Port Darwin, has testified before me that at Melbourne, in the presence of leading and professional men, he saw many times a spot of mist on the carpet which rose into a column, out of which stepped a completely embodied human being who was recognised. As a police official, I would put Mr.

Baile
hosti
Sir V
Alfr
tralia
was
a c
Will
her c

Lo
the g
of th
Resea
up so
torica
a psy
appe
readi
Sand
lege
positi
ment
these

"K
how.
Maco
aven
man,
art,
on h
when
the c
man,
After
his d
relea
aven
Fo
hunts
near

3. "S
Sydne
Count
1895.

4. K
Will
don, 7

Bailey's and Mrs. Mellon's cases before hostile judges with perfect confidence. . . Sir William Windeyer, chief judge, and Alfred Deakin, Prime Minister of Australia, were convinced that Mrs. Mellon was genuine." This may be true, but a crushing "exposure"³ (which Mr. Williams omits to mention) stands to her discredit.

* * * * *

Lord Sands, K.C., D.D., LL.D. one of the great Scottish law lords and President of the National Laboratory of Psychical Research has been engaged upon writing up some of the lesser-known Scottish historical mysteries, especially those with a psychic interest, and his book⁴ has just appeared. The stories make delightful reading and are founded on fact. Lord Sands, as one of the Senators of the College of Justice in Scotland, is in an unique position in having access to original documents and full use has been made of these.

"Kinlochmoidart's Dirk" is a story of how, in 1777, the execution of Donald Macdonald of Kinloch Moidart was avenged by his faithful servant and clansman, Angus Macdonald. Kinlochmoidart, with one attendant, was in 1745, on his way south to join Prince Charles when he was treacherously betrayed to the enemy by another Kinloch Moidart man, Duncan Dhu, who had deserted. After his arrest he managed to convey his dirk to his attendant, who had been released: Angus Macdonald vowed to avenge his chief.

For thirty-two years Angus Macdonald hunts his quarry and runs him to earth near Tobermory. Duncan Dhu (now

known as Hamish Gow) is found dead in a burn with Kinlochmoidart's dirk through his heart.

The psychic interest of this true story is that Duncan's death was made known through the wonderful "second sight" of Janet Cameron, a local wise woman, who clairvoyantly found the body.

There are several other tales of Scottish life and legends, some of them dealing with supernatural powers. "Rizzio" is a story which describes how the ghost of David Rizzio, Mary, queen of Scots' Italian secretary (who was assassinated by the earls of Morton and Lindsay at Holyrood Palace in 1566) recently visited the Palace and was seen during the General Assembly of the Church which was then in progress. Lord Sands has produced one of the most entertaining books I have ever read.

* * * * *

Mrs. Hamilton, the materialising medium of Chesterfield, Indiana, has been visiting London with her husband, under the auspices of the Marylebone Spiritualist Association and the British College. I understand that she gave one séance only (which was negative) immediately after which she returned to the States, owing to ill-health.

* * * * *

Mr. Aldous Huxley has joined the ranks of the dramatists and his first attempt has for its theme the séance room and a more-or-less genuine medium. The title is "The World of Light," and the play opened at the Royalty Theatre on March 30th.

The story is a simple one and concerns an elderly accountant named Wenham who has become interested in spiritualism—in fact he writes a book, (of which 16,000 copies are sold, at a guinea each; this is one of the best jokes in the play!) dealing with the communi-

3. "Spookland"! by Thomas Shekleton Henry, Sydney, 1894 (reprinted Chicago, 1902). See also A Counterblast to Spookland by "Psyche", Sydney, 1895.

4. Kinlochmoidart's Dirk and Other Tales, 1931, William Blackwood & Sons, Ltd., Edinburgh & London, 7/6d. net.

cations received through his dead son, Hugo. But his son is not dead and suddenly, in the middle of a séance, he arrives in the flesh to the consternation of all concerned. The "surprise item" of this story is that Hugo does *not* denounce the medium as a humbug. On the contrary, the son declares that he has been in telepathic communication with the medium, and that there is no need for his father to withdraw the book. He declares that the messages might still have been genuine.

It is a curious play and although the plot is simple, the dialogue—naturally—is brilliant. Mr. Huxley confesses to having attended a few séances (it is curious I had never heard of this) and his personal view concerning spiritualism is that the phenomena are genuine, but not *necessarily* of spirit origin—which is the opinion of the writer.

I do not know whether the author received any assistance from his brother, Professor Julian Huxley (an advanced student of psychics, with whom I have sat at many occasions) but the technique of the *séance* (the phenomena included the playing of a luminous concertina) was good. The play was well received by the press.

* * * * *

If spiritualism has been badly treated by Parliament recently, it has made a noted convert in the person of Mr. Fred Montague, M.P., Under-Secretary of State for Air who has just publicly declared his belief in the phenomena of the séance room and is inclined to accept the spirit hypothesis.

I knew Mr. Montague many years ago when he was neither an M.P. nor a spiritualist, but an amateur conjurer. Like myself, he discovered phenomena that could not be duplicated by normal means. Today he is a Vice-President of

the Magicians' Club, an honour which he shares with Mr. Hannen Swaffer and the present writer. Mr. Will Goldston, the founder of the club, is a very old spiritualist. The rank and file of the British conjuring fraternity do not know what to make of it all!

On March 29th Mr. Montague spoke at the Queen's Hall, at the service of the Marylebone Spiritualist Association—and I cannot recall any previous occasion on which a Minister of the Crown has spoken on behalf of such a subject.

* * * * *

The Scottish Psychical Society was fortunate in hearing such a gifted lecturer as its secretary, Mrs. Saintsbury, who introduced a discussion on the proposition "that continuation of life is not desirable on a basis similar to that on earth in regard to interest and efforts" at the usual weekly meeting on March 24th. The lecturer said that during the past twenty years we had been flooded with messages and communications purporting to describe life on the other side of the veil, and most of these seemed to prove beyond doubt that conditions in other spheres were on a similar basis, though differing in detail and degree from those of earth life. These communications seemed to deal only with the sphere just ahead of our own. Occasionally we were given a glimpse of something higher and more distinct, but messages could only be framed in language and thought suited to our comprehension. Men and women were demanding to know what happened on the other side of life. They were seeking knowledge and assurance, and that knowledge was being supplied in ever-increasing degree. The first thing that struck one about that life was its practicability. We heard little or nothing of "that endless Sabbath the blessed ones see"—that Sabbath which had for so

long stirred the desires of saints and been the bugbear of the ordinary mortal. When necessary (as seemed to be always the case with old people or after prolonged illness) a long sleep was ordered, lasting perhaps for six months or a year, before the spirit was allowed to waken to the realisation of its new surroundings. We would find "banks" on the other side. Some people had already opened accounts with them, and they were substantial ones. Some of us might arrive penniless, and have to begin painfully to put together a few coins before we could open the smallest credit account. There were people who, by giving out love and happiness here, were, as Masfield put it, "building palaces in kingdom come." These houses, if we were to believe the folk on the other side, had a counter-part of everything here. They were surrounded by gardens, where grew many wonderful flowers.

The more spiritual we ourselves became, the more beautiful would be the projections we threw around us. We were only on the fringe of the understanding of such matters as sound and colouration, and the unity of vibration of sight, sound, thought, and all spiritual projections.

Had dwellers in the spirit life organisations, social life, community life? Had they a system of government? Had they communications with other spheres, higher and lower than their own? There seemed to be ample proof that all that was so. There were laws, rewards, and places of punishment—some people liked to call them hells. But there was no irrevocable punishment on the spirit side. There were many similarities between the spheres, and yet when we applied material conditions to the higher spheres

each one had a difference, an antithesis. There was religion without hypocrisy; art in its purest, highest form, without any degradation to satisfy the lower instincts of humanity. There was the enjoyment and use of animals without cruelty. We should have sport which should not involve the agony of any living thing. We should be without the dark atmosphere of pain and cruelty which hung like a pall over the earth plane.

* * * * *

The annual meeting of the Scottish Psychical Society was held on April 14th. in their rooms, 22 Stafford Street, Edinburgh. Dr. Barker, who presided, said they had had a very successful session during 1930-31. They had interesting lectures and debates, and some demonstrations of psychometry and clairvoyance while one or two circles had been formed. He still felt they were desperately handicapped for material for purposes of research. They had had the previous week, a description of wonderful results which had been secured by people who began as professed sceptics, but who had got phenomena that had encouraged them to go on until they now had the various and interesting manifestations which had been described. The treasurer's statement showed a satisfactory balance on the year's transactions. Mrs. Saintsbury, the secretary, said they had been able to add some very interesting new books to the library and it was to be regretted that a number of libraries in Edinburgh still seemed to think that they would imperil their souls by keeping psychic books for the use of their readers. The reports were approved and officers were appointed.

SEANCE PHENOMENA AT SAN DIEGO

By N. MEADE LAYNE, A.B., A.M., B.Sc.

* * * * *

Some of the most extraordinary séance phenomena produced in this country are now being developed at San Diego, California. The medium is Dr. R. H. Moore, a gentleman past seventy years of age, who has devoted his life to this work, and is well known both in this country and abroad. He is a well-preserved, active man, of genial temperament, well-educated and widely travelled. He is, so far as I have been able to ascertain, the only medium in the world who neither enters the cabinet nor passes into the trance state. He remains outside the curtain and is fully conscious at all times.

The forms which are produced appear from behind the curtain, and are partly, but never fully, materialized. As a rule they are invisible below the bust, though the ectoplasmic drapery sometimes trails nearly to the floor. When they advance into the circle, the medium rises and accompanies them within a few steps; he is nearly always dimly visible, and sometimes speaks at the same time as the apparition.

At a recent séance one of the forms, while conversing with the person at my side, advanced to within about eighteen inches of my face. Dr. Moore then, after telling us what he was about to do, struck the head of the form lightly with his open hand, to show the degree of materialization. The movement and the sound were plainly perceived. He then passed his arm *through* the form at the solar plexus. The faces are usually covered with the ectoplasmic veil; the hands and arms have fully materialized, so far as I know, on one occasion only.

Apart from the full consciousness and visible presence of the medium, the striking feature is the number and variety of the materializations. At the last meeting of this group, fifteen forms were produced successively, over a period of two hours, in addition to a considerable number of voices through the trumpets. These forms are of both sexes, of varying stature, and of different voice. They are in nearly every case friends or relatives of the sitters; they talk intimately with them, and show the greatest familiarity with the lives and personal affairs, past and present. There is no attempt, of course, at test conditions, since the séances are not given for scientific purposes. It is clear however that impersonation by the medium is ruled out without question. That confederates could impersonate such a variety of forms and display such an intimate and extensive knowledge, for such a length of time, is at the very least highly improbable; when taken in conjunction with the details, which are too numerous to set forth here, any such hypothesis cannot be entertained. The high character and excellent record of the medium should also be taken into account; and in addition, the reported individual experiences of the sitters, a considerable number of whom have been able to keep in their own homes appointments made with the forms appearing at the séance, and have there secured slate-writing and semi-materializations, proceeding to all appearances from the same entities. This is no place, of course, to argue the evidential nature of the phenomena; it

can only be said that the presumption of genuineness is to my mind very considerable, and I have failed to observe any suspicious circumstance whatever. Perhaps I should add that my own training, and knowledge of the history of spiritism and of psychic research, have rather predisposed me to a complete agnosticism

than to any too-ready credulity. I should be the last to claim that the phenomena here referred to are in the nature of scientific proof; taken in their totality however they are much too striking to be allowed to pass without public comment, and my personal impression of their validity is very strong.

* * * * *

M. JEAN MEYER: OBITUARY NOTE

Just as we go to press I learn, with deep regret, of the death of M. Jean Meyer who passed away at Marseilles on April 13th., aged 75. He was born at Riven (Switzerland) on July 8th., 1855.

Psychical Research in France would be almost non-existent to-day were it not for the munificence of Jean Meyer. He founded and endowed (in 1918) the Institut Métapsychique International and the Maison des Spirites, Paris. Though an ardent spiritualist, he recognised the value of scientific research into the phenomena of the séance room and spent

millions of francs in supporting the Institut, where he hoped that some day the proof of man's survival would be scientifically demonstrated.

M. Meyer took an active interest in spiritualism in his own country and was Director of *La Revue Spirite*, a journal issued by the Maison des Spirites which also published many works on spiritualism. He was closely connected with the Union Spirite Francaise, besides being vice-president of the International Spiritualist Federation.

HARRY PRICE

* * * * *

THE CONTINENTAL JOURNALS

DR. SANTOLIKUIDO: A MEMORIAL NOTE

From a Letter by Dr. Eugene Osty

Revue Metapsychique, Nov-Dec., 1930

* * * * *

In the death of Professor Doctor Santoliquido the world in general, and the world of Psychic Research in particular have suffered an irreparable loss. November 25, 1930, this wonderful man passed from our plane, to be mourned by society at large, and all who had been privileged to contact him or his work.

Doctor Santoliquido's eminence in the medical profession is widely known. While still in his youth the Naples Faculty of Medicine placed him in charge of The Therapeutic Course, and later the Ministry of the

Interior elected him to the Chair of Legal Sanitation in the Institute for the Perfection of Hygiene. Soon thereafter, he succeeded to the office of Director General of Public Health for all Italy, in which position he opened an immediate campaign to free the Health Administration from its subservience to Bureaucracy, then setting himself to the realisation of his dearest ambition, namely, to protect and conserve the health of the public, defending it from epidemics and similar menace, and as well, to establish protection for the health of animals.

Within a few years Doctor Santoliquido attained his object, bringing about a model system of Sanitary Legislation for the Italian nation. In especial, the elimination of malaria in certain parts of the country is due to his unflagging efforts, as well as the institution of efficacious prophylactic against venereal diseases, and elimination of epidemics.

In the latter work, however, Doctor Santoliquido held the conviction that the battle against epidemic could not be entirely efficacious without International cooperation. He became therefore the apostle for the propagation of this idea abroad, and in 1907 represented Italy at the International Conference, whence sprang the Bureau of International Hygiene, located in Paris, and of which Dr. Santoliquido was President until 1916, when he was made President of the Inter-Allied Commission for Alimentation of the Armies of the Allied Forces.

Devoting himself entirely now to the main questions of International Public Health, the Doctor took up permanent residence in Paris, and at the close of the War, the Red Cross League, founded in 1919, called upon him to become its Counsellor, which office he held until his death.

At 76, in precarious health and just recovering from an operation upon a foot, he went to Milan in slippers in order to carry on his work.

This he persisted in until his medical friends compelled him to place himself under care, by this time urgently needed. Even then, he continued his own work until stricken by the coma which preceded death.

Thus did this noble being devote himself to labors for humanity. He died as he had wished to die,—still in the full course of active struggle towards an infinite progress. He thought only good of all around him, and although he might easily and honorably have amassed wealth in his remarkable position, he cared for nothing more than a modest living, obtained by the proceeds of his own work.

HOW DR. SANTOLIQUIDO ENTERED METAPSYCHICS

In September, 1906, returning from a journey, Professor Santoliquido found a remarkable novelty taking place in his home. His son, his niece Louise and some friends were holding a "table communication."

The Professor laughingly chided them for such ridiculous superstition but he was urged not to judge of the matter without trying it first himself.

Although certain of proving it the fallacy he believed it to be, Dr. Santoliquido nevertheless yielded to this demand. He declared, however, that he was willing to be convinced if some unspoken mental questions of his own would be correctly answered.

Great was his amazement when he received absolutely correct answers to all the questions, of which he had asked seven. The Doctor's curiosity was aroused and he investigated the mystery seriously. As the experiments continued it became obvious that Louise, Dr. Santoliquido's niece, was the agent of communication.

Through her, indisputable proof was given that inexplicable forces could predict future events and reveal other facts, and a remarkable chain of circumstances followed fast; all of which combined to lead Dr. Santoliquido to the ultimate height he reached in Psychic Research and its advancement.

Obliged to reside in Paris during the War, the Professor accidentally made the acquaintance of Dr. Geley, whom he engaged as Secretary.

Dr. Geley being interested in Metapsychics the two men found a common interest, later carrying out extensive laboratory experiments together.

Subsequently, also by accident (or special Higher Guidance in the interest of Psychic advancement), a contact was made with Monsieur Jean Meyer, a man of large fortune and deep interest in Spiritistic Science.

These three men founded in 1919 the International Metapsychical Institute, of which he remained active President until 1929.

He devoted himself to the study of metapsychics always as a Seeker,—never an elucidant, refusing in all cases to attempt any explanation of psychic phenomena, declaring himself merely a spectator of its mysteries.

The world of Psychic Research has suffered the loss of that which can never be replaced in the passing of Dr. Santoliquido. He was a great scientist, a great physician, a great metaphysician, and greater of all a humanitarian whose like will seldom be vouchsafed to a world which mourns him wherever his presence conveyed its benefits to surrounding society.

Dr.
some r
perimen
Marcel
medium
Mr.

given
placeme
himself
human

Upon
Metaph
of 193

his sea
worthy
work o

Of

and w
two th
visible

from t
control
nomena

Rays w
minutes
created

from h
non-ph
is used

phenom
alone)

This
and ar
the Inf

The
feel th
study

portanc
In t
efforts

Dr.
which
of hy
russed
Dr. O

DEMONSTRATION AND COURSE OF NEW STUDIES DEALING WITH (so called) MEDIUMISTIC ENERGY, IN ITS PHASE OF INVISIBLE EXTERIORISATION

Dr. E. Osty recounts results obtained after some months of technical and detailed experiments in collaboration with his son, Marcel Osty, engineer, and employing the mediumship of Rudi Schneider.

Mr. Schneider for some years previous had given numerous demonstrations of the displacement of objects at some distance from himself, also occasional materialisations of human forms.

Upon the Medium's first visit to the Metaphysical Institute in Paris during the fall of 1930, the manifestations occurring during his seances for the Institute were scarcely worthy of mention, in comparison with his work of previous date.

Of thirteen sittings, eleven were lengthy and without phenomena. In the remaining two there occurred a table displacement visible in red light, at about one yard distance from the Medium, himself visible and under control. At the fourteenth sitting no phenomena took place, but when the Infra-Red Rays were employed the Medium, within a few minutes of entering his usual trance condition, created (if it may be so stated) at a distance from himself, a certain *substance invisible and non-photographable*. (The word 'substance' is used here provisionally; the nature of this phenomenon cannot be judged by description alone.)

This 'substance' localised in the atmosphere, and arrested or caused to deviate vigorously the Infra Red wave length.

The discovery was a revelation, and we feel that we are upon the threshold of a study reaching to results of greatest importance.

In the succeeding seances we devoted our efforts to an exact confirmation of the action

of this "Mediumistic Creation",—in its invisible phase,—upon the Infra-Red Rays direct.

To this end we employed means *controllable by sound*, and at the same time, *register graphically* the displacements and duration of the "Invisible Substance", in the Infra-Red.

In these experiments we also learned that *this substance is absolutely commanded by the psychism of the Medium*.

As an indisputable guarantee that the Infra Red Ray was affected by nothing else in the room but the said "Invisible Substance", two persons held the Medium during the entire time of the phenomenon's action, and photographs were taken suddenly and at frequent intervals therein. In addition, all the space traversed by the Infra Red was illuminated by red light, which also took in the entire company, the Medium included.

Pursuant to this our first period of research, we arrive at the following conclusions:

That the creation of this "Invisible Substance" proves easy and rapid of production, and always possible.

(By comparison, Mr. Schneider's other lines of manifestation have proven much more difficult, and unreliable of production.)

That we have found means for proving with certainty the existence, displacement, and psychic command of the "Invisible Substance."

That we have now a base whence by progressive study of the paranormal powers of human psychism over matter, particularly in a phase of creation invisible and non-photographable, the most extended results may be developed indefinitely.

(Signed,) DOCTEUR E. OSTY.

* * * * *

REVUE METAPSYCHIQUE for Nov.—Dec. 1930: other articles

Dr. Osty's article upon Hypnotism, in which he treats of the progressive scarcity of hypnotic subjects, is exhaustively discussed by Monsieur E. Pascal, who recounts Dr. Osty's suggested theory that the cause

of this diminution might be a possible cosmic influence of nature, as yet unknown.

Monsieur Pascal suggests that the decrease (if any) in the number of hypnotic subjects might rather be due to either of the follow-

ing causes, one of which Dr. Osty has already considered, and which he terms the possible rarefication of a sensibility (or predisposition) to hypnotism.

The second cause Monsiur Pascal suggests as another possibility, is the idea that fewer persons may now believe as much as formerly in the power of hypnotism itself, as when this craze was at its height, and thus sub-conscious predisposition to its influence might be lessened.

Regarding Dr. Osty's suggested analogy between Somnambulism and Hypnotism, and which is discussed most interestingly, Monsiur Pascal inclines to think that there is no diminution in the number of persons predisposed to both the above abnormal conditions, although he mentions that exact statistics either of Somnambulism or Hypnotism are obviously difficult of attainment or verification, generally speaking.

Monsieur Pascal gives some interesting data, including added medical and other experiments dealing with the subject, and although he is not enthusiastic as to the use of hypnotism in general medical and other practice he considers hypnotic suggestion in many cases, and especially in certain nervous ailments, capable of great benefit if developed as an aid to therapeutics.

In Dr. Osty's reply to the foregoing, he takes issue with Monsiur Pascal upon certain points, discussing in detail the latter's postulates in general.

Nevertheless, both the scientists unite at last upon a belief in the value of psychotherapeutics, regretting alike that the majority of the medical profession refuse systematically to investigate and utilise the psychophysiological conditions capable of suggestion treatment, with the infinite possibilities offered by a union of Psychism with Medical Science.

* * * * *

A third article appears upon the same subject by Monsiur Robert Desoille, giving notable data of physiological effects observed during hypnosis, and affecting respiration, circulation, temperature and metabolism, all of which were reduced during the hypnotic state, returning to normal upon the subject's re-

lease.

An interesting review of famous (and other) cases of Stigmata is contributed by Monsieur C. de Vesme. In addition to an exhaustive recapitulation of recorded phenomena, Monsieur de Vesme discusses the subject at length, considering it from various view points and dealing with the psychology of Stigmata from many and comprehensive angles.

* * * * *

An article of interest is that of Monsieur J. Delevsky,—"Suggestion in Scientific Creation." In dealing with the subject of Telepathy he combines in his discussion the question of coincidence, and what he terms—"Collective Psychic Suggestion."

Monsiur Delevsky instances several of the famous cases of simultaneous inventions and discoveries, notably that remarkable history of the discovery of the Non-Euclidian Geometry system, which was arrived at almost at the same time by Gauss the German geometrician, Lobatchevsky the Russian mathematician, and Johann Bolyai, a young Hungarian; neither of whom either knew or had at any time communicated with each other.

Monsieur Delevsky's article is well worth reading, offering some valuable considerations of its subject.

* * * * *

Fraudulent Mediumship, as carried out by Madame Stanislaw P., a Polish Medium, in a series of experimental seances at the Metaphysical Institute of Paris, is told in interesting fashion and with ample detail by Dr. E. Osty, who describes the means taken by the Institute to determine whether former accusations of fraud against Madame Stanislaw were true or not.

By clever use of photography, a reproduction of which is published with the Doctor's article, and the fact of Madame Stanislaw being taken in the act of deception under a sudden illumination, her guilt was absolutely proved.

Dr. Osty has presented his account of the exposé for the obvious purpose of protecting the best interests of Psychic Research.

SYBLA RAMUS

PSYCHIC RESEARCH

JULY, 1931

Editorial Notes

Case Record: The R-101 Disaster

Harry Price

Discarnate Knowledge: A Study of Psychic Communications-W. T. Glover

Le Livre des Revenants. Part VI.

A Survey and Some Recollections

David Gow

Deja-Vu: The Sense of the "Already Seen"

Hereward Carrington

International Notes

Harry Price

The A.S.P.R. Library: A Catalogue of Volumes Donated May-June 1931

PUBLISHED BY

THE AMERICAN SOCIETY FOR PSYCHICAL RESEARCH, Inc.

Vol. XXV, No. 7

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.

PSYCHIC RESEARCH is published monthly by the American Society for Psychical Research at Fair Lawn, N. J. Communications including change of address may be sent to the publication office at Fair Lawn, N. J., or to Hyslop House, 15 Lexington Avenue, New York, N. Y. "Entered as second-class matter October 16, 1930, at the post office at Fair Lawn, New Jersey, under the Act of March 3, 1879." Yearly subscription \$5.00.

Vol. XXV, No. 7; July, 1931

The American Society for Psychical Research, Inc.

HYSLOP HOUSE: 15 LEXINGTON AVENUE,
NEW YORK

OFFICERS

JOHN I. D. BRISTOL	<i>Hon. President</i>
WILLIAM H. BUTTON	<i>President</i>
DANIEL DAY WALTON	<i>First Vice-President</i>
DR. MARK W. RICHARDSON	<i>Second Vice-President</i>
THOMAS H. PIERSON	<i>Secretary</i>
LAWSON PURDY	<i>Treasurer</i>
DANIEL DAY WALTON	<i>Counsel</i>

BOARD OF TRUSTEES

WILLIAM H. BUTTON.....		MRS. ERNEST A. BIGELOW.....		
LAWSON PURDY.....	} Retiring Jan., 1934	JOHN PALMER GAVIT.....	} Retiring Jan., 1933	
CHAS. A. SHERMAN.....		THOMAS H. PIERSON.....		
DANIEL DAY WALTON.....		DR. MARK W. RICHARDSON..		

JOHN I. D. BRISTOL.....	} Retiring Jan., 1933
PROFESSOR H. A. OVERSTREET.....	
ARTHUR GOADBY.....	
MAJOR R. T. M. SCOTT.....	
DR. EDWIN G. ZABRISKIE.....	

STAFF

FREDERICK BLIGH BOND.....	<i>Editor</i>
HARRY PRICE.....	<i>Foreign Research Officer</i>
ADELE WELLMAN.....	<i>Executive Secretary</i>

NEW YORK SECTION

MAJOR R. T. M. SCOTT.....	<i>Chairman</i>
MR. ARTHUR GOADBY.....	<i>First Vice-Chairman</i>
MR. ERNEST A. BIGELOW.....	<i>Second Vice-Chairman</i>
MRS. HENRY WARNER.....	<i>Secretary</i>
MRS. ERNEST BIGELOW.....	<i>Executive Secretary</i>
MRS. LAWRENCE JACOB.....	<i>Treasurer</i>

NORTHERN NEW ENGLAND SECTION

MR. GEORGE B. LAUDER.....	<i>Chairman</i>
MR. FRED W. BARRELL.....	<i>First Vice-Chairman</i>
COLONEL GEO. MC C. DERBY.....	<i>Second ViceChair-man</i>
ETHEL M. WELCH.....	<i>Secretary</i>
BURTON E. BLOOMEY.....	<i>Treasurer</i>

PSYCHIC RESEARCH

For July, 1931

TABLE OF CONTENTS

EDITORIAL NOTES	266
THE R-101 DISASTER	268
"DISCARNATE KNOWLEDGE"	280
LE LIVRE DES REVENANTS, Part VI	290
A SURVEY AND SOME RECOLLECTIONS: David Gow	298
DEJA VU, The Sense of the "Already Seen": Hereward Carrington	301
INTERNATIONAL NOTES: Harry Price (Series LXX)	306
ADDITIONS TO THE A.S.P.R. LIBRARY	314

PRIVILEGES OF MEMBERSHIP IN THE NEW YORK SECTION

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 of the monthly JOURNAL.

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 writer 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. XXV, No. 7; July, 1931

EDITORIAL NOTES

Our appeal to members for contributions of unused books for the increase of the Circulating and Reference libraries at Hyslop House has had an immediate and gratifying response. The Society's thanks are due to Dr. L.R.G. Crandon, to Mr. Blewett Lee, and to Mrs. J. B. Ryan daughter of the late Mr. S. B. Averill of Canton, S. D., who has presented many books from her father's library to the Society. In all, we shall have well over 200 books to add to the Library shelves. Many of these are works in constant demand, such as those by Sir Oliver Lodge and Sir A. Conan Doyle. Others are scarce books, long since out of print. A full list has been prepared and will be found at the end of the present number of the Journal. To all three donors we tender our sincerest thanks and we hope that others will follow their good example in enriching the A.S.P.R. with further individual contributions.

* * * * *

We would impress upon all readers of the Journal the desirability of strengthening the financial support available for specific lines of Research at Hyslop House. Prominent among these arises the ques-

tion of a subsidy for the nonprofessional medium. There are certain psychics in private life who are known to the Research Committee or to the officers of the Society and Section as very promising subjects. But as they are situated these cannot afford to give their time without some material compensation or security against the loss of remunerative occupation on which they are dependent for a livelihood. It is obvious, moreover, that as long as the Society is dependent upon the employment of professional mediums for experimental work, so long will that work be exposed to all the serious drawbacks incidental to professional mediumship. Therefore every encouragement should be given to those who would be ready and willing to devote their time and gifts wholeheartedly to the service of Psychic Research yet cannot afford to do so without some material backing.

* * * * *

A second requisite for experimental Research Work is the equipment of a Laboratory with apparatus for investigation. Among the apparatus desired would be certain types of instruments for 'com-

munication' such as are being tried out in London, Brussels, and elsewhere. In this category may be placed one or two other mechanical devices of American origin of which we have received interesting reports. There is also the question of a proper scientific equipment for experiments in psychic photography involving the use of invisible rays either ultra-violet or ultra-red, the provision of flashlight apparatus and the quartz lens, etc. There is a great opportunity coming for the advance of this line of research. But progress on these lines will call for private munificence on the part of those members and others whose interest will take the practical form of donations to the Research Committee.

* * * * *

THE CATHOLIC CHURCH AND SPIRITUALISM

LETTER TO THE EDITOR

Your invitation for authoritative comment on the "alleged" Pastoral Letter published by you as coming from the Catholic Bishop of Minas, Brazil, appearing in the June issue, 1931, of "Psychic Research," I offer the following:

The letter published by "Boletin Espirita", in its February edition, reprinted from the "Revista de Spiritismo," Lisboa, Portugal, Jan-Feb., 1928, was first translated verbatim and in its entirety in "The International Psychic Gazette," of London, November, 1926, p.22, from "La Revue Spirite" of Paris. You will also find reference to it in "Psychic Science Quarterly" of London, January, 1927, p.327.

M. Pascal Forthuny of Paris, correspondent of "The International Psychic

Gazette," broadcast an inquiry among his Brazilian correspondents with a view of ascertaining the facts in connection with the published letter, in order to establish its authenticity, and elicited the information that the Bishop's name was Monseigneur D. Francisco Federio, that the words "de Juiz" referred to his place of residence, that he was a real personage, and did issue the Pastoral letter, but that this letter was issued in 1916,—fifteen years ago.

One of M. Forthuny's correspondents mentions the fact "that Bishop Federio was 'Patriarch of the Brazilian Catholic Church,' which had become detached from the Mother Church at Rome on the two questions of the infallibility of the Pope and the liberty to study the Gospels in Portuguese, the living language of the Brazilian people." He goes on to say, "The Bishop could not therefore be strictly called a 'Roman' Catholic, though he still maintained the Roman Catholic tradition and beliefs in all other respects."

You will find references to the above in my "Who's Who in Occultism, New Thought, Psychism and Spiritualism" under "Federio, Monsieigneur Don Francisco," p. 117.

"I am keeping up a file on "The Catholic Church and Spiritualism," references from which I hope to publish sometime in the near future, in connection with my reference works on Psychic and Spiritualistic subjects. Let me add that letters addressed by me to the Bishop Federio at his stated address a few years ago were returned to me undelivered through the mails, or his name would have appeared in my "International Directory of Psychic Science and Spiritualism."

WM. C. HARTMANN.

THE R-101 DISASTER

(CASE RECORD)

MEDIUMSHIP OF MRS. GARRETT

By HARRY PRICE

The following is the record edited by Mr. H. Price and contributed by him, of a sitting held in London at which Flight-Lieutenant H. C.

Irwin, Captain of the airship R-101 purported to communicate.

It is supplemented with some official Notes and Comments which are of a very striking character.

* * * * *

INTRODUCTION

On Tuesday, October 7th, 1930, a *séance* was held at the Rooms of the National Laboratory of Psychical Research, the psychic being Mrs. Eileen Garrett, the well-known trance medium. There were present Mr. Harry Price, Honorary Director of the Laboratory, Mr. Ian D. Coster, assistant editor of *Nash's Magazine*, and Miss Ethel Beenham, secretary of the Laboratory, who took down in shorthand a verbatim report of the medium's trance utterances.

The *séance* was arranged at the request of the editor of *Nash's Magazine* and Mr. Coster called at the Laboratory on Thursday, October 2nd, to make the necessary arrangements. In his presence, Mr. Price telephoned to Mrs. Garrett and made an appointment for the following Tuesday (October 7th.) at 3 p.m. Mrs. Garrett had never previously sat at the Laboratory, and none of the sitters had any previous personal experience of her mediumship. No communication passed between the officers of the Laboratory and Mrs. Garrett during the interim (October 2nd, to October 7th.). At the time of booking, Mrs. Garrett was informed that Mr. Price's friend, Mr. Coster, would like a sitting. She did not know that Mr. Coster was connected

with *Nash's Magazine*, or that we wished or hoped that any particular entity would communicate.

The experiment was held at the suggestion of Mr. Coster who thought it possible that the entity of the late Sir Arthur Conan Doyle might communicate. No hint of this was conveyed to the medium, either before or at the *séance*. As a matter of fact, the alleged discarnate entity of Sir Arthur *did* manifest at this *séance* and an account of this portion of the experiment was duly published.¹

LOSS OF THE R-101

The R-101 crashed, in flames, near Beauvais, France, in the early morning of Sunday, October 5th, 1930. News of the disaster reached London during the morning and some Sunday papers issued special editions during the day giving a brief report of the catastrophe. But no detailed account was available to the general public until the morning of Monday, October 6th., when the daily Press published more or less accurate reports of what had happened to the airship.

1. *Nash's Magazine*, London, January, 1931; *Cosmopolitan Magazine*, New York, January, 1931. The existence of the 'Irwin' protocol was mentioned in these articles.

THE SEANCE

The *séance* with Mrs. Garrett was held in the Rooms of the National Laboratory, in full daylight, on Tuesday, October 7th, 1930, and commenced at 3 p.m.

The medium sat down in an armchair, the sitters taking their places at a table in front of her. She yawned and closed her eyes; then her muscles relaxed and she nearly slid off her chair. Her breathing became steadier and deeper and her face more drawn. Tears streamed down her cheeks. In five minutes she was entranced.

Mrs. Garrett is "controlled" by an "entity," "spirit guide," or "trance personality" named Uvani. It is not proposed to discuss here the nature of this "control." But Uvani is stated (by himself) to be an Arab and he must be taken on trust. It is Uvani who, through the vocal organs of the entranced medium, speaks in broken English and introduces to the sitters, as it were, the various entities who wish to communicate.

At five minutes past three Uvani announced himself thus: "It is Uvani. I give you greeting, friends; peace be with you and in your life and in your household!"

Uvani then announced that Dr. Albert Freiherr von Schrenck-Notzing (the noted German psychist, who died on February 12th, 1929) wished to communicate with Mr. Price. The "meeting" was interesting but nothing veridical was forthcoming.

FLIGHT-LT. H. C. IRWIN
COMMUNICATES

Then Uvani said in his broken English: "I see for the moment I-R-V-I-N-G or I-R-W-I-N. He say he must do something about it. . . . apologises for coming. . . . for interfering. . . . speaks of Dora, Dorothy, Gladys. . . . for heaven's

sake, give this to them. . . . the whole bulk of the dirigible was entirely and absolutely too much for her engine capacity."

Then the voice of the medium again changed and an entity announced that he was Flight-Lieutenant H. Carmichael Irwin, captain of the R-101. He was very agitated and in a long series of spasmodic sentences gave the listeners a detailed and apparently highly technical account of how the R-101 crashed a few days previously. The entity described how the airship sank and failed to rise; what was wrong with the engines, her design, etc. The full verbatim account is given below. At the conclusion of the very disjointed "communication", the medium relapsed into silence and shortly after the "Doyle" entity manifested.

The speech of the medium during the "Irwin" communication was so rapid that the stenographer had a little difficulty in taking it down, but it is not thought that much was lost. After the "Doyle" entity had communicated, the medium remained quite still for a minute or so and then gradually awakened as if from a long and restless sleep, with considerable yawning and stretching of arms. She stated she did not feel tired.

VERBATIM REPORT OF "IRWIN"
COMMUNICATION

UVANI: I see for the moment, I-R-V-I-N-G- or I-R-W-I-N. He says he *must* do something about it. He is not coming to you—does not belong to any one—apologises for coming, for interfering [with our experiment?] Seems to be anxious to speak to a lady in the body. Speaks of Dora, Dorothy, Gladys. He says: "Never mind about me, but do, for heaven's sake, give this to them. The whole bulk of the dirigible was entirely and absolutely too much for her engine

capacity. Engines too heavy. It was this that made me on five occasions have to scuttle back to safety. Useful lift too small. Gross lift computed badly—inform Control Panel. And this idea of new elevators totally mad. Elevator jammed. Oil pipe plugged. This exorbitant scheme of carbon and hydrogen is entirely and absolutely wrong. To begin with, the demand for it would be greater than the supply. Also let me say this: I have experimented with less hydrogen in my own dirigible with the result that we are not able to reach 1,000 metres. With the new carbon hydrogen you will be able to get no altitude worth speaking about. With hydrogen one is able to do that quite easily. Greater lifting than helium. Explosion caused by friction in electric storm. Flying too low altitude and could never rise. Disposable lift could not be utilised. Load too great for long flight. Same with SL 8—tell Eckener. Cruising speed bad and ship badly swinging. Severe tension on the fabric which is chafing. Starboard strakes (?) started. Engines wrong—too heavy—cannot rise. Never reached cruising altitude—same in trials. Too short trials. No one knew the ship properly. Airscrews too small. Fuel injection bad and air pump failed. Cooling system bad. Bore capacity bad. Next time with cylinders but bore of engine 1,100 c.c. but that bore is not enough to raise too heavy load and support weight. It had been known to me on many occasions that the bore capacity was entirely inadequate to the volume of structure. This I had placed again and again before engineer—without being able to enlarge capacity of Diesel twin valve. Had this been interchangeable with larger capacity, we might have made it. But the structure no good. That actually is the case, not gas did not allow mixture to get to en-

gine—back-fired. Fuel injection bad.”

Price: “Crude oil is not inflammable.”

Irwin: “This is inflammable. Also, to begin with, there was not sufficient feed—leakage. Pressure and heat produced explosion. [Explosion in cylinders, as entity already informed us that explosion on crashing was caused by friction in electric storm?] Five occasions I have had to scuttle back; three times before starting not satisfied with feed. Already a meeting, but feel desirous to put off and set our course and overhaul completely against this. Weather bad for long flight. Fabric all water-logged and ship’s nose is down. Impossible to rise. Cannot trim. You will understand that I *had* to tell you. There were five occasions I have had distinct trouble—new type of feed absolutely and entirely wrong. Two hours tried to rise but elevator jammed. Almost scraped the roofs at Achy (?). Kept to railway. At inquiry to be held later it will be found that the super-structure of the envelope contained no resilience and had far too much weight in envelope. This was not so until March of this year when no security was made by adding of super-steel structure. I knew then that this was not a dream but a nightmare. The added middle section was entirely wrong—it made strong but took resilience away and entirely impossible; too heavy and too much over-weighted for the capacity of engines. From beginning of trouble I knew we had not a chance—knew it to be the feed, and we could never rise. I am anxious about the health of a lady and child—am very worried over everything private.”

Medium’s voice changes, Uvani now speaks: “He does not come to you. Seems to be holding out something to us.” He says: “Bore, capacity, feed and gas. We could never rise.” [Medium relapses in-

to silence and after a minute or so's pause, Uvani again speaks and "Irwin" entity appears to have gone.]

THE OFFICIAL ATTITUDE

Immediately after the *séance*, the shorthand notes were transcribed and copies of the protocol handed to various persons, on request. The Air Ministry is in possession of a copy of the report; and its existence was made known to Sir John Simon who conducted the public inquiry into the disaster. Publication of the protocol was purposely delayed by the Administration of the Laboratory so that it would not disturb the work of those whose duty it was to collect material for the public inquiry. It is not known what use has been made of the protocol in official quarters.

It was not surprising that when the existence of the "Irwin" protocol became known, it caused considerable interest at Bedford, where the R-101 was built. Mr. X., an officer, read of the existence of the "Irwin" protocol in Mr. Price's article in *Nash's Magazine* (January, 1931, published December 16th, 1930) and wrote to the Laboratory, asking if he could peruse a copy of it. Permission was given.

Mr. X. was much interested, as he came much in contact with the officers and crew of the R-101.

Mr. X. was invited to visit the Laboratory and give his impressions and comments of the *séance* report, especially in regard to the technical details, terms, and phraseology. Mr. X. kindly consented and his assistance has been utilised in determining the value to be placed on the trance communication. By appointment, he met Mrs. A. Peel Goldney, Honorary Treasurer to the National Laboratory, who recorded his comments and annotations.

GENERAL REMARKS RE THE R-101

As a preliminary to his notes on the trance utterances, Mr. X. gave Mrs. Goldney a short *résumé* of the history of the R-101. It should be emphasised that her informant was speaking in his private capacity and *not* as an official of the department with which he is connected. The following remarks are important as bearing on the *séance* record:

Previous history: The loss of the R-38 destined to be known as the Z.R.2, in the Humber on August 24th, 1921: This was the last trial flight prior to handing this airship over to the United States of America. The airship had been out about thirty hours. The airship was being turned suddenly, whilst going at full speed (as a test of her capabilities): She broke in the middle.

Description of the R-38: Running practically the whole length of the ship's keel was the petrol line for supplying the fuel to engine. Parallel and adjacent to this ran the electric cable. When the ship broke, as stated above, both the cable and petrol line snapped, a spark from the former igniting the petrol and causing a conflagration.

With the fate of the R-38 in mind, the designer of the R-101 realised that the great danger for airships lay in the inflammability of the petrol, and not chiefly of the hydrogen gas with which the gas bags are filled. The petrol fumes being heavy, they would sink to the bottom of the ship. On the other hand, hydrogen gas being so much lighter than air, would rapidly rise above the airship, disperse in the atmosphere, and so cause less danger. Therefore, in designing the R-101, the object in view was to eliminate the petrol. This was the more important as the ship was destined for use in the tropics.

It was decided, therefore, to adopt the

Diesel oil engine with heavy fuel oil. A special type of D.O. engine was evolved which had, however, the disadvantage of being very heavy and adding considerable weight to the ship. There were five

* * * * *

R-101 compared with sister ship R-100: The R-100 is of five million cubic feet capacity (and practically four thousand horse power); the R-101 was a five-and-a-half million cubic feet capacity, with barely 2,500 horse power. The power in

* * * * *

of these D.O. engines installed, and whereas a sixth would have been advisable in so far as *power* was the consideration, the resultant *weight* made this quite impracticable.

the R-101 could not be increased because of the impossibility of adding further weight. This 2,500 horse power was the minimum possible for safety; but even so, was preferable to the use of petrol and its attendant risks.

THE LAST FLIGHT OF THE R-101

After preliminary trials, it was recognized that the ship was too heavy to undertake trips abroad in her then condition. Modifications of structure were necessary and, to effect these, the ship was put back into her shed and (a) a further gas bag added by inserting a new compartment or bay and (b) a certain amount of weight was also eliminated by reducing passenger accommodation.

After the alterations it was confidently anticipated that the increased "lift" was ample for the voyage to India to be safely undertaken.

The R-101 left her shed after the modifications described above and was taken to the mooring tower on Wednesday, September 30th, 1930. It was intended that she should have undertaken a twenty-four hour trial flight, but actually this was cut down to a sixteen hour trial flight which took place on October 1st, 1930. As was revealed by the subsequent public inquiry, no official report could be produced of this trial flight. But presumably it was considered safe to proceed to India as per schedule.

Start of the R-101 on her last trip: The consensus of opinion of those who

witnessed the start of the R-101 was that she "got away" badly when the airship left; it was observed by all that in spite of the added section (the new bay), an abnormal quantity of water ballast had to be released in order to enable the ship to rise the small amount necessary in order to clear the mooring tower. After leaving, she appeared to sink, but upon her engines being put into action, she gradually began to climb by dynamic lift. The ship left her moorings at 8 p.m.

It was apparent to all onlookers that the ship appeared very heavy. Shortly after leaving, the R-101 ran into heavy rain and squalls. The water on the fabric admittedly added anything from four to six tons of weight to the ship, just as a wet umbrella is heavier than a dry one.

Popular theories. Popular opinion in Bedford was to the effect that the weight of the water due to rain proved too much for the engines, which were the first of their kind to be constructed in any country. It was confidently thought that had the R-101 possessed the greater engine power of the R-100, the disaster might have been avoided.

NOTES ON THE SEANCE RECORD

Mr. X. has kindly annotated the verbatim notes of the *séance* and his comments and those of "Irwin's" are placed in parallel columns so that correspondences may be easily noted. Mr. X.'s observations are in the right-hand column. The "Irwin" statements that appear remarkable have been emphasised by using capital letters; answers to obscure passages are in *italics*.

"IRWIN"

COMMENTS

"The whole bulk of the dirigible was entirely and absolutely too much for her engine capacity."

This statement agrees with popular opinion. (Official opinion?)

"Engines too heavy."

This statement agrees with popular opinion. (Official opinion?)

"It was this that made me on five occasions have to scuttle back to safety."

X. says that on several occasions the ship returned to the mooring tower earlier than was scheduled. Further, after returning from Hendon Air Display, she actually had to discharge two tons of fuel oil to keep her afloat until she made home. (The farmer on whose ground the oil descended claiming compensation.) As recorded above in notes, modifications were undertaken with a view to rectifying this heaviness.

"Useful lift too small."

This is obvious from ballast discharged to enable her to rise.

"Gross lift computed badly—inform control panel."

Yes—or ship would not have been heavy at tower.

"This idea of new elevators totally mad."

Obscure. If veridical it would suggest that a new design of elevator had been contemplated, and that Irwin knew of this.

"Elevator jammed."

Thought probable by many informed opinions.

"Oil pipe plugged."

Obscure.

"This exorbitant scheme of carbon and hydrogen is entirely and absolutely wrong."

THE TIME OF THE R-101 FLIGHT, A SERIES OF EXPERIMENTS WAS CONTEMPLATED WITH THE IDEA OF BURNING A MIXTURE OF HYDROGEN AND OIL FUEL (*i.e.*, OF CARBON AND HYDROGEN; COMMONLY KNOWN AS HYDROCARBON). THIS WAS TO FORM THE BASIS OF PROPOSED EXPERIMENTS. THE HYDROGEN WOULD HAVE BEEN OBTAINED FROM THE GAS BAGS, AND THE CARBON FROM THE OIL FUEL OF THE SHIP. FOR THE PURPOSE OF THIS EXPERIMENT AT CARDINGTON, A SPECIAL GAS MAIN HAD BEEN INSTALLED FROM THE GAS PLANT TO THE ENGINE TEST HOUSE, TO BE UTILISED THERE IN CONJUNCTION WITH OIL FUEL. NO EXPERIMENT HAD ACTUALLY TAKEN PLACE AT THE TIME OF THE FLIGHT, BUT PREPARATIONS WERE IN PROCESS. THIS WOULD HAVE CONSISTED IN A HIGHLY TECHNICAL AND IMPORTANT EXPERIMENT—AND WOULD BE UNLIKELY TO BE KNOWN OF OUTSIDE OFFICIAL CIRCLES.

"To begin with, the demand for it would be greater than the supply."

Refers to previous passage and suggests that there would have been no hydrogen to spare for mixing with the oil fuel. Very probable.

"Also let me say this: I have experimented with less hydrogen in my own dirigible with the result that we are not able to reach 1,000 metres."

Quite possible.

"With the new carbon hydrogen you will be able to get no altitude worth speaking about. With hydrogen one is able to do that quite easily."

Quite possible.

- "Greater lifting than helium." This is obscure in this connection, but the statement is actually correct: *i.e.*, there is greater lift with hydrogen than with helium.
- "Explosion caused by friction in electric storm." *Slightly obscure. But the danger from electric storm is relevant and real.*
- "Flying too low altitude and could never rise." Very probable and borne out by evidence at inquiry.
- "Disposable lift could not be utilised." All disposable lift—*i.e.*, water ballast—had been already utilised at starting.
- "Load too great for long flight." Very probable.
- "Same with S.L.8.—tell Eckener." THE S.L.8 HAS BEEN VERIFIED AS THE NUMBER OF A GERMAN AIRSHIP—S.L. STANDING FOR SHUTTE LANZ. THIS VERIFIED ONLY AFTER X. HAD BEEN THROUGH COMPLETE RECORDS OF GERMAN AIRSHIPS (*i. e.*, IT WAS NOT KNOWN TO HIM OFFHAND.)—BUT IT WOULD BE KNOWN TO IRWIN. DR. ECKENER IS THE CONSTRUCTOR OF THE "GRAF ZEPPELIN."
- "Cruising speed bad and ship badly swinging." Highly probable. Language technically correct.
- "Severe tension on the fabric, which is chafing." Very probable. Terms correct.
- "Starboard strakes started." Very probable. "Strakes," originally a naval expression, subsequently also employed in connection with airships. Strakes are longitudinal plates running parallel in successive strata, so to speak, and forming the sides of ship. Irwin was a naval commander.
- "Engines wrong—too heavy, cannot rise." In accordance with known facts.
- "Never reached cruising altitude—same in trials." In accordance with known facts.
- "Too short trials." Yes, admitted.

- "No one knew the ship properly." This is felt to be so.
- "Airscrews too small." This is believed by many of informed opinion to be correct. The airscrews were, as a matter of fact, substituted for those originally designed for the ship.
- "Fuel injection bad and air pump failed." Sensible, and probable.
- "Cooling system bad." Sensible, and probable.
- "Bore capacity bad." The expression used is correct—but truth of statement cannot be gauged at this stage.
- "Next time with cylinders but bore of engine 1,100 c.c. but that bore is not enough to raise too heavy load and support weight." If cubic *inches* were used instead of expression cubic *centimetres* (i.e., if this sentence ran "Next time, with cylinders and with bore of engine 1,100 cubic inches. But that—i.e., R-101's—bore not enough, etc.) this would make sense.
- "It had been known to me on many occasions that the bore capacity was entirely inadequate to the volume of structure." THIS LANGUAGE IS TECHNICALLY CORRECT, AND *MIGHT* HAVE BEEN IRWIN'S OPINION. IT IS AN OPINION THAT COULD ONLY BE EXPRESSED BY AN EXPERT IN THE SUBJECT, AND NOT ONE THAT WOULD BE ON THE LIPS OF THE 'MAN IN THE STREET.'
- "This I had placed again and again before engineer—without being able to enlarge capacity of Diesel twin valve." *Obscure.*
- "Had this been interchangeable with larger capacity, we might have made it." *Obscure.*
- "But the structure no good. That actually is the case: hot gas did not allow mixture to get to engine." *Obscure. But speaking very generally and as a whole, it conveys sense.*
- "Back-fired. Fuel injection bad." Very possible.
- [Mr. Price's remark:] "Crude oil is not inflammable." Back-firing implies inflammability. Mr. Price voiced a popular opinion in saying crude oil is not inflammable.

- "This is inflammable." It was inflammable at high temperatures—this is, it *would* be inflammable after compression in the cylinder of R-101, and *could* back-fire.
- "Also, to begin with, there was not sufficient feed—leakage." Technically O.K.
- "Pressure and heat produced explosion." Pressure and heat would produce explosion.
- "Five occasions I have had to scuttle back." See above.
- "Three times before starting not satisfied with feed." Very likely.
- "Already a meeting, but feel desirous to push off and set our course and overhaul completely against this." *Obscure.*
- "Weather bad for long flight." Quite true.
- "Fabric all water-logged and ship's nose is down." True.
- "Impossible to rise." Right.
- "Cannot trim." Right. Trouble with this before. A difficult ship to trim, and this may have been due to deficient engine power.
- "New type of feed entirely and absolutely wrong." The feed from the ship's tanks had been changed from a motor feed to a hand pump feed. The remark is therefore very possibly relevant.
- "Two hours tried to rise but elevator jammed." Very likely.
- "Almost scraped the roofs at Achy." ACHY IS NOT SHOWN ON ORDINARY MAPS. BUT IT *IS* SHOWN ON SPECIAL LARGE SCALE ORDNANCE FLYING MAPS SUCH AS IRWIN WAS IN POSSESSION OF. ACHY IS A SMALL VILLAGE, 10 MILES NORTH OF BEAUVAIS, AND WOULD BE ON

THE R-101's ROUTE. IT WAS STATED IN EVIDENCE BY FRENCH OFFICIALS (THOUGH THEIR EVIDENCE WAS DISCREDITED) THAT AT POIX (14 MILES NORTH OF ACHY) THE AIRSHIP WAS SEEN TO BE ONLY 300 FEET FROM THE GROUND.

"Kept to railway."

Correct.

"At inquiry to be held later it will be found that the super-structure of the envelope contained no resilience and had far too much weight."

Correct. It was the most rigid ship that had ever been constructed. The envelope is also considered to have contained perhaps too much weight.

"This was not so until March of this year when no security was made by adding of super-steel structure."

Obscure. It suggests sense but won't really bear criticism. It is not sheer nonsense.

"I knew then that this was not a dream but a nightmare."

Obscure. The entity meant perhaps that whereas the trip to India was going to be a "dream," it turned out to be a nightmare.

"The added middle section was entirely wrong. It made strong, but took resilience away and entirely impossible. Too heavy and too much over-weighted for the capacity of engines."

Very sensible comment. Very probably the case.

"From beginning of trouble, I knew we had not a chance—knew it to be the feed and we could never rise."

Sensible and possible. But obviously impossible to verify.

CONCLUSION

One does not have to be a spiritualist to realise that the protocol of the "Irwin" entity obtained through the mediumship of Mrs. Garrett is, in many ways, a very remarkable document.

The medium, it is understood, has never possessed any sort of engine or motor car and knows nothing about aeronautics or engineering.

The building and handling of an airship is a very specialised business, in

which a number of technical terms, peculiar to the industry, are used.

How many women, taken at random, would understand the use of such terms as: "Useful lift," "gross lift," "Control Panel," "elevator" (as applied to the raising of an airship), "hydrocarbon," "disposable lift," "cruising speed," "tension on fabric," "starboard strakes," "cruising altitude," "airscrews," "fuel injection," "trim," "volume of structure,"

etc? Very few men would be able to reel off in rapid succession such a string of terms with any degree of relevancy. And every term used *is* relevant, and the statements made are, in nearly every case, entirely correct or probably or reasonably correct.

"We almost scraped the roofs at Achy" is a striking statement. One of the compilers of this report spent an entire morning trying to find the place on a number of French motoring and road maps. He failed. It was only when a large-scale railway map of France was studied that the place was discovered. Baedeker's *Northern France* (Fifth Ed. 1909) does not mention the place, and it is not even listed in such a detailed and comprehensive work as Michelin's motoring guide, *France*. It is, in fact, a very small village, on the main line between Amiens and Beauvais. As Mr. X. points out, Flight-Lt. Irwin would be in the possession of a large scale map of the district over which he was flying and as the ship was in such a terrible predicament ("we almost scraped the roofs") he, as captain, was undoubtedly following the route with the greatest observation and apprehension.

The "hydro-carbon" observation is likewise remarkable and as the experiments were a more or less official secret, it seems unlikely that Mrs. Garrett could have been normally aware that they had taken place.

Thought-transference, it is considered, can be ruled out of the experiment with

Mrs. Garrett. Not one of the small group of sitters was consciously thinking about the disaster; no one present had any technical knowledge of airships or their engines; the name of Irwin had not been mentioned, and the disaster had not been discussed. It came as a great surprise to the listeners when the alleged "Irwin" entity manifested.

The Shütte Lanz reference is interesting. One of the writers of this report asked a number of friends, at random, whether they had ever heard of the name: not one could place it. Even Mr. X. had some trouble in tracing the reference. The "Dr. Eckener" reference is not so remarkable, as this German airship constructor is well known; but it would have been interesting to have ascertained, before the public inquiry, what percentage of women had heard of the name.

It is not the intention of the compilers of this report to discuss whether the medium were really controlled by the discarnate entity Irwin, or whether the utterances emanated from her subconscious mind or those of the sitters. "Spirit" or "trance personality" would be equally interesting explanations—and equally remarkable. There is no real evidence for either hypothesis. But it is not the intention of the writers of this report to discuss hypotheses, but rather to put on record the detailed account of a remarkably interesting and thought-provoking experiment.

“DISCARNATE KNOWLEDGE”

PART II (ADDENDUM) & PART III

Record of Psychic Communications received by
William T. Glover through the medium X.

THE SCIENCE OF HARMONY

Addendum to Part II.

“Harmony’ the communicators assert “is the concurrent functioning in all of its parts of that consciousness which comprises the will and Mind”—on the subliminal side—which is the product of the vast accumulation of experience garnered during the course of evolution. This predicates a continuity of experience “gained through toil and travail through an endless course of painful evolution.”

The harmony spoken of is a matter of very gradual development in the inner structure of the psyche and is not clearly apparent in the confusion and stress of earth-life. “You can little realize now” they say “the felicity of that peace so often alluded to by Christ until the unnatural and stilted conditions of earth-life have been removed.” But they add that we are “living at the dawn of a new age which will usher in conditions upon earth similar to those of this life”.

“The psyche, or entity, enters into this life a victim to many conflicting desires. The law of the Survival of the Fittest has not yet lost its hold upon him, and it requires complete regeneration or re-birth before he can enter that state of tranquility which is essential to the soul’s happiness and wellbeing. The instinct of acquisitiveness is specially spoken of as deterrent to progress. It is the effort to enlighten and assist a dark world which opens within the psyche a passage for the entrance of a higher order of knowledge. In the discarnate state, these communi-

cators say that they are adjusted to harmonious conditions. “Were our environment inharmonious” they say “we should find ourselves unable to remain. “Dissatisfaction is a condition of the will, and the will in this state, left unhampered, can experience only such conditions as are agreeable to it.”

The environment of the liberated psyche is again pictured as the exteriorization or expression of creative thought and will. It retains most of the familiar symbols rendered habitual by the earth-experience. Association is controlled by spiritual attunement: but this does not debar the individual from seeking or visiting other levels. By a little extra effort this can be done, and it is only when they have no further interest in such visits that they relapse into their normal or natural state.

* * * * *

RELATION BETWEEN MATTER AND SPIRIT

A short essay on this topic concludes this section of the communications. The message forms no part of the regular series. It was received through inspirational writing by the sensitive when absent from the circle, and was left undated. It purports to come from Darwin (or the Darwin group). The general import is to attempt a reconciliation between the two contradictory conceptions of spirit (a) as transcending matter and (b) as partaking of its nature by offering a definition of spirit as a form of substance. In this way the materialist is stated to be wrong only in so far as

he denies the varying degrees of matter (substance); he is right in his insistence that the ultimate reality must of necessity consist of 'matter' using this term, of course, not to connote any sort of phy-

sical material, but essential substance holding all attributes of form and extension. We come now to the script given by the communicator ZOAN, which forms a separate part. (Part III).

* * * * *

PART III

THE "ZOAN" SCRIPT

The presence of the communicator ZOAN has characterized the development of the mediumship of X. . . Early in its progress this personality took control and has held it more or less consistently throughout the later phases of its development. Much of the teaching which has come through X. . . is ostensibly attributable directly to ZOAN and with regard to the rest, readers who have studied the script thus far given will have seen traces of his influence in the earlier messages. At the beginning of the last series, however, Zoan's control gained in strength until his personality seemed to blend with the mediumship itself. He became, as he quaintly expressed it, 'The man behind the scenes'. He seems to be the link between the sensitive and those on a higher plane of thought from which these teachings purport to come. In this we see a parallel to other writings which suggest that 'mediumship' is not a phenomenon existing on this side only, but is equally a condition needed for the transmission of idea in concrete form and symbol capable of recognition by the intellect of the living.

In order thoroughly to comprehend the Zoan script, some allowance must be made for his tendency to braggadocio. There is observed in some of his remarks an admixture of mirth and exaggeration, yet these are sometimes co-existent with an intense seriousness of purpose and

a profound depth of vision.

Claiming at first to be the 'guide' of G. . . , Zoan later established himself as the sensitive's control. But there has always been a question in the minds of both sitters as to his real identity. As to whether he is an actual independent intelligence or a dramatization of some portion of the personality of the sensitive must be left to a wider research to determine. His province has always been that of director and dictator throughout. For this reason, much of the personal element is interspersed with his teachings.

SITTING I. Jan. 8, 1929.

Zoan opened with a note of encouragement. He alluded to the prevalent epidemic of influenza, to which X. . . had fallen a victim; promising that its fury should spend itself before it should lay its hold on G. . . . Addressing G., he said "It is your business to keep the line as clear as possible. Select those times and places which are reasonably free from 'static'".

G. "You speak of 'static'. Is it present in this room in an objectionable degree?"

C. "Very much indeed. It has come to an issue when either this work must fail, or you must quit an unhappy environment so that we may see to its completion. . . . A lack of harmony in the community at large. Flee from the ignorance and the folly of those

who would thwart Divine ends. . . . We tell you implicitly that if you can see your way clear to continue even for a short period away from the miserable environmental conditions here we shall not only be able to transmit one book, but many. . . . Hasten; for there is a tremendous onslaught—a gigantic pressure from spiritual realms which is bearing upon all mankind. The walls must be broken; the veil rent. Spirituality and Materiality shall ultimately join hands: two worlds must converge as one.

"I am the man behind the scenes;—the silent partner as it were—to use one of your business phrases. We have so far given but the prelude of other mighty expressions, soon to follow. You of this dull life do not live—you barely exist. . . . If you could but experience exaltation of the wonderful cosmic forces which play through my being! I delight—I exult in our spiritual triumph over the pale earth,—over its disappointments, its losses, its infinite travail and its wasting away. Hear and delight with us. Joy is unbounded, a living, vital fact and influence. Sorrow is a ghost which has only a fleeting illusory existence. . . . We can think of your 'ego' only in astronomical dimensions. We deplore your limitations as receiving sets. The wires have got tangled by the futile and wasteful outcroppings of your petty fears. . . . Rightly to apply our God-given reason to practical ends we must not neglect to increase the horizon of our vision, too often circumscribed. Those who reason without spirituality, reason as fools; for they do not take into consideration sufficient data to warrant reliable conclusions."

SITTING II. January 10, 1929.

Zoan discussed various methods of

communication with the sitters who had been experimenting. He recorded his preference for the specific form chosen as being the only one which could render the sensitive a perfect instrument. "Detailed knowledge" he said "Can only be given when you are able to receive our thoughts *verbatim*" and added:

"We shall soon, by such practice, be enabled to send through detailed knowledge upon any and all subjects, so that such a feat as quoting page after page from various works by various authors will not be an impossible one. Without having access to any books of reference, it will in time be possible for you to treat of many phases of Science and Philosophy in a strictly technical and detailed manner. . . . When you have attained to this rank as an instrument of perfection, it will not be impossible for us to communicate through you in several languages with which you yourself are not, and have never been, familiar. Saint Paul spoke of man having certain gifts: one such gift was the gift of tongues."

SITTING III. Jan. 13, 1929.

In response to G. . . who wished to know whether there was any title by which he should greet the communicator, Zoan said:

"Titles are scarcely permissible in our sphere. Names and authority count for naught. I am reminded of a certain king who proclaimed that he would make every man in his empire a duke, so that the title wouldn't mean anything. . . . It is the soul that counts: the selfhood which must be perfected. . . . Little care have we for what a man *has been*: it is what he is in the NOW."

G. . . asked 'Is it true that all that ever

was or shall be exists in the eternal Present?"

ZOAN. (C). "Yes and No. From a philosophical standpoint there is hardly a Past or a Future; but for all practical purposes such a concept is valid. Join those happier throngs who bathe in the rhythm of the higher cosmic forces. Depend more upon intuition and less upon your own clumsy method of reasoning."

THE ANALYTIC NATURE OF PHYSICAL
SCIENCE—THE SUPERIOR VALUE OF
INTUITIVE CONCLUSIONS

"Science deals with inert matter. Its province does not always include life in its vital, throbbing aspects. Analysis is the opposite of synthesis which is a positive, constructive process. Science contents itself with dissection: but after all, little can be gained by the mere knowledge of a thing's working parts. What care we for mere composition, when it is the End, the Aims which count? If by intuitive reasoning it were possible for you to arrive at far-reaching and exact conclusions, would you hesitate merely to equip yourself with a better knowledge of stale and unimportant facts? Would you not rather sacrifice means to ends, and be content with the achievement? without a thought of the where or the wherefore thereof? The creeping and crawling methods of inductive reasoning may suffice those who cannot yet adapt themselves to the higher cosmic methods of gaining knowledge: but in point of efficacy, the one process transcends the other in the same measure that the flight of the soaring bird transcends the slow and awkward waddling of the tortoise. Such methods the Christ employed; and the world, after two

thousand years, has not ceased to marvel at his achievements."

SITTING IV. Jan. 14, 1929.

Sitters had discussed the 'Time' message in the script of July 21, 1929. Zoan then spoke:

"Anything can be accomplished in time. An architect sets out to complete a building. Time is required for its construction. First the architect must labor over his design: materials must be got together and arranged in order. As time progresses, the building assumes more and more a state of perfection until it reaches its completed form. Bear in mind that there has been an interval of time between the beginning and the end of its construction. I say that this interim *has no existence outside the mind*. . . . It is illusory. All phenomena occur instantaneously. The beginning and completion of a structure in reality require no time. The beginning is the intellectual design: the interval is *the inability of the will to realize this design independently of Time*. Once the will is trained to destroy the illusion, then Beginning and End assume the aspect of oneness, and the wilful longing is transformed (transferred) into intellectual reality. This is why it is that a desire once satisfied ceases any longer to have existence. This is the germ of a great working hypothesis which will, if rightly applied, enable mortal man to utilize certain powers of which we are capable here."

"Perhaps this will throw some light upon what we have previously said about Time as being, with us, a matter of states and conditions, and of its *not* being, as in your case, objectivized by the mind. We have the Biblical interpretation of this in

the saying that 'a thousand years is as but one day' to the Supreme Ruler. If you were to begin some mammoth structure requiring several years for its completion and were suddenly to lapse into unconsciousness, and, on awaking, were to visualize your mental design as objective reality, it would be as though your design had been created instantly. This is, in reality, the case, inasmuch as the will, through the inhibitions of the flesh, has become blinded by certain mental concepts which have no true existence in the spirit within. Let this suffice". . . .

"We shall in time be able to transmit exact knowledge through this mediumship; but so far we are handicapped, although the medium is readily susceptible to generalizations."

NOTE. If Zoan's statement is sound, the constant tendency to generalization which is so disappointing and vexatious a feature of the great majority of scripts, would be accounted for as due to some mental limitation of the medium rather than to any want of definition in what the communicators seek to convey. Obviously it is always the first tendency to blame the intelligence communicating rather than to question the adequacy of the channel, since the messages with all their faults are naturally referred to their ostensible source. But this may in some cases be quite unfair. And the inequality of value seen in certain scripts which have lucid moments only occasionally apparent in a mass of platitude, would seem to suggest that the difficulty lies where Zoan says it does.

SITTING V. Jan. 22, 1929

Note. The sittings had been carried on for several consecutive days and, despite the beneficial effect of a new environment in which they took place, it was apparent that the medium was becoming a

little stale. Zoan announced therefore that it was his intention to suspend work for a while, in order that his powers might recuperate. He added:

"In the meantime we can use him to some advantage, for we will have him go over the work so far, and revise it. We have given several notes which are scattered through the text, for it was difficult to call your attention to these at the time as we feared we might destroy the thread. These we shall point out to the psychic during its revision, so that he may segregate them from the main text."

A MESSAGE FROM A PSYCHIC RESEARCH GROUP

"We wish especially that a separate copy of this work be despatched to Sir Oliver Lodge. . . . Lodge will recognize our group and the value of the work—not so much because of its merit (it has been written under great difficulties), but because of his sympathetic understanding of a great problem, the only intelligible solution of which is to reconcile two apparently separate and distinct bodies of knowledge. We allude, of course, to the apparently incompatible differences of physical and psychical facts, which must be bundled in an orderly arrangement before any rational and consistent interpretation of Ontology can ever hope to be gained."*—*The P.R. Group.*

ACHIEVEMENT AS A MEASURE OF GREATNESS

"Greatness is purely relative. Greatness in one realm of thought does not augur greatness in another. Pragmatism is now accepted by us as the only tenable conception, however much

*Extracts from the script have, from time to time, been duplicated to various psychical investigators, both in America and in Europe, including Sir O. Lodge.

our views may once have differed. The P.R. Group keenly realize that the ground over which we once struggled was only a temporary and transient standpoint, which has changed immeasurably since our contact with this plane of existence. We understand now that our efforts to arrive at ultimates, in spite of our elaborately constructed systems were, for the most part, wasted efforts—like trying to prove an elephant by his trunk."

Not until the sitting of January 23rd, 1929, says Mr. Glover, were the two participants in the work definitely informed that they were in contact with an S.P.R. Group, although G. had suspected this to be the case. The endorsement of the pragmatic values in research which is affirmed in the last communication marks the influence of its foremost exponent, William James. Readers of these communications will watch the unfolding of this principle with the greater interest on account of the now large number of purported communications from the champion of Pragmatism which—if genuine—bespeak an individual power of control much more universal and well-sustained than is apparent in the majority of cases. Pragmatism may be defined as the appreciation of scientific theories strictly on the basis of the way in which they are found to work out in practice. The theory may not be demonstrable by physical experiment or other concrete mode of proof; if it is found to 'work' it has the pragmatic value and thus proves its worth.*

* * * * *

After the completion of the foregoing messages, the sensitive appeared suddenly to become dominated by an unusual influence which resulted in the utterance

of an inspirational address. This came as a surprise to G. . . ., who did not think to seize notebook and record it in shorthand. Subsequent efforts by G. . . to recall the tenor of the message resulted in the following memoranda:

"Association of Mind with the higher planes of thought is but an actual reaching out by the mind and an appropriation of ideas subsisting in the great reservoir of thought-substance. The mind, in its ability to reach to, or in a sense, to visit higher realms of thought is somewhat analogous to the attunement of the strings of a violin. If a certain string is properly attuned, very high notes may be perceived, if within the auditory capacity of the ear; while if not attuned, the higher note cannot be sensed.

"It was also stated in the course of this address that Darwin would write a chapter dealing with the newer concept of Realism. Until recently, it was remarked, the sensitive had professed to doubt the genuineness of the external source of the messages: but developments of recent date had apparently shaken his scepticism. He had been disposed to attribute the source of the messages to his subconscious self; but since receiving in a spontaneous manner, a work which from a literary standpoint appeared so meritorious as that which was given as the 'Introduction' by F.W.H. Myers*, he seemed to be practically convinced that the messages came from an extraneous source.

FIRST CAUSE:—WILL

"By the fiat of *Will* a world system is brought into being. Such systems are innumerable. There is

*See Editorial Note at End.

*This will appear later in its right place in the series.

great diversity in what may be termed the Heterogeneity of the inherent constitution of respective systems. The acts of Will which called such systems into being are sporadic. This will is *Being* and constitutes the sum-total of Reality. A system once established by this fiat of Will becomes a system of law and order;—not through any separate act of Will, but through an inherent tendency in Will to express itself in a cloak or mental garment corresponding to systematic arrangement. Thus regarded, God's power is limited—that is to say, He cannot alter the laws established for the governance of a given system. And yet this very limitation is not ultimate: for since it is dependent upon the non-violability of the laws, it requires only another sporadic exercise of Will to bring into existence a new order of being with laws and principles appropriate to its status. And these laws and principles are likewise unchangeable so long as the new order is held in being.

"It is necessarily true that all conditions present in a given system must conform to the rules of that system, because it is a *sine qua non* that Will must express itself in systematic relationships. Thus when a system is created, the evolutionary process may be an orderly mental habiliment in correspondence with the inherent tendency of Will which projected it into manifestation.

"An entity within a given system would be so regulated in its constitution by the laws controlling the system that it could observe and reason about such phenomena only as might be possible of observation under the limitations imposed by the Creative Will for the control of that system. Hence a man residing in a given sys-

tem could only observe effects manifested within that system: but the causes giving birth to these effects might be beyond the scope of his observation. Therefore, while it may be true that a special creation is dominated by certain governing laws—laws which seemingly limit the power of the Creator—yet it is also true in an ultimate sense, that there is No Limitation of the Creator's power: for He has it always in His power at any instant, by a special fiat of His will, to change the system."

* * * * *

SITTING VI. January 30, 1929.

ZOAN. "You are to be congratulated upon your ability to have received so far, very clearly and almost precisely as given, some of the reflections of many of the brightest intellects. . . . I have not entered into the sensitive's subliminal for some time past* and I have to blaze new trails and map out for you the different methods of manipulation. It may interest you to know that in the handling of the subliminal we gain power with practice. After one personality has occupied it for a while it is hard for another to gain entire control. Let me say no more at this time:— I do not wish to disturb the ground already laid by William James. One other word: When James has finished, it is desirable that the medium refrain from beginning at once with the Darwin communication. It is necessary for Darwin to have sufficient time in which to attune himself to the medium. He must familiarize himself with certain inroads of the medium's consciousness before any clear-cut communications are possible."

*Myers and James had been preparing the S.P.R. papers.

After receiving a portion of the James script contained in Part III, the sitters conversed about the strangeness of their contact with personalities with whom ostensibly they could never have associated with whilst they were in earth-life. On this C. . . said:

"Familiarity assists reception. The medium has at last succeeded, by obeying that inner longing of his being, in elevating himself to a plane of higher knowledge. Continue to seek enlightenment. Certain delicate antennae of the intellect which have an actual correspondence with the grosser antennae of insects, are capable of thus reaching out and grasping knowledge. Knowledge is light, and there is a real correspondence between the effort of the intellect to reach up to the light and the young plant which shoots out its branches to the sun."

(G. mentioned the Swedenborgian doctrine of correspondences between the physical and the spiritual).

- C. "Knowledge cannot be individualized. You cannot get a clear comprehension of the inter-relationship of things until you are able to perceive the distinction between *Will* and *Form*. Form is Intellect and Mind. It corresponds to the temporal and spatial conditions of matter. These are arranged according to natural order, which is but the dress or trappings of Will. Will is confined by no limits. It is pure Action and is held in bonds by no law. Its expression is always Form—Mind—or, in another sense, Matter."*

G. had remarked to X. that perhaps a tree might be regarded as the form of thought of some being.

- C. "Thought is the practical interpreta-

tion: but you do not carry the implications sufficiently far to get even so much as an inkling of this conception in its far-reaching consequences. Your mind inclines towards a block universe—lifeless—purposeless—timeless and inert. In its logical consequence, such a view leads ultimately—although you do not realize it—to a thorough-going materialism. In your reasoning you overlook that which is of fundamental importance: i.e. time, history, change, progress, striving, hope, willing, purpose;—in a word, Evolution—which is but the striving and willing in man as in all Life, for development and perfection. This is contrary to that stale, chilly monism which your mind depicts.

* * * * *

The scripts recorded in the present series are more or less concurrent with the production and preparation of the further batch of essays which will find their place in Part IV as the work of the P.R. Group. There is some conversation in these sittings relative to those essays which it seems scarcely necessary to print here, although it has a certain interest. But the consideration of space must be held in mind by the Editor.

SITTING VII. Feb. 3, 1929.

(After reception of an instalment of the regular book material).

- C. "We are at present developing a theory of consciousness which, when fully matured will serve as a psychical law equal in importance to the greatest laws yet discovered,—not excepting the Galilean principles of astronomy nor the Newtonian and Einsteinian conceptions of gravitation. As regards psychical conceptions, its far-reaching consequences have no parallel in all the history of Epistemology (see Appendix

*Cp. further allusions to this topic which will appear later under date March 23; also in Chapter III of the S.P.R. Communications (Reality and Symbolism), and in their Appendix on "The Fifth Dimensional Concept".

on the Fifth-Dimensional Conception *infra*). This has been received by direct illumination from higher realms and comes as a part of an unusual influx of knowledge such as has perhaps not been equalled in the history of the world. It is the effect of this illumination which the earth now feels and which threatens, by its brightness, to overcome the darkness of obscurity which has so far gripped man in its coils."

The two sitters had been discussing the Einstein theory as expounded in its later developments in the daily press. The phenomenon of the appearance of minds capable of the reception of these new and revolutionary ideas, so abstruse in their nature, and of wills demanding the solution of cosmic problems on these hyper-geometrical lines, is one which itself calls for explanation on psychological grounds. It is part of a new kind of mental stress acting with imperious force upon the mentalities of men and there is nothing in their environmental conditions or habit of life to account for it. It is a new psychical or psychological factor, and whence it comes with its demand for intellectual expression is something of a mystery unless it may be referred to the impact of another and superior plane of illumination such as these communications suggest. Parallel to this "mathematical" urge is the newly apparent power of conception and reception of creative idea in the mechanics of electrical and chemical science; the immensely increased power noticeable of an inspirational element in the literary, artistic, or musical output among the more talented exponents of these arts; and the incredibly greater facility now apparent in their production. All these things pro-

claim a spiritual impulse or urge of a dominant nature quite transcending the average brain-power of the individual however well-educated or abundantly informed by study.

THE CONCEPT OF HYPER-SPACE.

(Fourth and Fifth Dimensions.)

"We might add that the principles of this conception are not original with us. No thought is *original*" (as having its source in the individual consciousness. Ed.).

"Einstein is under direct illumination from these planes. His subliminal self is under the manipulation of Faraday. It is in accordance with the scheme of things that any discoverer be credited with a discovery which, in the true sense, is only a revelation. Such a mind as that of the discoverer is praiseworthy and deserving only in regard to his power of receptivity" (for this he has presumably the credit of having set his will to enhance.).

"Genius is an unconscious willful groping of the soul toward light. Jesus realised this and expressed it in the appropriate words 'Seek and ye shall find.' 'Ask and it shall be given you. . . . ' The noblest of thought usually comes in snatches or fragments. The power of genius is intermittent, thus corresponding with the psychical laws that govern every form of mediumship. Enter the workshop of a great artist; follow his labors in the development of any priceless jewel of art; and you will find, not the jewel ready cut, but only the diamond in the rough. A thousand experiments he tries; but these are only the means of rendering himself receptive during one of those inspired moments in which, by a single stroke of his brush, a work of genius is produced."

NOTE BY FREDERICK BLIGH BOND

The following passages bearing upon the Glover scripts are quoted from the record of a series of communications recently received through the hand of Mrs. Jane Revere Burke (author of "The One Way"). They are given in response to my attempts to establish a 'cross-correspondence'. I participated in their production at the request of the communicator and as the guest of Mr. E. S. Martin at whose house the sittings took place. The record will be published in full later on under the title chosen by William James "LET US IN".

June 10, 1931.

"Your thought on any given subject is gathered up and added to *that* thought throughout the ages. The dross will be discarded and the little added perfect contribution, being an accretion to the whole, will endure."

(FBB. 'Why, it's like welding').

"No, not like welding new parts to the former perfect parts, but like the growth of cells in a living organism. Therefore seek truth and pursue it. All that is valuable will be an enduring contribution". . . .

(Mrs. Burke. 'I'd like to make a remark. Mr. Bond and I have both been interested in a script by a sensitive in Georgia. Does W.J. endorse his use of that medium?')

"Behind this message I stand for every word that has come through. I had a part, but not sole, control of the other message. . . . There is a cross-correspondence but the other medium

has not worked almost exclusively for me."

June 11, 1931.

(FBB. 'William James: I would be grateful if you would try to give me a single passage which shall indicate clearly by a 'cross-correspondence with the 'Glover' scripts, the identity of the thoughts expressed. Will you prescribe the conditions under which you can best obtain this for us?')

W.J. "The way that you can prove to others the truth of these writings is simply by living them yourselves. If they want to be sceptical, they will not be prevented by proof. If they wish to believe, their belief *will become knowledge through practice*. They have their freewill: let them use it. I am not vindictive if I say that they must pay for ignoring their chances. I don't want any single one to miss their chance of walking the right road; his missing the path holds all of us back. But I might just as well say here and now that you at present and in the past put far too much stress upon proof of spiritual things. Those things must be spiritually discerned. And Spirit is Life. Life is something that you must learn to know by living. You are on the wrong track: I was on it too. Keep on that track just as long as it seems to you the best one. I will not urge you to change, but I do use my free will to tell you that the way to know is to live. The test-tubes and scales for the things of the spirit are the old pragmatic law 'IT WORKS'".

LE LIVRE DES REVENANTS

Part VI

SITTING NO. XXI.

September 6th 1928

Present: Mrs. Henry Warner: Mrs. X. . . . : Miss Rhoda Mead: Mrs. van Antwerp: Mrs. Ernest Bigelow.

The first part of this sitting, which took place in the afternoon, was a blank. There was then an adjournment for tea, and on resuming their places at the séance table, movements began:

First Control

C.1. "I lived in Great River, East Deerfield."

Q. "Can you give us your name?"

C. "AUSTIN RICE. . . Had wife CLARA . . . forty-five years ago. . . old dog called MAJOR. . . Farm on Connecticut River near Fitchburg railroad bridge. . . I was called 'Old cuss' who saw sea-serpent in fresh water fifty or more years ago.

. . . I had a foolish man as farm hand: he disappeared fifty years ago. . . name FRED ROSS. . . neighbor, McCLENNAN.

"I was tall and toothless. . . Wife had habit of (throwing) apron over her head when picking flowers."

VERIFIED. (see Note at end of present record.

Second Control

C.2. "My name is JOSHUA TURNER. . . West Bolton, P. Q. My wife's name was CLARA. . . Had many children—boys and girls. . . I was very stern . . . not much money."

Third Control

C.3. "My name—FANNY BALL. . . Claremont, New Hampshire. . . Husband married again."

VERIFIED. (See note at end.)

Fourth Control

C.4. "My name—JACK WILLIAMS. . . Citra, Florida. . . Will you write F. . . J. . . and find out about settling my estate? . . . F. J. is my son . . . IDA MAY, my married daughter . . . At one time worth many thousands of dollars."

VERIFIED (See note at end.)

Fifth Control

C.5. "EDITH FINCH. . . sister of Doctor E. B. Finch. . . I used to see him. . . wife and little girl in New York. . . Where are. . . ?

SITTING XXII.

September 13th, 1928.

Time: afternoon. Hour not recorded, but it would have been as usual, commencing before tea-time and concluding after that hour. Sitters: the five ladies who sat on the 6th Sept., joined on this occasion by a sixth sitter, Mrs. F. . . .

First Control

C.1. "TRUESDALE. . . married name DEAN. Lived SHELBOURN. Had daughter HELEN."

Q. "Do you mean Shelburne Falls?"

C. "No".

Q. "Is it Shelburne, Mass. you mean?"

C. "Yes".

C. "Sister here. . . forgotten name."

Q. "Is this Truesdale's sister?"

C. "Yes. I had trouble—oh, such terrible trouble."

Q. "Do you care to tell us about it?"

C. "I think it was of too private a nature to discuss. . . Charles and

Helen sufficient."

Q. 'Was the trouble about Charles and Helen?'

C. "Yes. . . . Who is HAROLD?. . . . He is on earth-sphere."

Q. 'Do you think he was a relation?'

C. "Yes. He seems close. Is he my son?"

Second Control

C.2. "My name is McLAUGHLIN. . . . I am a Canadian. . . . Have son ARTHUR living in New York."

Q. 'From what part of Canada did you come?'

C. "BOLTON".

Q. 'What is your son's profession?'

C. "Broker in real estate. I want to assert that I have been waiting some months to get in."

Q. 'You mean, in order to speak with us?'

C. "Yes. Explain to our medium why the current is of such voltage today." Mrs. Bigelow 'We have an extra sitter.'

That the inclusion of Mrs. F. . . . is felt to be advantageous is shewn by the next question addressed by the control.

C.2. "Can 'extra' always come?"

C. "Find out about FRANK. Is he my son? See me describe ARTHUR;—tall and muscular—sandy mustache".

* * * * *

Third Control

C.3. "Name, WILL TURNER from Canada."

Q. 'You came the other day, did you not?' C. "No".

Q. 'Are you a relation of that one?'

C. "Yes,—my father".

Q. 'From West Bolton?' C. "Yes".

* * * * *

Fourth Control

C.4. "I am a very old lady."

Q. 'Can you give us your name?'

C. "I have forgotten."

Q. 'Can you tell where you lived?'

C. "Lived on Hilly Dooryard (sic) opposite Persis and Dan. . . . think name commenced with W. . . . May I make suggestion of value?"

Q. 'We shall be glad to hear it.'

C. "Circle members should call each other by given name. We get a shock when contrary. How marvelous this is;—just like telegraphy. There is an endless band of people waiting to get in."

* * * * *

Fifth Control

C.5. "Who is SARAH TRUESDALE?"

Q. 'Who is speaking?'

C. "I am sister. . . . married DEAN."

* * * * *

Sixth Control

C.6. "Who is AMY?. . . . AMY is adopted daughter of J. H. Mores. . . . Where did we live?. . . . I had whiskers—short and stout—I was a minister."

* * * * *

Seventh Control

C.7. "Name. . . . ALICE MANSFIELD. . . . maiden name BROWN."

Q. 'Where did you come from?'

C. "City beautiful. . . . It makes me happy that Ed is married so happily."

Q. 'Who is Ed?'

C. "My husband. . . . I loved him very dearly. I wish Aunt Kate might be taken from that Old Ladies' Home."

Q. 'What is her name?'

C. "WILKINSON."

Q. 'Where is the Home you speak of?'

C. "I can't remember: but WILKINSONS of Keene, New Hampshire are husband's relations."

* * * * *

Eighth Control

C.8. "Don't you remember me?" (This question was addressed to Mrs. X.)

Q. 'Who is speaking?'

C. "I knew you when you were a little girl."

Q. 'Who are you?'

C. "You scarcely remember me. My name was MAME ASHLEY."

Q. 'Were you married?' C. "Yes".

Mrs. X. . . 'I am sorry, but I do not remember you.' What was your married name?

C. "I married Ed. What is my last name, I wish you could remember. I must make you remember me."

Q. 'Where did you know Mrs. X. . .?'

C. "We attended a wedding together. . . you wore pale blue, trimmed with long white flounces."

Q. 'Where did this wedding take place?'

C. "I can't remember. . . You said 'What a beautiful costume I wore.'"

Q. 'What was your costume?'

C. "Violet satin with purple train of Panne velver."

Mrs. X. . 'I know you now. You were Mrs. Barr.'

C. "Yes".

* * * * *

Ninth Control

C.9. "IDA CLAPP. . . I lived on hill opposite graveyard. . . I knew AUSTIN who saw sea-serpent."

Q. 'Is 'Great River' an address?'

C. "I don't know. . . . Thirty years ago in my yard there were flowering quinces and almonds."

Q. 'At Old Deerfield?'

C. "No. . . . East Deerfield."

Q. 'Has that a Post Office?'

C. "I don't know. My head is confused. Who is ED CLAPP?"

* * * * *

Tenth Control

C.10. "I knew SLATER . . . Name, MAUD LORD. . . . I was once whipped until

great welts appeared on my body." (The name being recognized as that of a once well-known medium the question was asked:)

Q. 'Was this because you were a medium?'

C. "Yes: because when a child my playmates were invisible children."

Q. 'Where did you live?'

C. "BOSTON. . . I travelled all over the world. I had jewels from crowned heads. I became blind. My psychic sight intensified after loss of (normal) sight. I never knew whether flowers that appeared at my circle materialized or were picked and brought. I married DRAKE but loved GALLUPE. Remember, beloved friends, this band is invincible" "Goodnight".

(End of Sitting XXII)

* * * * *

SITTING XXIII.

September 20th, 1928

Sitters. Mrs. X. . . : Mrs. Bigelow: Mrs. F. . . . : Mrs. Ring: Miss Mead.

First Control

C.1. "Name. . . FLORENCE. . . Minister for Father. . . Husband loved me so much, yet married quickly after my death."

Q. 'Can you give us your husband's name?' C. "No".

Q. 'What was the name of your father?'

C. "CYRUS RICHARDSON."

Q. 'Where was he when he died?'

C. "At NASHUA. NEW HAMPSHIRE."

Q. 'Had you any children?'

C. "Yes. . . Father was a Congregational minister. . . Had sisters and brothers . . . was dark and stout. . . . Sister's name like a jewel."

Q. 'Was it RUBY?' C. "No".

Q. 'Was it PEARL?' C. "Yes. PEARL".

Q. 'Was you sister Pearl married?'

C. "Yes".

- Q. 'Is she in Nashua?' C. "No".
(Here Mrs. Bigelow remarked that she would like to know the name of the medium on the other side.)

Second Control

- C.2. "My name is MAGGIE. . . I was most illiterate. . . not ten years since transition".

Q. 'Can you give us your last name?'

C. "I can't remember"

Q. 'What did you do?'

- C. "Circles. . . (I) was large. . . short hair. . . had I been educated and known my. . . (Here the table movements became very excited). . . I have been told my name. . . GAULE".

Q. 'Are you our medium?' C. "Yes".

Q. 'Do you bring through these personalities?' C. "Yes".

Q. 'Who would know about you?' C. "SLATER".

Q. 'Is there anyone else who knows? Slater will not answer any more questions.'

- C. "Yes. . . Some called me MARGARET". . . "I wish to state that since transition I have become educated."

* * * * *

Third Control

- C.3. "Name. . . ARTHUR. . ."

(displaced by fourth control)

* * * * *

Fourth Control

- C.4. "Name. . . RICHARD MILES"

Q. 'Where were you from?'

C. "WINDSOR, CONN."

* * * * *

Fifth Control

- C.5. "Is name GERTRUDE STRONG from some place familiar to you?"

Sitters. 'No, it is not known to any of us.'

C. "I am in some way connected with

(the) STRONG CASKET CO. . . Was divorced from WILLIAM. . . Left a daughter."

Q. 'Can you give us WILLIAM's other name?'

- C. "McCLELLAN. . . I saw DICK at World's Fair, Chicago. BILLY was doctor's son from Denver."

Sixth Control

- C.6. "Is Blanche our medium on this side?"

Sitter. 'Blanche and Marie'.

- C. "Do you know if both would live a life as we might advise? Nothing has ever been submitted to equal these (communications) in accuracy. Nothing but their husbands prevent a wonder era in our work. Now comes Doctor Beale and his wife."

Q. 'Have you something to say to us, Doctor?'

C. "I gladly greet you."

* * * * *

Seventh Control

- C.7 "COBB. . . I used to cut my neighbors' whiskers. . . About a hundred years old. . . Do you know FIELD and ROCKWOOD? . . . both neighbors".

Mrs. Bigelow. 'No, I don't. Where did you live?'

- C. "Near AUSTIN RICE."

Mrs. Bigelow. 'We cannot find East Deerfield on the map. Is there a Post-office there?'

C. "No. . . North Deerfield."

Eighth Control.

- C.8. "At one time I lived. . . give numbers. . . One. . . eight. . . eight. . . (188) Sigourney Street, Hartford, Conn."

Q. 'Can you give us your name?'

C. "EVA CASE. . . Had sisters."

Ninth Control.

- C.9. Two of us were found dead. .

same time in little country hotel in Meriden, Ohio".

Q. 'Can you tell us what happened?'

C. "I killed him; then shot myself."

Q. 'Whom did you kill?'

C. "FRANK CORIET."

Q. 'Was he your husband?' C. "Yes".

Q. 'Why did you kill him?'

C. "Women".

Q. 'Can you give us the name of the hotel?' C. "No".

Tenth Control.

C.10 "CALENDAR. . . From Providence, R.I. . . . I was blind I walked around with psychic sight."

Q. 'Can you give us your first name?'

C. "RUFUS. . . . MAGGIE is prepared to do the most wonderful things, but we must have signatures of all the husbands not to oppose our public acknowledgment. It is our only request."

Q. 'Would it be all right for us to use initials for Mrs. X. . . . and Mrs. F. . . .?'

C. "Why does anyone object to a glorious truth?"

Mrs. Bigelow. 'Well, we are a business nation.'

C. "Is it fair, when we stand for truth? Will George allow your full name? (addressed to Mrs. Ring).

Mrs. Ring. 'I will find out'. 'When do you want to do this?'

C. "We wish to have a series of articles in the Banner."

Q. 'Do you mean the 'Banner of Light?' C. "Yes".

Q. 'Would you be satisfied if we all signed except Mrs. X. . . . and Mrs. F. . . .?'

C. "I will elicit further information. . . I want to give men's addresses for confirmation. . . . It is going to create great *furor*. . . . I am going to

materialize MARGARET some time."

Q. 'Will you do it when we are all here?' C. "Yes".

Q. 'Will you need any special preparation for this?'

C. "Yes".

Q. 'Will you tell us about it?'

C. "Nor yet. . . . Let us break bread."

Q. 'Do you mean *now*?' C. "Yes".

(This suggested tea and a rest, so the sitting was adjourned for a short time for that purpose.)

Eleventh Control.

C.11. "Who at this table are in the Social Register?"

Mrs. Bigelow. 'I am'.

C. "Who is connected with 'Town and Country'?"

Sitter. 'No one.'

C. "Used to know a Southern woman with the Social Register."

Q. 'What is your name?'

C. "I don't know. . . I help MAGGIE. . . What is my name?"

Q. 'Couldn't Maggie tell you? . . . We don't know'.

C. "Could 'Town and Country' help?"

Q. 'Could we enquire from 'Town and Country' if they had a Southern woman on their staff?'

C. "Yes".

Q. 'How long ago did you pass away?'

C. "I don't know".

Twelfth Control.

There was a familiar movement of the table, which some of the sitters recognized as apparently indicating the presence of Margaret Gaule. Mrs. Bigelow accordingly asked the question 'Is this Maggie?'

C.12. "Yes. . . . I want you to find out about EVA RIGBY of FORESTVILLE, CONN."

Q. 'What is it you want to know about her?'

- C. "Is she living?"
 Q. 'Don't you know that?' C. "No".
 Q. 'Have you heard that she is gone?'
 C. "Yes".
 Q. 'And you can't find her?'
 C. "Yes. . . Margarer wants large box of matches."
 Q. 'Does she want them now?'
 C. "No. . . Kept in here".
 Q. 'It it for the sulphur?'
 C. "Yes. . . In time I am going to materialize a pin owned by JULIA COWEN."
 Q. 'Has she come to us?' C. "Yes"

EVIDENCE SOUGHT BY LETTER: WITH RECORD OF VERIFIABLE ITEMS

Mrs. Bigelow addressed a letter to the Postmaster at East Deerfield, but received no answer until three months later. On the eleventh January 1929 there came a letter from a Mrs. Ernest C. Howard of Deerfield, of which the following is a copy:

Deerfield, Mass., Jan. 10th 1929.

'Dear Mrs. Bigelow.

"There is no Postmaster in East Deerfield. The Postmistress of Deerfield sent your letter to me, as you were asking for some of my relatives. Most of the people you ask about passed away many years ago. I will tell you what I know about them."

"AUSTIN RICE's wife was the sister of my grandfather HARRY BALL. Mr. Rice died more than thirty years ago. Aunt CLARA died twenty-eight years ago, (on) the 20th Feb: and FRED ROSS went west and died. I just remember him, as I was a small child. My father, Joseph Ball, lived with the Rice's in their last days. He had the farm and sold it some years later. I drove by there this summer and it looked about the same."

"IDA CLAPP's mother was also my grandfather's sister HANNAH. She died and Mr. Clapp married again. They must have moved from East Deerfield to the old Fuller house at Meadow Mills or Mill and Bars (as some-

times called) just below Wapping. That is where I first remember them.

"IDA married a BRIGGS and died soon after. She must have been about thirty years old when she died and that was forty or more years ago. I was very small, but can remember her."

"The family moved from there to South Deerfield, to a place called 'Turnip Yard'. A daughter was born of the last wife who always lived at home with her parents and still lives there—a Mrs. May Clapp Hammond.

"The ROCKWOODS moved to Greenfield years ago. I remember EDDIE worked in Forbes' store. The mother died and Eddie has left Greenfield. RAY for many years worked in Greenfield for POTTER's Grain Company and now is located at their branch office in Northampton. I don't think they married.

"The MCCLELLANS have passed away except the three daughters. The youngest one married and lives in Can-dover, near there.

"BESSIE married Capt. FRED PIERCE of Greenfield. (His first wife was Elsie Beale). And the older sister lives with her. Their summer home is the Haskell place. Their old home is vacant, I think. At one time it was used for a lodging house by the rail-

road; but East Deerfield is no more a railroad center. No trains stop there. The repair and engine shops have been moved away."

"JENNIE FIELD married a PALMER. Both are dead. One son, FRED PALMER, lives on the old place; and his daughter was married or going to be—was announced recently.

"And the COBBS, I haven't been able to find out about. There were two families: and a place that is still called the COBB place."

Yours truly,

(Mrs.) Ernest C. Howard.
Deerfield, Mass.

* * * * *

A second letter addressed by Mrs. Bigelow to the Postmaster at Citra elicited the following, endorsed on her letter and bearing the date by postmark, September 11th, 1928.

Mrs. Bigelow's letter.

"Dear Sir:

Will you be so kind as to tell me if there ever lived in Citra a JOHN WILLIAMS deceased. He had a son F. J. Williams and a daughter IDA MAY—married. Any information you can give me will be most gratefully received."

Very truly yours,

HELEN T. BIGELOW.

The Postmaster's endorsement.

"F. . . J. . . lives in Ocala, Fla., c/o Sheriff's office, as he works out there. IDA mar(ried) HEWITT—lives in Jacksonville, Fla; but street address unknown."

Yours truly.

E. A. DUPREE, *Asst.*

* * * * *

RICHARD MILES

On the 11th October Mrs. Bigelow wrote to the Postmaster at Windsor, enquiring whether a Mr. Richard Miles had died in that town. His answer,

endorsed on her letter, states that the writer can find no indication that Mr. Richard Miles ever lived in the town of Windsor, Conn.

EVA RIGBY

On the same date Mrs. Bigelow wrote to the Postmaster at Forestville, Conn., asking if a Mrs. or Miss Eva Rigby lived in his town, and requesting further information. His reply, dated Oct. 12th, is as follows:

"Miss EVA RIGBY died in Hartford, Conn., and was buried here. There are an aunt of hers and a cousin living in Bristol, Conn. Her aunt's name is Mrs. Alletta Read, 114 Hull Street, Bristol, Conn. Cousin is Lynde B. Holley, 2 High Street, Bristol, Conn."

CYRUS RICHARDSON

A further letter was addressed on the same date by Mrs. Bigelow to the Postmaster at Nashua, asking whether a Congregational minister by the name of Cyrus Richardson had resided in Nashua. He had two daughters, Florence and Pearl, and she believed that Florence was deceased. Any further information would be gratefully received. His reply is endorsed on her letter and is as follows:

Nashua, N.H. (Postmark Oct. 13.)

"Rev'd CYRUS RICHARDSON, now Pastor Emeritus; First Congregational Church, this city, is living in Concord, Mass.

Daughters: FLORENCE, deceased. PEARL.—Mrs. Louis Neville. MARGARET or GRETA.—Mrs. Harry Gregg, Nashua, N.H. ELIZABETH.—Mrs. Thomas.

"Dr. Richardson married me 43 years ago. Oct. 21."

Geo. E. Danforth, P.M.

MARGARET GAULE

Mr. J. Malcolm Bird, late Research Officer A.S.P.R. in a note to Mrs. Bigelow dated Sept. 27th, 1928 says:

"I can now give you the following information: She (Margaret Gaule—as I am informed the name was spelt) was a very famous medium in her day; enjoying undoubtedly genuine powers, though a good deal of a scamp personally. For this reason, the late Dr. Hyslop always refused to mention her by name, though he had dealings with her from time to time: for instance, she was the "Mrs. Rathbun" of the

Gifford-Thompson case—see the Proceedings for 1909: and in Hyslop's "Contact with the Other World" she is mentioned on pages 206. ff, in a briefer account of the same case.

"So far as I know, this is the only case in which Hyslop's contact with her led to publication. Carrington mentions her by name in his "Problems of Psychical Research" (pp. 155-157 of the English edition).

"An interesting fact is that Margaret Gaule for years lived just across the street from Houdini! She has been dead for about fifteen years."

* * * * *

ANALYSIS OF THE FOREGOING

ITEMS VERIFIED*

Sitting XXI. Sept. 6th, 1929.

- C.1. AUSTIN RICE*
Wife CLARA*
FRED ROSS* (servant).
- C.3. BALL* (Fanny).
- C.1. McCLELLAN (Neighbor).
(given as McCLENNAN)*
- C.4. JACK WILLIAMS*
of CITRA, FLA.*
son F. J. WILLIAMS*
dau. IDA.* Married*

Sitting XXII. Sept. 13th, 1931.

- C.1. Mrs. DEAN.
Maiden name TRUESDALE.
(see *Sitting XIV.* June 14, 1928.)
- C.9. IDA CLAPP*
Knew Austin Rice*
Lived at East Deerfield*
- C.10. MAUD LORD DRAKE*
Knew Slater*

AWAITING VERIFICATION

- Old dog MAJOR.
Farm on Connecticut River near Fitchburg.
- C.2. JOSHUA TURNER of W. BOLTON,
P. Q. Wife's name CLARA.
- C.3. Of Claremont, N.H. (Mrs. Ball).
Husband married again.
- Lived at SHELBURNE, Mass.
Daughter HELEN.
Trouble about CHARLES and HELEN.
HAROLD mentioned.
- C.6. AMY MORES. Adopted daughter of
Rev. J. H. MORES.
- C.7. ALICE MANSFIELD (maiden name
BROWN) Husband ED. MANSFIELD,
re-married. Had an aunt KATE
WILKINSON in a Home for Old
Ladies. Related to WILKINSONS of
KEENE, N.H.
- C.10. Of Boston. Loved GALLUPE.

*The asterisk denotes verification.

Sitting XXIII. Sept. 20, 1929.

C.1. FLORENCE RICHARDSON*
dau. of REV. CYRUS RICHARDSON*
CONGREGATIONAL MINISTER*
of NASHUA, N. H.*
Had sister PEARL*

C.4. RICHARD MILES*

C.5. Mrs. McLELLAN*

C.7. COBB* (of North Deerfield*)
Knew FIELD* and ROCKWOOD*

C.12. EVA RIGBY*
of FORESTVILLE, CONN.*

C.3. ARTHUR. . .

C.4.

C.4. Of WINDSOR, CONN.

C.5. Maiden name was GERTRUDE
STRONG. One of the family who
gave their name to the STRONG
CASKET COMPANY.

C.8. EVA CASE of 188 Sigourney Street,
Hartford, Conn.

C.9. Mrs. FRANK CORLET. Victim of a
double tragedy at hotel.

C.12. mentions JULIA COWEN.

* * * * *

A SURVEY AND SOME RECOLLECTIONS

By DAVID GOW

* * * * *

It does not take very long for the intelligent new-comer into "the realms of Psyche" to arrive at a reasonably clear notion of the main issues. He soon discovers that by far the larger part of the question has taken on a religious character from which official Religion remains superciliously and perhaps rather timidly aloof, while the smaller part is mainly in the hands of the intellectuals, taking the character of a science which official Science regards with something like disdain. Doubtless the new-comer correctly traces this state of affairs to the clash between the pioneer spirit and the conservative instinct in humanity; for any new thing, by its very newness, stands in the eyes of the mass of mankind self-condemned. The division between those who follow Spiritualism itself would be

equally simple of explanation, the emotional side of things always capturing a far larger number of persons than the intellectual side.

Surveying the subject from its beginnings in the '50's of last century the observer with cold appraising eye will—especially if he has watched its career for a few decades—not fail to be struck by its latest developments. An old politician, the late Dr. Gavin Clark, once remarked to me that he had been concerned with Spiritualism since the early 'seventies, and he had noticed that Spiritualism came over the world in successive waves, each new wave coming a little further up the shore than its predecessor. Dr. Clark, by the way, was President of the Psychological Society of Edinburgh in 1873, Robert Louis Steven-

son being the Secretary. The Society was very much of a Spiritualistic character for it employed several mediums at the time and held many seances.

Dr. Clark's observation coincided very closely with my own, although there was some difference in the point of view. Early in his career in Edinburgh, Dr. Clark amassed a fortune and after that took to foreign travel and the carrying out of certain schemes of political reform which made his name famous in British Parliamentary history although he never quite lost sight of Spiritualism.

I, on the other hand, remained for many years closely associated with the subject, while all the time observing it with a certain detachment of view. I am therefore able very definitely to compare the position of the subject today with what I knew of it more than thirty years ago.

The last "wave", which set in a few years ago, has carried Spiritualism high and far. Things have been done which in many cases are without precedent. In America the "Margery" circle has produced results in the way of well-attested evidence, the like of which was before unknown. In England, too, there have been some remarkable unfoldings. On the scientific side there have been the achievements of the National Laboratory of Psychical Research, followed by the results achieved by the L.S.A. Laboratory of Psychical Research with the amazing medium, Mrs. Duncan of Dundee, one of the greatest "physical" mediums of the age. The evidences produced by both laboratories have attracted the attention of many scientists of standing.

On the popular side of Spiritualism there have been even more striking developments. I may instance the appear-

ance of Mrs. Meurig Morris, the trance medium, at the Fortune Theatre, under the direction of Mr. Laurence Cowen, the well-known playwright and publicist. Incidentally I may say that I have gone very fully into the history of this case, meeting Mrs. Meurig Morris and learning the astonishing story of her youthful beginnings as a medium in a country district and her subsequent career, the future having been outlined for her by communications from her Guide, the mysterious "Power", and other spirit entities associated with her mediumship. It is too long a story to go into here, but with the aid of some experienced friends I have certified myself of the reality of the manifestations which take mainly the form of public trance addresses. These, at the time of writing, are being given in some of the leading cities of Great Britain and drawing vast audiences. The medium has also come under the attention of the Film world and a Talkie has been made of her delivering a brief address under the control of "Power".

Another surprising and unprecedented episode was the appearance recently of Mrs. Murphy Lydy, the American Direct Voice Medium, at the Grottrian Hall in West London where, before a crowded audience, she gave demonstrations of direct voice in the light. The messages, which were given in the trumpet held by Mrs. Lydy, were occasionally audible to the audience, and given in some instances to persons who were complete strangers to the subject, and who were manifestly staggered by communications purporting to come from departed friends, dealing with matters of intimate personal interest. These were accompanied by names.

I record these instances of present day activity on the part of popular spirit-

ualism more as illustrations than as "cases". They have to be left out of scientific account, but they are none the less social portents, and their significance will not be lost on those who take a broad survey of the subject in its relation to the events of the time. I could enumerate other outstanding examples of the way in which the psychic ferment is working in the thought of today, but as representative instances these should be sufficient, especially if we include with them the fact that a generation ago the world's newspapers, which rarely deigned to notice the subject now find it a topic to which they can with advantage devote many columns. The press references have in the interim multiplied to such an extent that for every press-cutting then, there are at least a hundred now.

I have noted also a great clearance in the matter of spirit-communications. Of old these were often vague and confused to the last degree, the "transmitting" was bad, the "reception" even worse. The difference might be compared to that between a faulty cipher message and a plain, forthright telegraphic despatch. The late Admiral Osborne Moore, R.N., who did much useful work in psychic investigation, was greatly interested in what he called instances of "correlation", which might roughly be described as communications between seances at a long distance from each other carried out by spirit agency. In the course of years he came upon but one or two which could be regarded as satisfactory. Since those days there have been many instances. Those carried out by the "Margery" circle may be mentioned as cases in point. In those earlier days I recall

the difficulty we found in getting a spirit-communicator at one circle to identify himself satisfactorily at another circle through another medium and convey authentic information from one group of sitters to another. It was a rare event in those times—it is becoming almost commonplace today. I recall a circle with Mr. Evan Powell at which Feda the control of Mrs. Osborne Leonard spoke. None of us could be quite sure it was she. But some time afterwards Feda spoke to me through another medium at another circle having no connection with the first. She recalled to my mind the fact that she had spoken, described some of the things which had happened, and explained the difficulties with which she and the other communicators had had to contend. And that is but one instance out of several which have come within my personal experience.

It seems plain to demonstration that the channels of communication have been greatly improved of late years and some of the obstructions cleared away. That this important work should be proceeding *pari passu* with the great advance of the subject in popular knowledge and understanding is extremely satisfactory.

Only those who can compare the present with the past as a matter of actual observation and experience can fully realise the magnitude of the change.

We have read of a mystical book which was written "within and without" i.e., having *esoteric* and *exoteric* meanings. The story of Spiritualism is much of the same kind. It has both an interior and an external side, and unless one is well acquainted with both, any judgment of it is likely to be fallacious.

"DEJA-VU"

THE SENSE OF THE "ALREADY SEEN"

By HEREWARD CARRINGTON

Almost everyone, at some time or another in his life, has had the experience of suddenly feeling that he has lived through the present moment before—that he has seen the same sights, heard the same words, performed the same actions, etc., that everything is somehow familiar to him, and that he can almost tell just what is about to happen next. Among psychologists, it is invariably assumed that this sense of familiarity is an illusion; they speak of "false recognition," and classify this feeling under the general heading of "paramnesia" (false memory), in opposition to "agnosia," which is a sense of the "never known". There can be no doubt that, in the vast majority of cases, this explanation is the correct one; the apparent sense of familiarity is illusory, and can be very largely explained by known psychological principles. Here and there one encounters cases, however, which are not so readily interpreted, and these give us food for thought. They seem to embody supernormal information—facts which the subject could not possibly have known. These cases require some other explanation. However, the whole problem is a most interesting one, and it will doubtless be worth our while to review, very briefly, the various theories which have been advanced by way of explaining this odd phenomenon.

Dr. Alfred Gordon, in an article upon this subject in the "Journal of Abnormal Psychology," (Vol. XV., Nos. 2-3), gives

seven curious cases of this type which came under his own observation. In some of these, the illusion of the "already seen" and of the "never seen" were found in combination in the same individual. He also refers to cases observed by Hughlings-Jackson ("Brain", XI, 1889), in which this illusion was associated with attacks of epilepsy; to an instructive case of "Petit Mal" with a paramnesic aura and illusion of false recognition cited by J. Seglas "Revue Neurol", 1909, No. 1, p. 1; to a somewhat similar case reported by Collin, *ib.*, 1913, p. 147, and to observations by Ribot (*Diseases of Memory*) and Pierre Janet (*Les Obsessions et la Psychasthenie*). He concludes that:

"Irrespective of which of the two phenomena is present, there is a common characteristic in all the cases of this category, namely: an inability for the time being of distinguishing reality from unreality, the objective from the subjective. On the other hand, a fundamental distinction is evident in both sets of phenomena. In the illusion of the "already seen," there is a transient and a very brief sensation of going over again a part of one's own life; the individual merely finds in the present his own personality of the past. There is consequently no fundamental alteration of judgment. In the illusion of false recognition, on the contrary, we are dealing with an erroneous belief of a continuous character, not with a vague impression. The per-

ception is definite and determined, it concerns a person or group of persons, an object or group of objects, which of course implies a radical alteration of judgment. . . . The disturbance of the sense of 'recognition' in psychoses is a common phenomenon, and finds its *raison d'être* in a fundamental change of the personality. . . ."

A frequently noted concomitant of illusions of this character is the sense of unreality, of dreaminess, in which the clear sense of personality is temporarily lost. Dr. Frederic H. Packard has an interesting paper on this subject, "The Feeling of Unreality," in the "Journal of Abnormal Psychology." June, 1906. It is, of course, also characteristic of post-hypnotic states (Bramwell, *Hypnotism*, p. 111, etc.). It is also a characteristic of many 'psychic' experiences.¹

The illusion of the "already seen" has been discussed at great length by psychologists and psychiatrists; an enormous number of articles having appeared in technical journals, etc., which it would be impossible even to enumerate. In addition to these Ribot, William James, Bergson, Bernard-Leroy, Sully, Janet, Kaepelin, Grasset, Wigan, Proctor, F. Myers and others, have discussed this question in books and monographs, and a few quotations from the more important of these will serve to show the various theories which have been advanced in the past in order to explain this curious phenomenon.

Dr. Wigan, in his famous work on "The Duality of the Mind" was among the first to study this illusion. His explanation was purely physiological. He believed that there was some temporary

dissociation of the action of the two hemispheres of the brain, and that one of them became conscious of some fact a fraction of a second before the other. A somewhat similar view was also defended by R. H. Proctor. These theories are now, however, quite given up. G. H. Lewes² suggested that the result noted might be produced by "the recurrent effect of a shock, the echo of a passing sensation," or else an actual experience previously undergone and forgotten. It is obvious that these theories can explain only a very small percentage of the recorded cases. Ribot, in his *Diseases of Memory*, (pp. 186-91) puts forward the theory that the sudden hallucinatory state is accepted as the real one, and the real impression is relegated into the past, as a recollection. Why this should be so is not at all clear, nor does Ribot make it so! James³ says "I have over and over again in my own case succeeded in resolving the phenomenon into a case of memory, so indistinct that, whilst some past circumstances are presented again, others are not. The dissimilar portions of the past do not rise completely enough at first for the date to be identified. All we get is the present scene with a general suggestion of pastness about it. . . ." While it is true that the precise time of the supposed past experience is nearly always indefinite and impossible to locate, James's theory also certainly fails to account for a large number of recorded instances, in which the experience is far more vivid and striking than in the cases recorded in his own experience.

Kaepelin, Pick, Forel, Arnauld and others regard the phenomenon as purely pathological; but the cases quoted by

1. See, in this connection, the curious article by Dr. Henrick Hensoldt, in the *Occult Review*, December, 1905, "Among the Adepts and Mystics of Hindustan," in which he tells of these strange alterations going on within himself, during the production of seemingly illusory phenomena.

2. *Problems of Life and Mind*, Vol. V., pp. 129-31.

3. *Psychology*, 1. p. 676.

them were all insane people, suffering from hallucinations and systematized delusions, and entirely different from ordinary cases of so-called paramnesia. Pierre Janer⁴ contended that this illusion of memory was merely a symptom of more serious mental trouble—a view which certainly cannot be sustained. James Sully⁵ attempted to prove that dream experiences might explain the facts—as indeed they might, a certain number of them. Hoffding⁶ on the contrary, holds that past waking experiences serve to explain many such cases. Grasset rather vaguely places the past memory in "the unconscious mind;" while Myers⁷ put forward the theory that this phenomenon might be accounted for by supposing that the subliminal consciousness noted a certain scene or event a fraction of a second before the conscious mind; so that when the latter "caught up" with it, as it were, the sense of having already experienced the event would naturally result, since it had actually been already experienced only a fraction of a second before. This explanation of Myers doubtless serves to explain many cases of this type; but again, there are certainly others which cannot be thus accounted for.

The great difficulty we encounter, in all these theories, is why one impression should thus be thrown back into the past, constituting a pseudo-memory, and why the illusion should be continuous. Bernard-Leroy clearly pointed out these difficulties, and attempted to overcome them by supposing that, instead of a duality of images, we have merely an "intellectual feeling" of the "already seen," which is sometimes superadded to

our perception of the present, making us think that it belongs to the past.* This feeling of vague familiarity is, however, quite different from those cases in which the subject feels that he has definitely "lived through" a certain experience before, and can almost predict what is about to happen, in view of the past events. These are the cases which are difficult to account for, on theories as those outlined above.

Bergson has attempted to account for this illusion of the "already seen" by means of his theory of memory, and a lowering of the psychical tone, accompanied by general inattention to life. He says, in part:

"I hold that memory is never posterior to the formation of perception; it is contemporaneous with it. Step by step, as perception is created, the memory of it is projected beside it, as the shadow falls beside the body. But, in the normal condition, there is no consciousness of it,—just as we should be unconscious of our shadow, were our eyes to throw light on it each time they turn in that direction. . . . The memory will be seen to duplicate the perception at every moment, to arise with it, to be developed at the same time, and to survive it precisely because it is of a quite different nature. . . . The memory seems to be to the perception what the image reflected in the mirror is to the object in front of it. . . . It is of the past in its form and of the present in its matter. . . . I turn now to the problem why this memory is ordinarily concealed, and why it is revealed in extraordinary cases. In a general way, or by right, the past only reappears to consciousness in the measure in which it can aid us to understand the present and to foresee the future. It is the forerunner of action. . . . We hardly notice

4. *Les Obsessions et la psychasthenie*, Vol. I, p. 287 ff.

5. *Illusions*, p. 198.

6. *Psychologie*, pp. 166-67.

7. *Proceedings S.P.R.*, 1895, p. 343.

8. *L'illusion de fausse reconnaissance*, 1898.

the extent to which our present consists in an anticipation of our future. In these conditions, ought we not to look for the initial cause of false recognition in a momentary stop of the impulse of our consciousness? . . . Perception is less in the present than in the future. Suppose now the impulse suddenly to stop; memory rejoins perception, the present is cognized and recognized at the same time. . . . False recognition seems then to be, upon the whole, the most harmless form of inattention to life. A constant lowering of tone of the fundamental attention is expressed outwardly by actual disorder or disease. . . . As soon as the arrest occurs, false recognition results from the natural functioning of these two faculties, each allowed its own way. It would take place every moment if the will, unceasingly striving towards action, did not prevent the present falling back on itself by continually pressing it forward into the future. The darting forward of consciousness, which reveals the life-impetus, escapes analysis by its simplicity. . . ."

It is probable that this theory of M. Bergson's will explain a large number of cases of *déjà-vu*—probably the majority of which relate to incidents occurring in ordinary daily life. In all these cases, however, it is obvious that the explanation depends upon one primary fact: that the "remembered" experience has just been lived through actually, but a moment before. It does not at all serve to explain those cases in which descriptions are given, e.g., of places, scenes, etc., which are only verified subsequently. Here we verge into the supernatural; for such cases Myers proposed the term "promnesia,"—"memory beforehand",—to express this paradox. M. Lalande ("*Révue Philosophique*" Nov. 1893) quotes some striking cases of this char-

acter, suggesting that telepathy from other living minds might account for some of these incidents. As Myers pointed out at the time, however, there are not many of the more advanced promnesic cases which telepathy would explain. Generally there is no other mind apparently involved, and it simply seems as though the promnesic either enjoyed at the moment a wider than ordinary percipience, or had already visited in some supernormal way the scene which he feels that he remembers. These are actually two possibilities of which we have well-attested examples.

I myself have already suggested⁹ that, in certain rare cases, the subject may actually have visited the locality in question in his astral body, while partially conscious. Some instances seem difficult to account for on any other theory. Thus, in one case known to me, the subject in question walked through a certain castle, and, while doing so, stated that a certain door had formerly been situated where there was now only a brick wall. Investigation proved that a door had been there, at one time, but had been built up, years before. Cases such as these give us pause, since they are certainly not to be accounted for on the ordinary theories. If one might assume some supernormal mode of perception, however, a case such as this might readily be understood. A clairvoyant vision would hardly explain the facts. "Retrocognition",—supernormal knowledge of the past,—seems strangely mixed-up with many of these cases of "precognition;" and, while they usually apply to individual lives, they do not invariably do so. Of this "impersonal" type of experience, one of the most striking cases on record, doubtless, is that contained in a book, published some years ago, en-

9. *The Story of Psychic Science* p. 100.

titled "An Adventure." It was issued under the names of Elizabeth Morison and Frances Lamont, but the real names of the authors are well known to psychic students,* and the accuracy and genuineness of the record are vouched for by the publishers (Macmillan & Co.).

Briefly, their experience was this: While visiting Versailles, in August, 1901, these ladies walked through the grounds, visiting especially the Petit Trianon. Everything seemed quiet and deserted to them; the trees and general landscape appeared flat, as though cut out of cardboard; they both felt dreamy and 'curious,' though neither of them mentioned this to the other at the time. They saw people wearing old-fashioned clothing; ancient gardening tools lying about; an old wheel-barrow; a broken plough, guards in costume, a kiosk, a bridge, a water fall, a cottage, a cascade, a small wood, etc. Now, subsequent investigation showed that none of these things were in existence at the time of their visit!

When next they examined the grounds, everything was different; visitors and tourists were everywhere about; there was no kiosk, no cottage, no bridge, no guards, no cascade, etc. Exploration and inquiry revealed no such places. Initiating a thorough historical research, they then discovered that they had seen the Petit Trianon and the grounds not as they are today, but exactly as they had been in the time of Marie Antoinette! The account should be read in full to be appreciated.

Here, then, we seem to have an extraordinary case of knowledge of the past, supernormally acquired,—just as, in cases of precognitions, we have instances of supernormal knowledge of the future.

*They are now published. See International Notes: *infra*. Ed.

This is not the place in which to summarize any of the material which has been collected with regard to premonitions in general, since that is not the object of the present paper. Here, I am merely referring to certain incidents which seem to indicate supernormal knowledge both of the past and the future; and drawing attention to the fact that, if this wider and more extensive foreknowledge be evidenced in such cases, it might certainly be employed as an explanatory hypothesis in those simpler cases in which some knowledge of the future seems to be evidenced. Flashes of genuine premonition may in fact be operative, in such cases. Mr. J. W. Dunne, the author of that remarkable book "An Experiment with Time", asserts that he has been enabled to develop this faculty within himself, by voluntary effort, and that he has taught several of his friends to do so likewise. His is the first attempt (so far as I know) to develop the faculty of precognition by experimental methods,—just as other psychic powers may be developed by other methods. Whatever one may think of his results, there can be no gainsaying the value and ingenuity of his researches, and the interesting side-light they throw upon many of these premonitory experiences.

My suggestion is, then, that while many of these reported cases of the "already seen" may be accounted for along psychological lines, and by known principles, many of them suggest genuinely premonitory flashes,—in which knowledge of the future is supernormally acquired,—being then vaguely perceived by the conscious mind as a sort of hazy "memory", when the event is actually lived-through subsequently. This foreknowledge might be of some scene or event but a few moments in the future.

or of some event which is only realized hours, days or weeks after the premonitory warning. It is merely a question of degree, not of kind. Granted the reality and genuineness of premonitory experiences, it is, after all, less strain upon our credulity to believe that the immediate future can thus at times be perceived rather than the *distant* future—

since these cases are far more difficult to understand! There are, however, as we know, a number of well-attested cases of this character on record; and, this being so, we may well invoke the same supernatural premonitory faculty to explain the simpler cases also. We should then no longer deal with 'illusion,' but with reality.

* * * * *

INTERNATIONAL NOTES

By HARRY PRICE

(Series Seventy)

I have just heard from Vienna re the experiments with Frieda Weisl, the "poltergeist girl" about whom I wrote in last month's *Notes*. The tests have been carried out by the Austrian S.P.R.

Miss May Walker attended some of the tests and has sent me an account of the phenomena which were rather weak when she was present. The manifestations took the form of raps, which were plentiful, but faint. But I am informed that sometimes the noises are so loud that hotel and boarding-house keepers refuse to allow her to remain in the premises. I assume the Austrian S.P.R. will issue a report in due course.

* * * * *

A haunted night club sounds like a contradiction in terms, but the manager and secretary of the Moulin Rouge Club at Brixton called on me on May 13th, and said they had been troubled with a poltergeist for two months. Weird music, the throwing of missiles, the unaccountable switching on and off of electric lights were some of the alleged phenomena.

I agreed to spend the night there and arrived about midnight. I sealed up the

doors and windows leading to the most vulnerable points, and kept observation on those parts of the premises which I could not seal. About three in the morning a heavy ash-tray was tossed across the room. I happened to see the direction of the flight and had no difficulty in determining that it had been thrown by a group of young people who were just visible in the semi-darkness. Then a police inspector called at the club to say that some boys were throwing stones at the windows. At 4 a.m. the very mixed company retired to their beds somewhat disappointed. Two days after I had another report that things were flying about again but so far I have not lost any more sleep over the affair.

But I tracked down the origin of the "ghostly music" which a number of people undoubtedly heard. Next to the club is a large cinema which closes about midnight. One evening an organ repairer worked all night on the instrument and, to keep him company, brought a portable wireless set with him. He tuned in to some of the Continental stations which were broadcasting a late programme. This accounted for the "heavenly strains" which were described to me.

Mr. Hannan Swaffer has severed his connection with the *Express* group of newspapers with which he has been associated for several years and has joined the *Daily Herald* and *People*. He will now be catering for a public over three million strong and he will not be so circumscribed as to the subject-matter of his writing. For instance, he will now contribute articles on spiritualism to the papers mentioned—an innovation that would have shocked most of the *Express* readers.

* * * * *

The monthly meetings of the reorganised National Laboratory of Psychological Research have proved so popular that some members have been crowded out. These meetings are run on the lines of a club with informal talks and lantern illustrations. The meetings are held on the first Wednesday of the month and at the gathering on May 6th the story of the R-101 disaster, by the alleged entity of Flight-Lt. Irwin (the captain) was related. A few hours after the disaster Mrs. Eileen Garrett gave us a sitting at which "Schrenck-Notzing," "Doyle" and "Irwin" manifested. The Doyle story has already appeared but the Irwin story was kept back owing to the pending public inquiry into the cause of the disaster. But the Air Ministry had a copy of the protocol and were profoundly interested. On May 6th. an official engaged in the construction of airships lectured to our members and pointed out the extraordinary correspondences between the séance protocol and the known facts. This most interesting paper will be published in *Psychic Research*, so I will not give details here. On June 3rd. we

are having a discussion on the Margery mediumship, with lantern projections.

* * * * *

London is entertaining a number of mediums at the time of writing. Mrs. Murphy Lydy is with the British College, giving trumpet *séances* in the light; Arthur Ford is with the Spiritualist Community and the Duncans are at the London Spiritualist Alliance. Mrs. Duncan, a Scots woman with a control named Albert is alleged to produce the most extraordinary materialising phenomena in a good light. Miss Hazel Ridley, the Buffalo voice medium, is visiting the Stead Bureau in June.

* * * * *

Testing a boy's capabilities by his dreams was the subject of a paper by Dr. W. A. Potts, of Birmingham who lectured in London recently. Dr. Potts is a well-known expert on mental problems.

Dr. Potts told of one boy who failed in three businesses. "The parents," he said, "were annoyed when I told them that their son was destined to be an actor. His dream analysis showed that he had to go on the stage. He attended a theatrical college, accordingly, for nine months and at the end was readily offered a part by a distinguished actor-manager." Then he spoke of another boy who stole coats from college and pawned them. "That boy," he declared, "was a medical student. He had passed his examinations in physics and chemistry without difficulty, but in the next four years he never passed another. He worked less and less and took to drink. I inferred from the first interview that he was a born engineer—and he got his chance. He stopped drinking and

stealing, his employers shortened his apprenticeship, and in three years his outstanding ability earned him a fine post." Lost memory cases, Dr. Potts asserted, were all cases of people who were trying to run away from something unpleasant. He talked of a boy in the grocery business who suddenly disappeared and was found wandering. On a doctor's advice he was apprenticed to advertising, where his capacity for composing snappy rhymes was so satisfactory that he never lost his memory again.

* * * * *

Italy, home of phenomena connected with the Roman Catholic Church, has been startled by an alleged "extra" in the shape of a figure of Christ which was found on a cinematograph film during the course of development.

At Trieste two young men were taking a picture when they saw a brilliant vision which they found had been recorded on their film:

The vision appears as a clearly defined white figure of Christ on some thirty exposures of the film and then disappears. The ecclesiastical authorities have opened an inquiry into all the circumstances of the case, and have taken away the film for scientific examination, pending which it is announced that no precise judgment of the phenomena will be given.

The story is that while two operators of the Trieste cinema company, "Mercurius," were taking a movie scene at a villa near Trieste, the operators and actors were suddenly disturbed by a blinding light, which left them all in a state of nervous prostration and religious ecstasy.

Developing the film in a dark room later the operators were prepared to find the negatives spoiled by what they be-

lieved to have been a sudden excess of sun. To their stupefaction, however, they found that the print showed a series of luminous transparent white figures of Christ with hands outspread, showing the stigmata, and moving slightly in a gesture of benediction.

Fearing to go on with the development, and also afraid that they would not be believed, they sent for the parish priest, who cross-examined the youths, confirmed the presence of the vision of Christ, took their most solemn oath that they had done no "faking," sealed up the film, and reported the case to his ecclesiastical superiors, who have now instituted an inquiry into the authenticity or not of this cinema "miracle."

* * * * *

An account of another alleged miracle comes to me from Basra, Iraq. Basra's streets have been thronged with crowds of excited Shiah (one branch of the Moslems) following an alleged miraculous opening of the doors of the shrine of Ali, son-in-law of the Prophet, in Ashar Mosque. Two women, attempting to enter for prayers, were refused admission by the doorkeeper. What happened is unknown, but the more ignorant of the populace assert that Ali miraculously opened the doors thrice and struck the doorkeeper with insanity. All day crowds of excited men ran up and down the streets, but the police kept the situation, potentially a dangerous one, well under control. They made baton charges when necessary.

* * * * *

An amusing duel concerning telepathy is in progress between two well-known Parisian journalists. One, M. Paul Heuzé, is a sceptic, and the other, M. Charles Omessa, of *La Liberté*, is a firm believer in telepathy. M. Heuzé opened

the battle with a declaration that he could not believe in the deliberate transference of thought between two people without the aid of recognised means of communication. M. Omessa retorted that he was prepared to prove his contention that telepathy existed as a science. He proposed that M. Heuzé should make a wager on the discussion so that the telepathic medium should not have his trouble for nothing. In reply, M. Heuzé says that he is willing to express his belief in telepathy when two people at a distance can transmit to each other solely by thought waves such simple things as letters of the alphabet or single numbers. Another journalist, M. de la Fouchardière, has now entered the lists on the side of the sceptics. He says that he will pay £40 to a telepathist who, sitting in a locked room with himself, M. Paul Heuzé and a lawyer, can transfer simply by thought waves a date or a line of verse to another telepathist sitting with M. Omessa in a locked room at the office of the latter's newspaper. This £40 is only the first bet in what promises to be quite a lively contest, for M. Omessa says he will make an even bet with M. Heuzé to any amount the latter may desire.

* * * * *

Spiritualists in Spain are, I am informed, increasing by leaps and bounds, following the government's split with the Vatican and the creation of the Spanish Republic. Societies are springing up everywhere, and M. Aguliar, the publisher, (Marqués de Urquijo, 39, Madrid) is bringing out a series of translations of standard works.

* * * * *

An interesting case of hyperæsthesia or an abnormal auditory sensitiveness comes from Budapest where a child aged five

years can hear a pin drop on a cork carpet at sixty feet. His name is Stefan Janky and he has been the subject of prolonged experimentation. He can hear every word that is said by people softly conversing at fifty yards and at one hundred yards can hear sounds quite inaudible to ordinary folk.

In *John O'London's Weekly* for January 3rd, 1931, Professor Sir J. Arthur Thomson, LL.D. has a good deal to say concerning hyperaesthesia as a suggested explanation of some alleged phenomena of clairvoyance:

"Before assuming, as some too readily assume, that the phenomena of clairvoyance are purely "psychical," whatever that may mean, it is necessary to do more towards exhausting the possibilities of abnormal sensitiveness or hyperaesthesia; and, it is also necessary to have *more* blindfolding experiments to show whether vision plays any part in the clairvoyant's discoveries. For scientific purposes it is essential to have numerous experiments, and a record of the percentage of successes and failures, and a note as to the blindfold or open-eyed state of the clairvoyant. . .

"Many people have no difficulty in hearing the high-pitched voices of bats, to which most of us are deaf. A horse in a stable may recognize its master's footstep as he approaches over the cobble-stones, and a house-dog knows the car's individual noise from a great distance. We were told by a physician that a patient seriously ill complained bitterly of the frequent bell-ringing between two and four in the afternoon, whereas, of course, there was no bell-ringing at all, not even next door. As the patient persisted, the physician had the disturbances counted for a troubled hour, and found, as he had suspected, that the

number corresponded with that of the bell-rings in a consultant's house several (we forget how many) doors away.

"Also to be taken account of are phenomena of hyperaesthesia in hypnotized subjects, who sometimes show an extraordinary sensory acuteness, both visual and auditory, and one does not need to go beyond the range of normal field-naturalists to find irrefutable evidence of an acuity of sight that seems to ordinary observers almost miraculous. Often have we seen a botanist in a slow-going pony-cart pick out with his keen eye an unusual flower amid a tangled bank of vegetation; and even more remarkable, perhaps, is the expertness of ornithologists in identifying a passing bird or insect—a feat that often admits of subsequent verification. What we are driving at is the common-sense conclusion that the limits of sensitiveness vary greatly and are not to be dogmatically defined. The tactility of the blind will occur to all, and many people, before they rise in the morning, know in their bones that the wind is in the east—sometimes, it must be admitted, when it isn't.

"In emphasizing hyperaesthesia we seek to indicate the intellectual danger of being too sure about the limits of our senses. But to extend the limits to include what is not experimentally guaranteed, or at any rate hinted at, is credulity for the time being. We are susceptible to ultra-violet rays, but there is no evidence that we can use them in our ordinary vision, as ants and bees do. Some people have extraordinary acuity of vision, but sceptically conducted clairvoyant experiments have not demonstrated that our eyes can tell us the nature of the trinket that lies within a thick-walled closed casket. That is much more incredible, on the hyperaesthesia hypothesis,

than telling the nature of a card held face downward, or enclosed in an envelope. If many well-documented closed casket experiments were forthcoming in numbers sufficient to eliminate chance successes it would be necessary to abandon the hyperaesthetic interpretation of clairvoyance. In our judgment it is too soon to do so."

* * * * *

At the Fulham Town Hall a few weeks ago Sir Oliver Lodge took part in a discussion "Can the Scientific Man be Religious?" The Bishop of London presided. Sir Oliver, who spoke for an hour, said that the question taken literally was absurd, because a number of scientific men were religious. Kelvin, Rayleigh, and Maxwell were three great men of the nineteenth century who were not only religious but sincere Christians.

Scientific men for the most part were dealing with the material world, a universe regarded as a great assemblage of different forms of matter. It was in that department that the great discoveries had been made during the present century. Physics had been revolutionary. The material world was the place where scientific man was at work examining the properties and the functioning of matter, and was little else.

There was another world—the spiritual world—where the Bishop was more at home, and there were also a great number of people engaged in this sphere. Both sets of people went on side by side, both rational, exploring the truth to the best of their ability. These two worlds represented the extremes, but there were a physical and a psychical world. In the former, there was the study of matter and something more, involving such things as light and electricity.

Outside the physical world there were the vast spaces, the ether, which Sir

Oliver described as "a very perfect substance, beyond our ken, which transmits light without wasting anything, and without loss of quality." The planets moved about in the ether because there was nothing to stop them. Motion was one of the properties of matter. It was inert, did not rebel, and took the line of least resistance.

"All we see of people," Sir Oliver continued, "is their bodies, but the way they behave indicates that they have a mind and can work with a purpose. That is a characteristic of life." And men used their material bodies, but with a view to something higher. He referred to the revelation that everything in the universe was built up of positive and negative cells—all the majesty of the material world, the buildings, the landscapes, were all the result of the crystallisation or grouping of these two things. Scientific revelation went farther than this, because whatever laws regulated material bodies also controlled the most distant star. The whole universe was under the control of one spirit. That was a great revelation.

The lecturer followed this up by saying, "There are a rather despised group of people who call themselves spiritualists, who say they have found evidence of another connection. They found that not only are we associated with matter for a time here and now, but when we leave it, as we have to, although they have lost their means of manifestation they can, under certain conditions, show signs that they are still in existence." This doctrine was quite consistent with the rest of his theories, he said. The fact was that we were more than matter. The question was "Are we limited to this world?"

He would not know the answer to this, Sir Oliver said, but for other things

which he found to be facts, although they were not generally accepted:—that the individual persisted and the individual mind continued. People showed that they continued by the same method as they did on earth. A person departed from this life could, under certain conditions and with difficulty, communicate. "I have been at work on this for about fifty years," Sir Oliver went on, "and that is my conclusion. We most certainly do not go out of existence, although we go out of people's ken; we go into the ether. But our material existence is really very trivial; we only last for less than a century, and then we go on. The material universe is a kind of machine which never thinks, never admires, never knows; it is meant to work like this, but there is something behind it—a mind. The object of the mind is to develop our individuality and to enable it to continue. That is really the meaning of evolution."

"The spiritual world is a reality just as much as the material world," Sir Oliver added. "The material world is beginning to show signs of subordination. The reality of things is not here at all. I believe space is the real home of life and mind and spirit. I believe we only associate ourselves with matter for a short time and for the purpose of developing our individuality. I know that we continue by the same evidence as I know you. There is no doubt in my mind at all. I have talked with them, and I know that that is where my real existence is. Things of the spirit that are not discerned by our senses are higher, dearer and more permanent than anything on earth. The material world will come to an end, but our existence is perpetual."

"We are," he continued, "a mere speck of dust in creation. This might be terrifying were it not assured for our consolation, that this spiritual and material

world, and the whole of this majestic universe is controlled and guided by a Fatherly Power whose name is Love. In that faith we can face any destiny that might befall us in the future. It is alarming that we should go on for ever, but that is our destiny—a wonderful thing."

* * * * *

A remarkable series of experiments was described by Professor W. Fearnon Halliday in a lecture on spiritualism, which he gave before members of the Kingston Congregational Guild recently.

Professor Halliday, who has written a great deal upon the subject of psychology, said that it was very easy to assert that mediums were frauds, but that attitude never solved anything, and distinguished men had gained great comfort from their belief in spiritualism. He, the lecturer, did not believe in it, but many honest people were spiritualists because they thought they had been convinced. However, in his view, the subject needed the closest scientific investigation.

On one occasion he was in a stranger's house when he was asked to give a character reading from a photograph, and he was able to say that the man, who was dead, had died from drink. They thought that he had some uncanny power, but his psychological explanation was that all the people in the room knew the dead man and his fate, with the result that they were thinking about him at the time the professor was looking at the photograph, so that there was thought transmission. Two students came from the Continent to see him, but owing to the fact that he was ill at the time, he was unable to see them. One of them, a girl, was in difficulties, and was very disappointed in not being able to speak to him. He had never met the girl and knew nothing about her, but suddenly

he found himself being urged to go and see the girl, and he could not overcome the urge. Afterwards explanations followed, and she told him that she had been praying for two hours that, as she could not go to see him, he would come to see her. "You can call that coincidence if you like," said Professor Halliday, "but that is thought transmission; telepathy is a fact, proved over and over again, and scientists admit that it is so."

Referring to the sub-conscious mind, the lecturer said that it stored up many impressions of which one was not conscious until under hypnotic power, when these were laid bare. Crystal gazing was a device for ensuring passivity on the part of the medium, and, like the Indian trick in which lookers-on thought they saw a boy climb up a rope suspended in mid-air, so people thought that they saw things in the crystal. Describing a trick which was played on a medium, who was perfectly honest, Professor Halliday said that a young woman went to a séance, and the medium described a young man who was supposedly dead, but who, in actual fact, was non-existent and who was the hero of the first novel the visitor had written.

Nevertheless, he believed in resurrection and that if one wanted to believe in immortality one had to live a certain type of life on this earth.

* * * * *

The Marylebone Spiritualist Association held their annual general meeting on Wednesday, May 20th, and reported extraordinary progress. I recently remarked in these *Notes* that the Association had taken the Queen's Hall for their services. The result of this bold experiment is that the Sunday evening attendances have been doubled, more than 50,000 people taking advantage of the

increased accommodation. In consequence, the Queen's Hall has been booked for a further twelve months. The net increase of the membership of the Association for the year is 179, with 389 more associates. The meetings for clairvoyance and psychometry drew more than 10,000 persons, and 1,000 members and associates had private sittings. More than 1,000 persons per month sought relief from the healing centre connected with the Association.

* * * * *

Amongst the more interesting books which I have received during the past month is a new edition of that classic of psychical research, "An Adventure," and the authors' names are revealed publicly for the first time. They are Anne Moberly and Eleanor Jourdain, names well known in academic circles. It has always been an open secret as to the authorship of the work, but the story told was such an amazing one that the ladies decided to publish it anonymously.

"An Adventure" first appeared in 1911 and describes how two ladies, visiting Versailles for the first time, wandered about the grounds and found themselves suddenly transported into the life and gaieties of the French court of 1789. The people they spoke to, the buildings they saw—and even the general appearance of the gardens were different from what they are to-day.

The people (including Marie Antoinette) and everything appeared so real that the ladies had an idea they had stepped back 120 years and only realised what had happened when they commenced making inquiries about the strange characters they had encountered.

The whole affair so interested Miss Moberly and her friend that they wrote an account of the occurrence but dared

not put their names to it. They submitted the report to the London S.P.R. which turned it down. The late Sir William Barrett interested himself in the case and at last accepted it as authentic.

For nine years the authors of "An Adventure" diligently sought evidence which would confirm their story and the records of their researches has been deposited in the Bodleian Library. The present (fourth) edition¹ contains the result of much of their research work and is replete with many illustrations and maps.

"An Adventure" is one of the classics of psychical research and should be in the hands of every student of the subject. The present edition is the more valuable as it contains a prefatory note by J. W. Dunne, the author of another classic: "An Experiment with Time."

* * * * *

Mr. W. C. Hartmann, of Jamaica, N.Y., that indefatigable compiler of names and addresses sends me the latest (1931) edition of his *International Directory of Psychic Science and Spiritualism* which is published by the Occult Press, Jamaica at one dollar. The work is up-to-date and is invaluable to those who wish to get in touch with fellow workers in all parts of the world. I can cordially commend it to my readers.

* * * * *

[We feel able to endorse very heartily what Mr. Price says of the new Edition of Hartmann's Directory. The references to Psychic Research organizations, both home and foreign, are now fully detailed in a special list (pp. 129-148) under the general title "International, National, and Prominent Societies." The work is establishing its usefulness, and promises to be a standard of reference in all matters concerning psychical activities. Ed.]

¹ London, Faber and Faber, Ltd., 1931 7/6 net.

BOOKS RECEIVED FOR A.S.P.R. LIBRARY

FROM MR. BLEWETT LEE

June 11th, 1931

TITLE	AUTHOR
"LETTERS FROM A LIVING DEAD MAN"	Barker, Elsa
"ON THE THRESHOLD OF THE UNSEEN"	Barrett, Sir William
"PSYCHICAL RESEARCH"	" " "
"AUTOMATIC SPEAKING AND WRITING"—A Study.	Bennett, Edward T.
"SPIRITUALISM"	" " "
"WISE-KNUT"	Bjornson, Bjornstjerne
"TWELVE LESSONS FROM THE SEVEN PURPOSES"	Cameron, Margaret
"PSYCHICAL PHENOMENA AND THE WAR"	Carrington, Hereward
"EXPERIMENTS IN PSYCHICAL SCIENCE"	Crawford, W. J.
"THE REALITY OF PSYCHIC PHENOMENA"	" " "
"THE NIGHT SIDE OF NATURE"	Crowe, Catherine
"SPIRITUALISM AND THE NEW PSYCHOLOGY"	Culpin, Millias
"ACROSS THE BARRIER"	Dallas, H. A.
"OBJECTIONS TO SPIRITUALISM ANSWERED"	" " "
"PSYCHIC PHILOSOPHY" (as a foundation of a religion of natural law)	Desertis, V. C.
"DER OKKULTISMUS IN URKUNDEN"	Desoir
"PHENEAS SPEAKS"	Doyle, Sir A. Conan
"THE HISTORY OF SPIRITUALISM"	" " " "
"THE LAND OF MIST"	" " " "
"THE NEW REVELATION"	" " " "
"THE VITAL MESSAGE"	" " " "
"THE WANDERINGS OF A SPIRITUALIST"	" " " "
"FUTURE LIFE" (In the Light of Ancient Wisdom and Modern Science)	Elbe, Louis
"DEATH AND ITS MYSTERY"	Flammarion, Camille
"DES INDES A LA PLANETE MARS"	Flournoy, Th.
"THIS LIFE AND THE NEXT" (The Effect on This Life of Faith in Another)	Forsyth, P. T.
"THE WIDOW'S MITE AND OTHER PSYCHIC PHENOMENA"	Funk, I. K.
"FROM THE UNCONSCIOUS TO THE CONSCIOUS"	Geley, Dr. Gustave
"PSYCHICAL INVESTIGATIONS"	Hill, J. Arthur
"SPIRITUALISM" (Its History, Phenomena and Doctrine)	" " "
"SPIRITUALISM AND PSYCHICAL RESEARCH"	" " "
"INCIDENTS IN MY LIFE"	Home, D. D.
"BORDERLAND OF PSYCHICAL RESEARCH"	Hyslop, James H.
"SCIENCE AND A FUTURE LIFE"	" " "
"A PSYCHIC AUTOBIOGRAPHY"	Jones, Amanda T.
"RAYMOND" OR "LIFE AND DEATH"	Lodge, Sir Oliver
"REASON AND BELIEF"	" " "
"GEFCHICHTE"	Ludwig, August Friedr.
"SURVIVAL"	Marchant, Sir James—Editor
"METAPSYCHICAL PHENOMENA"	Maxwell, J.
"LA MAGIE"	" " "
"INTROD. TO THE WORKS OF ANDREW JACKSON DAVIS"	Moore, James Lowell

"THE VOICES"	Moore, Usborne
"SPIRIT IDENTITY AND HIGHER ASPECTS OF SPIRITUALISM"	Oxon, M. A.
"SPIRIT TEACHINGS"	" " "
"SPIRITUALISM AND THE CULT OF THE DEAD IN ANTIQUITY"	Paton, Lewis Bayles
"THE CASE OF PATIENCE WORTH"	Prince, Walter Franklin
"THIRTY YEARS OF PSYCHICAL RESEARCH"	Richer, Charles
"BOTH SIDES OF THE VEIL"	Robbins, Anne Manning
"CAN TELEPATHY EXPLAIN?"	Savage, Minor J.
"NERVOUSNESS" (A Brief and Popular Review of the Moral Treatment of Disordered Nerves)	Scholfield, A. T.
"DER SPUCK IM HOPFGARTEN"	Schrenck-Notzing, Baron von
"VOICES FROM THE VOID" (Six Years Experience in Automatic Communication)	Smith, Hester Travers
"THE FOUNDATIONS OF SPIRITUALISM"	Smith, W. Whately
"THE SPIRITUAL WORLD"	Spaulding, J. Howard
"AFTER DEATH" (Letters from Julia"	Stead, W. T.—Editor
"THE DIVINE PROVIDENCE"	Swedenborg, Emanuel
"STUDIES IN SPIRITISM"	Tanner, Amy E.
"GESCHICHTE"	Tischner, Rudolf
"THE BRIDGE"	Walker, Nea
"SPIRITUALISM IN THE BIBLE"	Wallis, E.W. and M.H.
"PATIENCE WORTH"	Yost, Casper S.
"INSIGHT" (A series of questions and answers dealing with the world of facts, the world of ideals and the world of realities beyond death).	Anonymous

COLLECTION OF BOOKS ON SPIRITUALISM

FROM THE LIBRARY OF THE LATE S. B. AVERILL, CANTON, S. DAKOTA

GIFT OF MRS. J. B. RYAN

"INTELLECTUAL PHILOSOPHY"	Abercrombie, John
"THE HISTORY OF THE ORIGIN OF ALL THINGS"	Arnold, L. M.
"ON THE THRESHOLD OF THE UNSEEN"	Barrett, Sir William
"THERE IS NO DEATH"	Besant, Annie
"MARGERY" THE MEDIUM	Bird, J. Malcolm
"ART MAGIC"	Britten, William
"GHOST LAND"	Britten, William
"PROBLEMS OF THE SPIRITUAL"	Chambers, Arthur
"THE FELICIA SCATCHERD MEMORIAL LECTURE"	Dr. L. R. G. Crandon
"PSYCHIC STRUCTURES"	Crawford, W. J.
"REALITY OF PSYCHIC PHENOMENA"	Crawford, W. J.
"UNIVERSAL THEOSOPHY"	Colville, W. J.
"RESEARCHES IN MODERN SPIRITUALISM" (2 copies)	Crookes, Sir William
"PROOFS OF THE SPIRIT WORLD"	Chevreuil, L.
"FROM MATTER TO SPIRIT"	C. D.
"HENRY ASHTON"	Dague, Robert Addison
"HARMONIAL PHILOSOPHY"	Davis, Andrew Jackson
"A STELLAR KEY TO SUMMERLAND"	" " "
"GREAT HARMONIA" Vols. 3-4-5	" " "
"PENETRALIA"	" " "
"ANSWERS TO EVER-RECURRING QUESTIONS"	" " "

BOOKS RECEIVED

316

"REPORT ON SPIRITUALISM" (London)	Dialectical Society
"HISTORY OF SPIRITUALISM" Vols. 1-2	Doyle, Sir A. C.
"WANDERINGS OF A SPIRITUALIST"	" " " "
"THE VITAL MESSAGE"	" " " "
"D. D. HOME"	" " " "
"THE NEW REVELATION"	" " " "
"NATURAL LAWS SPIRITUAL WORLD" (2 copies)	Drummond, H.
"PERSONAL MAGNETISM"	Dumont, Theron Q.
"THE SEEN AND UNSEEN"	Deuress, Elizabeth
"SPIRITUALISM" Vols. 1-2	Edmunds & Dexter
"TWIXT TWO WORLDS"	Farmer, John S
"BEFORE DEATH"	Flammarion, Camille
"AT THE MOMENT OF DEATH"	" " "
"AFTER DEATH"	" " "
"HAUNTED HOUSES"	" " "
"THE UNSEEN WORLD"	Fiske, John
"SPIRITUALISM AND PSYCHOLOGY"	Flourney, Theodore
"CLAIRVOYANCE"	Grumbine, J. C. F.
"VOICES FROM BEYOND" (2 copies)	Hardwicke, Henry
"PSYCHICAL INVESTIGATIONS" (2 copies)	Hill, J. Arthur
"MAN IS A SPIRIT"	" " "
"SPIRITUALISM SCIENTIFICALLY DEMONSTRATED"	Hare, Robert
"A SCIENTIFIC DEMONSTRATION OF FUTURE LIFE"	Hudson, Thomas J.
"ENCYCLOPEDIA OF BIBLICAL SPIRITUALISM"	Hull, Moses
"THE HUMAN ATMOSPHERE"	Kilner, Walter J.
"I HEARD A VOICE"	A King's Counsel
"THE HIGHER SPIRITUALISM"	Leonard, John C.
"RAYMOND" (2 copies)	Lodge, Sir Oliver
"ETHER AND REALITY"	" " "
"MAKING OF MAN"	" " "
"WHY I BELIEVE IN PERSONAL IMMORTALITY"	" " "
"MAN AND THE UNIVERSE"	" " "
"SURVIVAL OF MAN"	" " "
"SPIRIT WORLD"	Longley, Mrs. M. T.
"IS LIFE WORTH LIVING"	Mallock, Wm. H.
"GLIMPSES OF THE NEXT STATE"	Moore, Usborne
"THE VOICES"	" " "
"INTRODUCTION TO WRITINGS OF A. J. DAVIS"	Moore, John Lowell
"HEALING OF THE NATIONS"	Mc Intyre, Luther
"HUMAN PERSONALITY" (2 copies)	Myers, F. W. H.
"BIOGRAPHY OF THE BROTHERS DAVENPORT"	Nickols, Dr. T. L.
"THE DEBATABLE LAND"	Owen, R. Dale
"FOOTFALLS ON THE BOUNDARY OF ANOTHER WORLD"	" " "
"LIFE BEYOND THE VEIL" Vols. 1-2-3-4	" " "
"AUBREY MESSAGES—MY PEACE"	Peacock, Aubrey
"IMMORTALITY"	Peebles, J. M.
"FIVE JOURNEYS AROUND THE WORLD"	" " "
"THE SPIRIT PATHWAY"	" " "
"TRAILS OF TRUTH"	Pincock, Jenny O'Hara
"THE DEAD HAVE NEVER DIED"	Randall, Edward C.
"FRONTIERS OF THE AFTER LIFE"	" " "
"THE SCIENTIFIC BASIS OF SPIRITUALISM"	Sargent, E.
"THE UNCONSCIOUS MIND"	Schofield, Alfred T.
"NEITHER DEAD NOR SLEEPING"	Sewall, May W.

"HYPNOTISM"	Sextus, Carl
"ANCIENT LIGHTS"	St. Clair Stobart
"SPIRITUALISM OF THE CHRISTIAN BIBLE"	Sprague, E. W.
"SPIRIT MEDIUMSHIP"	" " "
"AFTER DEATH" (2 copies)	Stead, W. D.
"BLUE ISLAND"	" " "
"COMMUNICATION WITH THE NEXT WORLD"	" " "
"HOW I KNOW THE DEAD RETURN"	" " "
"WHY THE MIND HAS A BODY"	Strong, C. A.
"HEAVEN AND ITS WONDERS AND HELL"	Swedenborg, Emanuel
"THE ARCANA OF SPIRITUALISM"	Tuttle, Hudson
"MIRACLES AND MODERN SPIRITUALISM"	Wallace, Alfred R.
"A GUIDE TO MEDIUMSHIP"	Wallis, E. W. and M. H.
"PSYCHOLOGY OF DREAMS"	Walsh, W. S.
"THE CLOCK STRUCK THREE"	Watson, Samuel

BOOKS RECEIVED FOR THE A.S.P.R. LIBRARY

GIFT OF DR. L. R. G. CRANDON

June 9th, 1931

TITLE	AUTHOR
"AND A NEW EARTH"	C. E. Jacomb
"THE SHADOW WORLD"	Hamlin Garland
"THE BOOK OF DREAMS AND GHOSTS"	Andrew Lang
"COMMUNICATION WITH THE DEAD"	J. G. Carew-Gibson
"A CURIOUS LIFE"	George Wehner
"DER PHYSIKALISCHE MEDIUMISMUS" (2 copies)	(Dr. med. W. v Gulat-Wellen- burg. Graf Carl v. Klinckow- stroem. Dr. med. Hans Rosen- busch.
"BIBLIA HEBRAICA" with Latin interpretation. Folio. 1609	Petrus de la Rouiere

OTHER BOOKS RECEIVED

"A JOURNEY IN SEARCH OF OURSELVES." Florence C. Peck. Lucis Publishing Company, New York, 1930.

"CAN SCIENCE EXPLAIN LIFE." Carl F. Craft. Science Press Printing Company, Lancaster, Pa., 1931. Price \$1.00

The purpose of this work is to furnish a satisfactory mechanistic explanation for the fundamental life processes, especially in so far as they differ from known chemical and physical processes. Although the author's sympathies have been with the mechanists, yet after impartial consideration he has come to the conclusion that the arguments of the vitalist can not be successfully answered on the basis of our previous scientific knowledge, and that the fundamental life processes have heretofore remained unexplained.

"THE STORY OF MY HEART." Richard Jefferies, 1898 Ed. Presented by F. Bligh Bond.

"THY BROTHER SHALL RISE AGAIN." Dorothy Pierce. Christopher Publishing House Boston, 1921. Presented by the author.

"SELECTED POEMS"—Automatically Written by Edith Elden Robinson. The Bellem Press, Portland, Oregon, 1927. Presented by the author.

"MANIFESTE DU SPIRITUALISME EXPERIMENTALE" (Le Mystère du Sixième Sens) by Edmund Wiétrich, Editions Jean Meyer. Paris, 1931. Presented by the Publishers.

"MY JOURNEY INTO ETERNITY" by Beta Clare—published by B. C. Wilmar, Wilmarburg R. I., 1930. Presented by the author.

PSYCHIC RESEARCH

AUGUST, 1931

Editorial Notes : Ectoplasm Made Visible; Editorship of "Light"; Current Research;
The Toll of Superstition.

An American Nostradamus Frederick Bligh Bond

A Study of Ectoplasm (Illustrated) Philip S. Haley

Discarnate Knowledge William T. Glover

The Strange History of Hypnotism Dr. Emilio Servadio

The Myers Cross-correspondences Henry Treat Sperry
(Review of Miss Dallas's book)

International Notes: Series LXXI Harry Price

The Continental Journals Dr. Gerda Walther
(Zeitschrift fuer Parapsychologie)

The A.S.P.R. Library: Donations and Books on Sale: Note of Reprints

PUBLISHED BY

THE AMERICAN SOCIETY FOR PSYCHICAL RESEARCH, Inc.

Vol. XXV, No. 8

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.

PSYCHIC RESEARCH is published monthly by the American Society for Psychical Research at Fair Lawn, N. J. Communications including change of address may be sent to the publication office at Fair Lawn, N. J., or to Hyslop House, 15 Lexington Avenue, New York, N. Y. "Entered as second-class matter October 16, 1930, at the post office at Fair Lawn, New Jersey, under the Act of March 3, 1879." Yearly subscription \$5.00.

The American Society for Psychical Research, Inc.

HYSLOP HOUSE: 15 LEXINGTON AVENUE,
NEW YORK

OFFICERS

JOHN I. D. BRISTOL	<i>Hon. President</i>
WILLIAM H. BUTTON	<i>President</i>
DANIEL DAY WALTON	<i>First Vice-President</i>
DR. MARK W. RICHARDSON	<i>Second Vice-President</i>
THOMAS H. PIERSON.....	<i>Secretary</i>
LAWSON PURDY	<i>Treasurer</i>
DANIEL DAY WALTON	<i>Counsel</i>

BOARD OF TRUSTEES

WILLIAM H. BUTTON....	} Retiring Jan., 1932	MRS. ERNEST A. BIGELOW....	} Retiring Jan., 1933
LAWSON PURDY.....		JOHN PALMER GAVIT.....	
CHAS. A. SHERMAN.....		THOMAS H. PIERSON.....	
DANIEL DAY WALTON...		DR. MARK W. RICHARDSON..	

JOHN I. D. BRISTOL.....	} Retiring Jan., 1934
PROFESSOR H. A. OVERSTREET.....	
ARTHUR GOADBY.....	
MAJOR R. T. M. SCOTT.....	
DR. EDWIN G. ZABRISKIE.....	

STAFF

FREDERICK BLIGH BOND.....	<i>Editor</i>
HARRY PRICE.....	<i>Foreign Research Officer</i>
ADELE WELLMAN.....	<i>Executive Secretary</i>

NEW YORK SECTION

MAJOR R. T. M. SCOTT.....	<i>Chairman</i>
MR. ARTHUR GOADBY.....	<i>First Vice-Chairman</i>
MR. ERNEST A. BIGELOW.....	<i>Second Vice-Chairman</i>
MRS. HENRY WARNER.....	<i>Secretary</i>
MRS. ERNEST BIGELOW.....	<i>Executive Secretary</i>
MRS. LAWRENCE JACOB.....	<i>Treasurer</i>

NORTHERN NEW ENGLAND SECTION

MR. GEORGE B. LAUDER.....	<i>Chairman</i>
MR. FRED W. BARRELL.....	<i>First Vice-Chairman</i>
COLONEL GEO. MC C. DERBY.....	<i>Second ViceChair-man</i>
ETHEL M. WELCH.....	<i>Secretary</i>
BURTON E. BLOOMEY.....	<i>Treasurer</i>

PSYCHIC RESEARCH

For August 1931

TABLE OF CONTENTS

EDITORIAL NOTES: Ectoplasm Made Visible; Editorship of 'Light'; Current Research; The Toll of Superstition	318
AN AMERICAN NOSTRADAMUS: Frederick Bligh Bond	320
A STUDY OF ECTOPLASM: Philip S. Haley	326
DISCARNATE KNOWLEDGE (Part III)	333
THE STRANGE HISTORY OF HYPNOTISM: Emilio Servadio	343
THE MYERS CROSS-CORRESPONDENCES (Review of Miss Dallas's Book): Henry Treat Sperry	351
INTERNATIONAL NOTES: Harry Price (Series LXXI)	353
A.S.P.R. LIBRARY, Donations and Books on Sale	362

PRIVILEGES OF MEMBERSHIP IN THE NEW YORK SECTION

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 of the monthly JOURNAL.

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 writer 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. XXV, No. 8; August 1931

EDITORIAL NOTES

ECTOPLASM MADE VISIBLE

The communication which we publish this month from Dr. P. S. Haley, President of the California S. P. R., is authenticated by a representative group of sitters among whom we are pleased to observe the names of Mr. and Mrs. William Cannon. The mediumship is still in its early stages but bids fair to challenge comparison with some of the results of the Winnipeg group and to strengthen Dr. Hamilton's views and conclusions. The outstanding feature of the California sittings is that the ectoplasm is occasionally produced in a weak light, and is clearly visible to the sitters. By practice, it should be possible to improve this condition until materialization can take place in full light. We hope that the California circle will concentrate on this; as success in this direction will deprive those critics—still numerous—who disbelieve in the reality of ectoplasm of their chief argument. It is an argument not easy to meet, since no one is able to say why the ectoplasmic process should be so ultra-sensitive in most cases as to cause immediate disintegration when a light is shewn and yet, in a small minority of instances that it should be able to withstand the impact of light unchanged.

THE EDITORSHIP OF 'LIGHT'

We are requested to state that the announcement which appears on page 256 of our June number, in Mr. Price's 'International Notes,' to the effect that Mr. David Gow has resigned his editorship as from April 20th last and terminated his connection with the paper is erroneous. Mr. Gow it is true, relinquishes the executive work of editorship but he remains as Advisory Editor with Mr. Lethem as his active coadjutor, and should by no means be regarded as having in any sense terminated his connection with the paper. On the contrary, as a result of the greater leisure now at his disposal we may expect an even more valuable literary contribution from his pen for the advantage of readers of this famous weekly. We wish him all health and strength for the continuance of his courageous work.

CURRENT RESEARCH

For the satisfaction of enquirers and for the information of the readers of our Journal, the following may be stated:

1. Research on the lines, chiefly, of subjective phenomena has been constantly carried on at Hyslop House and much has been added to the records. From time to time suitable case-records will

be reported in the Journal. During the vacation attention will be concentrated more upon the analysis of past records, and of these a notable instance now appears in the Journal under the title 'An American Nostradamus'. The records of the Bigelow group will continue to appear concurrently (*Le Livre des Revenants*).

2. Offers of voluntary co-operation for scientific research in the coming session will be greatly appreciated at Hyslop House; also the contribution of funds necessary for the better equipment of laboratory experiment and for the subsidizing of non-professional mediums. The Editor has the pleasure to acknowledge the receipt of a first contribution of Fifty Dollars to be disbursed for this purpose. The name of the contributor will be announced by him as soon as he has authority to make it public, and will head the list when others follow. Readers are invited to take part in the formation of a substantial fund for purposes of Research.

* * * * *

THE TOLL OF SUPERSTITION

It is not our intention to comment on the reports now appearing in the New York papers in regard to a movement on the part of a Committee of the American Society of Magicians to curb the activities of fake mediums and fortune-tellers further than to say that we shall watch with interest the outcome of their conferences with the Police and the possibility of special legislative amendments to cope with a serious situation.

Reliance upon divination has become a habit among an increasing section of society; and the cult of the fortune-teller though disguised by various protective cloaks of 'scientific' pretension, has spread beyond all precedent. It is a veritable disease in the body politic and whilst it exists and flourishes unchecked, it is a

public menace. To such an extent has the mischief grown that even the radio has been used for the dissemination of astrological and other items of a kindred nature. The yearly toll taken from the credulous is now stated to run into very large figures. The victims are lead to believe that there is some special power or virtue in the actual symbols used, whether planets, playing-cards, or numbers; and that it is the 'scientific' use of these symbols that gives the warrant of accuracy to the seer's pronouncements.

No really scientific basis can, however, be demonstrated in any of these systems of symbol. Their use is just as superstitious and just as much to be condemned on the ground of superstition, as the cult of any graven image or other form of 'idolatry'. For what is 'idolatry' if not the cult of the symbol and the attribution of supernormal or supernatural power to tokens? Moses had a summary way of dealing with those of his flock who were contaminated by this retrograde influence lest they in turn should infect the saner members of the race. We cannot follow Moses in his drastic methods: but something will no doubt need to be done to bring these silly people to their senses and inhibit a waste of national and individual resources.

The more conscientious among the sisterhood of the sibyls are willing to admit that the symbol counts for nothing except as a convenient focus for the sub-conscious attention by virtue of which intuitive impressions are recorded. So it doesn't matter which of the various systems of astrology or 'numerology' they employ, so long as the seer is familiar with the system used and has in mind the preferential value allotted to each of the various symbols employed.

*The veneration of relics is in a different category, since a relic is deemed to retain some element of personality capable of exercising power or virtue.—Ed.

AN AMERICAN NOSTRADAMUS

A short Introductory account of the Seership of Mr. Edward M. Powers of Brooklyn, N. Y., derived from documents preserved by the late Dr. James H. Hyslop in the archives of the American Society for Psychic Research and now for the first time made public together with the evidence of their veridical nature as seen in the light of subsequent events.

By Frederick Bligh Bond
Editor of 'Psychic Research'.

In the files at Hyslop House there have for many years past lain unnoticed certain papers deposited from 1909 onwards by Mr. Edward M. Powers, who has been for many years past and still is the holder of an official position under the Immigration authorities in connection with the deportation of aliens. These papers consist of (a) letters passing between Mr. Powers and Dr. Hyslop and (b) folios of transcripts of symbolic visions received by Mr. Powers and systematically recorded since April 1910. The letters mostly contain his notes detailing carefully all that he saw when in the receptive state. They relate to waking visions which would come to him at any hour of the day when his mind was not pre-occupied by the routine of work or care; The folio sheets contain a summarized account of these visions and are copiously illustrated by sketches, diagrams, appropriate cuttings from newspapers and illustrated journals—the latter being explanatory of the symbolism of the visions and selected by Mr. Powers for that purpose. An inspection of these records suggests a very scrupulous care, constantly exercised by the recorder, in the registration of even the smallest and least apparently significant feature seen: and the fruit of this care is now seen in the light of subsequent events, in which the 'little things' often prove to contain

evidential values of a nature totally un-anticipated at the time.

A RESUME OF EVENTS LEADING UP TO THE PRESENT PUBLICATION

My attention was first drawn to the fact that this series of prophetic records existed at Hyslop House through a request made to me by Miss Gertrude Tubby, for several years Secretary to Dr. Hyslop and after his demise Secretary of the A.S.P.R. until 1924. Miss Tubby in the course of the spring of this year, requested me to give facilities to Mr. Powers to reduce to some preliminary order the large accumulation of papers which had been so long stored away at Hyslop House. This was readily granted and in the quiet of our Record Room he was able to arrange all the transcripts in nine stout folios so that they now appear in chronological order with cross references that greatly assist the reader. At my suggestion also, Mr. Powers has completed a skeleton list of all the principal predictions contained in the series. When finally this list was ready for inspection I was surprised to discover the extent and volume of the predictive matter contained.

AUTHENTICATION OF DATES OF DEPOSIT

As to the authentication of the date at which the records were lodged at Hyslop House, I am glad to say that this question is clear and entirely beyond

challenge. Not only have the papers always remained untouched and untampered with in the security of our archive room, but we have as witness the whole file of correspondence from 1909 onwards as a cross-check upon the dates of the folio transcripts themselves. Many of Dr. Hyslop's own letters to Mr. Powers relative to these visions are preserved and some of them are incorporated in the folios.

I have been through all the correspondences up to the date of the outbreak of the Great War and am able to say that I am completely satisfied from my inspection of documents that they are authentic as to date and also in other respects. Owing to the fulness of their individual authentication it becomes unnecessary to challenge any items on the list which may not appear perfectly established by letter. For the purpose of this preliminary paper, I am confining the reader's attention to those records alone which cover the period up to August 1914. Please, however, let it be understood that some of the most interesting material will be found in the chronicles of events to happen after that date. In due course it is my intention to bring to light the whole record. For the present, however, it is convenient to draw a line of demarcation at this point.

DEVELOPMENT OF MR. POWERS' PROPHETIC GIFT

Mr. Powers' letters to Dr. Hyslop are on file from June 1909 onwards to 1922, and a few also of subsequent date.

And now as to the development of Mr. Powers' mediumship. On looking through the letters for 1909 I find that the subject-matter of the clairvoyant impressions largely relates to impending deaths, and in many cases it is the death of some person connected with the Navy. All these are prefigured by the extinction of a light. One of the first visions (August

1909) of events of wider significance is that of a street packed with a mob of people; the soldiers lining the crowd. The occurrence of the great Pittsburg strike on the 22nd August may be recognized as a fulfilment of this vision. In this *émeute* workmen, sheriffs and soldiers were shot and killed. The New York papers called it 'civil war'. After April 1910, the visions begin to take on a more national character and even a world-wide applicability. The *motif* of war and revolution is symbolized by a blood-red coloration of objects. For example, in a letter dated December 27, 1912 Mr. Powers tells Dr. Hyslop of a vision of Austria's dark grasping hand stretched out towards Turkey and driving her or the soldiers of other nationalities to war: and in a darkened atmosphere, the flags of Russia and France are dimly seen. There is a formal symbolism in these visions, partly interpretable by Mr. Powers, which usually represents a city as a woman and a country as a flag. But the 'woman' symbolism is at times used of a nationality and a flag will represent the capital city of a territory, and so forth. The contending nations in the war are also typified by animals such as the Lion, Eagle, Bear, Gorilla, and Tiger: also the Cock for France, etc.

Adverting to the extra detail given in some of Mr. Powers' letters I may quote the following from a letter he wrote me on April 20th last:

"The original MSS were written in letter form and usually sent by mail a day or two later; and that continued up to about 1921. . . . I used to write roughly in the record book the principal details and when I wrote the letters I usually gave much more detail than appears in the books. So, independently of the books, I would say that the original MSS in letter form were mailed to your office within a

day or two after their reception."

It is clear that Dr. Hyslop watched the development of Mr. Powers' mediumship with growing interest as his letters shew. Had Dr. Hyslop lived a few years longer, I do not doubt that he would have intended to publish a monograph on the subject: for he would inevitably have seen in this collection a growing evidential value, making all due allowance for the symbolic nature of the imagery which, in the eyes of the more rigid man of science, might place the visions rather outside the category of the strictly evidential. Time has now so greatly strengthened the chain of correspondences that it would seem quite beyond the bounds either of coincidence or of dramatic analogy in a speculative sense to explain the visions in a normal manner. There is also a certain cumulative value in the mass and volume of Mr. Powers' impressions. When we come to tabulate them with something of their descriptive detail, this will be more readily apparent. They will speak for themselves. Mr. Powers says in the same letter above quoted:

"I kept copies of my own for verification purposes as I had to have a working copy of what I thought important at the time. Now, in the light of current events, I could possibly dig up about a hundred more which I thought had no meaning at the time."

It seems fair to say that in the judgment of Dr. Hyslop there appears to have been by 1917 little or no doubt in his mind as to the actual connection between vision and fact, forecast and fulfilment, of some of the things seen. Here, for example, is a signed affirmation of his opinion, given to Mr. Powers for his own use together with a letter dated November 17, 1917. Dr. Hyslop says: "Mr. Powers has been known to me for some years and has reported faithfully

his experiences. One of the chief values of them lies in the detailed care of his observations and records. Whatever explanation anyone may be tempted to make of these experiences, he cannot find fault with the thoroughness with which they have been recorded. "There have been many evidences in them of coincidences that could not be accounted for by guessing or chance; they betoken the existence of psychic powers. Mr. Powers' development has proceeded during this time until the experiences have become more definite and perhaps more frequent in their significance. They never have reached the character which the rigid scientific man would respect properly, but they are most important as a type which will some day throw a great deal of light upon the nature and development of mediumship. I believe that if Mr. Powers could have devoted his time exclusively to this kind of work, he could have developed very interesting powers and been a still greater help to science."

JAMES H. HYSLOP.

The present writer has felt it an unusual privilege to have been able to exercise this opportunity of turning back the pages of the past work of the A.S.P.R., and bringing to light so important a chapter in the life-work of the one whose name we perpetuate in honorable remembrance of his utter devotion to the cause of scientific research in the realm of 'psychics'.

For many years past, the first and foremost task of the Societies for Psychic Research has been the accumulation of fresh and current records. This must necessarily be so: but not at the cost of forgetfulness of all that has been so laboriously collected and garnered in their storehouses of material either here or in the Old World. Now and then a

voice is raised to call attention to the immense latent values laid up in the files—too often dusty and neglected—which burden the shelves both at Lexington Avenue and at Tavistock Square: but it is only too rarely that the present-day researcher will find the time and will spare the pains needed for the careful analysis of bygone chronicles and for the assessment of their evidential values.

But where the material is predictive, and still in process of fulfilment, there can obviously be no excuse for allowing it to lie fallow. It has a measure of usefulness and importance to the world which cannot be denied. The study of Mr. Powers' records has brought with it an increasing sense of duty and service in the analysis and the presentation of this series.

A BRIEF OUTLINE OF PREDICTIONS FILED DURING THE YEARS 1910-1911

As a foretaste of what is to follow when the whole list is published; and without prejudice to the interest which will be evoked by the later and fuller

publication, I would cite a few examples now. Mr. Powers, it will be noted, begins to receive impressions of the advent of a 'red' force of an aggressive and destructive nature at least as early as 1910, as the records shew, and according to some of his letters, this is vaguely hinted during 1909. Of course, the 'red' element must be regarded as in strong latent activity long before it obtained expression in national life and politics. But it was in the air, so to speak; and critics of this series of prophetic vision may very likely say that ideas and dreams concerning plans for subversive movements would operate subconsciously upon the mind of a man telepathically sensitive who, from his daily contact with aliens and his work in superintending the deportation of persons rejected as undesirable, would be exposed to their psychological influence day by day. Be this as it may, it cannot explain the visions. It merely opens an avenue and prepares or guides towards a preferential course for the exercise of the faculty of seership.

* * * * *

EXTRACTS FROM THE ORIGINAL RECORD (Outline only).

[Otherwise unaltered. Ed.]

DATE of PREDICTION

DATE of FULFILMENT

1910 Sept. 30. Plot of Russian Reds.

- | | |
|--|--------------|
| Oct. 2. Revolution in Portugal and fall of king. | Oct. 5, 1910 |
| Oct. 11. Europe: sacking of houses, booming of great guns:
• Red flower in bloom. Cock crows; victory for France. | 1914 - 1918 |
| Nov. 4. Russia. Two red stars fall. A white star follows. The whole country made desolate by a volcanic eruption. | 1917 - 1919 |
| Nov. 25. Prussia as a wanton, throws off her thin cloak of decency and reveals herself in the nakedness of a savage. | 1914 - 1918 |
| 1911 Feb. 10. Uncle Sam as a sailor, hurrying ships across the ocean.
Wins race. | 1918 |

I pa
men
from
1912

- Feb. 12. Belgium and France as two women arm in arm, both in mourning. A dark cross shewn. The burning of a city hall. German soldiers enter houses. A red cloud floats over a city. Mines are destroyed. 1914 - 1918
- Feb. 22. Reds meet in a 3-story house in New York. Their meeting-hall is decorated with red flags. Machinery is daubed with red. An attempt to contaminate the American mechanic. 1919
- Feb. 26. Disastrous explosion in Wall Street. 1920. Sept. 6.
- Mar. 2. Chinese flag assumes an almost entire red color. The baby emperor is surrounded by darkness. 1911 - 1931
- Apr. 9. Russian Poland: terrible massacres. Ruined cities. Two women in red dress stalk forth from the ruins. 1914 - 1918
- Apr. 11. War in China and a 'red blot' over the map. 1929 - 1931
- Apr. 14. Russian ships fly the red pennant. 1917 - 1931
- Apr. 18. Russia as a naked woman: conditions 'too shocking to be written'. 1914 - 1919
- May 26. A truce, with victory celebration: The Lion and the Eagle seated at the table of conference 1911. Nov. 11
- June 4. Reign of terror in Mexico. 1914 - 1919
- July 19. American flags fly on German soil. 1918
- July 31. A red pencil inscribes the words "*WRITE RECORD IN RED*". Russia seen as a woman in black. Famine, pestilence, war, revolution. Germany is wasted to a skeleton, etc. etc. *War breaks out just 3 years later.*

I pass over many pages of predictions, most, if not all of which have received fulfilment, and come to the next pre-anniversary of the war. Below are given extracts from the record.

- 1912 July 14. A large blood-red cloud floats in the atmosphere. Then in darkness, a number of foreign flags one above the other. . . too dark to see clearly. Then a great military parade, and long lines of soldiers deployed in various directions. 'It seemed that wherever I would look in the dark atmosphere, I would see long lines of soldiers'. 1914 - 1918
- Aug. 8. In an open landscape, as far as the eye could see, long lines of soldiers with rifles and bayonets. "I saw the nearest group to me carried the American flag and I said 'I wonder who they are going to fight'. All

the States were involved. I then saw the flag of France hanging out of a window and on a second glance, the flag of Germany.

1913 May 31. Large bodies of soldiery with rifles and bayonets, in all directions. One of the groups carried the American flag. 1914 - 1918

1914 May 23. Vision of a number of animals engaged in a terrible combat. Each seemed to represent some political power or nation.

May 24. A business wagon overturned and in a tangled and upset condition. 1914 - 1931

STATEMENT BY MISS G. O. TUBBY

July 8, 1931

I have read the draft of "An American Nostradamus" and am heartily in agreement with the expressed views of Mr. Bond on the psychic gifts of Mr. Edward M. Powers. Mr. Powers' records were familiar to me week by week as they arrived in the Society's mail from September, 1911, to June, 1924. They were always carefully read and preserved for the use that Dr. Hyslop felt they could find at a date in the future when the verification of history should give them sufficient weight. Frequent interviews with Mr. Powers were a feature of the case and his clear reasoning and observation of affairs are well remembered.

It is gratifying that his careful labors can now add to the value and interest of the Society's work.

* * * * *

THE CATHOLIC CHURCH AND SPIRITUALISM

A correspondent writes from Badajoz, Spain, to an English Protestant weekly (The Life of Faith) for April 22nd and he comments on the attitude of the Roman Church to Spiritualism. He states that in a recent conversation with a Spanish government official who is both a devout Catholic and a Spiritist, this

man told him that many eminent Catholics are Spiritists; also that two Catholic Bishops of Spain (Jaén and Madrid-Alcalá) had issued a tract favoring spiritist investigation.

His letter, which is a long one, is written from an anti-spiritist point of view.

18

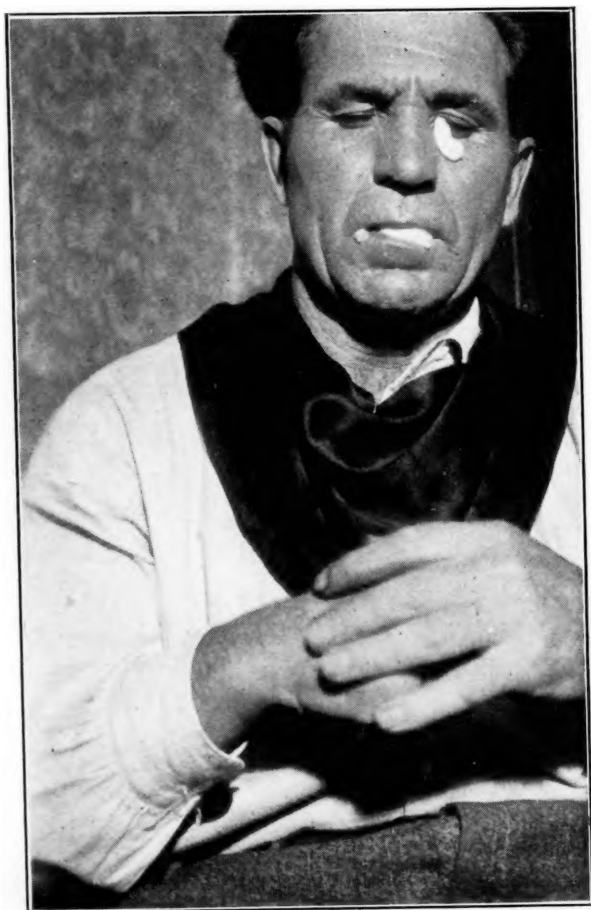
31

31

ee-
rd
ar-
al-
nd
ent
his

of

ent
wo
nd
or-
is
of



ORAL AND ORBITAL ECTOPIASM

As recorded by two cameras, June 11, 1931. (see p. 327)
 at San Francisco, Calif. Photographed by Dr. P. S. Haley,
 President of the California S.P.R.

MEDIUM: MR. M. J. WILLIAMS (in trance)

A STUDY OF ECTOPLASM

A series of sittings with the materializing medium, M. J. Williams.

By PHILIP S. HALEY,

President: California Psychical Research Society.

Since November, 1930 I have enjoyed an excellent opportunity of observing ectoplasmic emanations produced during the trance states of M. J. Williams. I have sat through about forty seances, in company with various persons, most of them members of the California S.P.R., and in nearly every case have been able to obtain conditions satisfactory to myself or colleagues.

Quite a number of people have witnessed the happenings at the séances, and I believe that most of them were convinced of the reality of the appearances. The more active sitters, however, were concerned, not so much with the hope of establishing an unimpeachable case for reality as with a study of the nature of ectoplasm and its modes of behaviour.

To this end we made experiments with plates exposed to the direct contact of the séance lights, while at the same time watching the process, observing the attempts of the "hands" and at times, "fingers", to imprint themselves upon soft masses of moulding material placed near the cabinet, or holding a transparent screen coated with luminous paint near the lights in order to see whether a fluoroscopic effect or any other might be seen, etc.

Many of our séances have been held under the direction of our Research Committee, which numbers among its members engineers, doctors, lawyers and others of various technical attainments.

Williams is a good subject in his possession of a willingness to set aside, for purposes of experiment, the purely conventional procedures which make it difficult to study, in an intimate way, the physiology of ectoplasm. Thus he at once acceded to my request to sit *in daylight*, and at another time, without any cabinet. Of late we have dispensed with the cabinet altogether. He has sat under various controls devised, generally, just before the séance and without his knowledge as to what the conditions were to be: yet at no time has there been a blank séance.

Williams was born at Melrose, Minn. He was given a Catholic upbringing in an orphanage, and was early thrown upon his own resources in making his way in the world. By occupation he is a painter and paperhanger. His age is perhaps 45 years or more. He has possessed the clairvoyant faculty from childhood.

We have secured a number of photographs of ectoplasm by flashlight, at times being able to see it during the moment of flash. On two occasions several of my associates and I have seen the substance *in subdued daylight*, and all who saw it agreed that it appeared white and somewhat luminous. The second daylight séance it appeared to me to be silvery white with a metallic lustre.

Once Mr. J. M. Nuding and I have seen it lying on the floor in red light, and twice in red light on Williams's lips.

Once I accidentally touched it with my shoe, experiencing a resistance such as a soft heavy body of a pound or more in weight might give.

Since this report is intended to be but a brief one, I will summarize what I have learned from my observations. I intend, later, to report more fully, when my colleagues and I have concluded our studies. In the meantime I give my own opinions and findings only.

The following may be regarded as a tentative statement of the laws which, as I see them, seem to govern the manifestations:

1. The extrusion of ectoplasm is preceded by clonic spasms.
2. The amount of ectoplasm extruded is in proportion to the violence and duration of the *clonus*.
3. The reaction of the medium to light is in direct ratio to the area of ectoplasm exposed.
4. The trance personality prepares in advance for cooperation with the experimenter.
5. Ectoplasm may be observed in actinic (white) light.
6. Ectoplasm may be better observed in actinic light by admitting the latter after *extrusion*.
7. The luminosity of ectoplasm can be observed in white light or darkness.
8. Ectoplasm tends to undergo, from time of *clonus* to its absorption, a definite cycle in time.
9. Ectoplasm is directed, either from within or without, by an intelligent factor.

The trance personality of Williams is one Red Cloud, his guide. My best results have been secured by following his suggestions when photographing or arranging new experiments. As he himself once put it, "Me boss". One interesting feature has been the appearance of what I call Red Cloud's pilot light.

This is a small, round, whitish blue light which seems to assume a position near the medium's head, or at times, a little above it. I have never failed to secure a photograph, so far, if I used the flash-light just after seeing this light.

The cameras used in the work have been of various types. The first picture was secured by the use of two cameras. One of these was a camera giving a 5 by 7 inch picture. It possessed a wide-angle lens, or one which takes in considerable field and does not require accurate focusing. This camera was one used for commercial photography by Mr. W. H. Hutchins, of Los Angeles, who happened to be in town at the time. He had, some years previously, helped me in an endeavor to secure a super-normal picture at 573 California Street. At the same *séance* my own camera, a small Ansco vest-pocket kodak, possessing what is known as a fast lens, used to secure detail, was used as a check to the wide-angle lens instrument. Both cameras registered photographs showing a large mass of ectoplasm protruding from the medium's mouth. In this, as in other photographs, we noticed considerable distension of the lips, as though the vestibule of the anterior part of the buccal cavity were filled with a soft mass under pressure.

The mass under description was, to judge from the photograph, perhaps four inches long by three in width at its widest part. Had a lateral view been secured, there would have been a dimension running through the antero-posterior diameter of the mass of perhaps two and one-half inches. This gives the fact of three dimensional mass in the ectoplasm produced, and all our subsequent photographs bear this out. This fact bears out, also, the work of Dr. Albert von Schrenck-Notzing, the lately deceased and brilliant investigator of Munich. The

Winn
graph
three
charg
work
pear
the m
rumi
mani
our
work

Sev
cure
plast
denti
meta
ment
said
prom
for c
hand
appr
of th
able,
upon
was
beca
ures,
a re
inad
hand
mass
ever

W
pictu
exce
ligh
cure
of s
to t
time
proa
a se
activ
tem

Winnipeg, London and Boston photographs are further confirmed in their three dimensional findings. The original charge brought against Schrenck-Notzing's work with Eva Carriere, that the appearances were due to the possession by the medium of flat newspaper pictures ruminated, or in some other manner manipulated by the sensitive is shown by our work, and by all other subsequent work, to be untrue.

ATTEMPTS AT FINGER PRINTS

Several attempts were made to secure finger prints upon putty and a plastic mass known as moldine, used by dentists for duplicating in low-fusing metals patterns carved in wax. Arrangements were made with Red Cloud, who said he would try, but who never promised to succeed. Try indeed he did, for on three occasions I saw ectoplasmic hands of moving luminosity deliberately approach the moldine from the portion of the cabinet which made it most reachable, and endeavor to impress the finger upon it. On one occasion a vague print was secured, but this was discontinued because subsequent attempts were failures, and because someone, in spite of a reasonable watchfulness, might have inadvertently touched the mass. The hands seemed to pass through the plastic mass without leaving any mark whatever.

PHOTOGRAPHY WITHOUT LENSES

We made several attempts to secure pictures without using the camera, but except in one case, when a small, white light of indefinite conformation was secured, no results were obtained. Lights of sizes varying in diameter from $\frac{1}{4}$ inch to three inches, however, were several times seen slowly and deliberately to approach the plate and hover over it for a second or two. This proved the non-active quality of the light. These attempts were predicted beforehand by

Red Cloud. In fact everything happens, as said above, as though the trance personality possessed a will of its own, and one often quite independent of that of Williams, as expressed in his conscious or normal mental state.

HANDSHAKES AND GOODNIGHT LIGHTS

A number of people at the séances have received super-normal "handclasps." My first experience with this phenomenon took place at a December séance in Oakland. A hand emerged and at my invitation to shake hands, slowly and with evident effort approached my extended right hand. As it almost touched my hand it grew in brightness and at the same time I felt a chill in my right hand and forearm. It passed, apparently, entirely through my hand, and for the period of about an hour following, elbow, forearm and hand seemed tired and depleted in energy.

Dr. F. Nass, eminent psychiatrist, received a touch as of a hard, cold object upon the left thumb and forefinger, at the same time experiencing a cutaneous sensation which he described as electrical, or similar to such a feeling, upon the left deltoid region of the left arm.

It has been clear to all of our observers, so far as I am aware, that the lights behave in an intelligent manner. At Williams' séances a "goodnight" manifestation of the nature of a farewell to the sitters, sometimes takes place. I have seen it upon perhaps three or four occasions. If there is enough "power" a light of varying size according to the available power proceeds outward toward the sitters. If the power is limited it gives an outward sweep describing the arc of a circle; if the power is in greater abundance individual visitations of the light, as nearly as possible to the hand or lap of the sitters are made.

MAGNITUDE OF PHENOMENA

Phenomena of major magnitude, measuring them by the amount of area of ectoplasm manifesting have been witnessed when the medium was most relaxed in mind. This was, I believe, invariably so, notwithstanding all contrary outward appearances, when Williams was sitting under the conditions to which he was accustomed during his developmental period as a professional medium, which covered about six years, about four of which were given to materialization.

At the first Williams séance I attended, I saw several distinct human forms emerge from the cabinet. There were, perhaps, five of these, with two or three nebular masses tending to assume upright or columnar positions at the intervening periods. One of the well developed ones bore a distinct resemblance, in point of several identification elements, to a deceased relative.

The spontaneous character of the phenomena become more apparent when it is noted that the production of all psychic phenomena is more easy for the psychic when the mind is most at rest. This applies to the work of the sensitive who produces automatic script, to the trance speaker, the message-bearing medium working without definite trance, to ordinary dreams, and to the small psychic manifestations of premonitory character which many persons experience during the day. Things in this respect happen as though the tense or disturbed mind affected an obscure dynamism or structure adversely. This cannot concern the neurons only, since as may be easily seen from psychic phenomena which happen outside the organism, (such as ectoplasms and telepathic experiences as well as experimentally produced and transmitted apparitions,) the phenomena have an external life of their own quite independent of

the neurons, although the latter play, undoubtedly, a part in the manifestation of the intelligence.

HYPOTHESIS OF FRAUD

We have had little or no difficulty in rulling out all suggestions of fraud so far made. A charge of fraud made by anyone places upon him the necessity in logic of proving that charge. No one who has worked with me at Williams' séances has made a direct charge of fraud, but naturally, the possibility of such a thing must suggest itself to careful minds, especially to those unfamiliar with such rare phenomena as those presented in the séance room.

Our early séances were devoted to the double purpose of observing the phenomena and of verifying them. Needless to say, all possible sources of deception have not been ruled out, but a very good tentative case against the likelihood of it has been made. The medium himself has been willing to sit under stringent conditions, and under all those we imposed upon him has produced manifestations, although at times of minor sort. A minor phenomenon may however be quite as important in its scientific implications as a major one.

At the séance of May 28th, 1931, a small mass of white material was seen on the floor to the right side of the medium's chair and about two or three inches posterior to the heel of the shoe. All ectoplasm being white, Mr. Nuding suggested after the séance, that it might have been cotton. To set at rest the matter in my own mind, and for purposes of report, I made a microscopic examination of the photographs of ectoplasm secured from Williams, and also of a mass of wet cotton, arranged to resemble that exuding from the medium's mouth, just above the oral cavity of a skull, and below the nasal opening. This I photo-

graphed from front and sides and examined the emulsion by transmitted light and the photograph by dark field illumination. The deposit on the films showed no striking differences, but the cotton gave a print quite different from the ectoplasm. It showed much less of the dark reticulum which could be seen over the ectoplasmic areas, and seemed more solid in structure. This coincided with the opinions of previous observers who have reported ectoplasm to be of reticulated or frothy appearance. My work in this matter might well be subjected to more careful scrutiny, since I am decidedly an amateur in the use of the microscope.

The odor of sulphur compounds has been mentioned by one observer as having been detected in the room. It must be remembered that the various sulphur compounds possess quite different odors. Sulphur-dioxide, for instance, evidences the odor of burning sulphur matches, and that of sulphur-hydride, or hydrogen-sulphide a disagreeable one resembling that of decaying organic matter. At no time have I been aware of the odor of either of these compounds in the atmosphere, although the latter is normal, of course, in a portion of the intestinal tract.

These remarks will be sufficient to show, I think, that we have been observant of the possibility of fraud, and so far as I am concerned, I may truthfully say that I have seen nothing sufficient for the foundation of an opinion of deception as the basis of what we have seen. The indifference of the medium as to where and how he sits, his voluntary suggestions that flashlights and sittings without curtains be made use of, as well as many other points in his behavior, have established my confidence in him as a real teleplasmic medium.

MEDIUM'S PHYSICAL CONDITION

Williams prefers to sit in an ordinary chair possessed of arms on which to rest the hands and forearms, and a back high enough so that the back of the neck is supported by it when the head falls backward, as it does sometimes in trance. More commonly, however, the head falls forward like that of a sleeper dozing in his chair. Like the ordinary sleeper too, the body is jerked upward from its slouching position from time to time, only to reassume the relaxed attitude a few moments later.

I have noticed that a crisis in the sleep of the trance is reached at about the time Red Cloud appears. At that time the phenomena have generally reached their full height, and the trance personality is able to speak most easily with the object of giving directions or receiving conversation.

An intense thirst for water seems to manifest just before beginning of trance when Williams eagerly drinks a full glass or two of water. He perspires freely during trance, and this is perhaps the reason why the water is sought for. After trance from two to three or four glasses of water are taken.

The pulse is quicker in all cases just after trance. It varies in this respect considerably. I have counted it several times, and have found, following trance, the rate to be anywhere from about 90 to 120. There is a loss of energy which causes a weakness just after emergence from sleep. This is overcome in a few minutes. Judging from the seven or eight exposures to flashlights recently made, the loss of energy from this cause may be related to the amount of ectoplasm exposed. I am not sure of this, but note that when the large mass was exposed for the first photograph, the medium had more difficulty in gaining his normal energy than at any of the times

succeeding. At subsequent sittings the amount exposed was smaller and smaller as the sittings went on. On occasions when the photographs showed the least amounts of ectoplasm the flash did not even waken Williams from sleep, so that another flash could be taken if necessary.

At first Williams made certain mistakes in eating leading to difficult breathing and distress. When this was overcome the trance was easier.

The genuineness of the trance is clear from the above facts, though it is well known that certain people can exercise control over the autonomic nervous system to varying degrees. For instance, certain people can cause the hairs upon the skin to rise at will, and others have the power to arrest the pulsations of the arteries. But this is precisely what Williams claims. He is able to induce the trance state at will, with the sequelae as described following. A simulated trance in which the autonomic nervous system is controlled so as to produce trance symptoms is, therefore, a trance. In discussing the bona fides of the trance I am able to quote eminent medical authorities to support the view of the reality of the trance state. The following letter is of much value in this regard: It was written by Dr. Carl Renz, eminent hypnologist of San Francisco:

"Dear Dr. Haley:

I wish to thank you for the last ectoplasm photo of Williams, which is excellent. Although I have seen Williams only a couple of times (in trance) there is not the slightest doubt in my mind that his trance is genuine. I have had too much experience in my work with hypnosis during a period of many years to be mistaken. As soon as I have recuperated from the sequelae of a protracted influenza, I shall join you in the experiments which

you have so ably conducted.

C. RENZ."

The term "trance" appears to be a very elastic one, there being different varieties of trance according to the different abnormal states during which trance appears. Turning to Dorland's medical dictionary I find the following definition: "A profound or abnormal sleep, from which the patient cannot be aroused easily, and not due to organic disease. Voluntary movement is lost though sensibility and consciousness remain." There is the trance of coma, the trance of death, hysteric trance, induced trance, and others. Hence it would seem that the term "mediumistic trance" would be as good as any, since the condition of the materializing medium in trance differs from all other states in that it presents phenomena not present in epileptoid or hypnoidal conditions. Dorland's dictionary gives 36 different forms of epilepsy alone. Hence the absurdity of comparing the trance of a subject like that of Williams or Eva Carriere with any other abnormal condition; there are too many variations. It would seem to me to be well for metapsychists to maintain the distinct nature of the mediumistic materialization or telekinetic state as an entity of its own, while admitting points of physical and psychological similarity with other states, for such a distinction is clearly valid.

An excellent discussion of mediumistic trance by a medical man who has worked intimately, under unusually good conditions for observation, may be found in the journal 'Psychic Research' for Jan. 1931. It is written by Dr. T. Glen Hamilton. I refer readers to this discussion by Hamilton, in order to avoid undue length in this article, remarking, at the same time, that what I have seen of Williams' phenomena coincides fairly well with Dr. Hamilton's observations.

SOURCES OF ECTOPLASM

Briefly, I may say that it seems to me that the theory of an etheric factor in connection with the body might well be utilized as a source of explanation. Physicists have shown that if the electrons of the human organism were condensed by pressure to a point at which their orbits would be in a state known as normal piling of spheres, the diameter of the mass so produced could be not larger than the head of a hatpin. What then exists between the electrons?

The clairvoyant, especially of the mystic type, who has studied in his own way the human personality, claims to be able to see a white cloud of energy about the body. Ectoplasm is white. Hypothetically, then, may we not assume that it relates to this source? This would explain the lack of true biological structure in the amorphous form of ectoplasm, loss of weight, energy, and the externalization of sensitivity and intelligence, provided we credit the substance mentioned with the possession of such qualities. Does not the primitive protozoan, possessing not even a rudimentary nervous system, possess these attributes? Such a substance, also would cover the power of the idea to condition the organism in its embryological and post-embryological changes. Ideoplasticity, or the power of the externalized human thought to produce creative activities in ectoplasm, is undeniably present, once ectoplasm is admitted at all. For myself ectoplasm exists. It does, also, for nearly all of the great students who have led the movements for the recognition of psychic phenomena. But, it must be recalled there are some, who have witnessed ectoplasmic phenomena, and, because of suspicions aroused by points seen in the behavior of individual mediums, or negative circumstances in the entourage, have rejected the entire magni-

ficent array of facts which point the other way. The human mind is apt to be dominated at given moments by facts which appeal particularly to its habits of thought, or, for some reason, strike it forcibly. Psychic inertia in the materialistic mind is one great obstacle to the progress of psychical research.

It is clear that there is order in the behavior of séance lights and their teleplasmic substructure. As Hans Dreisch has said, in discussing Mendelism and other heredity theories, "The theories of Mendel, all theories of the 'thwarting' or of 'carrying on' of heredity, apply only to certain materials or intermediaries of heredity and not to the essential thing. The factors of order must intervene, and these are not material factors."

Neither Mendelism, nor any of the other hundred or so theories of heredity current, or obsolete in whole or part, which have been invented in the imaginations of mechanistic thinkers can explain the superior influence of idea in relation to matter. The "dominants" and "recessives", or "pairs" of Mendelism, to take one of these would-be explanations, require in themselves to be explained. They have never been seen or in any way treated to sense observation, since they exist only in the subconscious memory of the individual or the cosmos, and as physical entities, therefore, are entirely hypothetical. The concept of the conditioning vital and sub-conscious dynamism as Geley has developed it is much more fitted to the facts.

The germ-cell cannot, as eminent biologists like Hans Dreisch have shown, be the storage place of hereditary qualities, though it may be the focal point for the beginning of cleavage of the ovum. Dreisch has shown that if the embryo in the blastula stage, consisting of a thousand or more cells, be separated into two parts by any division, such as one and

999, or 150 and 850, the result will be the same, inasmuch as a normal organism may be obtained from any of the groups of cells. This alone, is enough to annihilate the germ-cell superstition.

If it be argued that all the inherited qualities, going back to the earliest phylogenetic groups, exist in every one of the somatic cells, the horrific vista so unfolded is at once apparent. The thirty or forty billions of fluxing, reproducing, dying cells; the difficulty of crowding their determining qualities in terms of large molecular groups into the single germ-cell, and many other obvious considerations, make the principle of order

impossible of application to such a situation. And, most certainly, order exists in the heredity process.

It cannot be admitted, therefore, that ectoplasm *plus* its conditioning idea, can be explained by a mechanistic or deterministic concept based upon known theories of heredity. Something better must be conceived, and, so far as I can see, the explanation must lie between the doctrine of the spirit world and the animistic one as elaborated by Geley. Probably there is a meeting point for both of these in the more inclusive concept of a universal soul as unfolded in the philosophy of monism.

* * * * *

“DISCARNATE KNOWLEDGE”

Psychic Communications recorded by William T. Glover.

Part III CONTINUED

ON ADVERSE INFLUENCES

G. asked for information as to the ‘adversaries’ mentioned in the writings of Stainton Moses.

ZOAN (C). “Anyone in opposition to our views is an adversary, just as you class any one who opposes your views. There are vast hordes in this state of existence who disagree with scientific methods and who vigilantly exercise every known means to curb our efforts to diffuse knowledge. We retaliate by better equipment, such as a better understanding of spiritual and psychical laws; so that we are able to cope with them in some measure, just as the white man, with shot and powder, was able to cope with the American Indian, although greatly outnumbered.

“We should be swamped entirely by these hordes, were it not for the

fact that we are, as I have just said, better equipped with a knowledge of law and order governing this peculiar state of existence. But even skill cannot always compete with too great odds. Our arsenal may not long endure unless we are able to rally to our side other kindred spirits who can aid us against such wilful and ignorant violence. . . Our sharpest weapons are forgiveness, charity and mercy. We see failures as simply stepping-stones to higher achievement. Filth is the loamy soil out of which the tiny seed of the beautiful flower emerges and develops into gorgeous foliage. Every living soul must have sinned and suffered equally before the highest spiritual attainment shall be reached.

THE ‘SURVIVAL OF THE FITTEST’

“The law of the Survival of the Fittest has changed its meaning for us.

We employ throughout our little discourses words which characterize your struggle in the earth-life. For us here, however, such struggles have changed their meaning. We gave it thus that the contrast might be the more striking. The most effective weapons here are the exact opposite of those which have aided man in his struggle for existence.

EXCLUSION OF THE COMPETITIVE ELEMENT IN PSYCHICAL DEVELOPMENT

"Extremely violent and wilful souls are not well adapted to this existence. Without exception, they find themselves unable to survive in it with their faculties fully awakened. They gravitate to lower spheres, wherein they live over again their struggles, until such time as remorse and humiliation have deprived them of their conceit. These lower spheres are such as you would describe as 'hell'. But there are grades of punishment, and no terrible place of everlasting torment, of fire and brimstone, as depicted in Biblical imagery. Purgatory is indeed a reformatory in which souls are received, nursed and cared for until they become of age—that is to say—until they are fully matured and developed spiritually. They remain in these 'reformatories' until they throw off the load of stone which had weighed them down and are able to raise themselves to a higher plane of living. "Men of highly wilful temperaments—so often spoken of as 'men of character',—respected by the community, praised and thought proficient in all the phases of earth-life, are not always the ones adapted to this special plane of existence. The weak and docile often become the strong, whilst the wilful aggressive types appear as the weak. The highest criterion of soul-culture is

directly proportional to the power one has who, seeing weakness in others, is able to bless and to forgive."

February 10, 1929.

PREAMBLE TO A 'DARWIN' COMMUNICATION

ZOAN (C). "Darwin shall deal with spiritual growth in his chapter. He proposes to trace those causal connections which are productive of higher spiritual development and to contrast this with the grosser development of man. Species tend to hold to type and to resist any anomalous influence. Any deviation from the natural order of character and trait which is typical of the majority of mankind is resisted by the mass as an encroachment upon the established order of things. Therefore spirituality is matured amid trying circumstances."

February 16, 1929.

Following a conversation on the question of an improved environment for this work, this series of terse aphorisms was given by the communicators:

"When an animal becomes unadapted to its environment, let it leave that environment"

DARWIN.

"Depend more upon intuition and less upon reason"

WILLIAM JAMES.

"Do not conjure up imaginary troubles: there are enough of real ones"

HUXLEY.

"Life has been called a gamble. Stake all, win all, or lose all"

BERKELEY.

"Living hard and living dangerously are the qualities of true manhood"

NIETZCHE.

"Seek no happiness: only freedom from pain"

SCHOPENHAUER.

"Do not hesitate over an obstacle: it may grow"

GARRACK.

"Failure too often comes of delay: speed on, speed on, my friends"

CARLYLE.

"Shoot straight for the mark: if you hit; well and good. If you miss; well—but not so good"

HERBERT SPENCER.

"Complete satisfaction comes of complete realization of one's highest aim"

GOETHE.

"Much depends upon quick action, which alone can merit decisive victory"

NAPOLEON.

In reply to comments on these aphorisms by the sitters, C. . said:

"We are all of a single purpose:—to give out to the world our influx of accumulated knowledge—knowledge accumulated, on the whole, from regions transcending the perceptions of man. But our state does not transcend yours to the extent that you infer. Almost all knowledge upon earth is knowledge which originates with us here. . . . It is not only a great change upon earth, but we are all of us enjoying the greatest influx of knowledge ever received."

Questioned as to the ultimate source of this influx of knowledge: (i.e. as to whether it is attributable to 'that Incomprehensible Being we call God'). Zoan, as spokesman for the group, said:

"Yes, and No: for it is largely a matter of the viewpoint taken. God can mean Universal Consciousness—Energy—Wisdom—Love—simply depending upon the manner in which He is regarded: this in turn depending upon the peculiar stamp or quality of the mind reflecting. . . ."

March 23, 1929.

"Interest provides the link. It alone may span the chasm. Take heed: great world-changes are about to commence. . . . the distinction between God and Man may be put in these words: "God rules; Man is ruled". You exist within the law of the Divine Maker:—within His shadow,—your will being over-ruled by His. That which you deem impossible is an antagonism set up against Divine Volition. Separate yourself from His law and you become a separate creation—a separate order of governing principles which, to lesser beings may be and, in fact, are regarded as of Divine origin. The terms 'power' and 'energy' are interchangeable. Energy expresses itself in matter:—Power in form. Form is the condition in which Substance is perceived. It consists of established principles of law and order. The will is blind force. It may hew a separate and independent path; it may be sporadic,—blind,—having neither intelligence nor purpose. But once it is set in motion, it leaves behind itself a trail which those who follow in its wake will interpret as order and system"

EXTERNAL RESTRAINT OF WILL-FORCE

"The Will is utterly unlimited in its power and resources except where it conflicts with other stronger wills. Thus man is unable to break a law of nature without suffering a penalty, save when he can attain to that state which the old Eastern writers call Nirvana. In that case he transcends the power which physical law has over him. He becomes transformed at once into a separate and distinct law unto himself—a creator of men and a maker of worlds. Man shall some day throw off the fetters of a narrow materialism and enter into the clear light of spiri-

tuality. He may then understand that the physical laws to which he bows in humble submission are but the mere trappings and forms of force and will to which he need not conform and to which he *must not* conform if he would become as God."

AN ILLUSTRATION FROM PHYSICS

"An example of what I mean is this: In the light of certain recent revelations, TIME has been reckoned as one of the dimensions. A thing, to have existence, must not only exist in Space but must likewise exist in Time. In electronics, ultimate atomic particles have been reduced to simple positive and negative quanta—points of energy, known as Electrons. By combination in space and in time, these quanta assume shape and form, which we recognize as matter—matter being defined as extension or form. Matter occupies space and time. The journey of an electron around the proton is motion in space and in time. An atom is recognized as a particle of matter.

"Accordingly, then, let us define Matter as a form of Energy,—that is,—as Force having extension in space and in time. All minor forces are predetermined and predominated by major ones. Thus the force of a crystal of quartz predominates over that of the numerous electrons and protons of which it forms a solar nucleus. Break it into separate particles, yet it remains quartz and each particle will reproduce itself according to the predominant force, growing and developing according to its type. In the animal kingdom, reproduction is again according to kind. In every instance it is a case of a major force ruling over and governing a minor one."

March 26, 1929.

ZOAN (C). "Let the medium avail himself of some of the written material of Darwin; more especially that sample of his writing received about a year ago concerning Matter and Spirit. . . . this, in order that certain vibrations may be set up in his brain, thus working out a sort of groove through which Darwin's thought may flow freely."

March 29, 1929.

NOTE. Some of the material promised as to be given from Darwin had been received by the sitters. This will appear in due order. Zoan first remarked at this sitting that Darwin would expand his present work a little later and asked whether G. and X. did not consider his communication very interesting?

G. agreed, adding a comment upon a note added by Darwin to the present work to the effect that he had been amazed to discover not long since, beings (in his sphere) who seemingly had formed no part of planetary life. G. was curious to know whether this sphere in which Darwin now was, should be described as 'heaven'.

C. "Heaven has only a relative meaning, as you should by now comprehend. Evolution is from the very gross to the highly attenuated. It is eternal progress: and so far as we are able to understand, this is *infinite*. It would be presumptuous indeed if you considered Darwin or anyone else, as having reached the ultimate of this universal process. Christ himself, whilst a leader in a certain realm of spirituality, is unfamiliar and even unacquainted with, some of these vast orders of creation—separate universes, so to speak, which transcend not only human intelligence but even the intelligences of some of the highest spiritual powers

(deities)—this word being used to describe higher beings seemingly independent of the vast sea of sentient planetary life. Such beings—and there are many such—are creators—perhaps what you would call gods. As to the hypothesis that Reality as a whole consists of what might be termed an Over-soul—a sort of pantheistic view—this might be the outcome of a certain predisposition of logic. Logic itself, as we have found, has changed since we left the earth-conditions—conditions governed by space and time—and entered into a realm of entirely opposite conceptions.”

COMMUNICATIONS OF WILLIAM JAMES

April 23, 1929.

(One of the sitters had mentioned other messages purporting to come from William James through independent channels.)

C. “William James is quite capable of communicating any number of works *simultaneously through various mediums* throughout the world. We are fairly familiar with that proneness of modern editors to reject articles relating to psychical subjects; but our methods may take a more subtle turn. The abilities of our circle are not limited in style and subject-matter. . . “Darwin has so far been only practising, in order to gain control of the medium. . . . Therefore we trust you will not form too hasty an opinion of the style and power of one of the mightiest of intellects in this plane of existence. . . There are some crudities contained in the matter you have so far received. . . in the Introduction and in the chapter by William James. We wish to go over these in time, making two separate and careful revisions.

Only then can we announce our approval. . . .”

April 29, 1931.

The communicator Zoan here announces himself to G. . . as ‘the guardian of one of the zones of his subliminal self’. This is interesting as suggesting the possible subliminal contact of a variety of ‘associative’ personalities with the individual numerous in proportion to the distinctive regions of his subliminal life. It brings to our mind the picture of our subliminal entity as being extended in time, and the consciousness also extended to embrace the whole life-line of his experience and memories, instead of being focussed upon one moment—the ‘Present’ in the sense in which we conceive that word. The editor of these scripts would mentally link together these ideas of the time-extension of the consciousness in the subliminal world and that strange assertion, repeated in these writings, of the power of an intellectual personality as Charles Darwin to deliver many addresses simultaneously at various places on the face of the earth and in a corresponding variety of environment: also, in like manner, of William James.

From our own measure of consciousness as incarnate human beings, the conception of a series of mental activities carried on simultaneously by the same person would carry with it very probably a sense of ‘diffusion’ if not actually ‘disintegration’ failing our conception of some higher co-ordinating intelligence which would bind together the sum-total of these divided activities and render them the harmonious expression of one inclusive consciousness. There are, it is true, cases of dissociated personality in which a variety of psychic elements in the make-up of an individual appear to have an activity of their own which is apart from

the c
mind.
a nor
the h
func
all th
psych
some
ness v
of the
upon
libera
ories
sublin
us th
of ou
riche
of or
affinit
sibly
state
‘death
barrie
portin
though
G.
tion.
of or
mind
over
plied

stra
thi
tio
litt
of
pre
so
tur
pe
yo
ow
yo
ing
tit
cap

the control of a superior co-ordinating mind. But this would not seem to be a normal state, but rather otherwise. If the higher mind of the person is rightly functioning and maintaining its rule over all the minor or partial aspects of his psychic life, we can form for ourselves some idea of that extension of consciousness which must exist as the foundation of the new order of soul-activity ensuing upon the death of the body and the liberation of the whole range of memories and emotional values residing in the subliminal being of each one of us. Let us then imagine, if we can, the fulness of our own experience and memory, enriched at every stage by the vital contact of other personalities more or less in affinity with our own, and we shall possibly gain some clearer vision of that state of being to which the liberation of 'death' will initiate us by dissolving the barrier of the 'present' moment and transporting us to an added dimension of thought and feeling.

G. . . . asked Zoan the following question. "You speak of being the guardian of one of the zones of my subconscious mind. Are there others who are guardians over still other zones?" To this Zoan replied:

"Your use of the pronoun 'who' strays somewhat from the mark. By this, you credit me with personification, which I hardly merit, being but little more than an infinitesimal part of the All-Consciousness. . . . You depreciate my views because you know so little of consciousness,—of its nature and its constitution. I compose a personality, but not the 'I' that is in you. Only an infinitesimal part of my own being exists within the strata of your consciousness, the remainder being attached to myriads of other entities and self-hoods. Thus if you are capable of broad generalization, you

may begin to see something of that great principle which we are preparing to give the world;—a principle which will shed more light upon consciousness—upon the laws of affinity (chemical affinity—electro-magnetism—and gravitation) than has hitherto been conceived. The consciousness is but a part of still greater consciousnesses.

FRAGMENTARY ASPECT OF THE TEMPORAL CONSCIOUSNESS

"Consciousness might be likened to a lens, which is capable of focussing upon the greater operations of the subconscious depths. Myers employed two terms (supraliminal and subliminal) in his effort to explain mental processes. For what we call consciousness he designated the 'supraliminal'; whilst he employed the term 'subliminal' for the subconscious. Man can perceive but a tiny region of his mind at one time before his gaze is obstructed by horizons comparable to that which you are aware of as relative to the earth's curvature. The subjective is *not* a cloudy realm of imaginary fancies, but constitutes that which is *real*. It is the source of endless activity. What you know as physical reality is but the objectifying of certain ideas occurring within the creative centers of the subliminal regions. Matter is but the crystallization of ideas."

CLUES FOR THOUGHT-TRANSMISSION

May 11, 1929.

C. "We are compelled to accept what you would call 'leads' or better—"cues" which, otherwise interpreted are certain thought-trends;—or, in your modern radio phraseology 'hook-ups'. Questions are not necessary so long as the medium's mind is stimulated upon a particular subject such as that of the

message just finished. For example, let us select for you a subject to write upon. You will be surprised how easily material necessary for the elaboration of it will flow to you. Writing is the same with all persons: writers who depend upon their own mechanical power of phrasing and paraphrasing lose in a certain mellowness of tone and expression necessary to the fine art."

July 14, 1929.

ZOAN (C). "Knowledge from the higher spheres is like an oasis in an arid desert. . . The phenomenal world is but a symbolic panorama of experiences which are but aids in the direction of the inner spirit towards a higher reality. Matter is not in itself solid: it is but a hint of that which is solid. Man is governed by the principles of *one* evolutionary system: but his composite nature is under the influence of spiritual law. His nature is essentially dualistic; but while this is true, philosophy seeks in its ultimate analysis to reduce this complexity to oneness—homogeneity. Knowledge is relative: truth is permanent. . It is the spiritual food on which the soul depends for life. Truth is nourishment to the spirit just as proteids, fats, and carbohydrates are nutriments for the physical body.

"But the changing conceptions of man are never permanent. His vision is limited to the point of reference. Narrow indeed is his vision when it is held upon the things of the earth-life. Man's vision becomes wider proportionately as it is lifted above these. Consider a few of the symbols of your entirely symbolic world:—'up' and 'down'—have reference to the earth and to gravity: to the proximity of ob-

jects to the center of gravity. Regarded spiritually, the terms have rather different meanings. The spirit is indeed held 'down' to earth (it is earth-bound): not by the force of gravity, but by the weight of ignorance. When the animal appetites and cravings of the physical body no longer dominate the spirit which inhabits that body, then the spirit gains its freedom and ascends to higher planes."

July 27, 1929.

"With man, the material plane converges with the spiritual. This does not mean that one should hasten one's transition: but it does mean that one should deny the flesh and seek only spiritual delights. The power and the glory of spirituality is derived from a course contrary to that from which material power is obtained. The spiritual counterpart of the Survival of the Fittest as this law holds in the physical world, may be expressed in one word, —*Service*. In the desire to serve, one must practice self-culture in order to develop one's self sufficiently for his service to be of value. In this way one may become a brilliant personality—a glowing light;—a spiritual power capable of illuminating the darkest recesses of the earth. Solomon asked for wisdom, that he might best be able to serve his people. He became a light towards which all men sought gropingly from the farthest corners of the earth. . ."

THE EVOLUTION OF THE PSYCHE IN MAN

"The process of birth cannot be hastened, but the child to be delivered whole, must abide in its mother's womb a sufficient time. In the life which you live, you are even now undergoing a metamorphosis. Out of the

larva—the animal body—the spiritual counterpart of man slowly emerges. Mammon is symbolical of matter; but it is not evil, strictly speaking: it is necessary for the gradual development of the soul-life. Man is rapidly entering into that state in which his spiritual sight shall be opened. But this can only come about through much suffering. The darkest hours must precede the dawn of that new life".

"Let us return to that difficulty which somewhat troubled you earlier in the evening when you were unable to comprehend certain variations in the tone and color of our messages, some of which you believed to be of a more spiritual nature than others. This change in color was necessitated by the very nature of the task: that is to say, just as all knowledge converges when viewed from the highest of all elevations, so you ought to comprehend that the physical and the spiritual are but two-sided aspects of one ultimate reality. But you have not yet reached that elevation at which you can view them in this light. It is the very nature of thought that it cannot exist independently of matter. It follows, of course, *that matter can not exist without thought*. Matter, therefore, constitutes thought-symbols. Matter is extended in space and is capable of motion: hence Thought is extended in space and is capable of motion. This is the older definition of thought. If we bring to our assistance more data, a better definition may be given which would define it in its double aspect.

"Let us assume, then, that Matter is Thought in motion. If Thought and Matter be ultimately one and the same thing, you may readily comprehend how natural it would be for us to fall

into the habit of expressing ourselves in a more or less physical way—that is, from the materialistic point of view;—this depending largely upon the condition of the medium's brain at the time of the discourse;—upon its tone, whether or not, at the moment of transmission it is more receptive to spiritualistic impressions or to materialistic ones."

ZOAN.

[G. here remarked to X. . . that in one of the earlier communications, when Darwin purported to communicate, he replied to the question: 'Are you in a spiritual body?' with the words 'I do not like the term: I am in a substance'. G. . . declared that these earlier messages seemed to have a decidedly more materialistic tone than some of the later ones.]

C. "This is because we could not make ourselves clearly understood at the time: your comprehension of the spiritual content of the messages was not nearly so far advanced as it is now. It is appropriate here to advise you that you continue to seek this higher spiritual enlightenment and not to allow your vision of the whole to be obstructed by an array of unimportant facts and details. In a word, you must not allow yourself to lose sight of the forest by too close attention to the trees. Consider this: the spirit is unable to recall most of the detail experiences acquired during the earth-life. Consequent on its transition, the ego evolves quite naturally out of the collective experiences gather during its terrestrial existence. It comes here fresh and plastic,—pliable—and is readily moulded by the stimuli of this life; being less and less affected by the earth-conditions.

[G. here remarked that the style of

the communication seemed to suggest Darwin.]

"I am simply serving here in the capacity of control—taking a message from Darwin and relaying it to you—that is all". . . . "You cater too much to authority. Do not be concerned too greatly with the excellence of Darwin. Fasten your ideals and aspirations, not upon others, but upon individuality, which is the highest goal of human achievement. Imitation too readily springs from envy: therefore you would destroy all originality."

. VISION PHYSICAL AND PSYCHICAL

July 27, 1929.

"Vision, to us here, is more nearly what you would term Impression, if you can understand what we mean by this. However, it is a very difficult conception. Just as all things in the corporeal world are symbolic of a spiritual life, so it is with the physical sense of vision. The objects which you perceive through vibratory impressions centered upon the foci of the eyes and carried by certain nerves to the brain, are in fact but *impressions*. What you call reality is but the stuff of which dreams are made. Life to us is infinitely more real than your drab world. Our vision takes in a broader scope than is possible for your sense of sight."

August 1, 1929.

[G. . . in conversation with the sensitive, remarked in substance that if they really believed that the messages came from a group of brilliant minds and were prepared by the communicators, then not to give effect to their scheme of work would seem to imply a doubt.]

C. "Say what you think, for we already sense it, even before the words are out of your mouth."

[G. "Granting that what I am supposed to know about spiritual communication is true, I am perfectly aware that it is possible for you to read my thoughts."]
Myers (C). "You annoy me tremendously. MYERS" . . . Cease to let trifles interfere with this momentous work. Come, man, take a larger view. Forget these silly trifles. . . .

. . . . We admire frankness, and a touch of the serious vein in every one. But you are too inclined to take small isolated facts—facts which have no bearing upon the higher individual development—too seriously. Thus you are continually annoyed about trifles."
[Here M. alludes to G's public work and the environment it creates for him, which the communicators would like to change.]

"It is ridiculous to assume that in the natural order of things you should be a vehicle to those less advanced along the lines of spirituality than yourself. If your time and your mind are not your own: if the former is the property of others and the latter so inhibited and held within bounds that it no longer has free expression of its own, lay not the blame for this so much to ill-fortune as to your own negligence."

INSANITY AS DISSOCIATION

C. (after a discussion between the sitters on the nature of insanity)

"It is possible for the personality to disintegrate into myriads of separate and independent personalities. It is only by uniting and harmonizing these separate entities that the ego achieves a rounded development and becomes a great power in the next existence. These personalities are known as monads by thinkers here who are stimulating

thought upon the earth-plane. A monad is to the mind what the cell is to the organism—a minute entity. It is little wonder, as may be seen from this conception, that such notions as fairies, brownies, and the like have arisen."

SOME COLLECTED OBSERVATIONS

As to the remedy for this anarchy in the soul, the Communicator here suggests that there is truth in the old adage that confession is good for the soul. "This" he says "is why in all religions, confession is so intensely stressed. A sickly soul is an evil soul; conversely, a good soul must be healthy in all its parts. . . The evolution of the individual soul-life is analogous to the evolution of the race; and just as the Bible has been a record of the progress of man from paganism to christianity, so has it been with the individual selfhood. The savage racial portions of the soul-hood must be harmonized with the Christ-spirit within before the proper adjustment of mental forces or mental health—which is 'salvation'—can be reached. The word SAVIOR is a symbolism arising out of the struggles and antagonisms of the racial consciousness. (If you were more familiar with the laws of mental growth, you would understand that religion is but the outcome of certain antagonisms observed in nature). Thus among all races there have been saviors: and among individuals these symbolisms may arise at times of great mental and emotional stress."

A COMMUNICATION FROM DARWIN

NOTE. This was delivered through the lips of the medium in response to G. . . 's request for a special message from this source.

"The history of the spheres which we occupy, and to which you are soon to be consigned, is the history of the soul—or shall I say, of the mental de-

velopment—of the human species. For a long time here, enlightenment was obscured and the treasure of spiritual development hidden, because of the darkness of human ignorance which discolored and disfigured our surroundings.

"This condition prevailed until out of the pit a few torches arose in the several persons of Jesus of Nazareth, Gautama, Archimedes, Plato, Socrates, Galileo, Newton and many others. The influence which one human mind can have upon an ignorant environment penetrates to the darkest corners, as a tiny light will penetrate to the utmost recesses of a darkened room.

"As a result of these influences, and of many others who have arisen, progress here has not only been possible but practicable: but the truth of which the world is most in need at present is that the Kingdom of Heaven and the Temple of God is within one's own self and progress here can be delayed proportionally to wilful blindness. The two worlds are inextricably linked together as are the body and mind. Upon one depends the other: and for the realization of a full, rounded development scientific insight into the problems of continued existence—to be realized, not as fancy but as fact—is the problem which confronts us—a problem not for one, nor for the few, but for all who would create a heaven and not a hell and would make life endurable not merely because it has to be endured.

"Life is a fact; and destruction the most persistent and damnable illusion that ever entered the human mind. Happiness, both in your life and in this depends not upon the individual degree of knowledge and adjustment to facts, but upon the united striving

for inner harmony,—the full rounded spiritual development of all.

"It is my purpose as a naturalist and as a philanthropist—as it is also the purpose of many here—to blaze the trail; to lay before mankind the true

nature of reality; to unfold the facts before their gaze; to reveal the discoveries which we have made since our transition. For we consider these things essential to the mighty problem which we all of us have to face."

* * * * *

THE STRANGE HISTORY OF HYPNOTISM

By EMILIO SERVADIO

The object of this short account is an attempt to show that Hypnotism, among all the theories which are advanced for its interpretation from Mesmer to our own day, may have its own—and very instructive—"Inner History".

The lessened esteem with which Hypnotism is regarded today is the inevitable corollary of the series of disappointing and delusory researches made by those whose own natural limitations compel them to classify academically phenomena which from their very nature may only be studied from the standpoint of modern Metapsychics.

The key for the comprehension of the history of hypnotism, is as follows:

The various systems which have in succession been thought to offer definite interpretation must be considered as belonging to two distinct series,—

1. Those which collate in the phenomena supernormal—or merely abnormal—elements difficult to classify as pathological.

2. Those which are constantly forced to eliminate these elements and to relegate hypnotism to the simple category of

psycho-pathology, or even psychology alone.

Our thesis as so far understood, is contrary to both these postulates, although we recognise some at least, if not all among them as having great merits, and that the efforts made along these lines have been of actual service, from time to time, to clear the ground by eliminating many hypotheses partially parascientific often formulated by those who believe these latter must be adhered to as paramount.

Among these would-be "Simplifiers", never failing in interest even though scientific history has brought definitely to light the errors of their theses, the name of Mesmer stands foremost.

This statement may sound amazing, but let us first examine into precise detail.

It must be remembered that until the dawn of the nineteenth century experimental methods had not reached their greatest height, and the consequent scientific division of the subject into various branches (in a sense interdependent but cultivated separately and each having its

own scientific value), had been little indulged in.

The lapse of centuries was required before mental habit was liberated sufficiently to permit of any sort of syncretisms in which scientific elements might fuse with philosophical or theological dogmas, and in which physics might harmonize with Holy Scripture and the first definite assumptions of scientific thought might unite peacefully with the cruder postulates of so-called magic or the science of astrology then in use.

Every attempt to discompose these already disorganized aggregations was but a prelude to the great scientific movement of the following century.

Mesmer himself had as his main object, typically syncretic, the reunion of Newtonian attraction to the fundamental laws of physiology, admitting as agent of this attraction a *subtle fluid* capable of penetrating all bodies and even filling the entire Universe.

Mesmer, therefore, after thirteen years' experience, felt that the nucleus of his system lay in the anthropological part of it, this being the only portion which seemed confirmable by application.

He formulated his 'Memoirs' upon the discovery of Animal Magnetism, and made light of the planets, of attractions and of all other forms of magnetism which did not originate in the human.

However, his use of metal bars, iron filings etc. etc., was justifiable from his point of view, in order that these objects might have preliminary contact with the person of the magnetiser.

Most noteworthy of all, however, is the fact that Mesmerism may be presented as a strictly therapeutic method, if not indeed accepted and incorporated

in official medicine of the time.

Were this not so, and if in spite of countless controversies and discussions on all sides between its opponents in the Royal Society of Medicine and the Academy of Medicine, and its adherents such as Jussieu and Husson, the doctrine of Animal Magnetism was banned, the principal reason for this, in our opinion, lies not only in the rigid dogmatism of official science when regarding a new and curious therapeutic system, but in the fact that in the work of those following Mesmer, such as Deleuze, Dupotet and Puysegur, are found experiences of magnetic phenomena and clairvoyance, telepathy etc. etc.,—as well as those of mediumistic and spiritistic character, as Bozzano has brought to light in the work,—"For the Defense of Spiritualism", Naples, 1927.

Such matters could not be tolerated by Academic Science, on whose part the argument is closed by the simple statement,—“We do not wish to hear any more about it,”—as expressed in concise and unequivocal terms in the celebrated discussion of 1840, in which the Paris Academy of Medicine decided that 'In future Animal Magnetism would be ignored:—an extraordinary though symptomatic declaration, and one which bespeaks that intolerance which in other forms is still extant in our own day.

It is likewise to be noticed that this arbitrary declaration of the Academy of Medicine took place at a late period, that is, when the same Animal Magnetism had given place among its promoters to discussions interpretive in character, and much had been written which placed in doubt the actual existence of the "Fluid", and which accentuated the importance of the psychological and suggestive element in producing the magnetic sleep.

Similar discussions and interpretations, which redound especially to the credit of Deleuze, of Bertrand and of Faria, took second place and were evidently obscured by those who decreed the death of Mesmerism and its derivatives.

Only after many years, as stated, were its suppositions again taken up, and reinforced by partisans of the Suggestion theory.

We must refer to Braid (1841), however, for the resurrection of Magnetism—although with what changes! Even the name is changed to 'Hypnotism', as a more precise term and one less likely to create confusion in idea. The magnetic passes are abandoned,—all that manifested any metapsychical character was obscured, (this last element the most important one for our investigations); yet the same phenomena that were obtained by the magnetisers become acceptable when constrained within these certain limits.

Thus Hypnotism began in earnest its new career. It may not be said that Braid ignored entirely all which might be supernormal obtained in the hypnotic state, but he evaded this issue in common with those then reviving the experiments so that attention was not directed towards this compromising element, which at an earlier point had brought Animal Magnetism to shipwreck.

The importance of Braid's work was later recognised, however, as having attracted other eminent scientists (such as Charcot and Richet) to the study of hypnotic phenomena, which did much to bring the subject into prominence.

After Braid, however, there ensued a period of much confusion, and the neo-fluidic theories of Grimes, Reichenbach, Durand de Gros, and Baragnon were miserably wrecked. Little attention was

paid to those of Liebault, in whom may be recognized nevertheless a precursor of Bernheim.

For some years hypnotism was again forgotten, however great the dangers may have originally appeared to the scientific Academics of Europe and elsewhere, of enduring its blemish upon their escutcheons.

Thus we come to the Golden Age of hypnotism, that period which may be said to have extended from 1875 to the first years of the twentieth century, and in which time that epic struggle of the schools took place. They raged among the various theories arising from the diverse studies of the several applications of hypnotism,—therapeutic, pedagogic, medico-legal and otherwise.

This period, as is well known, is contra-distinctive of the polemics between the schools of Salpêtrière (Charcot), and Nancy (Bernheim). Around these with more or less independence, the schools of other investigators grouped themselves.

At this point it becomes needful to dissipate a great equivocation which has constantly vitiated the judgment of those who, like ourselves, have sought to reconstruct on its essential lines the history of hypnotism.

This equivocation is that which bred a considerable antagonism between the two aforesaid schools of Nancy and Salpêtrière. If it were to be admitted that the theories of Charcot and Bernheim differed in regard to the field from which hypnotism rises, in reality their difference would disappear in considering the two theories as preliminaries to the re-entrance of hypnotic phenomena upon the ground sacred to pathology (Charcot), or psychology (Bernheim).

Yet to neither Charcot nor Bernheim

has it
stitute
between
between

Wh
Charco
those
patholo

Bern
equivoc
cal, di
generic
out ho
state m
unders
tion, a
patholo
quently
not con
presum

In th
tion of
great s
that or
same
their v
drown
these t
subject
revolve
believe

Actu
Charco
closer i
deed l
find th
which
been is
prehens
psychic
Ochoro

At t
one ha
stumb
in the

has it occurred that hypnotism might constitute one of those points of intersection between the normal and the paranormal, between the psychic and the metapsychic.

While including hypnosis with hysteria, Charcot replaces the phenomenon with those regarded by the Academy as Psychopathology.

Bernheim, however, starting from an equivocation, logical or methodico-logical, dissolves hypnotism in an extremely generic conception of Suggestion, without however intimating that the hypnotic state might differ theoretically from the understanding of an advice or exhortation, and suppressing all elements of pathology, which nevertheless occur frequently in the hypnotic state, even if not constituting an indispensable theoretic presumption.

In these statements we have no intention of detracting from the merits of two great scholars; we intend only to convey that others, as well as they, deserve the same tributes of admiration, although their voices may have been temporarily drowned in the clamor raging about these two main stays, as it were, of the subject of hypnotism, and around which revolve all that could be said, thought or believed.

Actually, however, as we have hinted, Charcot and Bernheim were substantially closer in general sense than they may indeed have suspected. Nevertheless, to find the first theoretical formulas in which hypnotism may be said to have been isolated, yet incorporated in a comprehensive and synthetic aspect of the psychic life, we must have recourse to Ochorowicz and Myers.

At their side may be reckoned on the one hand those whose studies seek to plumb the depths of the Sub-Conscious, in the vain hope of understanding some-

thing of hypnotic phenomena; on the other, those who would explain these latter mysteries entirely by laws of psychology, or furnish forth—no matter how,—interpretations both complicated and unreadable.

It is thus clear that the metapsychical movement initiated in the last quarter of the past century should illuminate extensively the studies of those who may opportunely comprehend its significance and importance, although it would have the contrary effect upon its defamers.

Recalling the principal theories succeeding one another since the struggle between the two French schools, let us dwell for a moment upon those which seem to us to have most happily preceded and accompanied their period. The victory of Bernheim and his followers was due especially to the fact that the opposing physiological explanations were evidently immature, and also to the necessity of insisting upon psychological grounds before all others.

The researches of Lehmann had but a scanty following; his effort to explain all organic modifications during hypnosis as vaso-motory phenomena met with little support.

Wundt, who had keenly observed the progress of psychological theories regarding Suggestion since 1892, placed these in two series, as follows:—

Firstly,—“Considering the hypnotic state and especially Suggestion as a new fact, having a fundamental psychological value, it certainly throws a sudden light upon the psychological life as a whole, and causes those already known phenomena of controlled consciousness to appear of far more consequence, and in an entirely new light.”

Second,—‘Starting from the point of the normal consciousness and attempting

as far as possible to explain by its means the anomalies manifested during the hypnotic state, and the effect brought about by this latter, the attempt in the first case would be to construct upon the fact of Suggestion an entirely new psychology. In the second, to extract from known facts of psychology, the fact of Suggestion and its consequences."

It is readily seen that Wundt himself belongs to the second of the above series, to which may also be added all pupils of Bernheim, Binet, Duprat, Lefevre, Baudoin, Coué (and all the "New School of Nancy" etc. etc.)

Special mention should be made of Munsterberg, whose theory of "Excess Attention," with some revisions of anatomico-physiological nature, is today much regarded by those who do not deny the reality of hypnotic phenomena, also among psycho-analysts, many of whom consider hypnosis substantially as a repression of the sexual instincts in the passive subject, and the transfer of the same to the active subject, in whom they discover the paternal element of the Oedipus Complex.

Ferenczi wrote that "Credulity and hypnotic docility have their roots in the masochistic element of the sexual tendency."

Jones adds that the normal affecting suggestion reaches a very high point of psycho-neurosis, given the sufficient amount of desire which fails to find adequate outlet; this would be a form of process more general than the displacement by which the desire is transferred from an unpleasant and repressed original conception, to another less unacceptable.

The review of this doctrine, and one which brings its weak points very clearly to the light is owing chiefly to Janet, but in place of giving its details we will

pass on to the work of those belonging to other lines of thought.

As has been already remarked, the most prominent concept of these is that of "Sub-Consciousness" or "Double Consciousness", which were outlined in opposition to the then more prevalent terms of psychology, in the later years of the past century.

Already in 1870 Taine had formulated the hypothesis of a "Double Consciousness", and to this hypothesis Dessoir in 1889 devoted an entire book. In the same year Janet published his fundamental study upon Psychological Automatism, which served as a starting point for a series of succeeding theories, among which were many new developments not all of which were entirely in accord with the most recent observations on progressive psycho-therapy.

Observation upon numerous automatic acts induced Janet to support the theory of an obscure zone of the Ego, the Sub-Consciousness;—and to limit the concept of hypnotism to those cases only in which disassociation of the personality might be concluded.

Such cases, he added, have as their fundamental factor nervous hysteria, and in this state is rendered possible the true action of Suggestion by which the automatic activity of the Sub-Conscious is directed and determined by the Consciousness of another person in place of that of the subject himself.

This theory was developed later on by Grasset, by whom it was most brought into evidence, although the excessiveness of this exposition is not free from reproach.

Almost contemporaneously with Janet, appeared many other investigatory students of the subject, most of whom followed upon the same lines.

In 1875 to 1888 Richet's studies con-

tinued
of hy
ly wi

In
search
dent
ies.

Th
work
of th
doubl
tism.

In
rowic
garde
grade
comp
stimu
bilitie
conce
betwe

of Id
of a
which
He c
in co
that c

a dis
sidera
cinati
Spirit
histor
to or
etc.

inves
of o
cultis
scienc

It
decis
repla
cholo
pathe

W
in 18
of h

tinued; these began with a rehabilitation of hypnotism which terminated audaciously with the study of mental suggestion.

In 1886 Morselli published his researches upon the hypnotic state, in evident dissension with the Bernheim theories.

The following year Azam offered his work to the public; even today it is still of the freshest, dealing vividly with the doublings of personality during hypnotism.

In 1887 a volume appeared by Ochorowicz upon mental suggestion. He regarded hypnotism as one of the early grades of psychic paranormality, and comprising the Braidist of mechanical stimuli without exhausting all its possibilities and forms. He introduced the concept of psycho-physical transmission between the organisms, together with that of Ideo-Plastia, (physiological realisation of an idea), and of Monoideism, by which Suggestion is rendered possible. He clearly manifests the conviction that in considering hypnotic phenomena and that of Suggestion, either direct or from a distance, it is necessary to unite a consideration of clairvoyance, of true hallucinations, of divination by "Rapping Spirits", as well as "many facts in the history of civilisation ascribed to demons, to oracles, witches, and obsessions," etc. etc. He solemnly affirms the necessity of investigation and research in the fields of occultism and magic,—"since Occultism and Magic will again become a science."

It seems scarcely possible to award the decision between those who would thus replace hypnotism in the ranks of psychology, or those of "official" psychopathology.

Wetterstrand in 1891, and Schmidkunz in 1892, both of Germany, in their views of hypnotism and suggestion, if consid-

erably less precise than Ochorowicz, beheld one of the aspects of a '*Mysterious Activity*' complex of the human psyche, in the action of hypnosis.

Geley, since 1898, with that simplicity and synthetic quality which characterizes all his work, has formulated his theory of the "Sub-Conscious Essence", which he presents as constituting the truest and permanent depth of the human individuality, manifesting through a great Ideo-Plastia, and transcending occasionally limits alike psychical and physical.

Obviously, this concept squares with all the most obscure phenomena of psychology,—be they normal, abnormal or supernormal,—as well as with those of hypnotism and suggestion.

Thus we come to 1903, the year in which the powerful work of Myers appeared, which may be considered the greatest attempt ever made to interpret psychic and metapsychical phenomena.

All the readers of this work know the wealth or argument and persuasive force with which Myers has constructed his doctrine of "Subliminal Consciousness", and its gifts of unknown powers;—a supreme instance of hypnotic phenomena.

Myers dedicated one hundred pages of the work to investigation of analyses of these phenomena, and to substantiating his point of view.

After him, followed countless,—and in some cases,—important attempts in the sense of studies of hypnotic phenomena in correlation with new developments in metapsychics. Among these may be found many excellent explanations of what is still held today,—especially by academic psychic research,—as ill founded and illegitimate.

Therefore, while some scientists were opposing the doctrines of Bernheim's epigons, and those of "Normalism" in general, yet insisting nevertheless upon

the pathological character of the hypnotic state without regard elsewhere, (as Janet and Grasset, to whom may be added Benedikt, Moll, Schilder, Kauders and others) the final crisis of hypnotic dogma could be seen advancing, the same in force and repeating with modifications more in form than in substance situations often previously occurring, and upon which we have already dwelt.

Evidently stricken with discomfiture, obvious enough even if not confessed by the latest theories of the "New School of Nancy," (in the doctrines which explained hypnotism by the criteria of the older schools of psychology) these scientists comprehended obscurely that to follow the lines of Janet and his followers would be to make an opening concession and thus draw nearer to metapsychics as then being affirmed. Therefore in a final antagonism to this last named bone of contention, which they declared utterly unworthy of scientific recognition, certain of these scholars took refuge in a system often successfully adopted in such cases,—namely, simple denial.

Ignoring the tens of thousands of previous researches and arrogating to himself by some unknown thought-process the right to regard all preceding investigators as impostors or victims of hallucination, Babinski set forth his theory of "Pitiatism".

He affirmed that hypnotism and even hysteria may be reduced to generic suggestion,—whether by the active, or by the passive subject; and, still more frequently, to simulation.

To this simple and convenient theory various others added their voices, among them Delmas, Bell, Logre, etc. etc. Indeed, we often read in our own day that hypnotism is merely a fable, which at best is treated, by concession, as simulation or deception, etc.

"There is nothing new under the sun,"—and this is borne out since 1900 up to today by the multiplicity of researches upon the Sub-Conscious.

We cite the following only:—Jastrow, Morton Prince, Dwelshauvers, M. Abramowskij, Geley, MacKenzie, and the most recent researches of Lubac.

The studies into the suggestive phenomena of mediumship have been received and enquired into with the utmost care. Freud and his followers partake of the concept that a sub-conscious psychic activity be considered a presupposition.

Such is the situation today in regard to hypnotism,—following upon a century of open discussion, and enough writing upon its argument to fill many libraries.

* * * * *

Not for this, however, must research be abandoned. Students of Metapsychics furnished with adequate preparation will remember that the problem of hypnotism remains an open one, and that it is a question which demands its answer.

Like all metapsychical phenomena, hypnotism is to be studied; and the study should be again taken up from its very roots, with patience and investigation of the utmost severity, profiting as well by all those means placed at disposal of searchers, as by the labors of past experimenters.

It is obvious that all recourse to official science for aid is to be renounced, since this latter invariably limits the scope of such effort, and it constantly paralyses any attempt to go forward.

We see with disapproval that the study of hypnotism is obscured by the predominance of metapsychics; yet hypnotism is worthy of profound investigation by the very reason of its difficulty, and the fact that the research demands a preliminary training far from easy.

We believe moreover that Metapsychics

alone
new
—tha
so we
that
tain.

(T
writ
our a
for t
tion f
A
prehe
indice

ME
1766;
magne
Reche
1811;
nétism
du so
Traité
BERT
Paris
1843
alogue
distinc
pris s
RICH
nal de
378; l
ld: La
abilitie

"A R
By D
tion o
reprin
1920;
ian C
for pu

alone may prove the means by which new fruit may be obtained in this field,—that very Metapsychics itself which we so well remember as the challenger of that which we are called upon to maintain.

EMILIO SERVADIO.

* * * * *

(The following names are those of writers most in accord with the text of our article, and may serve as guidance for those who wish to study the question further.

A complete bibliography would comprehend not less than several thousand indices.)

* * * * *

MESMER, *De planetarum influxu*, Wien 1766; ID., *Mémoire sur la découverte du magnétisme animal*, Paris 1779; PUYSEGUR, *Recherches, expériences, observations etc.*, Paris 1811; DELEUZE, *Histoire critique de magnétisme animal*, Paris 1813; FARIA, *De la cause du sommeil lucide*, Paris 1819; DU POTET, *Traité complet du magnétisme*, Paris 1821; BERTRAND, *Du Magnétisme animal en France*, Paris 1826; BRAID, *Neurhypnology*, London 1843; LIEBAULT, *Le sommeil et les états analogues*, Paris 1866; CHARCOT, *Essai d'une distinction nosographique des divers états compris sous le nom d'Hypnotism*, Paris 1882; RICHET, *Le somnambulisme provoqué*, in *Journal de l'anat. et de physiol.* 1875, XI pp. 348-378; ID: *L'homme et l'intelligence*, Paris 1883; ID: *La suggestion mentale et le calcul des probabilités* in *Revue philos.* 1884, p. 609; ID:

Relation de diverses expériences sur la transmission mentale, la lucidité etc., in *Proceedings S.P.R.*, V, 13, 1888; MORSELLI, *Il magnetismo animale, la fascinazione e gli stati ipnotici*, Torino 1886; BERNHEIM, *De la suggestion dans l'état hypnotique et à l'état de veille*, Paris 1884; id., *Hypnotisme, suggestion, psychothérapie*, Paris 1891; OCHOROWICZ, *De la suggestion mentale*, Paris 1887; AZAM, *Hypnotisme et double conscience*, Paris 1887; JANET, *L'automatisme psychologique*, Paris 1889; DESSOIR, *Das Doppel-Ich*, Berlin 1890; WUNDT, *Hypnotismus und Suggestion*, Leipzig 1892; BENEDIKT, *Hypnose, hypnotische Suggestion und Kriminologie*, Wien 1893; GYEL (GELEY), *L'être subconscient*, Paris 1898; BABINSKI, *De l'hypnotisme*, Paris 1900; MYERS, *Human Personality*, London 1903; JASTROW, *The subconscious*, London 1906; FERENCZI, *Die Introjektion in der Neurose und die Rolle der Uebertragung bei der Hypnose und Suggestion*, in *Jahrb. für psychoanal. Forsch.*, 1910, (1); JONES, *The action of suggestion in psychotherapy*, in *Journ. of Abnormal Psychology*, dec. 1910; MORTON PRINCE, *The Unconscious*, New York 1914; COUE, *De la suggestion et de ses applications*, Nancy 1915; GRASSET, *L'hypnotisme et la suggestion*, Paris 1916; DWELSHAUVERS, *L'inconscient*, Paris 1916; ABRAMOWSKI, *Le subconscient normal*, Paris 1918; CELEY, *De l'Inconscient au Conscient*, Paris 1919; JANET *Les médications psychologiques*, Paris 1919; DELMAS et BOLL, *La personnalité humaine*, Paris 1922; MOLL, *Der Hypnotismus*, n. ed., Berlin 1924; SCHILDER u. KAUDERS, *Lehrbuch der Hypnose*, Berlin 1926; MOLL, *Suggestion und Hypnose*, n. ed., Berlin 1928.

* * * * *

"A REMINISCENCE OF, AND A PROMISE TO, PROF: JAMES HERVEY HYSLOP"

By Dr. S. Adolphus Knopf. The Editor acknowledges the receipt of this valuable appreciation of Dr. Hyslop as a gift from its author. It offers, in pamphlet form, a revised and reprinted tribute based upon what originally appeared in our Journal for Oct. and Nov. 1920; combined with an address delivered at the Memorial Service to Dr. Hyslop at the Unitarian Church Jan. 17, 1921. It is hoped that a small number of copies may be available for purchase by members at Hyslop House.

THE MYERS CROSS-CORRESPONDENCES

REVIEW OF MISS H. A. DALLAS'S BOOK

HENRY TREAT SPERRY

"COMRADES ON THE HOMEWARD WAY"
by Helen Alexandrina Dallas, W. Collins Sons
& Co. Ltd., 48 Pall Mall, London, Eng.

It is probable that many persons interested in psychic science have been frightened away from the Myers cross-correspondences because of their complexity. To such persons this book is of value. It gives something of a summary of the more out-standing communications purporting to originate in the discarnate intelligence of F. W. H. Myers. The latter half of the book is devoted to an account of certain séances in which the author figured more personally, but the presentation of the Myers communications in a more simplified and readable form than has been obtainable heretofore gives the book its chief value.

In her foreword Miss Dallas writes: "If the book leads anyone to study the volumes upon which it is based I shall be well contented." It should do this: it is a modest ambition. It would seem that no one could read of the manner in which the alleged spirit of Myers arranged, with the aid of his living friends, this series of astonishing communications and worked them out with such brilliance without wanting to know more about them and about the theory underlying them. It does more than that: it makes one wish to have, (if he does not possess it) a thorough knowledge of Latin and Greek and the Greek classics to the end that he might follow the allusions all the way, instead of being forced to rely on the translator to catch the point which is being made. However, Miss Dallas does a competent job

of explaining the relevancy of each passage and reference, and thus the weight of the communications is not lost to even the unscholarly reader.

Of course, if any conclusions are to be drawn from a consideration of the Myers communications, they will not differ essentially from conclusions arrived at after consideration of other and similar phenomena. Many persons, however, object to the seemingly trivial and irrelevant nature of much alleged psychical phenomena—although this is hardly a permissible argument in certain cases. Under perfect conditions of control, when every possible means of physical intervention and participation is eliminated, it would seem that the simplest message received through channels outside the operation of "natural laws" as we understand them would be as conclusive proof of the existence of something beyond our present understanding as the most complex cross-correspondence. However, comparatively few persons are privileged to have first-hand knowledge of the conditions of control existing during any given seance, and, to such as these, the *prima facie* evidence furnished by the complexity of the message received will bear more weight than a mere recital of those conditions. When the communication hinges on matters which in all probability were in the mind only of the man who has passed on, the weight of evidence is increased. When the "discarnate intelligence" brings in disinterested persons outside his own particular group of friends to aid in making his communi-

cations more evidential, and succeeds in doing so, while leaving them all more or less in the dark as to what he is attempting he is very near to producing incontrovertible proof. Myers, or some "force" or "presence" claiming to be Myers, accomplished this last *coup*, after a good deal of what appeared to be laborious preparation, during the early years of the present century. The account of the manner in which he accomplished it makes exciting reading.

Perhaps it will be found, eventually, that the weight of evidence furnished by spirit intelligences is sufficient to overwhelm the instinct of most reasoning humans to seek among more familiar causes for an explanation of these phenomena. Indeed the tyro in psychic research is sore beset to retain his equilibrium and his objective view-point after he realizes the amount and nature of the evidence for survival and the number of first rate minds to whom this evidence has proven conclusive. He is likely to feel that he is excessively vain and presumptive in not immediately abandoning his scruples and pledging his allegiance to the faith of these people. The ease of such an act should warn him away

from it. Let him, rather, be convinced, (if he is to be convinced) through the consideration of such evidence as the Myers cross-correspondences constitute. If these do not carry conviction there is no need for him to stop there: the field for investigation is large and is growing daily.

That Miss Dallas has become convinced of the actuality of survival is evident from her attitude. One may not quarrel with this, since the book was written from a frankly biased view-point. On the other hand it is questionable if generalizations about psychic phenomena are of very great value. We did not find that Miss Dallas' animadversions enhanced the interest of her book—particularly since she is hampered by a certain infelicity of expression. Likewise one is left with the feeling that she assembled her material a little inexpertly and that, for the sake of unity, the Myers case might well have been treated alone. However, "Comrades on the Homeward Way" is of value in so far as it adds to the body of well-established evidence and in its presentation of the Myers communications in a more available form than has been obtainable heretofore.

* * * * *

OBITUARY

DR. DICRAN DADIRRIAN AND MR. JOHN DA COSTA

Our Society, and in particular the members of the New York Section will lament the news which we regretfully record, of the death of Dr. Dadirrian, of 173 Lexington Avenue, well-known in New York business circles. Dr. Dadirrian was one of the most constant attendants at the Lecture and Social meetings of the Section and his familiar presence will be greatly missed. Owing to

his total blindness he was a pathetic figure: and it may be that his physical deprivation was a stimulus to his quest for the realities of the Unseen. We extend our sympathies to his surviving relatives and to those of Mr. John Da Costa, the well-known portrait painter, whose loss by death the Society has also to deplore.

INTERNATIONAL NOTES

By HARRY PRICE

(Series Seventy-One).

I am commencing these *Notes* on June 25th and I recollect that it was on the evening of this day, in 1763, that Boswell and the immortal Samuel Johnson were together in the Mitre Tavern. "Bozzy" was only twenty three years of age, and had only recently met the great lexicographer.

Boswell records: "We talked of belief in ghosts. He said 'Sir, I make a distinction between what a man may experience by the mere strength of his imagination, and what imagination cannot possibly produce. Thus, suppose I should think that I saw a form and heard a voice cry "Johnson, you are a very wicked fellow, and unless you repent you will certainly be punished"; my own unworthiness is so deeply impressed upon my mind that I might *imagine* I thus saw and heard; and, therefore, I should not believe that an external communication had been made to me. But if a form should appear, and a voice should tell me that a particular man had died at a particular place and a particular hour, a fact which I had no apprehension of, nor any means of knowing, and this fact, with all its circumstances, should afterwards be unquestionably proved, I should, in that case, be persuaded that I had supernatural intelligence imparted to me'." As usual, the Doctor said something that is eminently sensible.

* * * * *

I was in Paris last week and was just in time to see Rudi Schneider before he left for his home in Braunau, Austria where he will remain until the end of

August. He is visiting the National Laboratory in September for a few weeks, and will afterwards return to the Institut Métapsychique, Paris, for an indefinite period. Dr. Eugène Osty and his son, Marcel have obtained some most important results with Rudi and their experiments are likely to cause considerable discussion when the report is published. Rudi has been thoroughly enjoying himself during his long stay in Paris and is becoming quite a linguist.

* * * * *

I see by the Mährisch-Ostrau (Czechoslovakia) *Morgenzeitung* for June 12th that a congress of spiritualists is being arranged in Czechoslovakia for July 5 and 6.

Although the newspaper does not say so, I assume that the meeting is being held in Prague. Everywhere in Europe the interest in psychic matters is increasing steadily. A proof of this is the fact that Sweden has recently amended certain of its laws which will now make it easier for psychical researchers to experiment with mediums. Speaking of Sweden, Madame Hellberg, of Stockholm, writes me to the effect that the Swedish S.P.R. is contemplating issuing a journal.

* * * * *

Sir Oliver Lodge celebrated ("quietly" as the press informs us) his 80th birthday on Friday, June 12th. His extraordinary vitality is that of a healthy man twenty years younger and his activities include many forms of exertion in which a man of forty might hesitate to indulge.

In a statement to the press he made a number of prophecies. He said: "If I were to predict what may be the next revolutionary scientific discovery, I should say that we can at least admit the possibility of the discovery of another world. It will be a spiritual world which interacts with the material world, and yet is not of it.

"The discovery will be made that man is not the highest being of which we may have cognizance, but that there are a multitude of intelligences otherwise, some of them far more highly endowed than ourselves.

"The universe is much bigger and more complex than we had thought it, and we are slowly awakening to the discovery of a new world of existence to which our senses give us hardly any clue."

"A man may be young at 70 nowadays," he said. "People live to be 100, and that is the sort of age we should aim at. So long as a man can keep well, there is plenty to be done in the world, no matter what his age, but it is no good dawdling along in a state of senility.

"The influence of the mind on the body is very great—greater perhaps than we realise yet.

"The universe is said to be running down. It may be, but I believe that at the same time there is something which keeps on constantly winding it up again. This planet will certainly come to an end some day as it gets colder and colder. So will the sun. But the human race has got a long time to go on this planet. People who are working for the good of the race have a long time to hope."

Broadcasting, he thought, had almost reached perfection, but television had a very long way to go before it reached an equally successful state. It would probably need 20 years.

Sir Oliver's views are not accepted by all his scientific confreres and Professor H. M. Relton, Professor of Dogmatic Theology at King's College, London takes exception to the statement that science will one day discover the existence of beings higher than man. He states: "The only tests which could be applied by science to make certain of a spiritual sphere beyond our ken are quantitative. They could never, therefore, yield indisputable evidence of that which, by its very nature, as qualitatively different from the material world, must ever elude our efforts to bring it within the range of sense observation. I fear, therefore, that Sir Oliver Lodge's prophecy will not, because it cannot, ever be fulfilled. We must in this, as in all questions concerning the spiritual world, and the existence of higher forms of being, walk by faith and not by sight." [But surely as man progressively evolves new faculties, so he may hope to contact higher modes of intelligence. Ed.]

* * * * *

When I was in Paris last week I heard an extraordinary story of alleged frauds by a man who hypnotized a medium for his own alleged nefarious purposes.

Recently at Lyons was arrested a Breton named José Caraes, formerly the chauffeur and latterly adopted son of a chemical manufacturer named Bouchard.

Caraes, it is alleged, sought to exploit M. Bouchard's spiritualist proclivities to his own advantage and found in a medium named Veyre, whom he was able to hypnotise, a pliable tool.

At a séance Caraes caused Veyre to speak in the name of a spirit supposed to be that of "Mandrin, a Brigand Chief," who ordered Bouchard to hand over to Caraes the sum of £400 for the purpose of establishing a "laboratory of subterranean and archaeological research."

The money was handed over, and then

further messages were received from "The Brigand" ordering the payment of other sums. Stimulated by threatening messages, Bouchard paid, but eventually became suspicious and caused the arrest of Caraes, who, it is alleged, confessed.

Caraes calmly revealed the whole conspiracy, adding a number of details designed to show how completely he had M. Bouchard and other members of his spiritualist circle under his thumb.

One of the purposes for which the "Brigand" is said to have ordered M. Bouchard to pay over a large sum was for experiments in the manufacture of a gas "capable of annihilating all Germany."

Premises for the supposed laboratory were actually taken by Caraes, who equipped it with mysterious wires and gas points.

* * * * *

Cases of amazing credulity continually reach me and one of the most extraordinary comes from Sicily where a local witch doctor has been arrested in connection with her treatment of a "patient."

Suffering from recurrent attacks of fever and hysteria, a young woman, a native of Milazzo, in Sicily, was induced to ignore the medical clinic established in her village and to submit herself instead to the evil ministrations of an old hag believed to have occult relations with the Devil.

As a cure the "witch," after incantations and the boiling up of various revolting brews, thrust a large needle into the right foot of the girl. As the fever continued so was the treatment augmented, until no less than 64 needles had been wholly thrust into various parts of her leg and left there.

The young woman's condition became grave, and the medical officials of the place heard of it. They removed her to hospital for examination and X-rays

revealed the needles. Forty needles were extracted, but it is feared that to save the life of the victim her leg will have to be amputated. Terrified at the "devil's revenge," the young woman at first refused to reveal how the needles came to be there, but later confessed.

* * * * *

Speaking of Italy reminds me that the story of a "vision" of Christ on a cinematograph film which I recorded in last month's *Notes* has (as they say in theatrical circles) 'flopped' badly. The Vatican will have nothing to do with the story until it is passed by the Bishop of the local diocese (Trieste). If it passes the local authorities, the full account will be sent to the Congregation of Rites in Rome.

The attitude of the Church is one of reluctance to admit miraculous manifestations, and every case is examined with scepticism, albeit a benevolent scepticism. The present case presents unusual features, in that it is not identified with any particular shrine or person and involves no cure or special revelation.

Without committing themselves to any opinion the Vatican authorities observe that the film lends itself so easily to fake manifestations that the story should be received with the utmost caution, and the local authorities are no doubt dealing with it in this light.

It is also pointed out that while the vision may have been reported in good faith, the question of mass-suggestion and optical illusion may easily enter—coupled with a coincidence of photographic effect on the film.

It also appears that the youth who took the pictures on which the "vision" is alleged to have recorded itself is himself mediumistic. His name is Bruno Picco, and he is a member of the mechanical staff of the Mercurius Cinema Company. Signor Picco fell into a swoon

during the taking of the picture and had to receive medical attention. It was afterwards found that the pictures of Christ were on about forty of the pictures and Picco then told what he had seen. Apparently no steps were taken to safeguard the film during the time it was awaiting development, so it is possible that a picture of Christ was superimposed upon the normal photographs.

Signor Picco declares that he saw the image of Christ on a previous occasion and expects to see it a third time in fulfilment of a dream which he had—one of many and all of a religious character.

At the moment of writing the film has been placed in the custody of the parish priest of the church of Sant' Antonio who has promised to write a report on the matter and submit it to his superiors. And there the matter rests.

* * * * *

Another interesting item of Italian news is the fact that the (Italian) National Congress of Rhabdomancy has met at Verona to discuss the possibilities of using their divining power for the good of their country and the finding of water (much needed in some parts of Italy) and metals at the lowest possible cost.

There were nearly two hundred members at the congress which included an exhibition of various kinds of "rods" from the traditional hazel twig to "scientific" specimens made of indiarubber. One of the delegates revealed the fact that the King of Italy has considerable water-divining powers.

Through the society the members offer their services to go over the whole country at a very small cost. As many of them have the power of finding metal ores as well, the society's activities will be extended for mining and archeological purposes. But the location of water for land reclamation purposes is their immediate aim.

The following resolutions were passed:

1. To draw up a list of all hidden water-courses and identify those not already registered. The divining rods of the National Society of Rhabdomancy are to be used for this purpose.

2. To draw up maps showing where water exists, and can be had for agricultural purposes, and present it to the Government as a guide.

3. To control the use of water in country districts and apply the National Society's knowledge and experience whenever it is needed for the benefit of country districts now suffering from dearth of water supply.

* * * * *

It is amazing the interest which academic circles in Oxford and Cambridge are now taking in matters psychic and occult. Not only have the Oxford University S.P.R. and the Cambridge University S.P.R. increased the number of their meeting (both Prof. William McDougall, F.R.S., and Dr. William Brown, F.R.C.P. have recently lectured on psychics at Oxford) but two important Union debates on the occult have taken place during the last few weeks.

On May 6th the Cambridge Union Society discussed the reality of a spiritual world and Mr. A. G. Sharp, Clare College, moved: "That this House has no faith in the Black Magic of Spiritualism and the Occult Sciences." Mr. Sharp questioned whether superstition was no longer present in this scientific age. His endeavour would be to prove to the House that the occult sciences were based on superstition on the one hand and fraud on the other.

A more serious aspect of the subject was presented by Spiritualism, a religion which believed that contact could be established with the dead, and that messages could be transmitted to friends amongst

the living. Spiritualism was an old religion, revived by the carnage of the Great War.

He admitted that phenomena and ghosts existed; there was overwhelming evidence in support of their existence. The Egyptian, Chinese, Roman and European civilisations had handed down records of ghosts in phantasmal form. While some of those apparitions must be put down to various mental disorders, research had proved beyond all doubt the evidence of psychic phenomena.

Science had been unable to prove so far what ghosts really are. Spiritualism assumed that they were the spirits of the dead, and in so doing had misinterpreted the phenomena, constructing out of it an entirely false religion. He contended that the dead had no influence in the world of the living, and until science had proved what interpretation should be placed upon ghosts and psychic phenomena, poor deluded people would continue to believe that it was possible to communicate with the dead, and the coffers of the mediums would continue to be enriched.

Mr. T. R. Leathem (St. John's), who opposed, reminded the House that the whole spirit world was listening—a vast audience of which the hon. proposer had had the audacity to question the existence (Laughter.) He pointed to the names of several eminent scientific men who believed in the supernatural.

He considered it was far better to try to understand a phenomenon which was not black magic, but merely telepathy.

If the endeavor had failed to meet with success, that was no reason why it should not in the future. Telepathy and many allied studies were valuable accomplishments, and he called for fair play from those who regarded them as black magic.

Mr. S. B. Cohen (King's College) pleaded for a reasonable enquiry into occult phenomena instead of an attitude of condemnation. He suggested that if there was a movement towards Spiritualism after the war, that was just as understandable as a rush for doctors during the prevalence of a disease. The real reason for the general objection to Spiritualism was that it always had been objected to. He urged them to break away from the old traditional horror of magic, and investigate it in a scientific manner.

The motion was carried by 26 votes to 18.

* * * * *

A better fate awaited our subject on May 14th when the Oxford Union met the Cambridge Union at Oxford in a debate: "That this House believes in ghosts." The motion was moved by Mr. E. D. O'Brien (Exeter). Many undergraduates took part in the debate and several related personal experiences. The motion was eventually carried by 126 votes to 72.

* * * * *

Speaking of Oxford and ghosts, a work¹ has just been published in London in which the writer, Lord Kilbracken (once well known as Sir Arthur Godley, private secretary to Mr. Gladstone) tells us how Andrew Lang, writer and psychist, and a great sceptic "saw Conington, whom he well knew as an acquaintance . . . standing under the lamppost which is situated in the middle of the road, between Oriel and Christ Church, and looking steadfastly towards Corpus, the college to which as Latin Professor he belonged, and for which he had a very special affection."

At that very moment Conington had died. The story is interesting because

1. *The Reminiscences of Lord Kilbracken*, London, Macmillan, 10s. 6d.

Lang,
appa
frien
me
impo
ill.
pecu
knew
for
On
ghos
to ha
Laud
rang
to ap
whic
to-da
other

I
from
the v
book
title
Th
death
etc.
in Pa
after-
Walt
Mada
Bazett
third
as sta
esting

The
L. T
Death
has b
pendic
book
allege
ualism

2. The
don, Ric
3. Lon
ed. net.

Lang, immediately after he had seen the apparition, met another of Conington's friends and said that Conington had just met him, when he was told that this was impossible as Conington was lying very ill. Conington was a man of such peculiar appearance that no one who knew him could have mistaken a stranger for him.

One of the most famous of Oxford ghosts, which has frequently been stated to have been seen, is that of Archbishop Laud, who built the Canterbury Quadrangle of St. John's College. He is said to appear in the library, the east wing of which was added by him, and contains to-day among its treasures his cope and other vestments.

* * * * *

I have just received the latest work from the pen of Miss L. Margery Bazett, the well-known medium who calls her book² "The Broken Silence" an attractive title for a treatise on spiritualism.

The author discusses our outlook on death, the unseen world, communication, etc. But the chief value of the work lies in Part 2, which is a record of alleged after-death communications from Jean Walter de Henenschwand received by Madame de Henenschwand through Miss Bazett in cooperation with a "neutral third." Assuming that the conditions were as stated, the record is remarkably interesting.

* * * * *

The fourth edition of the Rev. Charles L. Tweedale's "Man's Survival after Death" has just appeared.³ The book has been revised and a number of appendices bring the work up to date. The book covers most of the phenomena or alleged phenomena associated with spiritualism and if the shady side of the sub-

ject is conspicuous by its absence, it is probably because the author did not consider it necessary to include it. It is very easy to criticise Mr. Tweedale's "evidence" and some of his citations are unfortunate. For example, he states (p.334) that the phenomena of "Martha Berand" (*sic*), *i.e.* Eva C., and Stanislaw P. are genuine "beyond the possibility of doubt." The world knows that Eva C.'s phenomena were always suspect and only a few months ago Dr. Osty's camera caught Stanislaw P. *in flagrante delicto*⁴; and the resultant photograph is illuminating in more senses than one. I saw Stanislaw myself in Warsaw some years ago and the opinion I then formed was that her manifestations would not stand the simplest form of control.

But Mr. Tweedale's book give a good *résumé* of the modern spiritualist movement and has a very full index, though I *do* wish he would get his proper names right ("Herbert Carrington" for Hereward Carrington, "Fielding" for Feilding, etc.).

* * * * *

Sir George Younghusband, Keeper of the Jewel House, Tower of London has been recounting in the May issue of *The British Legion* some curious incidents which have happened at the Tower. He says: "My dressing-room is over the Traitors' Gate. From the window we look out upon the Bloody Tower and the parapet walk where Sir Walter Raleigh and others promenaded for the entertainment of the passers-by and the curious visitors. Lord Grey de Wilton was taken out of this room to be executed, but was reprieved on the scaffold and was ordered to be imprisoned for life in the Tower of London. The room he lived in was mentioned as 'the small chamber over the Gate'. Soon after I took up my quarters here—it was on May 4,

² *The Broken Silence*, by L. Margery Bazett, London, Rider & Co., 2/6 net.

³ London, Richards, 90 Newman Street, W.1., 10s. 6d. net.

⁴ See *Revue Metapsychique*, Nov.-Dec., 1930.

1919, that it happened—I was dressing at about eight in the morning when I noticed the door being slowly opened. I went to shut it, but before I could reach it, the door closed itself. It is a very solid door, with a strong latch, and I could feel no wind or draught. I pulled the door open hastily and went outside, but not a soul was in sight. The door had opened and shut very silently, and four days later this happened again. I tried to make it work by opening and shutting windows to form a strong draught. This caused the door to open, but not to shut. It would not shut as well as open. It was rather uncanny.

"About a fortnight ago, after the broadcasting had finished, I shut down our portable wireless set. It has two spring locks but no key. We have never had a key. Next morning—Friday—Lady Younghusband and I went away. Meanwhile, the maid had put the wireless box in the Oratory of Thomas à Becket, which leads out of our drawing-room, and kept the door into the Oratory locked all the time we were away. When we came back to the Tower and tried to use the wireless we found that the box was locked. We had to get a locksmith to open it. And as far as we can learn, a key was never provided for the box. When it was opened we found that the wires had been disconnected and the apparatus put out of order. No one had entered the Oratory during our absence and we cannot explain the incident. Did Thomas à Becket come back, and did he not like wireless?"

* * * * *

An important series of articles on "Exploring the Unseen" was commenced in the *Morning Post* for June 29th. They are 'being written by 'Incognitus', the pseudonym of a scientist. It is stated that the author will present some novel and

interesting conclusions based on several years' study of the subject from a purely scientific standpoint. He is not a spiritualist and has worked "with an open mind."

Only one article has appeared at the time of writing but 'Incognitus' already admits: "The truth is that any one who explores the unseen with an open mind and watchful eye will come to the conclusion that genuine communication is certainly possible but comparatively rare, and that most of the messages received are not genuine."

Being strictly copyright, I am not at liberty to give extensive quotations, but the author devotes most of his first paper to giving us "a perfectly clear picture of the subject that is being investigated, which is *death*." He also discusses at some length what we mean by "life" and "the life force." The series is attracting considerable attention.

* * * * *

A few months ago in these *Notes* I drew attention to the attacks on Upton Sinclair by the London Communists, concerning his book *Mental Radio*. Sinclair was accused of backsliding.

But Sinclair has just sent me a pamphlet, recently issued by himself, which tells a very different story. The brochure is a collection of reviews and criticisms of the most popular of Sinclair's books, compiled by the various literary groups and workers' clubs of Leningrad. Most of these groups are connected with the metal trades. The criticisms make extremely interesting reading and are from workers of all ages, including boys of 16 and upwards.

* * * * *

The Bishop of Birmingham (Dr Barnes), in his address to the Birmingham Diocesan Conference on June 29th, urged the need for a new type of creed.

They needed, for instance, he remarked, the affirmation of such an important Christian belief as the doctrine of personal immortality, and no creed could be satisfactory which did not formulate Christ's emphasis on purity and peace.

"Thus," Dr. Barnes asserted, "I desire to see a new type of creed arise. If, and when, it comes we shall also, I believe, need articles to repudiate errors—modern no less than ancient, and to affirm philosophical and psychological truths, such as the moral freedom of the individual."

If and when the Church seriously entered on the task of doctrinal revision, he continued, three principles should be accepted by those who attempted what

of necessity would be a formidable task. First, they ought not to reject the Reformation, but to build upon it. Secondly, they ought not to quarrel with modern knowledge but to accept it. Thirdly, they ought not to pretend to find perfect and final truth in some old-time formula, but continually to listen to the Holy Spirit, Who not only inspired Holy Scripture, but Who also still spoke by His prophets.

* * * * *

[This third conclusion reaffirms in other words the finding of the Archbishop's Committee at the Lambeth Conference of 1920. This Committee affirmed that truth was a progressive revelation and not an original gift of authority stereotyped for all time.—Ed.]

* * * * *

THE CONTINENTAL JOURNALS

DR. GERDA WALTHER

The "ZEITSCHRIFT FUER PARAPSYCHOLOGIE" for June 1931 contains the following principal articles:

"On the question of the connection between hysteria and mediumism", by the editor, Dr. Paul Sunner, Berlin. Prof. Hugo Szanto of Bratislava had reported Dr. Sunner that a woman in Klausenburg, Roumania, seemed, according to letters he got from her asking for advice, to have psychic faculties;—telepathy, precognitions, automatic writings in trance-condition, opening of a closed cupboard by itself, etc. Prof. Szanto on a visit to the medium only got some raps, a luminous phenomenon and a trance-speech. The greater phenomena were said only to occur in connection with excitements and strong emotions (of which many seemed to happen, perhaps in consequence of a sexual frigidity which greatly disturbed her young marriage.) The medium's husband had been condemned to 6 months imprisonment for communist agitation. This greatly annoyed the medium and one morning she found on her sewing machine on which she had been working the figure "6" formed out of stiffened white threads. This is looked upon as an interest-

ing phenomenon though unfortunately it did not occur under test conditions. Dr. Sunner later on also visited the medium but only got trance-speeches ending a hysterical fit, which caused him to awaken her. After the birth of a child the phenomena ceased. Dr. Sunner thinks they were caused by her sexual frigidity and other complexes manifesting a physical phenomenon as has often been observed in poltergeist cases.

D. jur Armin Mittelberger: "A sitting for phenomena with Kordon-Veri in Klagenfurt" on Feb. 4th, 1931. The medium produced luminous phenomena, fog-like white patches (teleplasm?), a materialized hand or pseudopod which took up a glass with a strip of luminous ball and a weight of 500 gr. These objects were held up over the sitters' heads. Unfortunately the sitting took place in entire darkness, so that the alleged materializations could only be seen when they were close to the luminous objects. The medium and sitters all sat round a table, the sitters on the right and left of the medium holding his hands and putting their feet on his, all the other sitters had their hands chained

together. The medium and his impresario, who sat opposite to him during the sitting, were searched before the séance, the séance-room too. Then two levitations—also in utter darkness—of the medium's body as high as eight to ten feet above the ground took place while the medium's hands were held (the controllers had to let go during the second levitation because the medium went up so quickly), he also had a luminous band around his head, luminous stripes along his arms and legs. (It will be remembered that Prof. Przibram of Vienna and the fraudulent medium Kraus were able to produce fraudulent levitations under such conditions, so these phenomena can't be looked upon as satisfactory. It would be highly desirable that Kordon Veri's faculties should be investigated by Mr. Price or Dr. Osty under their fraud-proof conditions. Unfortunately Kordon-Veri never answered an invitation he got from Mr. Price and his manager Dr. Langer said to others, he wouldn't go to London before he had given the researchers in his native country an opportunity of investigating his phenomena. Let us hope he really will go to London or Paris later! Raps were also obtained, and the medium played strange, seemingly oriental, tunes on the piano in the dark (his "control" La Nien is said to be a deceased Tibetan). "This medium can't play the piano"—says Dr. Langer. . . Also the medium's coat was pulled off while his hands were controlled.

"A witness for Mr. Heinrich Melzer" (the apport-medium), L. Gunther-Schwerin, writes against some Dutch attacks on the genuineness of this medium and reports a sitting with him on June 8th, 1929 in the flat of Dr. med. Linck of Wiesbaden. After putting off his coat and waistcoat and having had his hairs, nose, mouth and hands thoroughly examined the medium had to put on an over-suit belonging to one of the sitters, who had brought it along with him. This suit was also searched thoroughly. (It was without pockets, closed with rubber bands round the wrists and ankles, as motorcyclists wear them.) In spite of this, five stones were apported (no flowers). The sitting took place in full light, so that the medium could be watched the whole time.

Dr. A. Fitz: "Report of some sittings with a Chinese medium" in Pasoeroean, Java, July and August, 1930. The name of the medium was To A Sam. He was born in Shanghai, ran away from home at the age of ten because of illtreatment by a Chinese teacher; met a Frenchman (born in China), who was medium and

lion-tamer. He discovered To A Sam's psychic faculties, developed them and took him with him as far as Arabia, where he was killed by a lion. Then the medium To A Sam came to Java with the help of a doctor, where he has been living for ten years earning his living as a medium. He conjured the spirits of people who had been born in Java and were buried there no longer than ten years ago, but could only do so if a blood-relation or the wife desired it. He couldn't conjure others because they would go "across the sea" and on looking for them "other spirits would attack him on the sea". He began his incantations with burning incense and praying, then asked for the person he was to conjure, and fell in trance. If the incantation was successful he would suddenly begin to speak in a different voice in good Javanese, which he couldn't speak fluently otherwise. The spirits manifesting seemed to know a lot about their former lives, asked for relatives, what had become of their property etc. What they said about their after-death lives seemed to be just a copy of their lives on earth.

Geb. Rat Prof. Dr. Ludwig (Emeritus Professor of church-history at the catholic lyceum in Freising) "*A murder of the Feme* (something like Ku-Klux-Klan) and its consequences". On February 19th, 1923 a young North-German teacher sympathizing with a nationalist party was killed by two adherents of this party, who didn't trust him and thought he might be a spy, by shooting him and then throwing him into the river Isar, which carried him as far as Freising, where the body was found. Before he knew anything about this, the father of the murdered man living in Wisbar (Mecklenburg) far away from Munich saw the whole thing exactly as it happened during the night between 12 and 1 o'clock. At the same time his watch stopped. All the details were confirmed later on when the father saw the place where the murder had happened and was confronted with the murderers after they had been taken.

R. Lambert: "*The crisis in the British S.P.R.*" Reviews the attacks of Bradley, Rothy, Price and Dingwall. Lambert distinguishes between the "Positivists" and "Dubitivists" (with whom he reckons himself). It is true that the Dubitivists can hardly get any mediums, but the positivists have no reason to rejoice because of this, because the dubitivists are the link between official science and psychic research, and official science will never take investigations seriously that have not been carried through

by the dubitativists or are rejected by them. Driesch was right when he said (in Athens): "let us rather reject 99 genuine phenomena than take one fraudulent one for genuine."

Karl Rothy: "*The alleged manifestations of Conan Doyle*" reports the sitting of Mr. Price with Mrs. Eileen Garret and Lady Conan Doyle's doubts regarding it. Mr. Rothy also quotes a letter he had from Sir Oliver Lodge asking him to keep his friendly feelings for the British S.P.R. and to excuse the faults of Mr. Besterman as due to his youth and lack of experience.

Dr. Gerda Walther: "*Mr. Wilhelm Gubisch enlightens the public on the true nature of psychic phenomena*". Mr. Gubisch lectures on

psychics all round Germany, Austria etc. showing some tricks and pretending all psychic phenomena are thus produced. He also has a cabinet and a cage for imitating Willy Schneider's phenomena—just as Mr. Maskelyne did with Rudi. When I gave him the invitation of Mr. Price to come to London and reproduce Rudi's phenomena in the National Laboratory under the same conditions as obtained with Rudi, Mr. Gubisch answered he "didn't think that was his business,"—he "only wanted to enlighten the public." I think Mr. Price will report these things in his International Notes as I wrote him a detailed description of Mr. Gubisch's tricks, so I need not enter upon them here. G.W.

* * * * *

A. S. P. R. LIBRARY

BOOKS GIVEN BY MRS. DUNCAN U. FLETCHER

July 13, 1931

TITLE

AUTHOR

"SPECTROPIA"—1864	
"PSYCHIC CERTAINTIES"	Battersby, H. F. Prevost
"THE VOICE TRIUMPHANT"	Cook, Cecil
"THE EDGE OF THE UNKNOWN"	Doyle, A. Conan
"DEATH UNVEILED"	Fletcher, Anna Louise
"THY SON LIVETH"	Geldert, Mrs. Louis N.
"HARTMANN'S DIRECTORY" (1930)	
"PROOFS OF THE TRUTHS OF SPIRITUALISM"	Henslow, G.
"THE RETURN OF CAPT. HINCHCLIFFE"	Hinchcliffe, Emilie
"THE NEW NUCTEMERON"	Livingston, Marjorie
"SEVEN MINUTES IN ETERNITY"	Pelley, William Dudley
"THE CONSOLING ANGEL"	Von Reuter, Florizel
"THE PHENOMENA OF MATERIALIZATION"	Schrenck Notzing, Baron von

* * * * *

"DISCARNATE KNOWLEDGE": Proposed Reprint in Book form.

In response to numerous enquiries and the wide interest shewn in the series of articles appearing under this title, and based upon the records made by Mr. William T. Glover of psychic communications given through the mediumship of X. . . , a reprint is in contemplation as soon as possible after the termination of the series. The plans for publication will be greatly assisted by the receipt of provisional offers for the subscription of one or more copies. The price will not exceed \$2. and full particulars will be furnished later to each person subscribing. Letters may be addressed to the Editor at Hyslop House.

SEP 1 / 1931

PSYCHIC RESEARCH

SEPTEMBER, 1931

Editorial Notes: Mediumship and Psychic Faculty; The Winnipeg Mediumship;
'Proof' of Survival

The Catholic Church and Spiritualism

Le Livre des Revenants: Part VII

A Clock-Striking Phenomenon (Communicated) - Katherine M. Washburn

Platform Clairvoyance and Clairaudience by Mrs. Etta Bledsoe and
Mr. Arthur Ford

Some Physical Phenomena Observed with the Medium Elizabeth M. - -
T. Glen Hamilton

Some Inner Aspects of Mediumship . . . David Gow

Discarnate Knowledge: Part IV

Some Personal Psychic Experiences . . . Hereward Carrington

The Continental Journals . . . Sybla Ramus

PUBLISHED BY

THE AMERICAN SOCIETY FOR PSYCHICAL RESEARCH, Inc.

Vol. XXV, 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 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.

PSYCHIC RESEARCH is published monthly by the American Society for Psychical Research at Fair Lawn, N. J. Communications including change of address may be sent to the publication office at Fair Lawn, N. J., or to Hyslop House, 15 Lexington Avenue, New York, N. Y. "Entered as second-class matter October 16, 1930, at the post office at Fair Lawn, New Jersey, under the Act of March 3, 1879." Yearly subscription \$5.00.

The American Society for Psychical Research, Inc.

HYSLOP HOUSE: 15 LEXINGTON AVENUE,
NEW YORK

OFFICERS

JOHN I. D. BRISTOL	<i>Hon. President</i>
WILLIAM H. BUTTON	<i>President</i>
DANIEL DAY WALTON	<i>First Vice-President</i>
DR. MARK W. RICHARDSON	<i>Second Vice-President</i>
THOMAS H. PIERSON.....	<i>Secretary</i>
LAWSON PURDY	<i>Treasurer</i>
DANIEL DAY WALTON	<i>Counsel</i>

BOARD OF TRUSTEES

WILLIAM H. BUTTON.....	} Retiring Jan., 1932	MRS. ERNEST A. BIGELOW.....	} Retiring Jan., 1933
LAWSON PURDY.....		JOHN PALMER GAVIT.....	
CHAS. A. SHERMAN.....		THOMAS H. PIERSON.....	
DANIEL DAY WALTON...		DR. MARK W. RICHARDSON..	

JOHN I. D. BRISTOL.....	} Retiring Jan., 1934
PROFESSOR H. A. OVERSTREET.....	
ARTHUR GOADBY.....	
MAJOR R. T. M. SCOTT.....	
DR. EDWIN G. ZABRISKIE.....	

STAFF

FREDERICK BLIGH BOND.....	<i>Editor</i>
ADELE WELLMAN.....	<i>Executive Secretary</i>

A. S. P. R. RESEARCH COMMITTEE

MR. DANIEL D. WALTON.....	<i>Chairman</i>
DR. EDWIN G. ZABRISKIE	
PROFESSOR H. A. OVERSTREET	
MR. THOS. H. PIERSON	
DR. MARK W. RICHARDSON	
MR. WILLIAM H. BUTTON (<i>ex-officio</i>)	

NEW YORK SECTION

MAJOR R. T. M. SCOTT.....	<i>Chairman</i>
MR. ARTHUR GOADBY.....	<i>First Vice-Chairman</i>
MR. ERNEST A. BIGELOW.....	<i>Second Vice-Chairman</i>
MRS. HENRY WARNER.....	<i>Secretary</i>
MRS. ERNEST BIGELOW.....	<i>Executive Secretary</i>
MRS. LAWRENCE JACOB.....	<i>Treasurer</i>

NORTHERN NEW ENGLAND SECTION

MR. GEORGE B. LAUDER.....	<i>Chairman</i>
MR. FRED W. BARRELL.....	<i>First Vice-Chairman</i>
COLONEL GEO. MC C. DERBY.....	<i>Second ViceChair-man</i>
ETHEL M. WELCH.....	<i>Secretary</i>
BURTON E. BLOOMEY.....	<i>Treasurer</i>

PSYCHIC RESEARCH

For September 1931

TABLE OF CONTENTS

EDITORIAL NOTES: Mediumship and Psychic Faculty; The Winnipeg Mediumship; The 'Proof' of Survival	364
THE CATHOLIC CHURCH AND SPIRITUALISM	367
LE LIVRE DES REVENANTS (Part VII)	368
A CLOCK-STRIKING PHENOMENON: Communicated by Katherine M. Washburn	373
A PLATFORM DEMONSTRATION OF CLAIRVOYANCE AND CLAIRAUDIENCE by Mrs. Etta Bledsoe and Mr. Arthur Ford. From the Editor's Notebook	374
SOME PHYSICAL PHENOMENA OBSERVED WITH THE MEDIUM ELIZABETH M: T. Glen Hamilton, M.D., F.A.C.S.	378
SOME INNER ASPECTS OF MEDIUMSHIP: David Gow	386
DISCARNATE KNOWLEDGE (Part IV)	391
SOME PERSONAL PSYCHIC EXPERIENCES: Hereward Carrington....	101
THE CONTINENTAL JOURNALS: Sybla Ramus	407

PRIVILEGES OF MEMBERSHIP IN THE NEW YORK SECTION

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 of the monthly JOURNAL.

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 writer 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. XXV, No. 9; September, 1931

EDITORIAL NOTES

MEDIUMSHIP AND PSYCHIC FACULTY

Our London contemporary 'Light' in its issue for August 7th in a well-considered article entitled 'The Right Road' calls attention to the crowd of reckless experimenters who dash into the field of psychical investigation without the knowledge that would protect them and disdainful of guidance from the experience of others.

The penalty they first incur is always the acceptance as 'evidence' of communication an amount of worthless material. With this of course there comes the employment and encouragement of a host of persons claiming to be mediums who in reality are not mediums at all. The distinction to be observed between the medium and the psychic, so usefully presented by Mr. E. E. Dudley in his articles appearing in our Journal for January-March 1929 cannot too often be reiterated or too strongly emphasized. The Editorial in 'Light' to which we refer speaks as follows:

"One useful lesson these 'feckless folk' might learn is that a large amount of what passes amongst the unthinking as evidence of communication is not evidence at all. It is only evidence

of psychological powers in people with psychic gifts who have no claim to the title of Medium, for they *mediate* nothing. They shew sometimes remarkable gifts of clairvoyance, prevision, mind-reading and the like, but they give no genuine communication from discarnate spirits, although now and again they may shew some remote or momentary touch with spirit-beings."

A rapidly increasing number of persons are now discovering in themselves a variety of psychic gifts or faculties the nature of which they do not understand. Very readily these persons accept the flattering suggestion of friends that they are veritable mediums. This suggestion works potently on the subconscious imagination and they are soon ready to believe it true. They are invited to attend sittings for 'development'. The 'development' in question is in too many cases neither normal nor healthy: for it consists in a yielding of the self-control to the casual control of other influences, as promiscuous in their nature as the whole interior being of their associate sitters—who are as likely as not strangers to themselves and of an alien psychology. The right self-development of a psychic is a subjective development. For such an

one the admission of an alien control may be prejudicial rather than helpful and the development on right lines may be retarded rather than assisted.

The temptation to the psychic to exploit his or her gift in the way of profit is always at hand. It may take either one of the two forms in which it is to be commonly observed. Either the psychic embraces some 'system' of divination whereby his impressions are translated into terms of numerical or astrological symbol (see our editorial comment in the August number), or he is ready to start practice as a full-blown 'medium'. In this case it often happens that, as the writer in 'Light' remarks, the consequences "are shocking (as) we who have to bear the brunt of these things can testify with pain and grief". He goes on to say:

"Indeed, it should be an elementary lesson in this subject that psychic gifts of all kinds may be exercised as powers latent in the individual, not necessarily associating that individual with any personal agency in the spiritual world. The two *may* touch. They *do* occasionally: and then we may get the "real thing" amid a host of counterfeits which deceive the careless and easy-going, but never impose on the seasoned investigator."

* * * * *

THE WINNIPEG MEDIUMSHIP

The chronicle of some of the earlier manifestations apparent in the experimental work of Dr. T. Glen Hamilton and his circle which appears in this number will be valuable to students of this mediumship, since it gives a better perspective of subsequent developments. There are other chapters which remain to be told. These, we hope, will follow in due course. Side by side with the of-

ficial record and the scientific presentation of the subject, there will be found certain other accounts of the phenomena of a more popular nature arising from the public work which Dr. Hamilton is doing in the creation of a wider range of interest in various educated circles in Canada. It is a matter of no small importance that a sympathetic interest is being steadily aroused by him in so many circles of cultural activity hitherto untouched by any degree of interest in psychic research, and for the most part indifferent or hostile.

Dr. Hamilton, for example, recently addressed the Toronto Ministerial Association on his work and he has also addressed various service associations. Under the title 'Seeing the Unseen' a very informative account by Mr. Leslie Garden of Dr. Hamilton's work will be found in the Canadian illustrated periodical 'The Western Home Monthly' for August 1931. The article is written on the assumption that the phenomena *have* occurred, and the conditions under which they were controlled are detailed, leaving the reader to form his own conclusions. Space is devoted to the production by this group of teleplasmic portraits of famous men such as Spurgeon and Gladstone, and photographic reproductions of these are given.

The communications by 'Walter' in the direct voice are mentioned as one of the principal successes of the group. This is of course Walter Stinson. There are several witnesses to the evidences of identity observable between this manifestation of 'Walter' and the Lime Street control. The writer of these notes is in possession of one such record, and it carries considerable weight with him. It was subject to the control of Walter that the three Spurgeon pictures were obtained by flashlight.

One other very noteworthy matter is related in Mr. Garden's article. It concerns the production of series of communications purporting to come from Robert Louis Stevenson. No member of the group had more than a passing acquaintance with his works, and none knew anything of his biography. "Yet through a medium whose education and

personal contacts had given her no knowledge of the man or his works began this extraordinary series of communications which have continued to the present day." There are vividly colored descriptions of Stevenson's life in Samoa, and many intimate details of his family life and associations which only research can verify.

* * * * *

THE PROOF OF SURVIVAL

A correspondent invites us to answer the question: "What would you consider to be proof of life after death?" It has always seemed to us that an ultimate assurance of the continuity of being and the real evidence for survival must be sought in the subjective or mental field and the phenomena of consciousness rather than in the domain of physical mediumship. Fundamentally the search is for evidence of the survival of Mind, Memory and Personality. Wherever evidence is presented of a personal knowledge of facts utterly beyond the scope of thought-transference, subconscious recollection, or other recognized normal causes, there is evidence good for the discriminating mind of the searcher. In its cumulative aspect, such evidence will constitute proof. And, as Dr. Gardner Murphy points out in his article on Telepathy as an Experimental Problem in the Clark University Symposium. (p.277) the burden of proof is not infinite, but finite: for as he recalls, LaPlace long ago laid down the simple principle that the amount of evidence needed to convince us of a given event is proportional to the *a priori* unlikelihood of its occurrence; adding that since no event is in-

finitely unlikely, no phenomenon requires an infinite quantity of proof. There comes then a time at which the student of psychical phenomena of a certain type will either be ready to affirm that he is satisfied, or will finally be prepared to abandon all conviction. The danger is that the analytical habit of mind may, unless qualified by the synthetic, produce that lamentable state in which no conviction is possible, whatever the evidence offered.

* * * * *

A propos of Dr. Gardner Murphy's contribution to the volume issued by Clark University in 1927 ('The Case for and Against Psychical Belief') a recent utterance of his would seem to indicate that he is still far from the acceptance of physical phenomena as good evidence. Writing in the S. P. R. *Proceedings* for July, 1931, in the course of a Review of the 4th International Congress, he takes occasion to say (p. 102) "The lectures at Clark included discourses by such authorities as Dr. L. R. G. Crandon. Psychical researchers may be grateful that the series attracted no more attention than it did." Why, Dr. Murphy?

THE CATHOLIC CHURCH AND SPIRITUALISM ON THE TRACK OF A SPURIOUS PASTORAL

* * * * *

The following is taken from the issue of the *Universe* for July 31, 1931:

A further step in the tracking down of the spurious pastoral letter commending spiritism was achieved by the *UNIVERSE* this week.

Credited to "the Catholic Bishop, D. Francisco Federio, of Juiz de Fora, Minas, Brazil," the authorship of the letter has already been denied by the prelate who rules that see in a letter to the *UNIVERSE*.

The Cardinal Archbishop of Rio de Janeiro has also asked the *UNIVERSE* to make this disavowal.

There has been only one Catholic Bishop of Juiz de Fora—the see was founded in 1924—and his name is Mgr. Justino de Sant' Anna.

In the issue for August 7

Efforts by the *UNIVERSE* to trace to its source the spurious pastoral letter, attributed to a Brazilian Bishop, declaring that the cult of spiritism should not be condemned, reveal that the document was published in Paris in 1926, and was known in 1916.

A new turn in the situation is the revelation by the Editor of "Two Worlds" (the English spiritist journal which reprinted the letter) that the author is not a "Roman Catholic" but the "Patriarch of the Brazilian Catholic Church, which had become detached from the Mother Church at Rome."

Every sincere spiritist journal which during the past fifteen years has reprinted this document as being the work of a Catholic Bishop should, therefore, publish an explanation to its readers.

UNKNOWN IN BRAZIL

Even as "Patriarch of the Brazilian Catholic Church" Bishop Federio is illusive. A cable this week to the Cardinal Archbishop of Rio de Janeiro brought the information that no schismatic Patriarch named Federio is known in Brazil, and that no renegade priest of that name is on record.

The editor of *Two Worlds* writes: "I find that the earliest trace of this letter by Monseigneur Federio is that it appeared in *La Revue Spirite* (Paris) in 1926 and was translated and reprinted by the *International*

Publication of the letter in *Two Worlds*, of Manchester, brought the matter to the attention of the *UNIVERSE*. That journal in its April 24 issue quoted the letter from the *Boletim Espirita*, of Manila.

An enquiry addressed to the editor of that journal has elicited the fact that the pastoral was quoted from *Revista de Spiritismo*, of Lisbon, dated January-February, 1928.

Enquiries are now being made in Lisbon to discover how the news concerning a non-existent Bishop in Brazil reached Portugal before it began its travels to the Philippine Islands and thence to England, a journey which occupied three and a half years.

these further details appear:

Psychic Gazette of London in November of that year.

"M. Pascal Forthuny. . . of Seine et Oise, France, has made inquiries amongst his Brazilian correspondents and elicited the information that the Bishop's name was Monseigneur F. Francisco Federio, that the words 'de Juiz' referred to his place of residence, that he was a real personage and did issue the Pastoral letter, but that his letter was issued in 1916.

"One of M. Forthuny's correspondents mentioned the fact that Bishop Federio was 'Patriarch of the Brazilian Catholic Church,' which had become detached from the Mother Church at Rome, on the two questions of the infallibility of the Pope and the liberty to study the Gospels in Portuguese, the language of the Brazilian people.

"The Bishop could not, therefore, be strictly called a 'Roman' Catholic, though he still maintained the Roman Catholic tradition and beliefs in all other respects."

The *UNIVERSE* has already pointed out that the name of the Bishop of Juiz de Fora is Mgr. Justino de Sant' Anna.

His Lordship has denied, in a letter to this paper, that he had anything to do with the pastoral.

The see was founded in 1924—eight years after the letter, attributed to the Bishop of that place, was written.

LE LIVRE DES REVENANTS

* * * * *

Part VII

Our chronicle continues without interruption in the series. The next sitting to be recorded bears the date September 27, 1928 and the initials of the six sitters Mrs. W: Mrs. X: Mrs. van A: Mrs. R: Miss M: and Mrs. B. The following is a copy of Mrs. Bigelow's record made by her at the time. We number the sittings consecutively with those already recorded.

SITTING XXI.

First Control

"I want to ask questions of each one at the table. Donna, (this is addressed to Mrs. Bigelow) what is copper alloy?

Mrs. B. "I don't know"

C.1. "Mudge, (Mrs. van A.) what is Sheffield Plate?"

Mrs. van A. "Silver over copper"

C.1. "Estelle (Mrs. W.), where in Africa does Bungori preside?"

Mrs. W. "I don't know, but I will try to find out."

C.1. "Henrietta, (Mrs. R.) What is sulphuric acid in chemistry?"

Mrs. X. "H₂SO₄"

C.1. "Rhoda (Miss M.), to what does Linden pattern belong?"

Miss M. "I don't know. Linden pattern of what?"

C.1. "Of silver."

Miss M. "What concern patented it?"

C.1. "International". "Blanche, (addressing Mrs. X.) to what period does Butterfly table belong?"

Mrs. X. "Is it Jacobean or Victorian?"

Mrs. B. "No. It is Early American. Who is it speaking, please?"

C.1. "MARGARET GAULE"

Mrs. B. "Why do you ask these things?"

C.1. "Each week we are going to increase and brush up your memories."

Mrs. B. "I don't think that will interest the A.S.P.R."

C.1. "Please be guided from our shore."

Mrs. B. "All right: we will."

C.1. "A great professor has kindly offered to assist the materializations. This is his suggestion. You have no idea how hazy you are."

Mrs. Bigelow. "What do you mean by that?"

C.1. "To materialize is the zenith of attainment and your wits must be sharpened." "I was amazed at Blanche's error."

Mrs. B. "You mean, as regards Jacobean and Victorian?"

C.1. "Yes, you don't know how that reminded me of what I had to overcome on this side. The Professor taught me to be an instrument. He will assist you all in grooves of learning."

Mrs. B. "Who is this Professor you speak of?"

C.1. "Doctor McKenzie of Harvard." "Where are many Kames and Kittle Holes?"

Mrs. B. "What are 'Kames'?"

C.1. "Places where articles are found entirely foreign to the local environment."

Mrs. B. "What are Kittle Holes?"

C.1. "Same thing. Each week I will teach you something." Now JANE is here."

Mrs. B. "Who is JANE?"

Second Control.

"You said my name was right—JANE MERRELL."

Mrs. B. "It was you who visited Ed. Lamb at Old Deerfield?"

C.2. "Yes. (I) was a cousin of LUKE WRIGHT."

* * * * *

Third Control.

C.3. "Name CLARA RICE, wife of AUSTIN RICE."

* * * * *

Fourth Control.

"Name SMITH, from JOHNSTON, New York."

Q. "Could you give us your first name?"

C.4. "Forgotten—Recently passed away."

Q. "Man or woman?" C.4. "Woman".

Q. "Were you married?" C.4. "Yes".

Q. "A widow?"

C.4. "Yes. Married daughter with children, and unmarried daughter. Will you help me save her?"

Q. "How can we do it?"

C.4. "Who has courage to write her and tell my erring child that her relations to this married man will ruin her?"

Q. "What is her name?"

C.4. "BIANCA SMITH (pseudonym)*

Q. "Her address?"

C.4. "Pittsburgh, Pa."*

Fifth Control.

C.5. "Name JIMMIE McCLELLAN—knew AUSTIN. Who is living? PAUL?" (This is addressed to Mrs. W.)

Mrs. W. "I know whom you mean."

C.5. "Are they in health?"

Mrs. W. "Yes".

* * * * *

Sixth Control.

"There are many in Boston and vicinity—Kames and Kittle Holes."

Seventh Control.

C.7. "My name was JOHN NICKERLON. You forgot it."

Mrs. X. "Is that the one about whom I have just had a letter?"

C.7. "Yes".

* * * * *

Eighth Control.

C.8. "Now let us go to BLACK HILLS of Dakota."

Q. "Is this Professor McKenzie speaking?"

C.8. "Yes. LULL of YALE is good man there."

Q. "Professor LULL? C.8. "Yes"*

Q. "Can you give us his first name?"

C.8. "RICHARD. Many years ago he went there."

Q. "Is he living?" C.8. "Yes".

Q. "Do you want us to ask at the Museum about Kames and Kittle Holes?"

C.8. "Yes".

* * * * *

Ninth Control.

C.9. "Who is President of Mount Holyoke?"

Mrs. W. "Mary Woolley. I used to know her well." "Who is speaking?"

C.9. "SALES of Providence. I left widow and daughter."

Mrs. W. "Which SALES?" C.9. "FRED".

Mrs. X. "Your sister was Kate Sales, was she not?"

C.9. "Yes. Do you know where FRANK is?"

Mrs. X. "I don't know Frank, Mr. Sales."

C.9. "You did not dignify me in old days by 'Mr.'"

Mrs. X. "Do you remember seeing me in New York?"

C.9. "Yes" (very excited movement of

* The actual first name is withheld from publication, as also the town address. Ed.

* Further references to Professor Lull will appear in a later instalment, together with the verification. Ed.

table.) I was with Mrs. Sales and sent you flowers."

* * * * *

Tenth Control.

C.10. "Name TUCKER—JOSEPH—from NARAGANSETT PIER—Estelle knew me. Mrs. W. "I don't remember you. State some incident to refresh my memory."

C.10. "You passed my store and purchased some Jamaica ginger."

Mrs. W. "What was the name of the store?"

C.10. "TUCKER'S—Grocery and general store. You were so handsome."

* * * * *

Eleventh Control.

C.11. "Name LILLIAN CODY. I was half-sister to KATHERINE CLEMMONS—GOULD's divorced wife."

* * * * *

Twelfth Control.

C.12. "Estelle, why do I see the name HENDERSON about you now?"

Mrs. W. "I don't know". "Who is it speaking?"

C.12. "MARGARET. Who is ADOLPHUS?"

Mrs. W. "I don't know. Are you sure about the last letters of the name?"

C.12. "No. It has faded."*

Thirteenth Control.

C. 13. "BILL is here."

Q. "Is that Bill Bardwell?"

C.13. "Yes. MARIA is daughter's name—not MYRA. After Barnardiston (she) graduated at MOUNT HOLYOKE."

* * * * *

Fourteenth Control.

C.14. "Name WILKINSON."

Q. "You were here before, were you not?"

C.14. "Yes: KEENE. New Hampshire."

Fifteenth Control.

C.15. "Name HOLMES (of) KEENE, New Hampshire."

* * * * *

Sixteenth Control.

C.16. "PAUL KEITH of KEITH'S CIRCUIT."

* * * * *

SITTING No. XXII.

This sitting took place on the 3rd. October, 1928, five sitters being present: Mrs. W.; Mrs. X.; Mrs. van A.; Miss M.; Mrs. B.

First Control.

C.1. "Name JOSHUA TURNER*—WEST BOLTON."*

Mrs. B. "We have written, but have had no answer."†

C.1. "I know a man down town who can identify me."

Q. "Will you give us his name?"

C.1. "ARTHUR McLAUGHLIN*—Real Estate*—His father and mother knew me."

Q. "Where is West Bolton?"

C.1. "P.Q.* (Province of Quebec) CANADA."

Q. "Were you an old man with white hair?" C.1. "Yes".

Q. "A beard?" C. 1. "Yes".

Q. "Were you married?" C.1. "Yes".

Q. "Had you any children?"

C.1. "Yes: boys and girls."

Q. "Can you give us their names?"

C.1. "JAMES*: WILLIAM*: CORA*: HATTIE*: PHOEBE*: and FRANK.*"

Q. "Are the children living?"

C.1. "I know not."

* * * * *

Second Control.

C.2. "ANSON COBB*, . . . MONTAGUE,* Mass."

* A further communication followed relative to a native King or Chieftain, presumably African. This is reserved for special treatment. Ed.

* Asterisks denote verified items.
† His son WILL TURNER came through before any answer was received.

Third Control.

C.3. "City of BANGOR, MAINE:—Name COFFIN."

Q. "Can you give us your first name?"

C.3. "ROBERT".

* * * * *

Fourth Control.

C.4. "City of MONTREAL, CANADA:—Name AMES, have son HERBERT—prominent—he is SIR HERBERT AMES—Wife was named MARY."

* * * * *

Fifth Control.

C.5. "I want FISHER, says the spirit band."

Q. "Are you Fisher?" C.5. "Yes".

* * * * *

Sixth Control.

C.5. "What is H.C.L.?"

Mrs. X. "A chemical compound."

Q. "Is this Margaret speaking?"

C.5. "Yes. Who is giving Smith so much money?"

Sitter. "The U.S. S. . . B. . . M. . . Wall Street. Don't you want Smith in?"

C.5. "No".

Q. "Do you think Hoover the better man?"

C.5. "Yes. There is a gathering of politicians. You can imagine what control is imposed here. Do you know the shortest verse in the Bible?"

Sitters. "Yes. It is '*Jesus wept*'."

C.5. "What chapter in the Bible is the most profound?"

Q. "Will you tell us?"

C.5. "Yes. ROMANS, Twelfth."

Q. "The most profound from your point of view?"

C.5. "No".

Q. "From ours?"

C.5. "Yes. What is the greatest fault or sin?"

Sitters. "Selfishness".

C.5. "Yes. Does anyone know a definition of '*Tontine*'?"

Sitters. "Yes: something to do with Insurance."

C.5. "In the nature of a codicil.—H.C.L. is hydrochloric acid." (On making this announcement the control gave a powerful rap on the table).

Sitters. "Did you knock?"

C.5. "Yes. What is beyond Algebra?" . . .

Sitters. "Geometry".

C.5. "Where does this apply? 'Things which are equal to the same are equal to one another'?"

Sitters. "Geometry".

C.5. "Yes. I want another to spell."

Q. "Which of us do you want?"

C.5. "Estelle" (Mrs. W.)

Q. "Who shall take the letters?"

C.5. "Rhoda" (Miss M.).

* * * * *

Seventh Control.

C.7. "Name IKE CHENEY*†. . . Montagu, Mass.*"

* * * * *

Eighth Control.

C.8. "Name JULIA WENTZ."

Q. "Where from?"

C.8. "Either ORANGE or EAST ORANGE". "My husband is (the) man who lighted Broadway electrically. . . . Son RAYMOND married. . . . WENTZ was untrue. . . . He married the woman, his secretary."

* * * * *

Ninth Control.

C.9. "Name HENRY ROOT. . . Native of MONTREAL. . . took dope. . . artist. . . died poor. . . unmarried."

* * * * *

Tenth Control.

C.10. "Name ZENNETHIO".

Q. "Is that your first or last name?"

C.10. "Last. ARESSAURIA, first."

† cf. ANSON COBB, C2.

- Q. "Were you a Greek?"
 C.10. "No. Syrian."
 Q. "Where from?" C.10. "Heaven".
 Q. "Where did you live?"
 C.10. "Pack peddler from Syria."

* * * * *

Eleventh Control.

- C.11. "LUCY ROPER". (*pseudonym*).
 Sitters. "We are glad to welcome you."
 C.11. "I want to say that my affair with
 W. . . . * was true—Donna knows."
 C.11. "I want to convey to you ladies
 that this is but the beginning of a
 glorious victory in (the) trend of
 spiritism."

* * * * *

Twelfth Control.

- C.12. "OLD BILL BARDWELL. . . My daughter MARIA graduated from Mount Holyoke. Did I tell Estelle about Mrs. Nutting's MAMIE?"
 Q. "Why not get your son to write?"
 C.12. "Son is WILL"
 Q. "Yes, we know: but why won't he answer a letter?"
 C.12. "He may think I owed money. I was (a) dealer in horses."

* * * * *

Thirteenth Control.

- C.13. "Why do I see tiny baby in center of table. . . hands raised to Donna. . . beautiful little cherub?"
 Q. "Is it a baby going to be born?"
 C.13. "I don't know. . . Can't you see it?"
 Mrs. B. "I see grey clouds."
 C.13. "Yes. Maggie is wonderful materializing medium. Why do I see lots of young women around Mudge?"
 Q. "In spirit?"
 C.13. "Yes. I am seeing such peculiar things."

* The substance of this communication is withheld as it is of a very delicate nature and relates to the living. Ed

RECORD OF CORRESPONDENCES IN THE
 ATTEMPTED VERIFICATION OF THE
 'TURNER' 'COBB' AND 'COFFIN'
 CONTROLS. (XXII. C.1.2. and 3.)

Shortly after the date of the last recorded sitting, Mrs. Bigelow wrote to the Postmaster of West Bolton in the province of Quebec and on the 27th October 1928 received by post from Foster, P.Q. a letter dated the 24th written by a Mrs. Samuel Marshall. We quote this *in extenso*:

"Dear Mrs. Bigelow.

By the way, your letter was sent on to us. I am not personally acquainted with all of these people, but through enquiry. There was a JOSHUA TURNER that lived here at the 'Bull', who had six sons:—HENRY, DAVID, FRANK, JAMES, WILLIAM and ALLIE,—all deceased but ALLIE, who lives in Greenfield, Mass. . . Four daughters: EMMA, CORA, HATTIE and PHOEBE.

HENRY TURNER was my uncle. He has a daughter living, whose address is:

MRS. CLARENCE CAULKINS, 2963 Main Street, Bridgeport, Conn.

These people are all her uncles and aunts, and she could give you all their addresses if you cared to write her. Also there was a Mr. JAMES McLAUGHLIN who lived near here, who was also my uncle. He had three sons, WILLIAM, ARTHUR, and FRANK. FRANK is deceased. ARTHUR is in New York: and WILL is either in New York or Boston. But Mrs. Caulkins could give you their address.

Any other information I could give you, I would be glad to do so."

Mrs. Samuel Marshall.

On the 11th October, Mrs. Bigelow addressed a letter to the Postmaster at Montague. The following day a reply

was written to her endorsed upon her letter. The exchange of letters reads as follows:

Dear Sir.

Will you kindly inform me if some years ago there resided in Montagu a Mr. Anson Cobb—also a Mr. Ike Cheney? Any information you can give me will be most gratefully received.

(Reply endorsed)

"Mrs. ANSON COBB still lives in Montagu, and Mrs. Ike Cheney died some years ago."

On the same date (11th Oct.), a further letter was written by Mrs. Bigelow to the Postmaster at Bangor, Maine

as follows:

Postmaster.

Dear Sir.

Would you kindly inform me if at one time there resided a Mr. Robert Coffin in Bangor? Any information you can give me will be most gratefully esteemed.

HELEN T. BIGELOW.

P.S. Please write on reverse of this letter.

THE POSTMASTER'S REPLY.

My dear Madam.

I regret that I am unable to give you any information regarding Mr. Robert Coffin.

W. F. HALDEN, Postmaster.

* * * * *

A CLOCK-STRIKING PHENOMENON

COMMUNICATED BY

KATHERINE M. WASHBURN

When my cousin, Jane Claudine Witchell, was visiting us she told us of the strange behavior of a clock in her former home in Nympsfield, England. When she returned to England, I asked her to find out from her sister, Mrs. Stewart Gracie, Spring Hill Cottage, Nailsworth, Gloucestershire, who owns the clock, whether it had ever misbehaved since. Following is her statement.

"With regard to the clock, it has hardly been used since my mother's death; and actually there is no account of its playing up again. The night before my father died in September 1886 it was heard by several people in the house striking for possibly two hours and in the morning it was found stopped. The next day my father died in London.

"On December 31st, 1904, Nelly (Mrs. Gracie) and I heard it strike *One*, three

times between 11 and 12 P.M. at intervals of about ten minutes, beginning about 11.20 P.M. (This clock did not strike the quarters or half-hours, but the hours only). At 10 A.M., January 1st my mother died. There is no history of its behaving badly before these two occurrences."

I might add that Miss Witchell at this time had considerable power for physical mediumship, though she never used the force publicly and was not convinced that she was not moving objects by some unconscious muscular action until she moved, by the usual method of placing the hands on top surface, a solid mahogany table that was so heavy that it took several men to move it in the ordinary manner.

Katherine M. Washburn,

NOTES OF A PLATFORM DEMONSTRATION OF CLAIRVOYANCE AND CLAIRAUDIENCE

BY MRS. ETTA BLEDSOE AND
MR. ARTHUR FORD

The following record is compiled from notes taken at the time by the Editor who attended the public meeting at Brooklyn, N. Y., at which the demonstration took place. There were also present a group of representatives of Hyslop House including Mrs. Ernest Bigelow and Miss Esta Barr. Readers are not asked to accept this record as endorsing any particular claim or theory as to the origin of the information given or the channels through which it comes; but it is certain that in two cases at least the recipients of the messages were persons of good local position quite outside the range of normal acquaintance by either medium and therefore presumably independent.

Mrs. Etta Bledsoe, medium from Los Angeles, first took the platform and in response to Mr. Ford's urgent plea she gave a number of identifications of which the following were noted: all being attested by persons present in the audience. Mrs. Bledsoe had only just come to New York, and had taken the journey in order to support Mr. Ford on his first platform appearance after his recent serious accident.

1. Margery Chapman with Charles Edward (a brother), also Ethel.
(2) Frank Brenner. (3). Sarah with sister Charlotte:

4. Laura, who wished to speak to Harry and tell him that he is busy but not satisfied: (5) a little girl named Gertrude, called by the pet name 'Pinkie'; (6) Estella , who described her state of confusion: (all recognized

and admitted as correct).

There followed some more detailed descriptions which again were in every case admitted as correct. Mrs. Bledsoe gives these delineations at great speed and without visible hesitation.

7. "A man of peculiar appearance who stands apart and seems shy in his manner. He calls himself 'Pop Holmes' and speaks of something which he says occurred to the person addressed (a relative), saying it was something wonderful (voice 'You are right'), and that "it was the best day's work you ever did".

8. A little woman comes for the same individual and gives her name as Ritchie. She is not related (correct).

9. A young woman, tall, blonde, beautiful brings a picture of a hospital with the sound of guns. She calls "Uncle Ed", she gives the name Elsie M. . . . (recognized).

10. A group of spirits dressed oddly "but they look beautiful." One is a woman called Emma. "I hear them talk but I can not understand their speech."

11. There is a young man in uniform, his name is Glover or Grover (recognized as Glover). I am taken back to a cemetery at Arlington and I see a funeral with military honors (correct). A voice is calling for Charles.

12. Lillian Norton wants to communicate. She attaches herself like a sister (recognized).

13. Voice says Henry, and the last name

is Clark. He says he is your father (recognized).

14. William Custerson says he committed suicide. Says he can remember the date November 3, 1930. With him is a neighbor, Julian Winters. He opens a window and goes out and falls 8 stories to the sidewalk (all recognized).
15. A young man very clearly seen. He is tall and slender with hair very thin and sleek, smoothed back to his head. He has a musical voice. He gives a name like Evans. No! the name is Emery. (recognized) He wants to tell his dear mother not to worry. He was with another man and they were confused with the trains and horses in the park.
16. Craig Maskell wishes to tell his mother that if she would only let down the barriers she could be happy: but she is a christian scientist and has made these mental barriers. This person was killed by a train. He says tell your Aunt Vera I am so anxious to reach Mother. Please take my message to her.
17. Here is a test for you:- "Joe". There is a little chap named Oscar calling for his mother. He is Oscar Neuman. He says Dad is with me. His name is Oscar too. Both of them bring their love. Your father is speaking in French. This seems to be all he could speak. Joe is your brother and there are two more of them—Henry and Murray (all recognized by a French lady). Don't forget to tell Papa about the crutches.
18. The name of the man who committed suicide is Ralph Stewer. He says he passed out six years ago and that he has been in the darkness since then and that now he is working out of it. He gives "Roxidium" as a trade name and he says "Tell brother Fred

I am alright and I'm through for the first time" (recognized).

At 10 P. M. Arthur Ford took the platform and at once began to give the messages—the following were noted.

1. Ethel Burt speaks to father. She says that she is grateful that you are here and that you have kept her two police dogs, but she doesn't like those two last pictures that you have of her. Tell Mother I am not dead and give my love to sister Helen and my love to Mildred and tell her I am alive. (correct)
2. I see a ship on the ocean and a burial at sea. They are dropping a casket overboard (spoken to a gentlemen sitting near the left aisle gangway). Your Mother says it is your father. He was buried at sea a few months before you were born. He speaks to Harold (recognized by a gentlemen well known in the district and occupying an official position).
3. Here's a man called Tom Halliday or Galloway. (recognized as Galloway). He is calling for his wife Mamie. He says Mamie is what she was called when she was a child. He says he wants to thank you for what you have done for the daughter and the two kiddies. (recognized)
4. Alfred Douglas—There is a name like Cornelia (recognized by a member of the A.S.P.R.)—he speaks of having a son Frederick with him who has not long passed over. He says "I am Kathryn's husband, but you too have a husband in the spirit world and his name is" (recognized). He says he shares in your experiences and he wants to say "Don't give in to the feeling of futility but be sure that there is a purpose in all that happens.
5. Ivy Hartford from England (rec-

ognized) is calling her brother Ronald. She says she has three brothers in spirit one is Jack, and one is Harry. Harry is chuckling. He says "My sister is always looking for a test. Well I'll give her one. "Moldy-Whiskers". That is a nickname (admitted as correct) (She called her brother "Whiskers" and he called her "Moldy") He says your father is still in England and that you will have to go back there because of his health and about his property." (correct)

6. Harry Edwards or Harrison Edwards wants to speak to Bill. He wants him to reach Claude Malvidge. (recognized)

7. Here is a girl who died tragically in a car accident (to member of the audience addressed by Mr. Ford). She says she was a wife of yours and she is taking another beautiful girl by the hand and says she is another wife of yours and that you have divorced a third one (all recognized). He says he is Ralph Parker—an old school friend of yours killed in the War (correct). He knew you in Maine or New Hampshire. He was an artist and he asks if you remember that you were good friends in your school days because you used to walk together to school. Do you remember his falling from a buggy and breaking his leg about 19 years ago. Also old Aunt Kate Hathaway, as we used to call her;—a village character. And your own Aunt Rose Schmidt. (all correct)

8. Sarah Elizabeth Stillby wants to speak to her daughter Molita. (recognized). She says she was crippled in life but she is not crippled now. She says we don't bring our infirmities over here and she sends her love to Barbara, Wanda, Doris and Tenney, our four children, and also to Jake Adler. (all recognized).

9. Charles Haynes (pseudonym) wants to speak to his brother Fred. Tell him it is just 10 o'clock (correct). He says that is a test—a little habit that we used to have of telling one another the time. (correct). (This was addressed to a local lawyer). He says, "Tell Martha I am deeply grateful and not to worry about Don, as Don will pass his exam with flying colors." He says, "Fred is mixed up with the courts and he fears he will be so permanently" (Gentleman addressed says, "I am a lawyer").

10. Jeronymum or Jeronym with the name Alice—Alice Jeronym and Frances want to speak to Louise Flynn. (recognized).

11. Someone who gives his name like Conrad Filkerson is trying to speak. He says it is the first time he could get through. He was shot recently by a stray bullet in Chicago while trying to steer clear of a fight. Asks if you knew him as a neighbor. He says, "get this to my Mother. She is a catholic and she is having masses said for the repose of my soul and I don't want her to waste her trouble on this. Remember me as the man who delivered groceries to your house."

12. Uncle Michael wants to say that he is very much pleased with the new coat that you bought today. (recognized).

13. Rose wants to speak to Jimmy. Jimmy is an artist. (recognized). Rose says she is very much pleased with the picture you have painted and there is also a little chap Tony here. He was killed by a truck. He was a catholic too. He says, "No fear, no pain." Brother George shown as a baby. (recognized).

14. Talbot (pseudonym) calls for his Mother. He reminds her of his nickname Tony or Tommy (recognized by

his Mother who is a member of the A.S.P.R. who says, "That is near enough"). Talbot says, "Don't ever be discouraged. Tell Dad that Edmund (pseudonym) is here and is very happy. He sends his greetings to you. There is a beautiful woman with him. Her name is Sarah and Elizabeth. Your mother-in-law. "Do you want to hear from her." "Don't worry about Tony. He will work out everything beautifully."

Here Arthur Ford made the following comment from the platform. He said, "I know the lady for whom the message is given, but I wish to say that I have never read for her and I am quite unaware of her family affairs."

15. A message for Pauline — Pauline Diver. I am Daisy. (recognized). The name Zarifa was also given as a test.
16. Edward Fortescue—I want to speak to Kathleen. (recognized).
17. Aaron Esenstein—I want to speak to my nephew John David. (recognized) I want to say "I am glad to see you here and I mean to send you out in a very different attitude of mind from what you had when you came here."

When you went to the office there was a paper on your desk and a message which said "Go down and get a story on that man Ford" (correct). Tell John David his cousin Jacob David is here (recognized) and say I want him to have a good story for his newspaper. Ask him if he knew Rose who married a cousin of his Harry. Did Harry have a wife who committed suicide (J.D. "I think he did"). Samuel your father says "You are wrong Mr. Ford, the name is not David it is Davidson (correct). I worked with a man named Tom on a newspaper in California five years ago. Tom had a camera. He was killed in a flashlight exposure" (J.D. "What was his last name"). After a moment's concentration Mr. Ford gave the name of Wagner and John Davidson said "That is right." The control then continued through Mr. Arthur Ford with the following advice to the journalist addressed. "Never ridicule a thing that you don't understand. Write what you will but be fair. There is a little boy here who says that he is your brother and that he passed out with scarlet fever. He says your sister Annie took the fever and passed out also." (correct)

* * * * *

ADDITIONS TO THE LIBRARY OF THE A. S. P. R.

GIFT OF MRS. BLANCHE V. W. KENDRICK, DENVER, COLORADO

- | | |
|--|-------------------------|
| "THE PSYCHIC RIDDLE" | by Isaac K. Funk |
| "VOICES FROM THE VOID" | by Hester Travers Smith |
| (Six Years Experience in Automatic Communications) | |
| "PROOFS OF THE SPIRIT WORLD" | by L. Chevreuil |
| "A GLIMPSE OF THE INFINITE" | by Mary Jackson English |

s
e
y
l
s
n
:
d
e
.
r
e
-
d
e
e
"
)
r.
d
"
h
g
d.
't
ut
o
at
le
er

th

sh



LEVITATION OF TABLE AGAINST PRESSURE
In the Mediumship of Elizabeth M. at Winnipeg 1921-22.
[See page 380]

T
phe
pin
ject
the
a P
beg
Ap
of
the
I
wh
yea
pro
ha
up
of
or
ter
me
be
so

son
a
wi
TH
be
ris
ch
th
va
he
qu

to
fl
w

SOME PHYSICAL PHENOMENA OBSERVED WITH THE MEDIUM ELIZABETH M.

DURING THE FIRST PERIOD OF HER DEVELOPMENT

T. GLEN HAMILTON, M.D. F.A.C.S.

The physical manifestations,—contact phenomena, telekinesis, intelligent rappings, and others—which form the subject of this report, were observed during the course of forty-five sittings held over a period of eight and one half months, beginning August 7, 1921, and closing April 30, 1922, the first of several series of sittings held for the development of the medium Elizabeth M.

Elizabeth M., a little Scotch woman whom we had known intimately for many years and whose incipient faculty for the production of physical phenomena we had ourselves accidentally discovered had, up to this time, no knowledge whatever of psychical matters and apparently little or no interest in such things. She attended the séances held for her development more to please us, her friends, than because of any particular desire to do so on her own part.

Apart from that obtained through some elementary schooling received when a young child, Elizabeth was entirely without education in the academic sense. This, added to the fact that there had been no attempts at self-education, gave rise to a mentality singularly limited and child-like. These facts are important in that they have a marked bearing on the various mental aspects which many of her phenomena, both in these and subsequent investigations, disclosed.

The room in which these experiments took place was a small one on the second floor of my home, so situated that it was somewhat cut off from the rest of

the house, and accessible only by one door, this door being locked during the time of meeting. Sittings took place as a rule in complete darkness, although a red light was used occasionally, as will be reported later.

The séance table, which weighed about ten pounds, was made of walnut and although an old one, was strongly built. Its top carried a plaque covered with luminous paint, giving excellent visibility throughout the experiment.

The experimental group, consisting usually of five regular sitters in addition to the medium, sat in the usual chain formation. These were all well-known to me and were persons whose integrity of character and standing in their several callings were, and are, of the highest. One or more visitors were often present as additional observers and verifiers.

In Elizabeth we recognized from the first that we had stumbled upon a potential medium of an extremely rare type, one entirely free from all preconceived notions as to the nature of psychic phenomena or the manner in which they should be developed and observed, and it seemed desirable that this state of vacuity, so to speak, should remain unchanged. To this end a general policy of action was gradually determined: that she refrain from reading psychic literature, from attending meetings of a psychic nature, whether public or private, apart from the sittings held for her own development under our direction, and that she refrain from discussing these

things with outsiders. Elizabeth, her personality and life-habits being what they were, added to the fact that she regarded us with feelings of sincere friendship, cheerfully complied.

In the sittings the same object guided our procedure. Experiments were conducted without ceremony and in an atmosphere of naturalness and non-expectancy. The guard against suggestive influences was further strengthened by the fact that we made it a rule to refrain from discussing with her or in her presence the nature and significance of phenomena occurring. That these precautions undoubtedly aided in the retention of Elizabeth's original state of mediumistic purity, many of her phenomena in this and subsequent investigations will show.

Records were kept of each sitting, the notes being made either during the time an experiment was in progress or shortly after its close. These, although perhaps not as full as they might have been, supply on the whole a fairly complete record of this initial stage of the Elizabeth mediumship. All the facts which I shall presently lay before my readers are drawn from these sources.

A word now as to the motives which led myself and those associated with me to undertake these researches. At this time I was deeply interested in the findings and theories which such investigators as Myers, Lodge, Hyslop, and more especially W. J. Crawford had by this date placed on record; and it seemed that here in our newly discovered medium we had perhaps an opportunity to do some experimenting along the lines which the latter had indicated. The possibility of encountering manifestations which might be interpreted as having a bearing on the theory of personal survival was of course in the background, as it must ever be

when one enters this region of research. But we did not set out to seek phenomena of this type. And this, not because we regarded such a quest as either improper or unscientific, but rather that the difficulties in the way of establishing the scientific value of such appeared to be so insurmountable that it seemed the better part of wisdom to confine our efforts to a search for the factors producing seemingly simple things, such as table movements, factors which conceivably one might eventually be able to establish. This point I wish to make very clear in view of the nature of certain manifestations which met us at the very threshold of our new experiments.

During its first stage the Elizabeth M. mediumship was in many ways a notable one. In the first place, not only did the manifestations show extraordinary diversity along physical lines, but during the second half of the period, mental phenomena of considerable interest also made their appearance. These, however, we shall consider later. In addition, the rapidity with which the various types made their initial appearances has, I think, seldom been equalled—powerful contact phenomena, including complete levitations of the table, telekinesis and intelligent rappings appearing within the course of five sittings. Their abundance and constancy are also worthy of notice, several or all types frequently appearing in one seance.

We shall now examine these various phenomena under the several categories into which they naturally fall, tracing their development and characteristics as briefly as is compatible with a presentation of the more important facts.

II

THE RESISTING FORCE BENEATH THE TABLE

The first contact phenomenon to ap-

pear, the one, I may say which led to Elizabeth's discovery as a potential physical medium, was both unique and puzzling. This was a mysterious force which manifested beneath the tilted table, and which offered extraordinary opposition to the experimenter's downward pressure. This phenomenon appeared at practically all of the forty-five sittings held during this time.

To verify its actuality, we applied a simple but convincing test. The experimenter, in a standing position, placed his hands in close proximity to the medium's (see illustration), and pushing slowly and steadily downward, endeavoured to correct the tilted position by forcing the table back to rest on its four legs. As one would expect, the resistance offered varied at different times. At times a few pounds' pressure was sufficient; at other times, amazing as it may seem, the experimenter had to put forth his whole strength before he succeeded in defeating the strange opposition.

This test, known among us as the "pressure" test, was made at this time by some thirty persons, among them Mr. Hugh A. Reed, a well known electrical expert, and by Mr. D. B. MacDonald, also well known in this city. All, including these two gentlemen, were convinced that the phenomenon was supernormal.

The medium's reactions were pronounced. She claimed to know by a sense of tightness about and below her waist, when the force was ready to bear the strain of the test, a subjective reaction which we found a reliable indication that pressure might be applied. Often when the test was at its height, that is, when the struggle for mastery was most pronounced, she would suddenly cry out as if in pain, and beg the investigator to desist: she felt, she said, as if something were pulling and wrench-

ing her abdomen. Sometimes, when the force was of very great magnitude, so intense did the medium's discomfort appear to be that the experimenter was compelled to abandon the test, the table still retaining its tilted position.

On several occasions, after fairly severe strains of this nature, cramps and intestinal disturbances followed, pointing to the fact that some very real and definite physiological reaction had taken place, and suggesting some connection between the medium's solar plexus area and the resisting force. Occasionally some of the sitters also gave evidence of reaction to this manifestation, complaining of faintness and exhaustion.

But what was the nature of this strange barrier? Certainly it was not visible. Some clairvoyants claimed to see a whitish glowing mass between the table and the floor, but this we were unable to verify. What slight inklings we did gain were conveyed entirely by the sense of muscular resistance and of hearing. Again and again, as the table was pressed downward one could feel the presence of an area of elasticity, soft yet resilient, something which would give way slightly before a sudden push, but which would rapidly force the table upward.

In the seventh month of Elizabeth's development, this force could be recognized in still another way, as a note on the sitting of March 3rd shows: "If the table is pushed toward the medium in a straight line or pulled away from her in a straight line, the resisting force can be clearly felt." In this case also, the force binding the table to the medium appeared to be elastic in nature.

PHENOMENAL SOUNDS

The sounds which sometimes preceded these manifestations were most curious, and were first observed in the fifth month of Elizabeth's mediumship growth.

As nearly as one can describe them they were like the crackling of fine straw or the rustling of stiff silk, and were always heard in the neighbourhood of the medium's feet. In nearly every case these sounds were followed by manifestations of great vigour. We have since learned that both Crookes and Schrenck-Notzing observed similar sounds with the mediums D. D. Home and Eva C. respectively, but at this date we were unaware of this. For this reason, our parallel findings are, I think, not without some added weight.

LEVITATIONS

In view of the extraordinary power described above, it is not surprising that other movements of the table were also powerful and that presently, in addition to sliding movements about the floor, they should take an upward direction, that is, that the table should levitate. From the first it was noticed that to obtain one of these levitations a second hand-contact was required, that of one of the lady sitters, who apparently acted as a sort of auxiliary medium in augmenting the energy supplied through Elizabeth. As this sitter placed her hands over those of the medium, she acted both as assistant and controller.

The progressive steps which this phenomenon showed were most interesting.

On August 30, the table levitated a few inches only; on Sept. 18, the distance increased to about one foot, and on Oct. 16, the table was raised almost beyond reach of the sitters.

The number of liftings occurring at one sitting also showed a definite progression—two, three, five, and then a repetition of the phenomenon up to eight or ten times, this increase taking place exactly within the period of two months.

The next variation which may be noted

was the ability of the force to hold a levitation momentarily before the table crashed to the floor. This first occurred on Sept. 18. Four sittings later (Oct. 9), the table dipped up and down several times before coming to the floor, indicating that the force was rapidly coming under excellent control. This control was still better exemplified toward the end of the series when it was not an uncommon experience to witness the levitated table float gently from side to side five or six times. In most cases, however, the power appeared to be of an explosive nature, the table usually shooting up suddenly and then, as if the sustaining energy had been spent, crashing back to the floor. At times the returning table was literally hurled back, and in this way frequently damaged and eventually so badly broken that it had to be replaced by one of even sturdier build. Toward the close of the sittings several liftings occurred in red light.

The medium's subjective reactions to this manifestation were much the same as those which accompanied the resisting force,—a sense of tightness about the waist immediately prior to and during the course of the phenomenon. While she rarely complained of feeling actual pain, she often exhibited signs of strain and exhaustion—cold hands, perspiration, and occasionally, where levitations had been frequent and violent, a more or less fainting condition. In short, as Crawford was able to establish so successfully, the energy required for the lifting appeared to be supplied mainly by the medium's organism.

Again we had to depend on our sense of touch and muscular resistance for any indications as to the nature of the levitating medium. Prior to levitating, the table seemed to be resting on a rubbery, cushion-like field, similar to that experienced

under the pressure test. In addition, however, one could frequently feel a soft thudding going on beneath the top, a secondary phenomenon which we came to recognize as a warning that a levitation was usually imminent.

Two attempts, one in December, and one in January, were made to record this phenomenon by means of flashlight photography, but due to the fact that the explosion of the flash did not synchronize with the peak of the levitation, we failed. However, many successes along this line were obtained in 1924, 1925 and 1926, and of these I hope to give some account in a subsequent article.

ALTERATION IN THE WEIGHT OF THE TABLE

Increase in the weight of the séance table under controlled contact was first observed in January, 1922. The first note to be made of this extremely rare phenomenon reads as follows: "A new table phenomenon was tested by Mr. F. and Dr. T. G. H. They each seated, grasped the table with their right hands and then slowly and steadily lifted upward. The 'forces' endeavoured to hold it down. They said that the table felt as if bound by springs to the floor. They estimated that they each exerted from forty to fifty pounds lifting force. When they succeeded in lifting the table about six inches the medium cried out with pain which she said was in her abdomen. . . Dim red light."

A peculiar crackling noise like the creaking of new leather preceded this manifestation and seemed to issue from a point near the medium's ankles.

At a sitting held on March 3, a guest in the person of a well known clergyman endeavoured to lift the table and found "that it felt like a ton-weight". He succeeded in raising it a few inches but had to desist on account of the medium's dis-

comfort. Mr. Hugh A. Reed, mentioned above, also witnessed and tested this phenomenon on several occasions.

This type of manifestation which, it may be noted, was the converse of the resistance and liftings, we were able to verify also by means of a weighting equipment, the table being hung from a spring balance scale attached to the ceiling, and a small red lamp (electric) being placed in close proximity to the point of reading, making it a comparatively easy matter to note any alterations in weight which might occur.

On Feb. 25 the weight of the table, which with its added equipment now weighed about thirteen pounds, increased to a maximum of thirty-two pounds; on March 3 it reached forty-three pounds and on March 5, forty-six pounds, the highest point recorded. Allowing as we must for the weight of the four hands, we still have an alteration in weight which can only be regarded as phenomenal.

As intimated above, this type of phenomenon appeared to be the result of the direct action of intelligent forces, the alteration in weight usually taking place in response to the investigator's request that such be given.

TELEKINESIS

The remarkable strength of the Elizabeth mediumship in its initial stage is seen in the fact that non-contact movements of the table occurred at the first sitting of the series, that held on Aug. 7, and thereafter at frequent intervals throughout the eight and one-half months of the investigation period.

The lifting experiment described above was repeated by Mr. Reed and myself, and we were astonished to find that even while we were lifting steadily, the scales still showed a registration of about 26 pounds.

Alterations in weight were also secured under conditions of strict non-contact and control, an increase up to 26 pounds being observed on March 19, and a decrease down to four pounds on March 12.

The events which preceded their appearance were always the same: the energizing of the table through contact with the medium's hands, manifestation of some form of contact phenomena, usually the resistance, followed by the withdrawal of her hands and their control by the sitters on either side of her, one of whom was usually myself. These controllers, by sitting closely adjacent to the medium were also at all times aware should she inadvertently or otherwise make any bodily movements. At no time, and this applies to these and later investigations—were there observed any movements of a suspicious nature.

The movements of the table under these conditions were of five kinds—toward the medium, away from the medium, tiltings, rotations in a horizontal plane, and a to-and-fro or swinging movement when the table was hanging from the scales.

That with Elizabeth telekinetic phenomena were in all probability but a modification of her contact manifestations is suggested by two lines of observation: first, the fact that almost invariably telekinetic phenomena followed close on the heels of contact phenomena; and usually when the latter were of considerable magnitude; and second, the fact that her reactions were the same in both cases—the sense of tightness and "drawing" about the waist previously mentioned.

As these phenomena were repeated from time to time, it also became apparent that generally speaking they were of a definitely purposive nature. That is, not only did the table appear to have a

motive power of its own but also to have an intelligence of its own. This, of course, is but another way of saying that the movements were under the direction of an unseen agency of some kind. This fact was strikingly brought home to us at the first and second sittings, those of Aug. 7 and Aug. 14. On these dates not only did the table, without contact, tilt and turn completely about, but as well show intelligence by answering questions through the use of the usual code in these cases—one rap for 'no' and three for 'yes': a simple phenomenon, yet one carrying far-reaching implications.

TELEKINETIC RAPS

A second class of telekinetic phenomena to appear in the presence of Elizabeth was that known as psychic raps. As Richet points out, only in certain rare cases are they produced without contact, so that we were indeed fortunate in finding a medium able to produce them under this condition.

Non-contact raps were audible at the third sitting and thereafter on thirteen different occasions. The procedure was exactly the same as in the case of the non-contact movements of the table—the medium's hands in contact with the table until there were signs of activation, followed by their removal and strict control during the whole time the raps were in evidence. Repeatedly I held both of her hands in mine and in addition placed my feet over hers at the very moment the rappings were going on. So far-reaching was the import of this seemingly simple phenomenon that again and again we satisfied ourselves beyond a shadow of doubt as to their supernatural origin.

In the great majority of cases the raps were heard on the legs and the under side of the table; occasionally on top of the table and sometimes on the floor well beyond the reach of the medium.

Apart from the customary sensation of tightness in the solar plexus area, Elizabeth appeared to experience little reaction to this type of physical emergence. One reaction, however, which the medium herself did not seem to be aware of was that, synchronizing with the knocks, spasmodic twitchings in her hands and forearms were frequently observed. These I took to indicate a definite link-up between the medium's nervous mechanism and the energy-product producing the raps.

The sounds made by the raps varied from mere ticks to loud emphatic knocks audible to all in the room. Invariably the louder raps revealed a peculiar muffled tone as if the rapping medium were embedded in a soft material of some nature.

An effort to learn something regarding the nature of this rapping vehicle was made by attaching a telephone amplifier to the table and listening to the amplified sounds as they issued from a horn on the wall. No additional knowledge, however, was secured by this method.

One of the most interesting observations made in connection with this phenomenon, one stumbled on quite by chance and one which as far as I know had not been made previously, was the discovery of a noticeable increase in the weight of the table at the time of the rap.

Brilliant raps, that is, raps that were loud, clear and abundant, were heard on March 12, the increase in the table's weight being about four pounds. With the still more brilliant phenomena occurring on the 19th the increase averaged about nine pounds, and in one case, when an unusually loud rap was struck, the weight of the table increased up to twenty-six pounds. These readings both Mr. Reed and myself observed and re-

corded with the utmost care. There appeared to be a direct ratio between the increase in the weight of the table and the vigour of the raps. If nothing else, this observation tended to confirm the supposition, noted above, that with Elizabeth contact and non-contact phenomena were manifestations of the one primary phenomenon, the presence of mediumistic or psychic force.

But this was not all. Like the telekinetic table phenomena, but to a very much greater degree, the raps evidenced the reality of directing intelligences back of them. This, as the reader will surmise, takes us at once into the very heart of the great problem of psychical research—the scientific evaluation of those phenomena which appear to throw light on the age-old question of personal survival and inter-communication between two states of existence, phenomena which many investigators regard as worthy of the attention of men of highest scientific attainment, but which to others, equally sincere, are a source of deep concern lest in considering them, we lose that measure of scientific standing which slowly and painfully we have gained during the past sixty years. Nevertheless, whatever our point of view, the truth in its entirety must be faced.

COMMUNICATIONS CONVEYED BY MEANS OF PSYCHIC RAPS

Those who have taken part in experiments where, in complete darkness, letters are indicated either by table tilts or by rappings, know how extremely difficult it is, if not indeed well nigh impossible, to retain the various letters long enough in the memory to form any clear notion as to the words that are slowly being built up. One's whole effort soon becomes centered about the accurate and rapid repetition of the alphabet and the recording of the letters; two or three

words at the commencement may stand out clearly but after that the letters are soon lost.

Such was the case on Aug. 21—the occasion of the first rapping phenomenon—when no one, including the recorder, was able to follow the words which the raps were forming. Furthermore, we had at this time no expectation whatever of obtaining a so-called message from any alleged surviving personality. We were interested first and foremost in telekinesis which, as I have already recorded, first induced us to begin systematic experimentation, and of which there had already been several encouraging manifestations. Nevertheless, such a message appeared, obliging us to face the implications which it set up.

The signalled letters made up a communication which read as follows: "*Myers helping efforts in interest of humanity. Wonderful land here. Never fear. Circle in circle of radiant. . . F.W.*"

A week later the message was completed. Again, by means of non-contact raps, certain letters were indicated. These were: e, s, t, l, i, g, h, t, accompanied by the name of Myers. These at the time of recording appeared to be meaningless, but finally hazarding a guess that they had to do with the previous communication, a surmise which the raps confirmed, it was subsequently seen that 'e, s, t,' belonged to the word 'radiant', now making the final sentence of the 21st read, "*circle in circle of radiantest light.*"

That in this alleged 'Myers' message we had encountered a phenomenon demanding considerable thought need scarcely be pointed out. The type of its subject matter, the pregnancy of its thought-content, the peculiar literary flavour which its wording imparted, the suggested altruism of the communicator, all marked this product as both unique and notable

in the annals of communications conveyed by means of raps, and which, it must be admitted, brought echoes strangely reminiscent of the Myers of "Human Personality" and cross-correspondence fame.

Other communications were scarcely less noteworthy. On Sept. 11 Myers' initials, F.W.H. were given clearly and firmly under the usual conditions of non-contact and control. At this same sitting, to our complete surprise, appeared the telegraphic information, "*Stead W interested in circle*", accompanied by, it is interesting to note, Elizabeth's first clairvoyant description that of an elderly man with a beard. A week later instructions were given to "hold hands lightly", and on the 16th came still another reference to experimental conditions when, more visitors than usual being present, the raps put through the sentence: "*Tests hard to manifest: emotion too strong,*" an illuminating message whether we regard its alleged source as authentic or not.

The names of still other purporting communicators were given by means of the rapping. Some of these were known to us, others were not.

Then on Nov. 8 came the singular message: "*Powerful forces against me now*" following which, curiously enough, a period of four months elapsed before the next and final messages—"Requiescat in Pace" and "*Love is all eternity*". The nature of these messages was never at any time disclosed to the medium.

A secondary phenomenon encountered in a study of these communications was the accuracy with which the unseen agencies signalled that fact that a wrong letter had been indicated. This was done by using a signal of four or five small but clear raps given in rapid succession,—a signal which the operators them-

selves devised at the time of the appearance of the first message-bearing raps, that of August 21, when the alleged Myers' message was transmitted.

An examination of the full records disclosed the interesting fact that in most cases of error in letter-signalling, the first letter indicated, that is, the wrong letter, lay alphabetically next after the one which should have been indicated, suggesting that the error was due probably to the rap failing to strike at the moment the desired letter was called. In other words, the rap, considered from the utilitarian view-point, did not always happen to be mechanistically perfect.

It is obvious, I think, that the general level of intelligence revealed by these rapped communications, surprisingly high for communications transmitted by this method, greatly exceeded that possessed by our unlettered little medium. Indeed, not only did the ideas which they disclosed and the words in which these were clothed lie utterly beyond her mental capacity, but at this time even the names of Myers and Stead were entirely unknown to her. The corrections in spell-

ing, simple as they were, lay also, we knew, beyond the reach of her mental attainments.

From all this it became increasingly evident that it was impossible to regard her subconscious mind as the originator of these remarkably cryptic and pregnant sentences. In other words, while there was much evidence to indicate that the raps were dependent on the medium for their physical aspect, there was none whatever to show that they were dependent on her for their mental aspect. This, I think, is a fact of primary importance.

These then,—the powerful resisting force beneath the tilted table, the table levitations, the increase in the weight of the table, so-called contact phenomena, and the two classes of telekinetic phenomena, table movements and intelligent rappings,—all marked Elizabeth as a physical medium of great power. That her mental gifts were also remarkable we shall see later. We were fortunate indeed to have a medium of this type place herself so unreservedly in our hands for development and observation under strictly experimental conditions.

* * * * *

SOME INNER ASPECTS OF MEDIUMSHIP

By DAVID GOW

It would require no very great strain on the imagination to believe that most, if not all, of the circumstances which relate to psychic phenomena are merely the circumstances of everyday life in a specialised form. In short, we are simply seeing our normal conditions thrown into a higher relief.

Take the question of hypnotism for example—the familiar process of mind-control exerted by the mesmerist on his subject. The spectators who watch the

performance usually regard it as something quite outside the realm of ordinary life, rarely suspecting that what is, in essence, the same thing goes on about them all the time only in a less spectacular way. In the world of commerce, the imperious president of a corporation, the silver-tongued salesman, the advertisement manager and his staff are all engaged in controlling or influencing the minds of others on the lines of hypnotism or suggestion.

All this, of course, to people who have made any study of psychology, is almost a commonplace. But it has a very close application to the subject I have chosen, because it involves the consideration of factors both subtle and mysterious.

Let me return for a moment to my illustration drawn from the business world, not forgetting that the same forces—hypnotism and suggestion—are at work in every other department of life. In certain great business houses where the chief is a man of powerful and pervasive type of mind, the influence he exerts permeates the whole place. All the subordinate minds react to it in varying degrees. It prevails from the manager down to the office boy. In my career, a part of which was passed in business circles, I have noted some singular examples of the fact. I recall the case of a man who was private secretary to the head of a great American corporation. Of a very malleable type of mind, this man, who had been with the chief from youth, unconsciously modelled himself on his principal to such a degree that in the course of years he developed a handwriting so nearly identical with that of his exemplar that it was not easy to distinguish one calligraphy from the other. Indidentally I may mention that I was able to test this point by seeing letters written by both, and only the difference in the signatures enabled me to tell one from the other.

It was by importing such considerations into my study of mediums and psychic phenomena that I have been able to steer my way with a certain amount of understanding—for the psychology of every day life throws a helpful light on the problems and mysteries of the psychic realm. Even the strange vagaries of mediums and the occasionally eccentric "ongoings" of people engrossed in the study

and practice of the supernormal, became intelligible by observation of similar phenomena in the every-day world. Consider, for instance the behaviour of very sensitive and not too well-balanced people under the coercion of stronger minds, even when the causes at work are not readily perceptible; for the influence exerted is sometimes unconscious and not always a matter of physical proximity.

I have had many opportunities of making a long and close study of mediumship in almost all its phases. I have known circles pursuing, for example, the study of "physical phenomena" (psychophysical is the more correct term). There were cases where by long and careful development of the medium, with strict attention to the conditions, the members of a circle obtained results beyond cavil as regards their reality and evidential quality. But eventually there came a day when, as a result of the importunities of some applicant for admission to the circle, the new-comer was allowed to take part. Usually one of two things happened—the circle was enriched and its results enhanced, or, in a picturesque if rather slangy phrase, everything was "knocked galley west". In the latter case, the phenomena underwent strange and suspicious changes. The manifestations became tricky and dubious, and the medium would be found out in clumsy fraud, sometimes so transparent that even the most trustful of the original circle could not fail to observe it.

Time and again I have seen such things, and have been a witness of the disconcerting effect on those who had formerly been utterly confident of the reality of the phenomena, and were baffled by the problem. If the new-comer was of the supercilious type he would use the ready taunt that they had all been deceived until he came on the

scene, and by his superior astuteness and vigilance had detected the cheat. Frequently there was a "split" and the problem was wrangled out, rather than soberly reasoned, for, as it generally happened, very few of the people concerned had any real knowledge of human psychology. And the medium had a bitter time of it—thrown to and fro like a ball between the contending sides of a game.

Usually the mediums in such cases knew less about the matter than the sitters. They were the most bewildered of all. But, gaining their confidence, I was able at times to gather some hints of the sources of the mischief. In one case I learned that (I am not quoting the exact words, for I speak from memory): "Everything was all right until they let Mr. Blank come in. I knew things would go wrong then. I didn't like him; he upset the conditions." Mr. Blank, hearing of this, would at once rise to the occasion. "*Of course* the Medium didn't like me. She was artful enough to see that I was not to be bamboozled like the rest; they don't fool me, these mediums!" and so forth.

Now when one knows beyond all peradventure that the manifestations at some particular circle were at one time genuine and at another time spurious, and not all one thing nor all the other—which of course is the easiest and cheapest line to follow as involving no compromises or complications—it is not easy to steer one's way to a right conclusion.

Surely every circle is a composite of forces and not a mere passive concourse of people with the medium as a focusing point for some outside power or agency. Indeed, a comparison with an experiment in chemistry is indicated here—it is really a kind of "chemistry of personality," in which the medium acts as a

catalyst, bringing about a fusion of forces. Synthesis is the philosophical term, and it equates with the idea of that harmony or concord of souls which represents the more religious view of the matter. But catalysis involves two propositions. It may mean the union of elements, or their disunion, in virtue of the presence of the catalyser. Now suppose we take it that the function of the medium as a catalyser is to act as the unifier of the circle, but that his action in this respect may be entirely set at naught by the presence of some more powerful agency whose action is to disunite or even to disintegrate.

One need not be limited in the application of the theory to the psychic or metapsychic side of things. Very much the same results are to be seen in social life.

An example from my note book may be noted here. Some years ago I was present at a little gathering of artists and literary folk, and a musician was regaling us with some classical pieces on the piano. While they were in progress a lady entered the room; and then the music dried up. The pianist excused himself and left the instrument. He was an intimate friend of mine, very sensitive and highly strung. "When that woman came in," he told me later, "she put me 'off'. I couldn't go on playing while she was in the room." Now the odd thing is that this man was a violent opponent of Spiritualism and all that it stands for. Yet quite unwittingly he had given me a remarkable proof of the action of those subtle forces which operate in every department of life, although they are supposed to be confined entirely to the special exercise of psychic faculties.

Let us suppose that he had been a medium in trance, and that his piano-playing was a matter of spirit-control. Possibly

he would have continued his performance, but it would have suffered. Flaws would have crept in. Cacophony would have taken the place of the concord of sweet sounds. But who in ordinary circumstances would have been able to detect the cause? The parallel is very close.

I have seen many instances of the way in which the course of mediumship may be deflected by causes quite outside the medium. It was observable that only the most experienced, who were not always the most learned, observers had any inkling of the true cause. The reasoning was usually of the rule-of-thumb kind. The person whose presence upset the conditions was disposed to look everywhere but in himself for the cause. When the medium was assailed *his* voice was usually the loudest in denunciation. It is all very human and natural, of course, but it is neither reasonable nor sensible. The things under our very noses are often the things most easily overlooked.

Of late years the psychologists and psychiatrists have begun to map out the mind-world, and we hear a great deal about mental stratifications, complexes, fixations, neuroses and the like. A mere tyro in this knowledge, I would none the less suggest, with a becoming diffidence, that these mental conditions are a good deal more fluid than they are supposed to be. They are often the result of particular environments, or associations, physical or mental. I know a man of fine qualities of mind and soul whose official duties are carried out at mental hospitals. He can by his mere presence often heal the afflicted ones—he has many cures to his credit, although he is too modest to boast of them. To him the insanities are superficial conditions always amenable to the right line of treatment, which, however, is not always easily to be found. He maintains that there are

in every patient higher regions of mind which, if they can be reached, speedily rectify the lower states.

It is much the same with mediumship or psychic faculty. It is a mercurial element, with the properties assigned to Mercury (as in astrology) of reflecting, transmitting, relating and converting other elements and forces. Mercury, we are told, has no power in itself. It is always the intermediary—saturnine under Saturn, martial under Mars, jovial under Jupiter, and the like. I know no better illustration of this astrological symbology than the function of the Medium in psychical experiments—he is a reflector, not a primary. That is the true aspect of mediumship, in its interior degree, as I have studied it, and I have known mediums of every sort—some, educated and cultured people; others, vulgar and illiterate folk. They ranged from physically healthy types, sound in body and mind (several were athletes), to neurotic, fumbling and feckless folk, with all the intermediate varieties. But each and all had this peculiar element of sensitiveness, without which there is no mediumship. I further noted that those who were more sensitive to the interior side of life than to its externals were always the better mediums. It was those cases in which the sensitiveness reacted to both the inner and the outer *at the same time* who were the least satisfactory. Their balance was always liable to be upset, by the alternations of positive and negative polarities. When most negative to external conditions they became most positive to the interior world, and there I found was the explanation of much that had previously puzzled me. One naturally asks, when dealing with the case of a medium who has entered on a course of juggling, trickery and evasion, why his guides—if he has any guides—do not intervene to

explain and rectify the trouble. The answer is that they cannot. They are suddenly confronted with something opaque and unresponsive. The delicate machinery of the mind has become the sport of outside forces, the product of conflicting psychical conditions; and the unseen personal agencies are helpless.

Let me include herewith a reminiscence which will illustrate the argument by fact more eloquently than I can do by exposition. That the names I give are necessarily pseudonyms matters little, for I give the example as an illustration and not as a "case".

I was once appealed to by a medium in a state of acute mental distress. He was becoming the centre of one of those controversies which have gone on ever since I can remember, and which will undoubtedly continue until the subject is properly understood—in short, there was a warfare between those who held that he was the complete and perfect medium and those who denounced him as the complete and perfect rogue and impostor. (There is rarely any half-way house on this troublous road between the two extremes!) He saw that he was an object of suspicion, and the more the suspicion grew the more his conduct tended to justify it. "I was all right," he said, "until Dr. Caesar came into the circle, and Professor Caractacus worried me. Lucas said how it would be [Lucas was the medium's guide] and that he will not be responsible now for what may happen. He said I should begin to cheat and I suppose I have—they all say so at any rate."

Such, in part, was the substance of his communication. I advised him to discontinue at once. But, either out of perversity, or under coercion, he continued until there was a complete *débâcle*, followed by the usual fierce controversy be-

tween his partisans and his opponents, a conflict quite hopeless and futile as being between irreconcilable antagonists. It is an oft-told tale, and a sorry one. That it has lasted since the dawn of modern psychical research is an evidence of the reality at the back of the mediumship—a reality that may be obscured by stupidity but which can never be quite suppressed. That the sitters may have as much to do with the results of a séance may be a new idea to some of them. But it is true, and that it is not better known is rather deplorable. It is significant, by the way, that the trouble centres chiefly about psycho-physical mediumship. That doubtless arises because objective phenomena touch the mundane side of things so closely that they tend to become involved with the baser aspects of human life. But for the fact that this class of mediumship is the one which appeals most to the scientific and the sceptical types it might be wiser to abandon it altogether as a perilous path, especially for those who enter upon it without either experience or understanding.

In the meantime as every psychical researcher knows from painful experience, "physical" mediums are so scarce that there is a general rush to secure the services of any one who is credited with the power to produce objective phenomena. Consequently the professional conjurer who publicly laments that his profession is endangered by imaginary hordes of mediums poaching on his preserves is simply a figure of fun. His indignation is manufactured, and his imitations and exposures of mediumship are designed simply to advertise his own wares.

That is the comic side of the matter, and, indeed, this whole subject of mediumship has its humorous as well as its solemn aspects. But its psychology being serious I have treated it accordingly.

DISCARNATE KNOWLEDGE

Part IV

INTRODUCTORY ESSAY ATTRIBUTED TO F.W.H. MYERS

The present work is an effort upon our part to bring into consideration many angles of spiritualistic philosophy hitherto overlooked. Our ideas are in accord with the general plan formulated by many minds of certain religio-scientific spheres to promulgate a consistent philosophy and many unforeseen conclusions arrived at generally by the careful weighing and correlating of that great mass of data already eked out by scientific investigators. Such a task if completed successfully would succeed in bridging with a super-steel structure the vast chasm which has so far separated Religion and Science. We are not so presumptuous as to suppose that this can be accomplished in this small work. Much has already been accomplished by the efforts of others to reconcile these two great institutions; but it is because of our belief that such works have for the most part neglected to embody the mass of facts relating to *Psychical Research*, and that no consistent philosophy can afford to neglect these, we no longer hesitate to obtrude ourselves upon the public notice.

The keynote of our problem is to be found in the two extremes occupied by two contradistinguished classes of mind. On one extreme we have Science which, in its modern aspects, beginning with Francis Bacon, and employing with menacing effectiveness the Cartesian weapon of scientific investigation, had in the twentieth century almost succeeded in striking a death blow at the heart of Theology, and has been gathering force

ever since. At the other is Theology which, like an impregnable and unapproachable fortress, has for many hundreds of years weathered these assaults. Theology has proved a great reservoir for the accumulated knowledge of the past—its monasteries having for centuries preserved the residue of that knowledge inherited from ancient civilizations—Greece and Rome, and form the bed-rock of those independent branches of modern science which have sprung up in the last three hundred years.

Science and Theology are different aspects of the same subject. From time immemorial they have been at cross purposes. This has resulted not so much from the opposite motives as from the opposite minds that make up these two institutions. Each is struggling for a vantage point in order that each may hold to an opposite extreme, when their objective should be the combining into a single effort the attempt to probe to its ultimate limit the boundary line of human understanding.

This is roughly an outline of the problem of Science and Religion as these two great institutions exist to-day; but for our purpose we prefer to visualize it in a different light. The far-reaching conclusions derived from a careful observation of causes and sequences, which are apt to escape you, are for us not so altogether evasive. In the light of its modern aspects, we see Science simply as a certain propensity upon the part of its *savants* to dwell in rapport with the uni-

versal harmonies of Nature. Science is positive and vital, and this vital quality characterizes its pioneers, i.e., the aptitudes of its exploiters always lean toward a newer and better conception of the laws of the universe. A notable example of this type of mind is exemplified in Darwin, the great natural scientist, who broke the fetters which had for thousands of years held man in bounds, obscuring the vision of his destiny, and of his infinite possibilities as seen in the struggle for existence. We understand Theology as static; theologians being, as a rule, the last to accept the new, as likewise the last to reject the old. Theology's importance to civilization is that of a great counterbalancing influence. It aids in the adjustment of society to institutions and forms, but it is not readily adaptable to new ideas, as was revealed in the tendency of the older theologians to cling to the ancient Ptolemaic theory of the heavens, while it could only heap scorn and ridicule upon the newer Galilean astronomical conception.

The scientific mind does not unwillingly surrender long covered opinions, nor cling to cherished beliefs, once these become unreconcilable with established facts. This type of mind, in its purest form, is not blinded by preconceptions, but is willing to surrender its ground, once its footing becomes no longer secure. The mind of the theologian is more retroactive. To such a mind the hallowed past is sacred. Such a mind clings to authority, and has but short patience with merit. The theologian reasons *a priori*, i.e., establishes a teleology based upon old, and for the most part, false preconceptions. Long ago Pope said, "The proper of study of mankind is man." While from time immemorial Theology has reasoned teleologically as to what man *ought to be*, Science has taken

him into the laboratory in order to discover what he actually *is*.

As we see them from our higher elevation, men of theological propensities represent that large class of persons who *feel*: men of scientific aptitudes represent that large group of individuals who *think*. Each of these classes is unconsciously seeking to interpret those inherent forces in nature: Love and Wisdom. Love and Wisdom are two all-inclusive spiritual laws, which exercise a far-reaching influence upon human destiny—an influence which, except in the minds of a few great idealists, has for the most part been unperceived. Neither can be neglected without serious loss; and it is upon the importance of this conclusion that the framework of the present volume rests.

No philosophy can be complete and satisfying if either of these laws, with its many-sided phases, and its bearing upon the destiny of the human soul, be neglected. Love and Wisdom should be fundamental concepts; and, as such, must be grasped and understood in their fullest significance. We see the struggle of Science here as that of the hopeless bird whose wings have been clipped; while the illustration will likewise apply to Theology, provided we see the bird as having had its head shorn from its body. Without wings science must crawl; and so for hundreds of years, in its laborious *a posteriori* methods, we have watched its awkward progress. The condition of Theology is scarcely less deplorable, for while it may soar as the wind, its *a priori* methods are scarcely more reliable, i.e., they are light and airy, and without balance or prop.

The fundamental problem of Theology and its reconciliation with established facts, or Science, has intrigued the greatest minds of these realms. Its bearing upon human destiny is of momentous im-

portance. Human society is swinging in the balance, and its fate must be determined in measure proportionate to its ability to comprehend vital spiritual laws which so seriously affect it.

We have had no intention of making light of Theology, or to underestimate the strength or soundness of its truths, for its doctrines contain many, even though some of them are a little outworn. Its truths are not without meaning, even though many have been split in twain. They deal largely with the emotional side of man, and their speculations, while containing much crudeness, have at the same time had as their object the reducing of cosmic forces to an intelligent—if not to say—rational interpretation. Such half-truths are the outcome of incomplete and unsatisfactory methods of enquiry.

Theology, or emotional reasoning, may attain the airy heights of poetic fantasy—may penetrate by intuitive reasoning to the utmost confines of knowledge; but such speculation, to be lasting, must be satisfying—in a word, must be tested—and this can be only when the exploiters of old theological conceptions forsake the sanctity of their seclusion in order that they may apply the measuring rod of Science. Science alone can check the progress of intuition; it alone can guide aright all thinking and feeling men along the paths of their journey toward a better conception of Deity.

The chasm between Theology and Science must be spanned, and it is the province of Religion (we of course employ the term "Religion," as contradistinguished from "creed")—it is the province of Religion to accomplish this; to conjoin all knowledge, as well as all human endeavor, in its divine object, that man may have a better interpretation of all the facts and principles gov-

erning and environing his destiny.

Moreover, Religion must not neglect teleology, i.e., the discovery and interpretation of facts and their relationship to human destiny. Permit us to ignore altogether here that small group of minds which cling to the conception of blind, fortuitous mechanism. It is sufficient that their beliefs be discounted upon the grounds of Evolution, and the principles contained therein, which not only exploit the order of Nature's principles, but also *design*—design as expressed in the very meaning of the term, i.e., Evolution (progression), as opposed to Involution (retrogression). We shall take it at least as our standpoint here that there is intelligent design in the operations of Nature. It is the province of Religion to foresee and interpret this design. In order that it may do this it must not accept arbitrarily any one means to the exclusion of another, but without bias it must accept any method of reasoning—any fact, principle or thing—which furthers its ends. It must combine with the speculations of theologians the reasonings of scientists. It must harmonize thought with feeling. It is the adjustment between two extreme standpoints—two extreme grounds arbitrarily chosen and fought over for many hundreds of years. Religion, as the great arbiter, must strive to reconcile these two forces. Reason and emotionalism, thought and feeling, must become interwoven before knowledge can assume that complete, because rounded, form which alone is satisfying to the aspiring soul. We repeat that this is the end of religious endeavor; and such a broad and far-reaching survey must not be confounded with the narrow, restricted limit of so-called fundamentalism.

Our fondest hopes for this small work will be fully realized should it assist in

ever so small a way in aiding one to form a clearer vision of this momentous problem. In fact, one work cannot clear the ground, which has been fought over by contending armies through so many generations. Let it rather assume the responsibility, just as we have said, of presenting the problem in a clearer light. In a sense, we but blaze the trail for other more important works which are to follow. We but submit the problem; we shall leave for these the task of solving it.

We resume once more our efforts to probe the problem of Science and Philosophy from the standpoint of human progress. This is a peculiar task; for you are now following the paths which many of us had hewn. Not the least of our considerations herein will be to interpret life for you in the light of certain knowledge here. Let us say that adjustments for you are not always such for us. Spiritual life, while connected with the physical, is as a whole of a more elevated sort, and is governed by certain additional principles to those which govern the material realm.

We have endeavored to view life from your point of view; we trust that we have not overburdened you with too many of these principles, some of which transcend your conceptions, and too often retard knowledge rather than increase it. It is true that some of the laws which govern you have lost most of their influence over us. Such an one, for example, is the principle of the Survival of the Fittest. We have, it is true, the counterpart of the principle here; but it may be of interest to note that to the newcomer such a principle appears to function in a rather opposite manner. These will be let alone as much as possible. Each of us will be content simply to give his views with relation to the phy-

sical and spiritual bodies in their inter-relations.

F. W. H. Myers,

Assisted by the S.P.R. Group

* * * * *

ESSAY ON DUALISM:

AS A FUNDAMENTAL CONCEPTION

It is coming more and more to be understood, even among materialists, that there has been accumulating during the past fifty or sixty years a large body of facts which are not consistent with the general scheme of science—facts which apparently constitute a separate and distinct body of knowledge. Investigators are facing the dilemma of systematizing these new facts. Naturally the tendency has been, as it always has in every instance hitherto when science has had to cope with new knowledge, to ignore or shut it out from scientific consideration. But such truths are not always to be neglected, as students familiar with the history of general science well know. The interdependence and interrelationship of all facts of nature are so profound that no one department of knowledge can be neglected at the expense of another; any set of facts, or any body of knowledge, whatever its source, or however separate or distinct it may appear, must be grouped and arranged, considered and studied, in its relationship to other knowledge.

Philosophy is the science of sciences, and it is the philosopher's business to enter the province of the exact sciences, and to arrange its facts in cogent form. Such is its task; but there can be no valid or reliable system, in spite of the assurance of philosophers so long as they neglect to include that important body of psychic facts which, when interpreted correctly form a valuable working hypothesis, indispensable to an ordered system. It is only when these facts are included

that philosophers may ever hope to bridge the chasm between Science and Religion and form a dependable teleology consistent with the manifold operations of an ordered and rational universe.

Moreover, there are certain serious gaps separating other systems of knowledge which can never hope to be spanned until such facts are studied and generalized, with regard to their relationship and their ultimate bearing upon a rational cosmology. It is well to examine the problem in the hope that we may focus additional light upon its solution. Even in psychology vast chasms exist between the contra-distinguished hypotheses advocated by one group as opposed to those favored by another. I refer to the incompatible differences existing between the Freudian school of Intro-spectionists and the Watsonian school of Behaviorists; while we have only to turn to physics in order to perceive other differences between certain schools who support the etheric hypothesis, and that group of physicists who deny its foundation upon the basis of the Michelson—Morley experiments, or for other reasons. I say nothing of the various other arguments among physicists pro and con which may be carried on *ad infinitum*. In the realm of biology we discover the Eugenicist as opposed to the Environmentist; and in philosophy there are numerous incompatibilities: for example, monism, as opposed to dualism *et cetera*.

Strange as it may seem, natural philosophy, upon which we have so far depended for an ordered system of knowledge, has failed, and instead of perfecting for us a rational interpretation of nature, has been driven so far from this purpose as to become the battle ground for endless controversy.

With growing knowledge, and with the revolt of scientific thinkers from the

classical conceptions, dualism has fallen into disrepute; but for my purpose here, as will be seen, any dual interpretation of nature is a practicable method for grouping together psychic facts, and embodying them into an ordered system. I have said this appears to me to be a *practicable* interpretation of this new knowledge; but, as William James will show in the next chapter, practicability, or pragmatism, is not generally the last word in logic; and so we have reserved this portion of the work for his critique of other such principles as monism, pluralism, etc. James will show that such interpretations of the cosmos are but phases of one all-inclusive conception.

* * * * *

Dualism is a fundamental conception. It is inherent in the racial mind, and is therefore quite naturally bound up in all theological speculation. In fact, we may trace the origin of theology in hecastotheism, the faith of fear. Darkness wrought fear into the savage heart when the race was young; and although many thousands of years divide twentieth century man from his earliest progenitors, this fear of darkness has not yet relinquished its hold upon him—he has not yet been able to throw off the superstition inherent in the race.

Among primitive tribes darkness was usually accompanied by weird incantations and religious rites. Corroborees of this sort are still practiced among aboriginal peoples of to-day.*

Mortuary observances have had a profound influence upon primitive minds, and their symbolisms are inherent in our language, as, for example, we associate death with darkness, light with joy. Death, even to those for whom it

* Among the Australian natives any unusual nocturnal occurrence is the cause for hilarious ceremony. The Seri, who spend the night in mortuary mourning, greet the rising sun with exclamations and obeisances.

has lost much of its sting, is still unpleasant, and plays upon the emotions. Death is usually accompanied by intense melancholy and sadness. To the savage mind it is grotesque, and not only excites his imagination to wildest fantasy, but strikes horror and terror into his simple soul.

For thousands of years the fear of death and of darkness has held the primitive in its awful grasp. He has found himself unable to cope with its ministers, and has been forced to rely upon his simple resourcefulness; he has been led to exercise primal measures which, on the whole, consist of weird music, incantations, dances, and song. Psychologists have brought to light the importance of these phobias which harassed the mind of primitives. Reclusiveness gave way to gregariousness, as the individual sought protection in the tribe. This collectiveness necessitated some form of government; tribal leaders, or chieftains, sprang up; the beginnings of crude customs became established; and thus the stage was set for rudimentary forms of theology as the savage dance became a rite—his song of death a mortuary ceremony in which all the tribesmen joined.

Primitive man became absorbed in his crude theological speculations; the mystery of death held him spellbound. Death was gruesome—and the loathsomeness of the corpse became a subject to conjure with. Various forms of fetishes and charms were practised, which the primitive believed in some way were able to ward off death.*

Just as there is always some causal nexus between cause and sequence, however obscure, I presume I am warranted

in drawing the conclusion here that there is a basis of fact for these mortuary observances of the savage—I am warranted in drawing the inference that there is some determining factor—a natural series of causes and effects, which culminated in the primitive becoming a victim to this all absorbing and ungovernable fear of death. I contend, moreover, that this inference becomes more than an assumption—that it is a legitimate conclusion based upon a substratum of solid fact. I allude again to that isolated mass of data of psychic science which hitherto philosophers favoring the narrow materialistic conception, have found it not only convenient, but important to neglect.

Some of the earliest psychical phenomena recorded and proved valid have had to do with telekinesis; that is to say, the moving of objects without physical contact, and the other phenomena associated with physical mediumship.*

Telekinesis has played an important part in the dualistic conception of early man. The moving of crude implements, weapons and culinary utensils, such as pottery, which formed a part of the primitive's paraphernalia—and the hurling of small stones without visible contact of human hands—preyed upon the superstitions of the primitive and held him in the clutches of abject terror. Moreover,

* Psychic science, after all, is but a method, i. e., a system of science, the duties of which are to select, observe and record phenomena impartially, so that it may in the end be tested and tried. Science deals with inert matter; it resorts to analysis, and is not always concerned with synthesis. It destroys, breaks down—in a word, analyses; and with this special field of investigation, modern Spiritualism should not be confused. Spiritualism is a religion, and, as such, is positive and dynamic. Many of its vital points escape the narrow range of the scientific investigator. It depends for its existence upon supernormal faculties, such as, psychometry, clairvoyance, prophecy and the like.

Such faculties are not always verifiable by scientific methods. This does not mean, however, that scientific methods have not been sufficient to check up upon many of these stray faculties; for they have, in fact, accumulated an overwhelming amount of evidence. To persons disposed to such powers, i. e., the power to move objects without contact, or the power to visualize objects and scenes from a distance, such phenomena are less real to them, and there is reason to suppose, far less so than they were to the more highly gifted primitive.

* The Mangyan of Mandora forsake the house and district in which a tribesman has been stricken fatally ill. The Cocopa destroy the house and body of the deceased tribesman and divide his movable possessions among non-relatives.

tribesmen were seized by weird, intangible forces; occasionally a member of the tribe would be shaken in every fibre, as though stricken by a terrifying ague, while others, upon these sudden seizures, would rave and rant like madmen. There were times when whole tribes became infested with these strange, terrifying forces and in his despair, primitive man resorted to various sorts of crude methods to ward off such evils.

Early man reasoned that such forces were not in accord with the normal manifestations of the phenomenal world about him. Trees could be felled by the blows of his crude Paleolithic axe; a bird would fall from his perch at a single well-directed shot from his arrow, and, in a word, the object world responded to his resourcefulness. Nature was hard and cruel; the struggle for existence was bitter; but the tribesman was somehow able to cope with all this. Every morning the bright sun would rise over the immense primal swamp and jungle; amid the chatter of the birds, and the roar and bark of early mammalia, could be heard the occasional hissing of reptiles. Disquieting as this might have seemed, early man accustomed himself to it. Things went fairly well until the great sun-god had buried himself behind some lofty mountain craig. Then again these mischievous forces would resume their evil doings. In his despair the primitive would flee for protection to other tribes; but the evil angels seemed always to pursue and to multiply, until often whole tribes became infested and contaminated with them.

Important as telekinesis must have been in impressing upon the primitive mind the rationality (If I may call it such) of dualism, this was by no means all. The most potent factor occurred with the dawn of those supernatural

faculties of the early sorcerer, which enabled him to discern spirits. It was to the sorcerer, or witch-doctor, the tribesmen flocked in the hope of gaining a rational interpretation of the demoniac forces which harassed and obsessed them. Numerous oracles, some possessing these faculties and others not, sprang into existence.*

Obsessions were numerous. Upon a sudden seizure a tribesman would fall to the earth, undergoing fearful contortions of the body; he would be carried to a reputable medicine man, who was sometimes able to exorcise his obsessors (demons) just as it was reputed of Christ many thousands of years later that he was able to cast out devils.†

In the reckonings of these early oracles, some intelligent solution was sought to account for these weird occurrences, and therefore there gradually shaped itself into the savage consciousness the idea, *soul*. In innocent simplicity a natural solution of these strange forces was sought by primitive man and obtained. He was not so greatly handicapped as are modern savants who, through the profundity of their elaborations, become lost in their own web of thought.

To the primitive mind, soul and spirit are fundamental concepts. Among savage tribes to-day such concepts are no less important. Among the Fanti and the Ashanti negroes there is a belief that consequent upon death the spirit life, *Kra*, is changed into *Sisa*, whereupon it roams the earth in quest of a body which it may incarnate. Among the ancient Egyptians a similar belief existed. The Egyptians believed *Ka* to be a finer spirit substance,

* The motives of some of these were actuated by benevolent reasons. For others only selfish motives were involved. In such minds was begun the shaping of that mercenary propensity so predominant in certain mediums of to-day.

† Much success has resulted from the efforts of modern investigators to exorcise obsessing spirits, notably in the work of Dr. Titus Bull and Dr. Wickland.

having but little tangibility; *Ba* they thought to be a lighter spirit counterpart, which at death was caught up into the regions of the blessed.

Thus we begin to see that dualism has not only basis in the conceptions of early man, but that it is held among his contemporary aborigines. Moreover, we find it intermingled in the conceptions of all people, at all places and times. We have only to examine biblical writings, or the lore of the ancient Greeks, to avail ourselves of abundant evidence of it. Early man was unable to conceive of spirit having existence independent of the body; and thus, in this simple idea we have the rudiments of the earlier dualistic conceptions of philosophers and theologians. Early philosophers conceived of a spirit form and a physical body. This conception later gave way to the more modern dualism—mind and matter.

The belief was held among primitive minds that men possessed two souls, viz., a *body-soul* and a *spirit-soul*. It was the former conception which gave rise to the idea of poltergeists. In every case the belief in this body-soul and spirit-soul was present among primitive minds; but the belief was held among certain tribes (as held among the Dakota Indians) that there were three, and sometimes four souls. Consequent upon death one soul remains with the body, another clings to the village, while one enters the airy heights, where it is carried straight up to the gods. Such a belief is doubtless rudimentary of pluralism as held among modern scholars.

In the mind of the sorcerer, or witch-doctor, who possessed the faculty of discerning spirits, naturally many crude theological speculations arose; and even in his childish fancy, he formed a more or less clear conception of spirit—a conception which was surprisingly clear,

once we bear in mind the limited sphere of his experience and the narrow range of his vision.

No one realizes so clearly as the philosopher the almost imperceptible degree by which true mental grasp of generalities is reached. The new science of Metaphysics has amassed a reasonable amount of evidence substantiating the reality of degraded, or earth-bound spirits, as well as finer spirit forces; but the naïve savage had no grasp of this conception. Primitive man could not conceive of the development of spirit from the very gross to highly attenuated substance. It was sufficient for his simple mind to be able to conceive of low developed entities as couched in the colorful phrase, *soul-body*. He had no conception of spirit spheres, or of a hierarchy of spirit forces or god-heads, as vividly conceived in the minds of modern students; but his belief in these higher states is expressed appropriately in his primitive tongue as *spirit-soul*. His crude reasoning soon convinced him of a certain amount of distinction obtaining between the spirits of the dead. Indeed, he began to look on this latter class of spirits as something removed from the coarser world about him. It was apparent that the poltergeist was of a different order from those entities which appeared to him in beautiful dreams and symbolisms, or inspired his crude barbaric mind to noble acts. These finer spirit elements were more closely akin to his conception of divinity: never in the remote periods of time has the human race ever occupied so low a scale in the scheme of things that some such idea, however degraded or crude, did not exist. Animal psychologists are demonstrating that even in the rudimentary consciousness of the lower animals are found traces of this higher something, i.e., this

"groping for deity," more highly developed in man. Some such semblance of thought was maintained in the idea, which has come down to the present day: *the soul casts no shadow*. It was more than poetic fancy which caused Dante to share this opinion with the Basuto negro. It is even more significant that this belief continues to persist among peoples of Australia, North and South America, and modern Greece. I have no doubt that this idea in its earliest form was the primitive's crude manner of determining between subjective phantasms projected upon his mind, as opposed to the objective reality of the grosser poltergeist.

In the light of modern research, the primitive's interpretation of dualism reckoned upon the basis of man's having a spiritual and physical body, is not without meaning in fact. Modern research has accumulated many volumes of data relating to phantasms and their occasional projection upon the human mind. Phantasms, while dependent upon unusual conditions, have occurred, as I have said, quite frequently, to all peoples, and at all times. Folklore, mythology and biblical writings, are filled with allusions to them. Supernormal phenomena of this sort are subjective—they occur only to the inner consciousness, and are not dependent upon the objective faculties of sense. Phantasms usually occur among mediums of the Mrs. Piper and Mrs. Leonard types. They occur among all trance mediums, and usually are hallucinatory in character, that is to say, such impressions may have objective vividness in the inner depths of the medium's consciousness; but in surging upward lose much of their force and are visualized faintly as in a dream by the supernormal receptive faculties.

The line of demarcation separating

primitive peoples from the lower animals was thinly drawn. Earth-bound spirits and their manifestations therefore occurred more frequently among primitives. There is reason to suppose that physical phenomena of the poltergeist type occurred with extreme frequency, necessitating some sort of preventive measure against these harrowing nocturnal experiences. The ghost would forsake the tribe at the dawn, unable to bear the bright gaze of the sun-god; but when twilight returned, finding conditions more favorable for the manipulation of teleplasmic forces, would return to resume his infernal work. In most instances, as in the case of all earth-bound souls, such spirits were usually characterized by very wilful temperaments.

Consequent upon death, the tribal chief, or the "Old Man," of the tribe, was unable to adjust himself to his new conditions. In a sort of half-mad frenzy, or delirious state, he would re-visit his old haunts, in the weird effort to regain his leadership among the tribe. This type of poltergeist was a harrowing nightmare to the younger members of the band, and we do not wonder, as the psychologists inform us, that this all-absorbing fear of the "Old Man" has come down to us in racial symbolism.*

We begin to see now the germ of that theology which, beginning with simple fetishism (i.e., those mortuary corroborees and incantations which were practiced with a view of warding off the encroachments of deceased tribal leaders) gradually branched off into ancestor worship, and into physitheism—the deifying of forces in nature.

* This phobia is doubtless responsible for that universal manner in which old age is revered and respected. It is one of the chief influence in the evolution of family life; for the natural fear in which the tribal chief was held in his living form was supplemented and increased upon the departure of his spirit into the Great Unknown. This natural dread of the "Old Man" is likewise symbolic of that veneration and respect in which paternity is held.

In all peoples, and in every age and clime, the dualistic conception has not only prevailed, but has had a marked influence in the establishment of customs and forms, and in the history and literature of the races. Biblical testimony alone affords much evidence of the universality in which this belief was held among ancient races. Matter was conceived by early man as indispensable to spirit. The anthropomorphic qualities which the Hebrew ascribed to Yahweh were but the outcropping of that latent tendency in all races to construct God in their own image. I contend that such a conception has its basis in those lower forms of primitive worship which, beginning with fetishism, gradually assumed the aspect of naturalism and totemism; which in turn grade off into ancestor worship, idealistic mythology, and biblical lore. The tendency of these dualistic and anthropomorphic conceptions may be seen in the infinite pains certain races, like the ancient Egyptians, have taken to ensure for the deceased a fitting sepulcher. The primitive mind was unable to rid himself of the purely physical idea of soul, and thus he took great care to supply the corpse, as though it were a living body, with all its earthly needs. The North American and South American Indians, and the early Mound Builders, attached enormous importance to mortuary services, and supplied the bodies of the dead with all the necessities of life, such as food, drink, pottery, weapons and so forth, in order that the bodies might be duly prepared for entrance into the Happy Hunting Ground. The same elaborate measures have been taken among all primitives.*

* In many instances the burial rites of primitives are attended by all forms of weird ceremonies and corroborees, which consist for the most part of drunken orgies, in which the corpse is abundantly supplied with strong drink.

I have attempted thus far to show that dualism is a fundamental conception—furthermore, that it is a practicable solution of the problem of psychic science, and its reconciliation with other sciences. It is a rational interpretation of the phenomena attendant upon survival and communication with departed spirits. It is more than by mere accident that such an explanation has been held universally among all people at all times. No other philosophical conception can boast of such lineage, or can feel the indisputable and unquestioned security that comes by mere dint of authority; but dualism has found it hard to reconcile itself with certain new conclusions of science, based upon an older materialism, and a newer energism, but which, in spite of some small differences, has considered it final that mind and soul are but manifestations of brain functions, and that any theory which seeks to ignore this is invalid.

I have taken it as my standpoint that however incompatible dualism seems when examined in the light of psychophysical conclusions that brain is indispensable to mind, it is valid notwithstanding; for, as James will show presently, dualism is contradictory of other philosophies only wherein the view taken of it is limited. Dualism, as we have seen, has had its foundation *in fact*, and it has been my purpose to show that it is not because of the obstinacy of these facts that they cannot be arranged in an ordered system of knowledge which can be reconciled with other well-attested facts of science. The trouble has been not with the facts, however obstinate they may have seemed, but with the architect in his arrangement of the bricks—he has overlooked an important field which is indispensable to a well-ordered structure of knowledge.

Moreover, I have attempted in the foregoing pages to focus some light upon the origin of dualism; it began, as we have seen, with hecastotheism. While superstition, according to most authorities, is the bed-rock of all existing theologies (theologies, without exception, regard the dualistic theory as the only tenable one) at the same time there must be an explanation to account for this very superstition: I contend that it can become intelligible only when examined in

the light of psychical research. The patient investigators of this branch of enquiry have done more in the past fifty or sixty years to shed light upon this obscure subject than has been accomplished since the inspired revelation of the Bible: in fact, there are many obscure phases of *this* work which can become intelligible only when examined in the light of the more modern revelation.

W. F. H. Myers,

Assisted by the S.P.R. Group.

* * * * *

SOME PERSONAL PSYCHIC EXPERIENCES

By HERWARD CARRINGTON

It is, I believe, highly probable that practically everyone—no matter how 'normal' he may be—has had a certain number of odd psychic experiences in his life, which would make an interesting collection, if he were to take the time and trouble to record them. Heaven knows, no one is more naturally "unpsychic" than myself,—and my friends are frequently upbraiding me for my critical attitude towards mediums and psychic phenomena generally! When first I became interested in the subject, I spent hours upon hours trying to develop automatic writing, crystal-gazing, a psychometric faculty, trance, or anything which might come along, but the results of these experiments were, generally speaking, *nil*. It is true that I worked quite hard at Yoga for some two years, during which time I lived entirely upon fruits and nuts (uncooked), spoke to no one, and lived completely alone. In this, I obtained some curious and interesting results, mostly of a physiological nature. While I did not actually attain the state known as Cosmic Consciousness I approached it sufficiently closely, on some occasions, to convince myself that

there is some real state of the kind which various writers have tried to express in words.* It was soon after this that I experimented considerably with "astral projection," in which I seemingly attained quite a remarkable degree of success on at least one occasion. I have recorded this in our book on Astral Projection, however, (pp. 34-35), so that I need not do more than refer to it here.

Soon after this, however, I decided that I would no longer try to develop psychic powers myself, and for two reasons: First, because such scant results had hitherto been forthcoming; but second (and mainly) because I deemed it a wise policy not to do so. I said to myself: "Here I am, a psychic investigator, carrying on inquiries in a scientific field. Suppose I *should* develop a certain psychic faculty in myself? Suppose I should then attend a séance, and bring in a report, stating that such-and-such phenomena occurred. I might lay myself open to a certain type of criticism, from various individuals. They might say: 'Oh, well,

* See *Cosmic Consciousness*, By J. M. Bucke; *Cosmic Consciousness*, By Ali Nomad; *Higher Psychical Development*, By H. Carrington; also a number of Oriental works dealing with Tantra, Yoga etc.

Carrington has hallucinations; his testimony is no good!" So, in order to prevent this, I shut-off all further attempts at psychic development—this permitting me to say 'I am as normal as you are! If you had been there, you would have seen the same things I did, just as I saw them.' Under the circumstances, I think it wiser that I took this course—though it was only for the above reason, and not because of any "fear" connected with the subject. I have often thought that many people are terrible cowards, when it comes to this question of psychic experimentation—an attitude with which I have but little sympathy. On the other hand, I should be quite ready to admit that a sound, well-balanced physical and mental constitution is essential to anyone taking-up this line of enquiry, and that the neurotic, the psychotic and the weak-willed had best leave it severely alone.

All this, however, is by way of introduction, and merely to give the reader an idea of my general mental background and ordinary lack of psychic ability. Notwithstanding this, I have had quite a number of striking spontaneous experiences—a few of which I propose to give very briefly here, together with an account of some 'cases' which have come under my observation, or which I have from time to time investigated.

The first case is one which made a deep impression on me at the time, and which I have ever since remembered vividly. It was in connection with the death of a friend of mine, whom I shall call Ida P. She was at the time a woman in the prime of life, and so bubbling over with health and animal spirits that one could never associate her with death or illness. The last time we had met was on the street, nearly a year before. I was seated at my desk, writing, when I suddenly had the impulse to call her

up on the telephone. I did so, and a woman's voice responded. I asked for Ida P. The reply was "Why, didn't you know? Mrs. P. passed away yesterday!" I was so thunderstruck that I do not remember what I said in reply, but hung up the receiver. Soon after this, the feeling of a *presence* (not *her* presence, particularly, but *a* presence) made itself very manifest in the apartment. I could "sense" it now here, now there, but most frequently in a particular spot—a dark alcove, just inside the front door. It was so 'strong' here that I caught myself, on several occasions, momentarily hesitating before passing this spot! On the afternoon of the second day, a neighbor of mine stepped just inside my front door to say a few words (I had left it open, as the weather was extremely hot) when he suddenly turned sharply, exclaiming "Oh, I thought someone was standing there!" (Naturally, I had said nothing to him about this experience.) Yet the spot he turned to was that little dark alcove, where I had so frequently sensed my "presence."

This lasted for nearly three days. During those three days, I had "rappings" at irregular intervals all over the place—on the walls, the floor and the furniture. These were sometimes quite loud and utterly unlike anything heard there before or since. On the afternoon of the third day, I was sitting at my desk, writing, when one note on the piano in the next room was distinctly struck. I immediately rushed into the room, and picked out the note on the piano with my finger. I was quite alone at the time, and had no cat or other animal in the apartment. I was busily engaged when this occurred. From that moment nothing further was noticed—no more "presence", no more rappings, etc. What *appeared* to be happening was that some invisible entity had en-

deavored to attract my attention, and, when it had finally succeeded in doing so, in an unmistakable manner, had been "satisfied" and taken its departure! At least, I gained the very strong impression at the time that this was the case, and I have come no nearer any other solution of the problem since then.

These "rappings" are very curious phenomena. They are quite unlike any other raps or sounds which may be noticed on other occasions, and totally unlike the "cracks" often noted when a draft of cold air strikes some door, for example, causing it to contract. I have occasionally noted these raps just as I was falling asleep; a sharp rap would then resound, waking me up suddenly. I observed a certain coincidental relationship here. Just as I would "let-go," preparatory to falling asleep, a rap would occur. I found that I could in some measure *control* the rap by "hanging-on" to myself, as it were, and not relaxing, completely for some little time. Then, as soon as I thoroughly relaxed, bang would go the rap! I was forced to the tentative conclusion that there was a certain relationship between the rap and the release of control over the bodily energies. This is, I think, a point well worth studying, and bears a distinct analogy to the famous Karin case,* concerning which it was said: . . . "The various attempts made by Karin to influence the phenomenon (rapping) by her will seem to show that such influence, when it took place, never could be exercised *directly*, but only by way of a subconscious mental state that lay beyond the control of her will."

Mr. Wijk, the author of the article, suggested that such influence might perhaps be exercised by means of *hypnosis*.

One other instance of a very mysterious

character should perhaps be included here. At the time, I was living in a studio apartment, on the fourth floor. A large brass knocker was on the door,—a sort of Sphinx head, which I still have. One morning I was awakened from a sound sleep by the knocker being knocked violently. I jumped out of bed, put on a dressing gown, and was standing by the front door, tying the "rope" about my waist, when it was knocked again, as insistently as before. *Immediately* I opened the door—but the hall was empty! Not two seconds had elapsed between the knock and the opening of the door. It is hardly necessary to say that I was wide awake when the second knock was heard, though the first one had awakened me out of a sound sleep. I explored the hall and the stairway, but no one was to be found. This happened only once, and I have never been able to find a satisfactory "explanation" for this extraordinary occurrence.*

Speaking of raps reminds me of another curious experience I once had—though this time the phenomenon was certainly subjective or interior, being inside my own head. It was a peculiar "snap" which I distinctly heard, just as I was awakening from sleep. In those days I was always fully awake the moment I opened my eyes. On this particular occasion, however, I felt dazed and confused for some considerable time, and it took me three or four minutes to regain normal consciousness. I could not help thinking of the "head snapping" so frequently reported by Mrs. Piper, when emerging from trance, and I imagine the phenomenon was very similar in the two cases—whatever it was. I have however reported this case in full in the *Journal S.P.R.*, Jan. 1925, where similar

* Karin; A Study of Spontaneous Rappings. "Annals of Psychic Science," Sept., 1905.

* I should perhaps add that this happened on the third morning of my Ida P. "haunting," and seemed to be somehow coupled with it.

experiences were also reported by Miss H. A. Dallas and Miss Eleanor B. Kelly.

Before leaving this subject of quasi-physical phenomena, I might mention a curious case, which I was called upon to investigate, some fifteen years ago, in which I succeeded in curing a "poltergeist" by means of hypnotic suggestion! A most circumstantial account had been furnished by the mother, and, upon visiting the house, I found a most peculiar child there, fifteen years old, who nevertheless appeared to be eleven or twelve—so under-sized and almost abnormal was she. The disturbances centered 'round her, which took the form of articles thrown about the house (even inkpots, with imaginable results!), and small "apports." It did not take long to discover that the girl was responsible for the mischief, and that she skilfully threw these objects at a moment when no one was looking at her. Nothing was said at the time, but that night, after the girl had gone to bed, her mother and I quietly entered her room, and I took a chair beside her. I then "suggested" to her that she could no longer throw things about, that she would have no desire to do so, that she would feel a restraining influence, preventing her from doing so, whenever she made the attempt, etc. This was continued for some twenty minutes. The next day the "phenomena" materially decreased, and the following day ceased altogether. They have never, I believe, recurred since. This is rather an interesting case, in view of its possible implications.

We now come to a few *dream* cases of an unusual nature. The first involves a sort of "cross-correspondence," inasmuch as three persons dreamed a very similar dream the same night, and by a fortunate coincidence met and compared notes the following day. To take my

own dream first: I dreamed that I was walking along a country lane, a tall hedge on my right and a curious barn-like structure on my left. From this barn projected a large iron hook, and on the hook hung a *black baby*, the hook passing through its clothes. The baby was yelling and screaming—which was perhaps only natural! As I looked, the clothes of the baby gave away, and it fell to the earth, being dashed to pieces and killed instantly. The thing which struck me particularly, in my dream, was the curious "plop" sound of the impact, which I likened to a paper bag filled with water, and dropped from some considerable height. Although there was much blood, this somehow did not seem to offend me—as it certainly would have in life, under similar circumstances.

That same night Miss Elizabeth Smythe, connected with the . . . Hospital, dreamed of a *black baby* falling and being smashed to bits, and she awoke to hear her own lips reciting a curious little verse, in which this incident was told.

My friend Mr. Fred Keating, the magician, also dreamed that same night of *two black bears*, one of which fell from the roof of the Woolworth Building, where they were playing, and was killed on the sidewalk below. Both Miss Smythe and Mr. Keating commented on the peculiar "plop" sound made by the impact of the bodies. We compared notes the following day at tea. I sent all the details, and the original signed documents of this case to the British S.P.R., and I presume it still remains safely tucked away in its Archives. Perhaps one day, two or three centuries from now, it may be fished forth and published! Who knows?

In connection with the next dream was associated a remarkable coincidence—if

coincidence it was. During all the years that I had known Dr. Hyslop, I had never once dreamed of him, to the best of my recollection, except on this particular occasion. I then had a very vivid dream, apparently lasting for some time, during which we discussed the work of the S.P.R. I awoke, the dream still fresh in my memory. *Within three seconds* of my awakening, a clatter-clatter was heard in the next room, as though some picture had fallen from the wall. "Well," I thought to myself, "if that is Hyslop's photograph, it will certainly be a remarkable thing!" I jumped out of bed and ran into the next room. Sure enough, Dr. Hyslop's signed photograph was lying on the floor, the string having broken! Did he actually inspire the dream, and subsequently produce the "phenomenon"? It must be conceded as remarkable that the only dream I have ever had of him—and an exceptionally vivid one—should have been thus associated with the fall of his picture, which had been hanging on my wall for years! I made a written note of the occurrence at the time, which I still have in my possession.

In the JOURNAL A.S.P.R., August, 1908, I reported an interesting case, in which abnormal and supernormal phenomena seemed to go hand in hand—as they so often do. It was that of a young lady who spontaneously developed clairvoyance, during a period of convalescence, but woke-up one morning, feeling much better, only to find that her clairvoyant faculty had completely gone, never to return! This is in some ways analogous to the famous case of Molly Fancher. It has also been stated that the mediumship of Eusapia Palladino dated from an accident, in which she fell against a cart-wheel and cut her head open. In any event, this interesting connection between

the abnormal and the super-normal must not be lost sight of. The mistake of the psychiatrist lies in attempting to *explain* the supernormal by reason of the abnormal—which of course he can never do. One might readily grant any amount of hysteria, dissociation, actual insanity, or whatever you like; the problem still remains: How account for the actual supernormal knowledge displayed? No purely physiological explanations can ever do that. The same objection applies to many of those curious "obsession" cases, where the abnormal mental state is very evident, and yet occasionally, coupled with it, undoubted supernormal elements are displayed. I have, during the past thirty years, observed a great many cases of this character,—and I am happy to say I seem to have been instrumental in helping several of them to recover a normal equilibrium again,—but such cases must be handled "just so," and the possibly supernormal elements of the case kept constantly in mind. I do not doubt that suggestion is an enormously important factor, even when the subject is cured by some "spiritualistic" means, but all this material dove-tails in so complex a manner that it is often most difficult to disentangle it—just as it is difficult to designate the point where subconscious play-acting ends and possibly genuine "communications" begin.

Speaking of the extraordinary powers of suggestion reminds me of a most interesting case which I have had in my possession for many years, in written form, but have never yet published. I do so now, copying the original document as it lies before me. It runs as follows:

"On the afternoon of May 1st., 1916. I was standing in my hall, preparing to go out, when I saw the knob of my front

door
devel
and I
saw
ran d
door.
ing t
terest
this:
stand
not a
pressi
and g
was l
The
blue,
he ha
tinued
wore
this r
showe

"I
narra
black
the ti

Th
transi
physic
instan

It
gin t
and p
obtain
propo

door slowly turn. I stood still, awaiting developments; gradually the door opened, and I saw a man standing there. As he saw me, he quickly closed the door, and ran down the stairs and out of the front door. (He was in fact a burglar, trying to enter my apartment). The interesting thing about the experience is this: that, during the moment he was standing in the door, although he did not actually move, I had the distinct impression that he had run up the hall, and grasped me firmly by the arm, and I was for the moment petrified with fear. The next day my arm was black-and-blue, in the exact spot where I thought he had pinched me; and this mark continued for several days, until it finally wore off. I told Dr. Carrington about this two days later, when he called, and showed him the mark."

(Signed) Louise W. Kops.

"I remember hearing the story as above narrated, and Miss Kops showing me the black-and-blue marks on her arms at the time."

(Signed) Hereward Carrington.

The above is, doubtless, a sort of transition case between the normal physiological effects of suggestion and instances of real stigmata.

It would be impossible for me to begin to enumerate the scores of public and private mediums with whom I have obtained sittings—nor is this paper the proper place in which to record them.

"The hours I spent with thee, Dear Heart" are nothing to the hours I have spent with amateur mediums claiming to produce extraordinary "phenomena." And such phenomena! "Complete levitations" which turned out to be mere tippings of the table; remarkable "spirit messages" which turned out to be the veriest drivel; and so on. Well, I suppose that is part of the penalty one pays for being a psychical researcher! However, one is rewarded, from time to time, by stumbling upon some really remarkable case, and then all the fruitless labor of the past is forgotten, and one becomes absorbed in observing these baffling phenomena, and in endeavoring to discover the laws and causes underlying them, and instigating them. No study could then become more thrilling. No astronomer in his observatory, seemingly on the eve of some great discovery, could be more enthralled than the true psychic investigator witnessing a series of phenomenal happenings, of the supernormality of which he has become convinced. No biologist, performing some daring experiment, could seemingly touch Life so intimately. No religious enthusiast could seemingly come so closely in touch with some spiritual world. It is that Great Possibility which always lures us on. For, in the words of Frederic Myers: ". . . That which lies at the root of each of us lies at the root of the Cosmos too. Our struggle is the struggle of the Universe itself; and the very Godhead finds fulfilment through our upward-striving souls."

THE CONTINENTAL JOURNALS

ZEITSCHRIFT FÜR METAPSYCHISCHE
FORSCHUNG

March 15, 1931

This issue contains notable articles by Deegener, Nestmann and Zeller, dealing with the life and work of Christoph Schroeder, who has just celebrated his sixtieth birthday.

This remarkable man passed his early years as Entomologist. Later, he held the chairs of Physics, Natural Science, Mathematics and Chemistry in several of Germany's most famous institutes of learning.

Dr. Schroeder entered the Great War, in which he was so severely wounded as to be forced to retire from activity.

It was then that his long felt trend towards Metaphysics gained full sway, and in the outcome we find the eminent scientist devoting himself exclusively to psychic and occult investigation.

His interest was especially centered upon psychic photography, and in his development along this line he has perfected the use of the Dark-Kinetmatograph with the Ultra-violet Ray, which may thus be used to obtain results in psychic photography of indisputable genuineness.

* * * * *

T. LYNN—A MATERIALISING MEDIUM
(Translation from Hewat MacKenzie, by
Johannes Hoffman)

While securely bound with ropes, and under the most rigid circumstances, Mr. Lynn obtained materializations of such objects as two thimbles, two hairpins, etc.

Photographs taken during the sitting showed flecks and masses of a luminous material, possessing string-like roots. These light masses floated over a harp lying upon the table and were visible to all present.

A finger like projection extended from a mass of this luminosity, and extended itself towards the harp as if to play upon it.

As the photo plates were developed a bone ring was seen to depend from the medium's nose, and an object similar to the top of an infant's nursing bottle appeared to hang from his lips by a cord. The medium's features

also seemed somewhat altered, and it was later explained that a Maori guide had been with him at the time.

Mr. Lynn and his group, however, declared that neither at a previous time, nor thereafter, had such a spirit presented himself, so far as they could recollect.

At a second sitting a two-pronged fish hook, and also a small ring materialized. The photo plates of this materialization showed that same remarkable rounded object proceeding from the region of the Medium's solar plexus, which has often appeared in previous photographs, and from this a root or string seemed to extend to the object materializing, apparently attached thereto. In this case, the root was twisted in a remarkable manner.

* * * * *

From the Diary of Dr. Carl Bruck, M.D. of Berlin, we are offered a verified account of an instance of telepathy.

* * * * *

In an article entitled—"Concerning Psychic Elements of Spirit Apparitions."—Dr. Emil Mattiesen discusses the fact that psychical phenomena have been known to take place during the absence of the medium, notably in the case of the boy Tibor, and also that of Wilma Molnar, after they had left places in which their sittings had been given.

Objects of various weight and size were displaced, and other physical phenomena of like nature took place as much as three days after the departure of Tibor from Kotterbach, and the same is true of these manifestations occurring in Neuried, Nikolsburg and elsewhere, after the departure of Wilma Molnar.

A striking instance of the mediumship of Johanna P., is given as follows. She passed the night at a distance of several miles from the house in which the sitting had been held, yet at five o'clock the next morning a heavy crash was heard in the said house.

It was ascertained that at exactly five o'clock

Johanna had awakened and that she then thought of the house in which the sitting of the previous evening had been held.

Continuing, Dr. Mattieson recounts a striking case of independent physical phenomena, as described by Dr. Suenner previously, occurring in the Tauroggener strasse house, in Berlin.

These phenomena were typical ones, such as movements and dancing of various objects, bedclothing pulled off and knocks or raps being heard.

These demonstrations could be influenced by the wishes of the observers, also by music, and short conversations were possible by means of raps. However, the foregoing manifestations did not confine themselves to the Tauroggener strasse house alone, (the home of Frau Regulski, a recent widow)—but were even more powerfully made evident in the home of Mrs. Regulski's sister-in-law in Gubener strasse, that of a cousin living in Simon Dach strasse, and in the homes of relatives in Krumm strasse in Charlottenburg; in Neukolin, and even in Bromberg.

All the phenomena taking place in these were ascribed to the same agency, namely, the husband of Frau Regulski, who had died a short time prior to the events just described.

The voice of the departed Herr Regulski was heard at times during the manifestations, which further included the sound of footsteps, breathing and groans, as well as touches from hands, currents of cold air, and even visible appearances were observed several times.

Returning to the afore-mentioned Medium Johnanna P. we are further told that in a haunted house in Liesenhof her presence called forth sighs; in a similar house in Nikolsburg closed doors opened suddenly, and from one of these came draughts of cold air, followed by howls and other noises.

Of the Medium Hilda Zwieselbauer we have the following accounts of various effects produced by her presence in haunted abodes.

In such a house in Bruenn, the print of a small man's shoes would appear upon a certain ottoman; the heel of this shoe was peculiarly broad, and no such shoe was worn by anyone in that house.

In the house in Nikolsburg the manifestation on one occasion was that of a cat, apparently, which could be felt passing in and out, rubbing

against the legs of persons present.

Most striking of the incidents of Hilda's presence in haunted houses, appears the following account by Herr Wratnik:

Upon a certain place behind a bed, a dog would emerge each night. He would bark loudly, howl, growl, scratch etc.,—behaving, in short, like any real dog. Herr W. approached the apparition, addressing it in a quiet tone. At each word the dog answered with a loud bark.

Asked by Herr W. to growl, the dog obeyed vigorously, and when invited to bite, barked fiercely in the manner of an angry dog. The howls and barks were so loud that they were heard plainly all over the house, although doors throughout were closed. Meantime, the sound of gently scratching paws was noticeable; being asked to scratch the sound was repeated with more force, which increased at repeated requests.

Asked by Herr W., the dog stepped into a lady's shoe, tramping about the room with it upon his foot, finally throwing it at Dr. Simsa's head, which was struck by the shoe.

A conversation was held by means of raps with the intelligence controlling the Medium at the time. This spirit called himself Fars, and denied energetically any identity with the dog; he stated that the animal was merely a helper's helper and of a lower intelligence.

Fars explained that he himself was the spirit of one who had died, and that he remained in Hilda except, however, at such times as the Control, Frau Kuzicka, might be absent.

The penetration of Matter, Fars declared himself unable to perform, but he stated that a third intelligence took charge of this.

(To be continued.)

* * * * *

Among the collection of personal narratives appears an account of the clairvoyant description of the Paris Bazaar fire, given by Miss Chesten, the famous English clairvoyant, less than two weeks previous to that celebrated catastrophe.

In her own drawing room while entertaining friends, Miss Chesten, looking at the fire blazing in the grate, was overcome by the vision of the coming event. She described it as taking place in a "temporary building, made for a special event". Continuing, Miss Chesten

named the Duchess of Alencon as meeting death therein, and went on to give the names of some twenty persons, members of the highest French families, who would also perish there.

She described the section of Paris in which the building was to be found, predicting as well the frightful panic and terrible scenes to be enacted in the struggle for escape.

Asked if warning of this terrible catastrophe would not be at once given out, Miss Chesten replied that she forwarded her previsions invariably to the *Psychical Research Society*, suitably witnessed by credible persons, and officially dated. The authorities of the Society would then forward the same to the *Westminster Gazette*, requesting that the message be forwarded to the Paris authorities and there published as well.

"But it is all of no use," said Miss Chesten sadly. "No one will believe in it and it would only be ridiculed and scorned."

Two weeks later, after the holocaust had taken place, the *Westminster Gazette* was honest enough to announce that such a warning had been received but that the *Gazette* could not risk exposing itself to the ridicule that publication of such matter might result in, by publishing the article prior to the event.

By Baroness Ottilie von Bistram,
(Wiesbaden)

* * * * *

COMING EVENTS SHADOWED BEFORE

The famous Swedish author, the late Count Buerger Moerner, himself related the following incident to the writer.

During a summer bicycle tour the Count found himself one day so far from any place where public refreshment could be obtained that he decided to ask for a drink of water at a little peasant hut he chanced upon.

Passing through the little garden and glancing in at the window as he approached the house the Count was horrified to see the body of an old woman hanging from a ceiling beam. He burst into the room with a cry of horror, but once across the threshold was stunned with amazement to find the old woman rising startled from her chair, demanding the reason of his surprising intrusion. No hanging body was to be seen and the old lady herself was not only very much alive but indignant as well.

The Count stammered a few words in re-

ply but finding it impossible to explain left the hut in confusion not even asking for the object of his call.

Continuing his tour Count Moerner could not rid himself of the remembrance of the strange incident. Some days later being again in that locality he decided to visit the hut once more, curious to see if by some peculiarity of the window pane, he might not have been observing an optical illusion.

Nearing the hut through the garden as before, the same terrible sight met his eye. This time, however, the Count stood for some minutes studying the picture; then, after some hesitation knocked at the door.

No answer, even to repeated knocks, until at length Count Moerner opened the door and entered,—to find that what he saw this time was no vision.

The old woman's body was indeed hanging from the beam. She had committed suicide.

(By Princess Karadja,
Locarno, Switzerland)

* * * * *

Professor Maximilian Jeller gives an account of Light Phenomena occurring through the Medium Frau Maria Silbert during evening walks in which Professor Jeller accompanied the Medium.

He relates that flashes of light took place in the near vicinity of Frau Silbert, the flashes being similar to lightning streaks.

Further, he observed that the same lights appeared from her footsteps as she walked, and when the Medium remarked—"Someone is with us,"—an especially brilliant flash occurred at her right.

Later, after entering the house, Frau Silbert again mentioned their invisible companion, and the same phenomenon was repeated, so vividly as to astonish both Professor Jeller and the Medium herself.

While in the open, Frau Silbert struck some bushes with her right hand, and with each stroke flashes of light appeared, some of them forming into shapes of great beauty.

Frau Silbert also produced under full light, independent movements of dishes upon a table, raps and electric shocks felt by the Professor, as well as a heavy blow which fell directly upon his knee. He also felt hands upon his body, and states that the warmth of the touches remained with him for some time after the event.

SYBLA RAMUS.

left
he

old
the
in
nce
of
bb-

be-
his
in-
me

ntil
and
me

ing
de.

unt
the
ing
ied

e in
hes

ap-
and
is
red

bert
and
wid-
the

ome
each
nem

glit,
ble.
ssor.
up-
ody,
re-
ent.
s.

PSYCHIC RESEARCH

OCTOBER, 1931

Editorial Notes

Mediumship of Elizabeth M.: Scale Equipment for Testing Telekinetic Force

Studies of Ectoplasm by Daylight - - - Philip S. Haley

Apports of Flowers and Money: Transcript of a Record by Paul de Vitray-Segur

Discarnate Knowledge: Part IV - - - William T. Glover

On the Psychology of Telepathy - - - Dr. Gerda Walther

Yoga Philosophy - - - Hereward Carrington

Items of Interest: From the Current or Recent News Records

The Continental Journals - Sybla Ramus and Dr. Gerda Walther

PUBLISHED BY

THE AMERICAN SOCIETY FOR PSYCHICAL RESEARCH, Inc.

Vol. XXV, 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.

PSYCHIC RESEARCH is published monthly by the American Society for Psychical Research at Fair Lawn, N. J. Communications including change of address may be sent to the publication office at Fair Lawn, N. J., or to Hyslop House, 15 Lexington Avenue, New York, N. Y. "Entered as second-class matter October 16, 1930, at the post office at Fair Lawn, New Jersey, under the Act of March 3, 1879." Yearly subscription \$5.00.

The American Society for Psychical Research, Inc.

HYSLOP HOUSE: 15 LEXINGTON AVENUE,
NEW YORK

OFFICERS

JOHN I. D. BRISTOL	<i>Hon. President</i>
WILLIAM H. BUTTON	<i>President</i>
DANIEL DAY WALTON	<i>First Vice-President</i>
DR. MARK W. RICHARDSON	<i>Second Vice-President</i>
THOMAS H. PIERSON.....	<i>Secretary</i>
LAWSON PURDY	<i>Treasurer</i>
DANIEL DAY WALTON	<i>Counsel</i>

BOARD OF TRUSTEES

WILLIAM H. BUTTON.....	} Retiring Jan., 1932	MRS. ERNEST A. BIGELOW.....	} Retiring Jan., 1933
LAWSON PURDY.....		JOHN PALMER GAVIT.....	
CHAS. A. SHERMAN.....		THOMAS H. PIERSON.....	
DANIEL DAY WALTON.....		DR. MARK W. RICHARDSON.....	

JOHN I. D. BRISTOL.....	} Retiring Jan., 1934
PROFESSOR H. A. OVERSTREET.....	
ARTHUR GOADBY.....	
MAJOR R. T. M. SCOTT.....	
DR. EDWIN G. ZABRISKIE.....	

STAFF

FREDERICK BLIGH BOND.....	<i>Editor</i>
ADELE WELLMAN.....	<i>Executive Secretary</i>

A. S. P. R. RESEARCH COMMITTEE

MR. DANIEL D. WALTON.....Chairman
DR. EDWIN G. ZABRISKIE
PROFESSOR H. A. OVERSTREET
MR. THOS. H. PIERSON
DR. MARK W. RICHARDSON
MR. WILLIAM H. BUTTON (*ex-officio*)

NEW YORK SECTION

MAJOR R. T. M. SCOTT.....Chairman
MR. ARTHUR GOADBY.....First Vice-Chairman
MR. ERNEST A. BIGELOW.....Second Vice-Chairman
MRS. HENRY WARNER.....Secretary
MRS. ERNEST BIGELOW.....Executive Secretary
MRS. LAWRENCE JACOB.....Treasurer

NORTHERN NEW ENGLAND SECTION

MR. GEORGE B. LAUDER.....Chairman
MR. FRED W. BARRELL.....First Vice-Chairman
COLONEL GEO. MC C. DERBY.....Second ViceChair-man
ETHEL M. WELCH.....Secretary
BURTON E. BLOOMEY.....Treasurer

PSYCHIC RESEARCH

For October 1931

TABLE OF CONTENTS

EDITORIAL NOTES	410
MEDIUMSHIP OF ELIZABETH M.: Scale Equipment for Testing Telekinetic Force	413
STUDIES OF ECTOPLASM BY DAYLIGHT: Philip S. Haley	414
APPORTS OF FLOWERS AND MONEY: Transcript of a Record by Paul de Vitray-Ségur	417
DISCARNATE KNOWLEDGE (Part IV)	419
ON THE PSYCHOLOGY OF TELEPATHY: Dr. Gerda Walther.....	438
YOGA PHILOSOPHY: Hereward Carrington.....	446
ITEMS OF INTEREST: From the Current or Recent News Records.....	453
THE CONTINENTAL JOURNALS: Sybla Ramus and Dr. Gerda Walther	459

PRIVILEGES OF MEMBERSHIP IN THE NEW YORK SECTION

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 of the monthly JOURNAL.

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 writer 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. XXV, No. 10; October, 1931

EDITORIAL NOTES

The International Notes which have been a feature of this Journal for seventy-one issues terminated with our August number. Their place will be filled by a selection of the more important items gleaned from the many sources of a reliable nature now available. The material is superabundant and will suffice to keep our readers well-informed as to the progress of events throughout the world.

Dr. Gerda Walther will contribute a monthly résumé of the research work chronicled by the European journals devoted to psychical and metapsychical studies more especially in regard to Germany. The English and American items will be chosen and presented by the Editor. There is a great deal going on in England of which little is generally known to American readers, but which ought to find a place in our records in view of the intrinsic interest it holds for the serious psychic student.

The Editor's thanks are due to Revd Wilfrid Parsons, S. J. and to Mr. John O'Neill, Science Editor to the Brooklyn Eagle, for special enquiry and information concerning the fictitious Brazilian Pastoral letter now finally disposed of.

There is a marked tendency in official Catholic circles to encourage the study of psychic phenomena on the scientific side and it would be a matter of regret if this were hindered by the promulgation of such inventions which can only have a mischievous reaction on any efforts towards the realization of a common ground. For this reason we have taken some pains to arrive at the truth in regard to the alleged Pastoral Letter.

* * * * *

THE LITERARY MOSQUITO

In his annual address for 1930, Dr. Walter Franklin Prince, the President of the British S.P.R., expressed his regret that greater harmony could not prevail in personal or group-relationships in psychical research. He deprecated captious criticism and personal abuse or ridicule. It is to be regretted that the propriety of these ideal sentiments, endorsed as they are by official publication on the part of the S.P.R., seem to have failed to impress their Editor, who, as we had occasion to point out in our Journal for November 1930* made certain unfortunate suggestions at variance with fact and the unwritten laws of courtesy. We

* *Psychic Research*, Nov. 1930 pp. 507-510.

could wish that our remonstrance had been final. But we find ourselves bound to call attention to the following:

Dr. Crandon, in his communication to the *Journal of the A.S.P.R.* of March 1925, stated that he "first became interested in psychical research in 1923, when he read 'On the Threshold of the Unseen' by Sir William Barrett, and W. J. Crawford's four books on the reality of psychic phenomena." In thus describing the subject-matter of the Crawford books, it would seem that Dr. Crandon was giving a fair idea of their nature.

Mr. Theodore Besterman, in his book 'Some Modern Mediums' to which our former remarks related, also, on page 142 of that work, grossly garbles this statement by Dr. Crandon and then—admittedly, as he says, to throw doubt upon Dr. Crandon's accuracy and his knowledge of the literature of the subject, states, quite erroneously, that Crawford wrote three, and not four books on the above subject as Dr. Crandon had implied. There was of course no possible interest or importance in so trifling a matter. But as it was made the vehicle of a slur on Dr. Crandon's accuracy, he wrote Mr. Besterman the following letter in which he shewed that the error was Mr. Besterman's own and invited him to admit the inaccuracy and to correct it in print. This, Mr. Besterman refused to do, as will be seen by his answer which we also print.

(1). Dr. L. R. G. Crandon to Mr. Besterman.

July 15, 1931

"Dear Mr. Besterman.

"I beg leave to call your attention to page 142 of your 'Some Modern Mediums'. You are summarizing the history of the Margery Mediumship there, and you mention the books that

started my interest in the subject of psychic phenomena. You end one sentence thus:

"... and Crawford's four (sic)—there are only three) books on the reality of Psychic Phenomena".

I have four books by Crawford on this subject, and as I feel obliged to believe that you did not mean to disparage my accuracy and thereby cast any reflection on me as a research student, I must assume that you did not know that there were such books.

In view of the fact that you take up a considerable space in describing my early history and my education in metapsychics, I am sure you will be only too glad in your *Journal*, to admit your inaccuracy and correct your error in print."

Sincerely yours,

L.R.G. Crandon, M.D.

(2). Mr. Theodore Besterman to Dr. Crandon.

31 Tavistock Square, London, W.C.1.

26 August, 1931

"Dear Dr. Crandon.

"Owing to my absence abroad on a short holiday, your letter of 15 July has only just come into my hands.

I am always glad to have my mistakes pointed out and eager to correct them. In the present instance, however, I cannot agree that I have made a mistake.

Your original passage clearly refers to four books on Crawford's own investigations, as is shewn in your giving the title of one of his three books on those investigations as the subject of the four (you have changed this in your letter to me).*

* No such change is apparent to us on comparison with the original text of Dr. Crandon's 1925 communication. Only the first of Crawford's four books has the title "The Reality of Psychic Phenomena" though all the rest deal with these phenomena. Ed.

My comment is therefore quite accurate and it was necessary, as drawing attention to what might be considered a suggestive looseness or carelessness of expression.

In reply to your last paragraph I may say that, in order to be perfectly fair, I wanted to quote your own words, and therefore I am hardly responsible for the amount of space devoted to biographical matters."

Yours truly,
Theodore Besterman.
Librarian and Editor.

The book 'Some Modern Mediums' is Mr. Besterman's own and the responsibility for his statements is presumably a personal one: but we note with some surprise that he signs this letter in his official capacity as Librarian and Editor. We really wonder when Mr. Besterman first became aware of the existence of Crawford's fourth book. He should be its custodian. On the letter itself we have no need to comment. Our object in the present publication is merely to deliver one whose life is given to constructive work in public service from the petty irritations of the literary gadfly.

* * * * *

In our mention of Mr. Arthur Ford's demonstration of platform clairvoyance at Brooklyn in our September issue, we omitted to state that this very successful meeting was arranged under the auspices of the Annette Levy Memorial Center, and it is to the enterprise of Mr. and Mrs. N. Levy that it was possible to undertake it. The activity of this Jewish center, which is commented on in our English Notes, will be watched with interest in the coming Session.

* * * * *

The attention of readers is invited to the current instalment of 'Discarnate

Knowledge' which in its substance shews the fallacy of the claims of certain uninformed critics that these psychic communications are inferior to the work of normal writers in clarity and logical coherence.

This instalment concludes a most remarkable document. There remains only an Appendix on the Dimensional Idea which will be dealt with separately in a following issue, as it treats of matters quite outside the S.P.R. communications.

* * * * *

About the time that this number reaches our members, Messrs Dutton and Co. of New York will publish under the title "Let Us In" another volume of script claiming to be given by William James.

It is entirely independent of the series we have printed; but on comparison of the two MSS certain very significant parallels have been observed. These will be dealt with in our Journal and our readers will be able to study them for themselves. The script to be published by Duttons is given through the hand of Mrs. Jane Revere Burke, who has already issued one volume of automatic writings ('The One Way'. E. P. Dutton & Co. 1922). Credit is due to Mr. Edward S. Martin for the appearance of these works. The Editor participated in the production of the new volume of William James script and writes a foreword.

* * * * *

We have the pleasure to announce the election of Prof. William Pepperell Monague, professor of Philosophy of Barnard College, as a trustee of the Board of the A.S.P.R. to fill the vacancy caused in the board by the resignation of Dr. George H. Hyslop for a term expiring January, 1932.

MEDIUMSHIP OF ELIZABETH M.

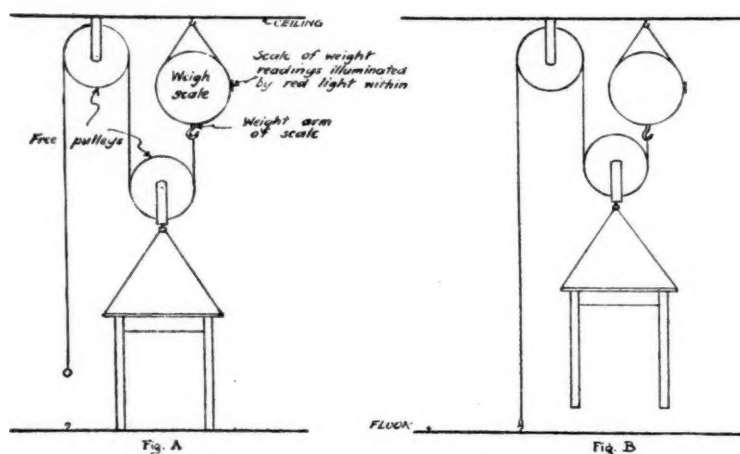
SCALE EQUIPMENT FOR TESTING TELEKINETIC FORCE

(See September Number of *Psychic Research*, p.382.)

The equipment herewith in figures A and B shows the arrangement by which many of our tests outlined in the text were made. The weigh scale is of the spring variety in which a revolving cylinder discloses the weight upon the arm of the scale. The figures on this cylinder were illuminated by a small electric ruby light and might be read without difficulty

although the light was sufficiently subdued to minimize interference with the development of telekinetic force.

The table was attached by four strings to a free pulley above its center and from this it was suspended during certain parts of the experiment as shown in figure B. Another pulley attached to the ceiling supported the rope used for lifting



the table or releasing the same from a suspended position to the floor. It will be noted that the rope in question is attached by one end to the weight arm of the scale from which it passes beneath the pulley supporting the table, then up and over the pulley attached to the ceiling and then downward to terminate in a ring which hangs free at approximately 12 inches distance from its hook in the floor beneath. When psychic force was being tested and it was necessary to have the table in the suspended position, the

free end of this rope was pulled downward until the ring was engaged in the hook upon the floor as seen in Fig. B. This gave approximately 6 inch clearance between the feet of the table and the floor. The weight scale readings were closely watched by one assigned to that duty while experiments were in progress. By the arrangement of pulleys shown the scale, of course, registered only half of the actual weight upon the lower pulley.

T. GLEN HAMILTON.

STUDIES OF ECTOPLASM BY DAYLIGHT

BY PHILIP S. HALEY

It has been the rare privilege of myself and a number of other observers to witness the manifestation of ectoplasm in daylight of subdued sort, upon a number of occasions. Having noticed that the séance room lights produced during the trances of our medium, M. J. Williams, sometimes occurred when the séance room was not wholly dark, I conceived the notion of gradually increasing the illumination by daylight until the conditions for observation were as good as might be obtained. That we have been successful in this most of those who have been present at the daylight séances are convinced. At the first two séances held in Oakland on May 17th, 1931, and May 24th, 1931 respectively, the conditions for observation, because of the use of a curtain, did not allow of the visualization of the ectoplasm by everyone present, but those who were able to see the medium lying in his chair, or rather sitting more or less slumped in it, were unanimous in their declaration that they could see white, slightly luminous masses about the lips and ears.

Several of the observers have thoughtfully written me letters, giving their recollections of what they saw, with permission to publish them if I wished. I submit for publication in this article, however, for the saving of space, only the letter of Mr. Milo A. Tucker, psychologist and metapsychist, who has rendered me witness-ship and assistance at several séances. Another letter was written by Mrs. M. Richart, a literary woman of Berkeley, who, with another

lady writer, at the time both sceptics, witnessed the daylight occurrence of teleplasms. Both these ladies were, before attendance, possessed of the conventional opinion that the natural biological limitations of the organism would render impossible manifestations of the sort they saw at the séances.

At the séance these ladies first attended, the first photograph of ectoplasm taken in daylight, was secured. The afternoon was a sunny one, July 13th, 1931, at 4 p.m. The two ladies and myself were the only ones in the front row of sitters. Neither they nor Mr. J. H. Shively, who sat behind them, had met the medium before. Beyond Mrs. E. L. Hume, the hostess, and an experienced student of metapsychics, the only other person present was Mrs. M. J. Williams, the wife of Williams, who was kept at the gramophone at the other side of the room from her husband during the entire séance. This disposes of the element of confederacy, yet all present were satisfied that they saw supernormally produced phenomena of the teleplasm type. The orifices of the head, and the hair were examined for foreign bodies, but none were found, and Williams was caused to swallow several ounces of water colored with tincture of cudbear (*Persionis*) in addition to which he drank at least one tumblerful of water. The visibility made it impossible for anyone to enter or leave without being at once seen.

The most convincing phenomenon was the appearance of a white mass at the lobe of the left ear. This seemed to come,

not from the ear, so far as the eyes could tell, but rather to gather slowly as steam might from invisible water vapor, into a white mass upon and slightly below the lobe of the left ear. I caught only a momentary glimpse of this, since I did not wish to risk rising and walking in front of the other sitters at the moment. One of the ladies gives this description of her observation:

"After a time, and when there was no light at the mouth, a bright spot of light appeared low on the left ear-lobe. This did not seem to come from the ear cavity, which appeared very dark from the distance I sat (between three and four feet), but began its visibility below this on the fleshy part of the ear. The light here was quite bright for a few minutes, and then faded out. Later, after considerable apparent distress on the medium's part a luminosity appeared at the mouth, completely spanning the lips. This remained for a few seconds before fading out." Again she writes, "No one approached or touched the medium during the sitting, and at no time during the time Mr. Williams was allegedly entranced did he touch his face. His hands were at all times plainly in view, either clasped in his lap, or laid on the arms of the chair."

At this séance we clearly saw the emergence from the mouth of three patches of ectoplasm. Two of these seemed about $\frac{3}{4}$ inch long by $\frac{1}{2}$ inch wide. The other appeared as a rectangular structure perhaps an inch or more long by $\frac{3}{4}$ inch wide.

This description of the séance of July 13th gives in a general way the method of procedure followed afterward. I have added at later studies the method of detailing persons whom I considered well qualified, to watch the face or hands, or other important details. Only once have

we experienced a blank séance when this was done. At this time, when examining the mouth I noticed that the tongue was rigid. The medium looked appealingly into my eyes, but did not speak. I tried again to lift the tongue but again it remained rigid. Trance at once followed, and after emergence, Williams said that at the moment of tongue rigidity he could not have spoken a word if he had tried. The incident gave rise to some criticism, but nothing further was found which might have given rise to suspicion. A well known physician who was present, said that such abnormal muscular rigidity might reasonably be looked for under such conditions. Although I had not before noted rigidity of the tongue, I have often noted more or less rigidity of limbs, as well as twitchings of the flexor and extensor muscles of the forearms, and of the legs.

In general the teleplasms seem much more timid in daylight than in darkness. This probably is due to their greater phototropic reaction to actinic light. However, I have noticed that the lights are always smaller in darkness also, when photography is prepared for. This again may be due to knowledge upon the part of the trance personality or personalities that actinic light will be made use of. Under unusual circumstances the phenomena are generally less in magnitude than when the medium knows the conditions will be the sort to which he is accustomed when unrestrained. Thus when the sitters are known to the medium to suspect him of fraud, to be very critical, he enters trance with inhibitory thoughts, which tend to restrict the output. This is but natural, but it has led me to be uncertain whether, after all, the sensitivity to light so often reported by other observers, may not be a thing due to sectarian suggestibility, since nearly all med-

ECTOPLASM BY DAYLIGHT

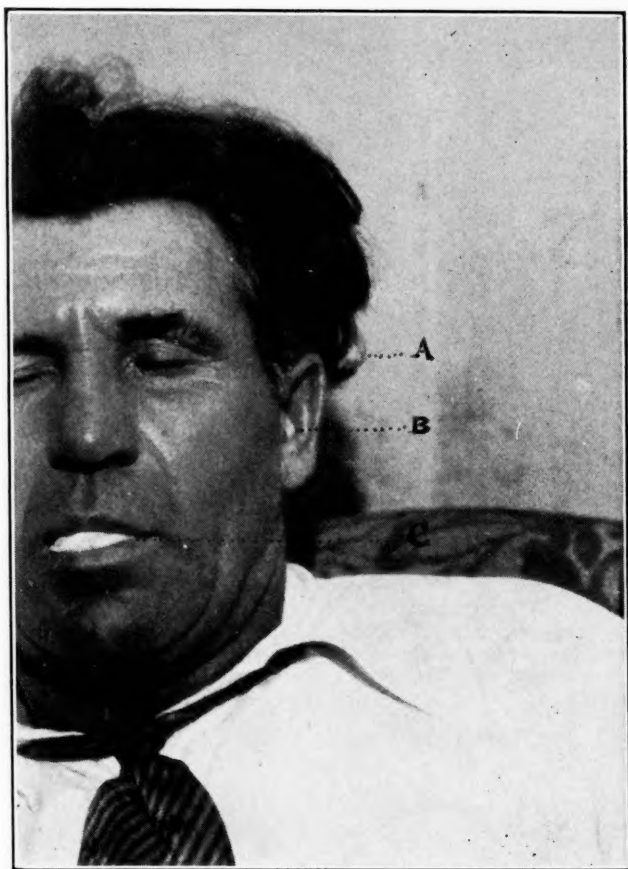


PLATE I.

Enlargement of photo taken July, 1931. Note teleplasms at A, B, and C. Medium, M. J. Williams, in trance, in subdued daylight. All details of his person clearly visible to those present in seance room. Williams was given a glass of water, colored with tincture of cudbear to a deep color, to prevent rumination. Regurgitation would have produced some of this fluid in the mouth. The mouth and other head cavities were examined by Dr. P. S. Haley, and the hair carefully felt with the fingers. Two sitters in the front row watched, one from the left, and the other from the right, all motions of Williams, who did not raise his hands to his face, and moved them only slightly at any time. The neck was rendered visible by the turning down of the shirt collar, as seen in photo.

ECTOPLASM BY DAYLIGHT

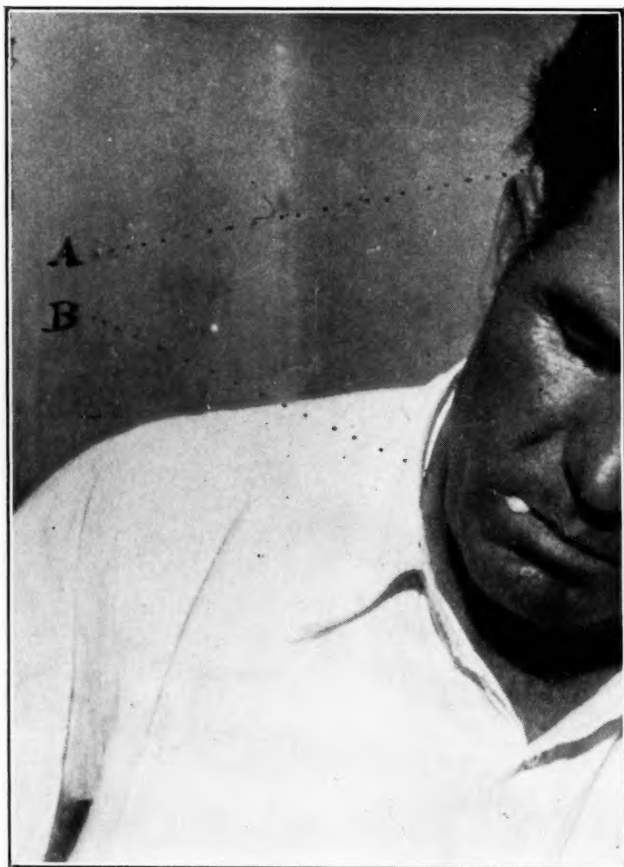


PLATE II.

August 2nd, 1931. Daylight seance at 2727 Regent St., Berkeley. Medium, M. J. Williams, in trance, in sufficient light to admit of careful observation of all details as to person, movements, etc. Enlargement of the original photo, made by Mr. Oscar Maurer, one of the front row of sitters. He was seated to the medium's right, and asked to watch the face at all times, just before and following examination of head orifices and hair by Dr. P. S. Haley. During this examination, Mr. Maurer and Mr. Milo H. Tucker, A. B., M. A., Ph.D., assisted Dr. Haley, Tucker being asked to watch the medium's hands.

The swaying of Williams's body during trance caused him to move somewhat out of the focal center of the lens when picture was taken.

August 3rd, 1931.

iums are familiar with the idea of the dominant influences of darkness in favoring séance demonstrations. Darkness of the Catacombs in Rome, hermetic seclusion of mystics, caused by unpopularity of practices and ideas, may after all be so influential in the race memory as to be a strong factor in mediumistic production.

The reports of the remarkable results alleged in the mediumship of Carlos Mirabelli in the daylight work of the group which handled Mirabelli, as reported by Eric Dingwall encouraged me to work in daylight with Williams. My experience leads me to believe that the best way to secure induction of the ectoplasm into a lighted field, is to proceed, as indeed the guide of Williams insisted upon my doing at first, upon starting almost in darkness, and gradually increasing the illumination after the ectoplasm appeared. We have reached the point, now, however, where the required degree of daylight may be provided at the beginning of the séance, and we hope in future to be able still further to increase the illumination.

COPY OF LETTER OF MILO A. TUCKER TO
DR. P. S. HALEY.

San Francisco, Cal.,

Dear Dr. Haley:

It is with pleasure that I write to thank you for the privilege of seeing you in action in psychical research investigation. I saw you working with Mr. Williams several times. I can state positively that you made a thorough investigation of the mouth, tongue, throat, nose, eyes and ears with instruments under white light, for I held the light and saw you work. This was before the séance began.

After that time and during the daylight séance which followed, Mr. Williams was under strict control. As one of the observers I kept close watch on his hands, and they were not lifted to his face at any time during trance. Once he touched his hair for a moment only with his left hand. This was after Mr. Williams emerged from trance. I saw and carefully noted the movement. He seemed at the moment in some distress. This séance was held Aug. 2, 1931, at 2727 Regent St., Berkeley, California.

It gives me pleasure to testify to the very able and efficient way in which you conducted the routine which I have seen.

Very respectfully yours,

Milo A. Tucker, A.M., Ph.D.

* * * * *

BOOKS RECEIVED FROM MRS. DUNCAN U. FLETCHER, September 22, 1931

LEONARD AND SOUL EXPERIMENTS.....	Allison
THE WISDOM OF THE GODS.....	H. Dennis Bradley
RESEARCHES INTO THE PHENOMENA OF MODERN SPIRITUALISM.....	Sir William Crookes
HUMAN SURVIVAL AND ITS IMPLICATIONS.....	Dallas
THE PHYSICAL PHENOMENA OF SPIRITUALISM.....	Stanley de Brath
LESSONS FROM THE BEYOND.....	"Julia"
DORIS	F. A. Kraft, M.D.
ETHER AND REALITY.....	Lodge
MAKING OF MAN	Lodge
DEMONSTRATED SURVIVAL	Lodge
IS DEATH THE END?.....	Remmers
TWO OLD CASES REVIEWED.....	C. B. Sanders
FACES OF THE LIVING DEAD.....	Estelle Stead
STUDIES IN SPIRITUALISM.....	Tanner
MENTAL PHENOMENA OF SPIRITUALISM.....	Rev. Drayton Thomas
THE PSYCHIC FACULTIES.....	Underhill
THIRTY YEARS AMONG THE DEAD	Wickland

APPORTS OF FLOWERS AND MONEY

TRANSCRIPT OF A RECORD BY PAUL DE
VITRAY-SÉGUR OF A SEANCE IN
BUENOS AIRES

The correspondent of 'La Liberté', writing in the issue of that journal for August 10, 1931, recites the following remarkable happenings with a preliminary note of authentication:

"Professor Ch. Richer, member of the Academie des Sciences, has sent to M. Ernesto Bozzano—who, like himself, is an enthusiast on all questions concerning the great mystery,—a letter reporting facts hitherto unnoticed, but in every sense amazing. Such a narrative coming, as it does, from so illustrious a French *savant* cannot be lightly received. Moreover, it is countersigned by the author of the 'Traité de Metapsychique'. It emanates in the first instance from the Vicomte Paul de Vitray-Ségur, grandson of the celebrated Countess of Ségur. Let us then quote this document without adding to it a line:

"This is what we saw in Buenos Aires in 1891. We were a party of four persons assembled for the purpose of obtaining answers to questions by table-turning. We merely looked upon it as an amusement. The sittings were held in a large room, dimly lit from without; the relatively obscure illumination being sufficient to allow of the control of our movements.

On one such evening, there appeared upon the table a large bunch of Parma violets, quite fresh, flowers and leaves intermingled; the whole weighing about one kilo. We asked,

through the table, from what place could these flowers have been brought, seeing that it was the mid-winter season? It replied that the violets came from Mar de Plata, a summer resort (*villegiature*) of Buenos Aires folk at a distance of some 250 kilometres. To our surprise the table spelt out in addition "To bring these flowers here, their substance had to be disintegrated and then reconstituted".

"Our curiosity being stimulated we asked that we might have a bank-note apported. After a few moments, a sharp knock announced the achievement of this phenomenon. As a matter of fact there lay before us on the table a quite new bank-note of the value of five *centavos*,—the least in value of the paper currency of that date in the country. This was certainly good enough, but we further pressed for the apport of a note of 1000 piastres—thereby incurring the rejoinder "Impossible! That would be robbery." "I have apported Five centavos embezzled from a bank—an insignificant injustice. But, where an important amount is concerned, I can do nothing."

"We then entered into the sportive aspect of these experiments and at our request, things of the most varied kind in the apartment came flying through the air to rest upon our round table. As soon as we heard the light sound which betokened their advent, we

would strike a match to authenticate the marvel. Next, at our request, these objects were each returned to their proper place among the furniture and (the keys) into the locks.

"One of these sittings, which began at 3 p.m., lasted until 11 p.m. The table, relinquished at our urgent insistence, gave us this instruction: "Go and have your dinner and then come back." Laughing and joking, we reached the dining-room, which was on the lower floor of the suite; the one over it being our bedroom and used for the gathering of our party for the sittings. Our little infant was asleep there in his iron cot with its high hangings. 'Little Paul', whom the great war was to take away from us for ever, was then but nine months old and as yet unable to walk. Only this very day we had discharged his nurse. So there was no servant in the room: we were there alone with the child.

"After dinner, I took an oil lamp, and was walking in advance of my company of friends towards the séance-room when I suddenly saw in the chamber adjoining, right in the center, on the floor, hard by a chair, our boy Paul, with his eyes closed, crying as if he had had a nightmare. A disconcerting spectacle, truly! Terrified exclamations! The child has been trans-

ported to this position by some force unknown! This event resulted in our abandoning our experiments."

Marie-Louise Laval, whose name appears at the foot of the communication from which we quote, ends by saying:

"Our thanks are due to Professor Ch. Richet for his permission to allow so strange a document at last to see the light. We would invite the reader of hesitating mind to ponder well before saying "Such prodigies are impossible."

Note by the Editor. The statement is frequently recorded of 'spirit-controls' that they are not permitted to bring things of actual value. In the published work of Mrs. Hope (Mme d'Esperance) it may be remembered that the control 'Yolande' who materialized as a young girl, was consistent in her assurance as to this rule. 'Walter' in offering an antique brooch to one of the Lime Street sitters was careful to say that he had only robbed an ancient corpse—which was no worse than the work of the average archaeologist! The little medallions brought so often by Melzer were apparently all flawed and rejected by the lapidary. Where objects of really intrinsic value have been brought, they have been alleged to have been fished up from wells, from the sea-bed and from other places of oblivion.

DISCARNATE KNOWLEDGE

Part IV (Continued)

CHAPTER II.

A CRITIQUE OF DUALISM

BY WILLIAM JAMES AND THE S.P.R. GROUP

There is some truth in all philosophies, and it is only unthinking persons who exploit one theory of the inter-relationship of mind and matter at the expense of another, i.e., draw unwarranted conclusions from the examination of only one set of data, and leave out of the account other facts just as valid and just as important to a complete unity of knowledge. Such persons would exploit dualism as the only intelligible solution of the problem of ontology, and totally neglect the careful summings up of facts pertaining to other well-constructed theories which demand their right to be considered. I refer to monistic and pluralistic doctrines, and to the efforts of their supporters to be led and governed by facts just as valid

and important as those upon which the dualistic conception is founded. It is my purpose here to examine into the data supporting any of these hypotheses with the hope that I may in the end be able to check up upon their merits, and in this way be governed in my efforts to sound out the most practicable, reliable and workable theory of ontology. I do not propose to emphasise one explanation to the suppression of another, but shall be governed only by such considerations as involve all solutions of this problem formed hitherto. After all, to exclude any theory without due consideration is only to support some *a priori* ground arbitrarily chosen, with no more facts to rely upon than those which have validity only in the imagination.

PRAGMATIC VALUE OF THE DUALIST INTERPRETATION

Myers succeeded in showing in the foregoing chapter that there are valid facts eked out by psychical research which support dualism as at least one solution of that problem surrounding mind and matter and their relationships. He has said that dualism is the *practicable* interpretation of that group of phenomena surrounding matter and mind; indeed, it is the view which most of all appeals to common sense, and it can account for this great body of facts of psychical research, and place them as so many bricks into a satisfactory structure of knowledge. But it is not enough upon

epistemological grounds alone to regard dualism as the last word in the argument. Dualism is practicable, but the question arises: Is it a thorough-going and all-inclusive theory? I do not think so. Dualism neglects to embody a great many facts which, when examined closely, fail to harmonize with those separate and distinct attributes which dualists ascribe to mind and matter.

The question will be seen in a clearer light, perhaps, if we present in the beginning the main points constituting the chief differences between these philosophic answers.

1. Do mind and matter really interact? And are we to account for their inter-relationships upon the grounds of interaction only?

2. Or are we to lean toward parallelism, i.e., are we to consider mental and bodily functions but concomitant parallel action?

3. Finally, what of that interdependence between all bodily and mental functions? Do they not, in a measure, assume the aspect of oneness?

To enter into a lengthy and detailed discussion of the differences involving these conceptions would require a longer paper than the present one. I shall content myself, as far as possible, by clinging to the main points of these theories, comparing their likenesses and differences, my purpose being to reconcile them by showing that however contradictory they may at first appear, they are not really so separate and distinct when viewed in their wider application.

As Myers has shown, the main tenets of dualism consist of a belief in two diametrically opposed qualities. To the Basuto negro, the soul exists independently of the body, and consequent upon death the former dissociates itself from the latter, and is caught up into other regions. This view common sense accepts, i.e., matter and mind are not *interdependent*, but are actually *independent*. This naïve belief is not only held by common sense, but is maintained by all theologians, and is found in many of the writings of modern thinkers, with only varying shades of distinction. Mind and matter are two entirely contra-distinguished phases of being. If this be so, why does logic demand some causal *nexus* between the two?

Seated in my study I imagine a flower garden teeming with beautiful plants of every description. I desire to enter this

garden, and will that I do so. Instantly my limbs obey this impulse, and I find myself walking among the flowers. Common sense can find nothing strange in this simple action; but the mind of philosophic bent goes somewhat deeper. The philosophic mind finds some difficulty in conceiving of two absolutely independent qualities or substances having power to react one upon the other. What has actually happened when I first willed to leave my study is that this volition existing first in my consciousness as *pure idea*, has so exerted its influence upon my physical body as to cause it to respond. The question put in a different light is this: Can mind influence matter? There seems to me to be a fatal objection to the belief that it can do so. For two apparently totally unlike and independent substances to influence each other implies that there must of necessity be some *link*, some *medium* between the two. Indeed; there are serious objections to this theory, which deserve their right to be considered.

STRENGTH OF THE BEHAVIORISTIC THEORY

Dualism, as a rational solution of the problem of ontology, must be able to cope with many plausible arguments advanced by materialistic scientists. For my purpose here it is necessary to consider but one of these, as I believe that the latest behavioristic conception of the problem is by far the strongest, and that it alone might undermine the foundation upon which dualism rests when once rightly interpreted and seen in its far-reaching effects. Mind is matter in motion, so argue the materialists. For every thought there is concomitant physical action. I desire to move my limb, and will to do so. The desire is almost immediately followed by certain cerebral alterations, constituting a purely physical im-

pulse, which terminates in the actual movement of my limb. Furthermore, I perceive an object, a red rose, for instance, and believe that I hold this image in my mind. What has actually happened, so argues the materialist, is that the retina of my eye has registered certain waves, or vibrations, set up in the ether. Seen in this light, the image which I perceive, or imagine that I perceive, becomes nothing more than a psychophysical response to an external stimulus. In a word, mind loses that independent quality which common sense has ascribed to it, and appears to become as much dependent upon animal tissue as the flame of the candle is dependent upon the tallowy substance which feeds it. Viewed in this light, mind becomes nothing more than a sort of after-glow, i.e., a projection upon what we call the human consciousness of certain flashes of cerebral changes or sensitive neural reactions. So far, the behavioristic realist agrees to the all-importance of matter, but denies the existence of mind altogether, upon the basis that it could, at the outside, be no more than a convenient tool of expression which, in an age of exact knowledge and precise methods, is no longer needed. In its stead he designates such words as reactions, conditioned reflexes, etc., believing that such physical terms better enable us to comprehend purely physical occurrences. Indeed, I can see no objection to such a postulate, provided, of course the materialistic conception of all mental functions holds valid.*

*I am still the pragmatist, as I was of old. Readers who recall my other written works are familiar, I trust, with my predisposition to take the shortest cut to the mark. To my way of thinking, the simplest solution is almost in every case the preferable one. So with dualism, as with the latest behavioristic verdict of mind. It must go by the board. Dualism is a practicable conception. It is a valuable tool of expression—a working hypothesis, like the etheric hypothesis, or like the Newtonian theory of gravitation, which has lately been replaced in the light of wider knowledge. Such a hypothesis as dualism aids the young savage in his quest of deity, and adds zest to the speculations of the theologian who, after all, is but a step beyond

For my part, I cannot seriously entertain any theory which, laying considerable stress upon the absolute independence of two apparently interrelated parts of being, has only slight regard for that medium—that connecting link—which alone can focus any light upon the problem.

But interaction is not the only argument the dualist has upon which he may rely. The dualist makes more secure his stronghold by retreating into the rank and file of those who hold that mental and physical processes are but concomitant and parallel actions. Thus reasoning, he surrenders to the materialist the link between mind and brain. The dualist is forced into this position. Science is a formidable and menacing weapon. It has succeeded so far by inductive tactics in rallying from the field of battle a vast horde of facts which, scattered for awhile, have at last responded to its tireless and orderly methods, until it threatens to sweep all speculative philosophers from the field.

RELATION OF MENTAL AND PHYSICAL PROCESSES

Dualists have been unable to deny the very close relationship obtaining between mental and physical processes. To say that brain does not influence thought is to deny the validity of certain well-attested facts which form the very bed-rock of objective methods. I contend that it is by more than mere accident that large brains usually go with great intellects. Moreover, it is something more than a striking coincidence that man, the most intelligent of all animal life, possesses proportionally to size, the largest known brain. It is something more than by mere chance that the tireless efforts of investi-

him on the road of universal progress. It has served its purpose, but no longer is of any use. Let it go the way of so many old, cherished ideas, which fade away with the dawn of newer knowledge as the ponderings of the Mediaeval alchemists paled with the day of Bacon.

gators to probe the mystery of lowly organisms, has at last afforded the key to a better understanding of the physical and psychical developments of man.

The dualist who continues to cling to parallelism finds himself confronting the dilemma of explaining how it is that a blow on the head may shut out consciousness. Toxins taken into the blood may produce somnolence or insanity; old age may bring on impotency to the body and a proportional degree of mental lassitude which terminates in continually decreasing physical and mental vigor, and finally in death. Strangest of all coincidences would be the fact that were there actually no inter-relationship between mind and matter, throughout all of nature there is an undeviating parallelism obtaining between bodily and mental processes.

Now we have only to examine for a moment the law of the conservation of energy in order to determine that nature, in spite of her seeming extravagance, actually wastes nothing. Every faculty, sense or instinct, every nerve, organ or cell, which man and the lower animals possess are either now, or have been, of great value in the struggle for existence. Wherever we may turn this unity—this inter-relationship of all things—seems not only consistent with, but necessary to, her processes. Even such vestigials as the appendix and third eye-lid were at some epoch of man's evolution of service to him. I contend that mental processes must therefore in some way be dependent upon physical functions, otherwise one or the other would have no place in this general scheme of nature. This is doubtless the motivating cause of the behaviorist's effort to drive mind from his vocabulary.

For my part, I can see but one escape for the dualist, and that, in some measure, is to surrender a portion of the

ground. He must either decide for or against matter, and thereby become either a monistic materialist or a monistic idealist; or he may be rescued from his dilemma by falling back upon interaction, with the provision, i.e., that he postulate *some inter-connecting medium* between two extreme standpoints. As I see it, there is no other alternative: mind and matter simply occupy two extreme standpoints. There must therefore be some inter-connecting link. Neutral monism* alone can supply it.

Seen from this view-point, i.e., the view-point of neutral monism, matter and mind are seen to be but two aspects of the same thing. In a word, the sum total of being loses somewhat of its dual characteristics. Ultimate reality becomes either mind or matter, depending ultimately upon the prevailing point of view. Regarded from this standpoint, it is hardly necessary to say that this two-sided view of life, as such, no longer holds valid. The dualist who accepts this view loses not only his position but his name; dualism, as such, becomes a misnomer. The sum total of reality, regarded once as dual in its nature, assumes the aspect of oneness. I can find no objection to dualism, provided these qualifications are maintained. In fact, this is my view of the matter. Mind and matter seen as double aspects of one underlying and all-inclusive case or substance, appeals to me because:

1. It is the only way in which a practicable dualism can consistently be maintained.

2. It is the only theory which can account for that mass of unrelated psychic phenomena which apparently defies all known laws of mind and matter,

* 'Neutral'—that is neither preponderantly materialistic nor preponderantly idealistic, but assuming a Middle Element having the potentialities of expression equally as Matter and Form on the one hand, and as Mind or Idea (Spirit) on the other. Ed.

and which requires more than mere superficial treatment in order to be interpreted correctly.

3. It is the only consistent theory so far as yet conceived with that teleology running throughout all of nature which, beginning, as it were, with blind, unthinking feeling, has developed from the lowest unicellular organism to thinking man.

LIFE AS EXPERIENCE

I regard life as pure experience. So much I have stated in other works.*

The sum total of all things are complexes, reflexes or configurations, built up out of friction, experience, change, replacement, attendant upon harmony and inharmony, adjustment of parts to the whole. This is life, and life is all that is. Contrary to consensus, but well known by inorganic chemists, this same adjustment, replacement and change governs the actions, not only of organic substance, but inorganic matter. As a spark is seen to flash with the contact of metal with emery, so is lighted the intellect seen at its brightest in man, always the result of friction. In a word, mind is but a bundle of experiences or complexes, sometimes called memory cells, or mental reflexes, grouped together with the relationship of parts to the whole. This is life, *being*, whether organic or inorganic; whether concerning mental or physical functions, it is always the same—*energy*—energy manifesting itself in its many-sided phases. I contend that mind is but one phase of this underlying reality, matter is another. They are but phases of noumenon—one underlying, all-pervading and all-inclusive substance.

I trust it is not necessary here to be prolix. I labor under extraordinary difficulties by the very nature of my task, and so I forego the ramifications which

a detailed treatment of this subject—the many-sided phases of living—would entail.

Permit me to sum up my argument with one or two considerations:

1. Scientists as yet are unable to trace the thread of life beyond the lowly amoeba, where it is seen to grade into something so closely resembling inert matter that no practicable delineation can be reached.

2. No sharp line of demarcation has yet been drawn between the lowest forms of plant and animal life. The ultimate nature of things assumes a universal aspect of oneness, with only a practical, two-sided, appearance.

WHAT IS THE HYPOSTATIC REALITY?

The question resolves itself into this: What is this oneness? Of what does the ultimate nature of reality, as such, consist? I have said that it consists of experience—experience born of pain, struggle and infinite travail; this experience results from friction. Man is the most intelligent unit of all sentient life, and has suffered most during the course of his evolution. No other form of life has suffered such hardships as the *genus homo*. No other species has evolved so large a brain—brain composed of memory cells—living protoplasmic records of the many heart-wracking and blood-curdling experiences of mammalian life. Man's brain is a bundle of nerves, each cell an instinct, each instinct a memory, grouped together in a maze of complexes or configurations, which represent the experiences of the simian family which, beginning with the lowly amoeba, has followed out its long course of evolution to realize its highest development in the human cerebrum. I contend that consciousness is but brain cells or memory, differing only in a certain predisposition to introspection and self-awareness.

* Neither sifter has read any of William James' works. G.

It is the purpose of Darwin, Myers and myself to draw out in the present work a sharp distinction between this faculty of self-awareness, known as intelligence, and those unconscious, creative processes which, too often, lie dormant in the substrata of the Unconscious. It is our purpose, so far as possible, to curb a rationalistic tendency upon the part of many, which may, in the end, atrophy those higher creative faculties. There is reason to believe, in the light of our present knowledge, that *will* alone, or what we term *will*, is creative. Intellect seems to be but the trappings and clothing of some immeasurably higher faculty in nature; but I have left this discussion in the more capable hands of the two gentlemen mentioned above.

For the present, permit me to answer a question already forming in the minds of my more critical readers: they will argue, doubtless, that while I have rejected dualism, in one sense I have but substituted another *form* of it in *mind* and *will*. Unfortunately, I cannot in this short paper treat of any phase of philosophy sufficiently far to avoid some confusion and apparent contradictions; but I have no doubt that my co-worker, Darwin, will help my position to assume at least some intelligible shape, as he proposes to carry on the same general line of argument; and as we are in our main points pretty well agreed.

I can now only enlarge upon what has been already said. I have no complaint against dualism, except that I do not think it is capable of explaining all of the facts. For all practical purposes, however, it will do. There is not so great a difference as may at first be imagined between any of the more elaborate conceptions of philosophy—I mean conceptions based upon a liberal residue of facts. Dualism posits two separate,

distinct and independent substances as being the sum-total of reality. It becomes incompatible with monism only when it fails to recognize a certain inter-relation or unity linking together these substances. It becomes incompatible with pluralism when it refuses to recognize more than two distinct substances.

I believe that all three of these phases of thought are but positions which depend largely upon the point of view. They are not really so far apart as the superficial observer may at first suppose. As a matter of fact, while I incline to a neutral monism, I cannot fail to acknowledge pluralism as the only consistent interpretation of all those countless shades of independencies and differences observed throughout all nature, nor can I overlook dualism in its short-sighted, but practical, application. By will and mind I postulate two qualities of substance simply that it may the better enable me to drive my conclusion home.

MATTER AND MIND AS DUAL ASPECTS OF THE REAL

I have already hinted at the close relationship, in any ultimate sense, of all things. Mind and matter, or mind and will, are but two phases of underlying reality, which I regard as the world of pure experience. This indeed, as it seems to me, is the case. All matter is alive. There is nothing lifeless, nor inert, in all this teeming universe. Crystals, like animals, reproduce themselves according to type. Break quartz into separate parts and each part will become a duplicate of the original. In spite of the law of continuity—of all those varying shades of differences observed in nature—still there is an unmistakable geometrical sameness about all things, as in the hexagonal form of the honeycomb or the tiny snowflake crystal. The lowest form of organic

life grades into inorganic elements, while these in turn are converted back into living substance, while the lowest form of animal life grades into the simple vegetable compounds. In the ultimate analysis therefore, I say, there is an unmistakable interrelationship of all things. In all nature this unity holds true. There is an undeniable connection in the falling of the tiny pebble and the motions of Saturn. The planets are governed in their orbits by the same universal law that swings the pendulum of a clock to and fro.

This inclines me to the double-aspect view—an *underlying Reality with a practical two-sided appearance*. Yet, I cannot accept monism without certain well-marked qualifications, which perhaps give it a rather pluralistic trend. In the first place, I cannot accept deity as existing apart from universal order and law. This in itself is a pluralistic outlook; while in the second place there are certain well known limitations to the human mind which make one question epistemologically the degree of accuracy governing any view one may take of reality. I mean logic appears somewhat as a mental dress which corresponds to the geometrical forms observed throughout nature. The subjective correspondence with the objective phenomenal world predisposes one to a belief in perfect unity. Therefore we might reason that it is a law of the mind which governs our ideas and outlooks; and whereas we reason *all is unity*, reality may be plurality; and while we, in our universe, seek out noumenon, there may exist separate orders of nature or creations which transcend contemplation.

THE RHYTHM OF CONTRASTED PAIRS

I cannot, therefore, overlook that dualistic trend which runs through all things. There is an undeniable rhythm—a con-

stant turning up of opposites; for example, winter and summer, fall and spring, day and night, up and down, positive and negative, male and female—which when they are summed up become a formidable array of conditions which may warrant some dualistic view of reality. On the other hand, when we take into consideration the multiplicity of differences observed in nature, we discover very just grounds for a pluralistic conception of things.

ISOLATED PSYCHIC PHENOMENA

A word about those stray supernormal faculties in man and in animals, which should lead very well into Darwin's discussion. There are unrelated facts in the phenomena of psychical research. For example, the migration of birds, the homing instinct of pigeons, and the supernormal faculties, such as psychometry, clairvoyance and prevision in man. To students of psychic science such phenomena are too well known to recount at great length. For my purpose here I shall examine only prevision, believing that because of the very close relationship between all supernormal faculties, to focus light upon one is to illumine all.

PROPHECY AND PREVISION

History is replete with prophecies, many of which have been fulfilled in such striking detail as to excite profound interest in thinkers of all ages. It is hardly necessary to say that any clearly established case of prophesy would be sufficient to strike at the foundations of natural science, which bases all of its reasoned conclusions upon natural law. I say that *a single instance* of prevision, adequately observed and tested, would be sufficient of itself to cause all thinking persons to begin a reconstruction of the old ideas based upon the conception of natural causes and effects. But does prevision

actually remove us to that mystic realm of the supernatural? In case it so does one must have to admit its supernormal origin and reckon with it as being an isolated part—an unrelated phenomenon, having no analogy or parallel in the natural order of things. I am inclined to this latter view, with some reservations, however, for there is undoubtedly a close relationship between simple prevision, i.e., subconscious reasoning based upon causes and effects, and certain well-defined cases of prophecy, seemingly having no origin in logical thought. Such cases are too accurate and detailed to admit of any natural explanation.

NOT EXPLAINED BY DUALISM

Granting, then, that this supernormal faculty in man exists, what are the far-reaching inferences to be drawn? Can dualism, which reckons with matter as having its existence apart from mind serve one in his efforts to probe the depths of this problem? Can dualism, which deals with phenomena in its practical application; which sees a duality in all things; which separates past and future, as it also separates mind and matter, aid one in reflecting a single gleam of intelligence upon the supernormal occurrence of prophecy? I think not. Any well attested case of prevision presupposes a thoroughgoing unity in all things. That which appears as duality—mind and matter,—past and future—become as links in one continuous and unified chain. Prophecy may be compared to *the horizon of one's views, which expands proportionally to the elevation of the subject*. In the earth conditions, the horizon is often so limited that mundane beings can seldom

go beyond the present. It is only by the diligent exercising of these stray faculties that one may look beyond into the future. To one possessing this faculty developed in a high degree, past and future appear as one continuous line, seemingly without beginning or end, which is as complete at its one extreme as it is at the other, and which is intersected by a mark, or delineation known as PRESENT. One needs only to develop the power of seeing beyond this intersection in order to divine the future. No one can see all the way. One is limited proportionally to the depth or extent of one's vision.

BUT BY A BASIC UNITY

In order to conclude my argument, let me say that the problem of ontology will be found obscure only when the view taken of it is limited. Every new perception—every new thought we are able to assimilate, better enables us to discern that thorough-going unity—that inter-relationship of all things.

It has been my purpose to show throughout this short paper that the incompatibility observed among the diverse interpretations of the phenomenal universe are really few. Almost any theory based upon valid premises, and logical inferences, is useful as an intellectual tool, and serves for our ascension into a higher and better understanding of conditions and things. Each is as a rung in the ladder, no higher rung being more important than a lower. Each is useful to us—in fact, is invaluable—during the course of our ascension into that greater world of higher understanding.

WILLIAM JAMES,

Assisted by the S. P. R. Group.

CHAPTER III.

REALITY—SYMBOLISM

BY CHARLES DARWIN AND THE S. P. R. GROUP

Few questions, if any, are more worthy of the attention of man than that which concerns reality. What is real? What is genuine—tangible? This is a question which has never ceased to arouse the deepest—the most profound interest. Analogies of that urge which drives the explorer into unknown regions, or impels the philosopher into new fields of thought, are found in the very lowest grades of life. As far back as we may inquire into the source of organic matter, before simple vegetable compounds are seen to grade into the grosser mineral elements, this urge is already dominant in its chief functions—procreation, diversification of type, or, in later development, of species. The protozoa, simple unicellular organisms, obey this urge to the fullest extent of which their asexual life will allow, by cell division. Simple organisms, such as the amoeba or animalcule, are like tiny laboratories, which weigh, test and select from the storehouse of the phenomenal world that which is conducive to life and to development. The simple organism is primarily concerned with self-preservation. Thus it fulfills the demands of nature. In order to do this it must select and reject that of the external world which is accessible to its rudimentary perceptions.

RESPONSE TO STIMULUS OF THE LIVING ORGANISM

The tendency of all living things is from the simple to the complex. Unicellular organisms evolve into multicellular ones. Perception is always limited to the stage in which the organism exists. In rudimentary forms of life perceptions are naturally restricted. The sphere of

operations of these simple organisms is confined to simple reactions to stimuli. Naturally, many biologists and natural philosophers have been led to suppose that such reactions can be chemically explained; and since the first impetus was given to the theory of Evolution, the mechanists discovered a fertile field. Evolution added new support to the materialist's stronghold. Such modern conceptions as determinism, behaviorism etc., sprang up to supplement the older atomistic conceptions. Blind chance (fortuitous mechanism) was conceived by many as the final word of logic. There was no place for a consistent teleology upon a plane of being where power ruled. Justice, love and wisdom—in a word, character—had no meaning upon a plane of existence where *might* made *right*. I myself was unable to see the fruitful signs of spirituality in a world where physical power seemed supreme.

Life in its lowest form obeys simple impulses. In its higher forms these impulses become more and more complex. From homogeneity, of which the single-cellular amoeba furnishes an example, life following out the order of evolution, grades into the highest conceivable heterogeneity, as realized in the human brain.*

William James has said that experience is *Noumenon*. I do not know of a better explanation underlying reality. Spiritual

* I am, of course, speaking from the point of view of humans. Evolution by no means ceases with the development of man, which even in the highest examples his species has furnished is yet scarcely more than an animal. Indeed, I might with more reasonableness compare man with a simple animalcule when judged in the light of certain higher beings, which, for want of a better term, I call deities. I stand stupefied and amazed to have discovered not long ago beings who seem to form no part of the sentient life of planets. It is possible that these are the angels of Heaven that are mentioned in Hebrew testimony.

experience—*energism*, as Aristotle once employed the term—the exercising of the highest spiritual faculties—seems to me to constitute the ultimate goal of the selfhood. The human animal develops proportionally to the experience he has acquired throughout the long course of his painful evolution. He has suffered and bled that he might gain a closer and more intimate understanding of life. The evolution of the corporeal and spiritual existences overlap. Emerging from the very lowest ebb of that sea of sentient life, man, during the course of the past hundred million years, has at last entered into the bright light of spirituality. He is beginning on a new plane of evolution, the ultimate confines of which extend to a new system and order of being. Man has yet, of course, a long way to go, and his path is more or less interspersed with obstacles. The cloak of materiality which has so far served his purpose in his corporeal evolution is no longer of any use. His body retards rather than advances his soul along the plane of this broader spiritual evolution.

I, like James, accept a double aspect view of reality. To the superficial observer, nature gives off a two-sided appearance. Biblical script speaks of body and spirit. For convenience, I myself will speak of two distinct orders of being: the corporeal and the spiritual. In the newer dualism we are accustomed to employing mind and matter in our methods of dealing with reality; but what of that interrelationship of all things, as James wrote? I understand mind or intelligence as an attenuated gossamer cloak or covering for will which animates matter. Matter, or the corporeal part of being, is a grosser, heavier garment, in which this mind or intelligence functions; but at bottom there is really no true line of

demarcation separating any two phases of reality.

THE SYMBOLIC ASPECT OF THOUGHT

Consciousness, or self-awareness, is dependent upon symbolism. Our thought is symbolical. Behaviorists hold that there is a well-defined analogy existing between the power of the muscles in the phalanges, and the sensitiveness of the nervous system, or brain development: the cerebral development of the young babe being in a great measure proportional to the muscular reaction of the fingers in the act of clutching. Man undoubtedly owes the power to grasp to that tendency of the offspring of his anthropoid progenitors to cling on to the mother parent. Watson, during numerous experiments with infants, has caused young babes to suspend themselves unsupported by the power of their hands for several minutes at a time. It is astonishing to sum up the etymological formation of word-structures which had their origin in this ability of the human hand to grasp and clutch. From the concrete facts centering upon the power of the human grip have evolved that long list of abstract definitions, such as hold, cling, grasp, maintain, pull, cleave, etc.

THE TREND TOWARDS AN ABSTRACT SYMBOLISM

The course of mental development is from the concrete to the abstract. The behavioristic interpretation of words and their meaning is doubtless the correct one. Each word is a thought-symbol. A symbol is a mental representation of an external stimulus. Seen in this light, words have both the color and force of external objects. A certain vibratory effect carried by the retina to the brain causes certain cerebral alterations, which produce in consciousness the color red, for instance. Thus we perceive red. The muscles of my throat, tongue, and larynx,

together with a slight exhalation of breath from the lungs, enable me to enunciate the word *red*. The vibration of this sound is carried upon the air to the ear. The drum receives a vibration, delicate nerves react, causing the muscles to contract: a sound is heard, in correspondence with which, an image of a well-known color flashes into consciousness.

Thus we behold an image as it is seen concretely. Let us follow the course of its ascension into abstract thought, which exercises, of course, the highest powers of mind. For instance, we learn from the science of harmony that the vibrations of the scale of "C" in a musical instrument corresponds to the light rays of red.* The influence of sound upon the sensitive organism caused by this vibration corresponds with the reaction of the organism to the color red. It is generally known that certain animals are enraged at the sight of blood red. The instinct probably had its origin amid the growth of animal life during the course of an evolution of pain and bloodshed. Bulls attack a red flag held menacingly in the hands of the skillful matador. Certain fish, like the shark, will attack a fish, which it would not otherwise harm had not serious injury caused a stream of blood to flow in its wake. Abstractly, therefore, we employ red to denote any form of violence. One is said to see red when angry. A red flag denotes revolution and disorder.

EVOLUTION OF A MENTAL WORLD

There is indeed an outer and an inner world; and it may be said, for all practical purposes, that one of these worlds, the outer, represents the evolution of the physical mechanism: brain, muscle, sinews, bone etc., while the inner world, of pure intellect, of meditation, and of abstract, poetic and mathematical thought, repre-

sents those inherent spiritual forces in man which constitute a separate order of creation and of evolution. Men of small intellect are usually incapable of holding abstract conceptions, but they may be good tool users. They may make good carpenters, and often good citizens. The mental concepts of which they are capable are usually molded by mass opinion. Such men are called the salt of the earth. They are indeed of the earth, earthy. They constitute the backbone of the community, of the State and of the Nation. They are held together by common interests—interest in games, sports, government and monetary gain. They seek power, but only material power, which is found in numbers—quantity. Such men are not meditative, but active. That is good which has the most followers. This is their sole criterion of judging of standards and of values. Such men are extraverted.

THE PROGRESSIVE RULE OF MIND

The principles which govern the ideas and the actions of such persons are the principles which govern the evolution of the physical organism. They are still in the kindergarten stages of spiritual growth and development. They have not time for meditation, for they are too busy acquiring those concrete experiences which are essential to later abstract spiritual conceptions. They are governed by forms, institutions and authority; and that which constitutes authority, according to their simple criterion, must be time-honored—must be hoary with age. Thus in forming their values they must see first that such values have their beginning in remote antiquity. Thus in religious matters the Old Testament comes before the New; the vital spiritual words of Christ are lost beneath harsh crusts. The beautiful symbolism of biblical script become obscured because of the proneness

* The correspondence noted here is of course relative and not absolute: being, so far as we are aware, based on a mathematical analogy between the octave of musical tones and the colors of the spectrum. Ed.

of such men to attach to them literal interpretations. The inspired and divine heights to which the words of Christ ascend, when viewed through their eyes, become vulgarised.

The cerebrum represents the seat of thought in man. It is distinct from the smaller brain, in that it alone is capable of self-analysis (introspection). This self-analysis, or self-awareness, as William James calls it, is really what we know as consciousness. It is this which distinguishes man from the lower animals. It is this self-awareness which has not only raised man above the level of the brute, but has been responsible for the first break in that continuous chain of his animal ancestry. Conscious thought is directly opposed to principles operating in physical life; and it is only when man becomes fully able to grasp this idea, and not until then, that he may hope to understand and reconcile two apparently antagonistic and diametrically opposed states of being. Matter offers resistance to thought. Thought, or self-realization, is the final end of biological evolution. With the dawn of consciousness arose the human soul, which represents a somewhat analogous state of being in the evolution of the spiritual Kingdom as the amoeba and alga represent in the evolution of the animal and vegetable kingdoms. Man, then, judged by higher spiritual truths, is still an infant. He occupies the lowest rung in the ladder of spiritual experiences, the highest experiences of which transcend the limited range of his vision.

IDEAL VERSUS MATERIAL VALUES

An abstraction, therefore, may be said to represent a concrete experience. Love, beauty and wisdom are but higher symbols of grosser forces in nature. The beautiful rose is nurtured in manure, and decayed animal tissue. Noble thoughts

may readily spring from sordid acts. Noble deeds very often have their birth in the slime and mire of human misdeeds and misunderstandings. Hence the saying of Christ that one must lose his soul in order to save it. It is always by striving from lower to higher things—by the development of the intellectual or spiritual self from the concrete to the abstract, that we are able to receive pure spiritual experience—pure enlightenment. Thus reality may be ultimately reduced to experience. It is by graduated steps, and by manifold experiences, that we ascend from the insensibility of the brute to the consciousness of man. Evolution does not stop at man. Concepts which include percepts of the soul still fettered by animal tissue and limitations are in turn included in still broader spiritual concepts. The progress of man is the progress of mind. The vital part of man is thought; thought is spirit; thought is the living soul.

Certain low Neanderthal specimens of the human genus are in spiritual development infinitely beneath the artist and poet. Imbecility in man implies atrophy and decadence of the intellectual or soul-life. Proportionally as to the capacity of the human cerebrum for abstractions is man raised from the level of the brute to the elevation of spiritual life. This may aid in focusing some light upon the disparity between the intellectual and non-intellectual types, and to their separate adaptation to spiritual conditions. It is the differences between certain persons who are functioning harmoniously with physical conditions, and certain other persons more properly adjusted to spiritual life. It may be stated as a law that a person is adapted to physical conditions in direct ratio to his familiarity with concrete experiences and affairs. Thus, the practical man, so called, close-

ly resembles the Paleolithic, or tool-using man. He is more adapted to the life in which natural selection still holds sway. On the other hand, the philosopher and poet are maladapted to conditions which hold up to their eyes constant struggle and travail. If they are impractical theorists it is simply because they are dealing with principles which govern a spiritual realm—a realm which transcends the world of matter. The philosopher dwells in a world of abstractions. For him experiences and perceptions have taken spiritual shape and meaning. The red glowing color of the earth enthralled in meaningless struggle and bloodshed is transformed into the more tranquil and spiritual blue.

The true philosopher or poet has lost much of his hold upon the world of matter. Therefore, to his less fortunate fellowers he appears as one a little unsound. His idealism transcends their simple values, which are the outcome of customs and forms. These the philosopher holds up to some ridicule. He cannot be led nor governed by mere authority. He seeks not a temporary criterion, but searches diligently always for lasting values. In the eyes of the world these men have impractical traits and temperaments—these Saviors and Saints, apostles of mankind, are last, but in the light of spirituality they are first.

But it is not my purpose to disparage practicality, as it is called. I care to dwell neither upon the merits of the abstract philosopher, nor upon the demerits of his coarser brother so much as I would stress the importance of that higher common sense which is but an enlarged sphere of action and thought. The practical person, who is more adept with tools, has his place in the scheme of things. He adds color and zest, and even stability, to any plane of thought. The

instability of the artist and poet is proverbial. He gives way to dissipation, to the gratification of the desires of the body. It is overlooked that his excesses are often the means of removing temporarily all bodily appetites and annoyances, in order to allow full liberty to the intellect. History records that the greatest works of art are usually produced at the crest of civilization—a civilization which approaches nearer to the spiritual state, and which would stand in striking contrast to American pioneer life.

SERENITY AND GENIUS

It may be stated that man's highest faculties work best and clearest when bodily muscular tension is reduced to the minimum. Works of genius are usually produced under such conditions. The body being at rest and satisfied, allows temporary freedom to the human spirit, which may attain to a state of ecstasy, or of illumination. The poet and artist are censured for a certain innate weakness for narcotics. DeQuincey spoke vividly of the effects of laudanum upon his spirit. He told of the exquisite pleasure afforded him by this drug during his intermittent indulgence over a period of ten years. Laudanum was the medium which succeeded in removing from DeQuincey all bodily appetites and inhibitions, and opened the way for the communion of his soul with those higher realms of spiritual delight.

By no means wishing to recommend such powerful stimulants for the development and unfoldment of the spiritual faculties, nevertheless, I do urge the importance of the psychic development along more natural lines. DeQuincey later told of the pains of opium. He related with great clarity and vividness the power which this drug held over him. It is not by such strenuous measures that

the soul can be elevated above its earthly surroundings. I would rather advocate that faculty for tranquil repose and freedom of the spirit enjoyed over a period of many hundred years by Eastern seers. Silent and prayerful meditation is a palliative for the ills and abuses of the human soul.

CHAPTER IV.

SPIRITUAL AND NON-SPIRITUAL TYPES

BY CHARLES DARWIN AND THE S. P. R. GROUP

Just as abstract images entertained in the mind are symbolical of external objects, modern research, in psychical and psychological phenomena, is gradually forcing the conclusion that the whole phenomenal world is but symbolical of a higher mental development, which has been, during many thousands of years, slowly elevating man, the highest sentient life yet developed upon this planet—out of the physical reality into a metaphysical one.

THE FREUDIAN HYPOTHESIS AND ITS MODIFICATIONS

The entire researches of Freud appear to embody a vast array of hidden mental phenomena supporting this inference. Freud blazed the trail for numerous psychologists, who, having successfully adopted his methods, have enlarged upon his theory, and raised it from its at-first-too narrow position. Freud's theory, when first advanced, caused widespread amazement among the intelligentia the world over. It implied that behind all of man's civilization and cultural institutions were masked the ferocious appetites and impulses of the lower animals.

It remained for Adler (and in a large measure Jung) to rescue him from this position. Adler shoved into prominence the *will-to-power* principle, which supersedes to some extent the *will-to-live*, and to propagate, as contained in the Freudian theory. Freud owed his principle, the *will-to-live*, to Schopenhauer, who had an uncanny psychological insight, and

Adler in turn owed a considerable part of his theory, the *will-to-power*, to Nietzsche, whose unstable nervous system had worked out a profound philosophy as to the subconscious mental functions. Beneath Freud's sexual principle, and the *will-to-live*, Adler applied the *will-to-power* principle, which, if not explanatory, was at least bound up in all mental phenomena. Jung appears to have carried his conclusion beyond Adler and Freud, and to have succeeded in large measure in bridging the gap between the two.

Jung's theory reduces mind to two fundamental types, viz., *introverts* and *extraverts*. He makes use of the two primary principles, self-preservation and reproduction, in his explanation of these types. The introvert, as the name implies, is so constituted as to think things out only in relation to himself. Thus this type is seclusive. He lives largely within himself. The extravert is the opposite in almost every respect. He thinks with reference to external objects, and lives away from and outside of himself. That two such distinct types among the human race actually exist has been tacitly acknowledged by various investigators from time immemorial. In recognition of this fact we have such phrases as practical and impractical, romantic and classical, tough-minded and tender-minded (as William James called them), static and dynamic, etc. The introvert is governed largely by self-motives. He is concerned primarily with the development

of the inner man. His goal is *just beyond*—the unknowable and the unattainable—which lures him on through the will-to-power principle. In the latent qualities of his development is an undeniable loathing of the sexual act—since this act implies submission to a power stronger than himself. Schopenhauer perceived this clearly when he said intellect was the arch-enemy of reproduction; but the instinct of propagation is very strong within the introvert nevertheless, and is always turning up masked as his lesser or evil side. Hence, it reveals itself as the devil—the evil one, which has come down to the present day in the literature of the race. It is a part of the racial consciousness; is, in fact, a part of the racial religion, and is bound up within the soul-life of each individual. The extravert is very much opposed to the introverted principle. He deals with external objects, and accepts them as they are. He has a knack for arriving at quick practical solutions, although his problems seldom go deeper than every-day matter of fact difficulties, which he is far more adept at solving. In a race so purely extraverted as the American people, it remained for William James to advance the theory of pragmatism, which is a plausible theory of the extraverted principle. Pragmatism is another word for practicality—a thing is true if it *works*.

Just as the extravert does not fit in with the introvert, the introvert is held in even more contempt by the extravert. Roosevelt was one of America's finest specimens of this latter type. He was of the vigorous, athletic, and active type, practical and successful: a great executive, who dealt with objects directly, and in a most efficient manner. The pale spirit, delicate of health, who confines himself within his cloister to study and to plod the long hours away in silent

and seclusive meditation, is a never-ending mystery to the man of action. Such sedentary habits fill him with disgust. In his lesser, or weaker moments, when he sometimes finds himself sinking into this attitude, he inevitably believes himself face to face with his demon.

The important thing which psychoanalysis has taught is that every one is governed to a certain extent by those principles which in most people branch off into distinct types, and invariably as one represses one side of himself, as it were, this repressed side remains deeply buried within the unconscious, clamoring for attention, through dream symbolisms or fantasies, so that in the end it may regain an equilibrium of power.

Faust, the introverted scholar, had grown weary of study, and of his tireless quest of knowledge. The tempter (his extraverted side) appears to him as the devil, who offers him great riches and power if he would but part with his soul in the bargain. The bargain is consummated, and Faust lives a life of luxury and sensual gratification. In the end, his introverted side reasserts itself. He grows tired of his superficial and sensual life. The devil's plans are thwarted and Faust discovers a life of great peace and inner harmony.

This story of Goethe is symbolical of this great truth, and is only one of the many such examples to be found in literature. The inner workings of the mind often find expression in the poet, as in Nietzsche's Zarathustra, which perhaps is the greatest example of all introverted poetry: it refutes the doctrine of extraverted Christianity, and advances the doctrine of the Superman. Nietzsche despaired over the frailty of the human species. Men were only half men, highly specialized, as certain forms of *insecta*. He sought within himself for more last-

ing values, for a more perfect ideal by which to live. Such an ideal was his Zarathustra.

This division in mental temperament may be more clearly revealed in the consideration of a few striking and outstanding examples of each. Such personalities as Kant, Jesus, Buddha and Confucius are leaders in the world of ethics and of thought: and in these few examples there seem to be combined those essential qualities which represent either one or the other principle, or a combination of both.

THE PHILOSOPHY OF KANT

Immanuel Kant, who was rigorously scientific, was, nevertheless, an idealist of the deepest hue. Kant was stirred to action by Hume, who, taking as his starting point Berkeley's idealism, had reared a logical structure of scepticism which appeared at first to be the final height to which philosophy could attain. Kant met and resisted this assault upon his idealism with equal logic, developing a system of transcendentalism, i.e., a system which teaches that there are abstract conceptions of the mind (such for example as an axiom of mathematics) unchangeable and unequivocal, which transcend the sensory perceptions.

To develop his philosophy, Kant sought within himself; and those who do this are always guided more or less by inner illumination. Thus in some of its phases at least there is a striking analogy between Kant's philosophy and Swedenborg's mysticism, as Kant himself admitted. Kant remains to-day, perhaps, the greatest of thinking introverts. Upon the bed-rock of his ideology have rested the works of such thinkers as Fichte, Hegel and Schelling; and though in an age so bound up in objective science, such idealistic systems have suffered and fallen largely into disrepute, the reaction is

only transitory, and the prediction may safely be made that with the gradual rise of Metapsychics, idealism will again return to favor.

In the doctrines of the great ethical teachers: Gauthama, or Buddha, Confucius, Zoroaster, Mohammed, and Christ, the leading qualities of introversion and extraversion, as has already been remarked, were strangely and wonderfully combined. It will suffice here to discuss only Christ. Christ came out of the wilderness to spread his teachings to every race and tongue. The narrative of His life is filled with many allusions to this wilderness, which is symbolical of a formative period of deep introversion. He sought within himself for that inner vision—that inner illumination, which He thought to be of divine origin. He possessed himself of great wisdom, obtained rebirth and regeneration, and, permitting Himself to enter into extraversion once more, again reentered objective life, where He might teach and inspire His fellowman. Christ's doctrine was obviously pantheistic in outlook. He taught of the great Loving Father, to whom He prayed, yet claiming to be one with God. He felt that inner cosmic harmony which comes to all men of His kind. He felt Himself to be divinely guided. He found, on the whole, a deaf world—deaf and blind alike, to whom He was to administer his teachings. His injunction *not to cast pearls before swine* was significant of His disillusionment.

PLACE OF THE FREUDIAN HYPOTHESIS IN RELIGION

The Freudian system of interpretation is so closely interwoven with religion, and therefore with certain aspects of metapsychic philosophy and its implications, that a discussion of some of its far-reaching conclusions here seems not

only appropriate, but essential.

Salvation, as translated from the Ancient Hebrew, means health. The success of a religion is directly proportional to its pathological value in the upbuilding of a harmonious soul-life. God is good; Mammon is evil. It is evil for the outer physical body to be infested with loathsome sores. It is also evil to have the inner psyche contaminated with impure thoughts which have their outbursts in various forms of perversion and criminality. On the other hand, God is light; and, just as the sickly delicate person gains health and strength when subjected to the healing rays of the sun-light, so may ill spots in the psyche, lying far beneath the conscious level of the mind, in those darkened recesses of the Unconscious, be healed through those methods long known, and still practiced by certain sects through the intelligent application of Christianity. Jesus was able to cast out obsessing demons, as recorded in the New Testament. This has not only a parallel in actual fact but a moral, and a figurative interpretation as well. Every one in his inner consciousness is aware of the Savior, whether he be Christian or Mohammedan; and the words of Christ are appropriate, "I am with you always. . ."

Out of the struggle of inner conflicts there subsequently arises a symbol of the Savior, which seeks to reconcile and to harmonize the opposing psychic contingents. Doubtless this phenomenon, inexplicable as it is upon its face, is suggestive of the creative process of negative and positive forces as observed in nature. Male and female come temporarily, at least, into a state of equilibrium for the purpose of reproduction. In the female pregnancy begins with its corresponding physical extortions, which is the price de-

manded for procreation. Out of this physical struggle a child is born. This seems to symbolize the psychical struggle as above noted, out of which arises that condition of moral upliftment commonly referred to as regeneration, or new birth.*

Christ's conception of religion was not the absolute negation of the physical body, although it did seek the denial of many of its appetites. His conception involved the harmonious development of the *body* and the *spirit*; and although his teachings maintain a consistent dualism, his major doctrines nevertheless attempt to identify the inner spiritual reality with the outer physical one. The physical is the grosser form of an inter-related and inter-penetrating spiritual world. He does not attempt to lead us into an inconceivable transcendentalism, i.e., there is no attempt to carry us beyond the association of ideas; but he selects for his beautiful illustrations the simple, lowly things of life. Hence He taught in parables, and each parable had not only its external significance, as applied to practical, every-day life, but its internal, spiritual significance as well. That his teachings are edifying on principles of health, as applied to the physical as well as the spiritual, is exemplified by his life's work, which was spent in passing and living among the lowly in spirit and the weak in body. He spent a large part of His time in healing the sick. This, of course, had its practical aspects, as it is likewise symbolical of His powers to heal the soul.

* There is a tendency among all forces observed in nature to work toward a state of equilibrium. When this state is reached creation begins: positive and negative forces in the inorganic world become male and female in living organisms. It is this state of equilibrium discovered in the sexual act between male and female which results in the reproduction of offspring. Love is the neutral ground upon which positive and negative, or male and female, forces meet. Positive and negative forces, when taken alone, are incomplete. Without both, all life would perish; consequently we have the beautiful story of Adam and Eve, symbolizing this truth.

BALANCE OF THE IDEAL & PRACTICAL IN THE TEACHINGS OF CHRIST

There is an unmistakable pragmatism bound up in Christ's teachings, which reveal its extraverted qualities. His mind sought deep within itself to gain those higher, more far-reaching intuitive conceptions of an inner life and an inner reality, but the pragmatic twist of His temperament would always bring Him back to dwell upon the practical application of His teachings. In viewing His life in its extraverted ramifications, it is observed to be strikingly steady and conservative; but viewing it in its introverted characteristics, His image is held up before the eyes as a pioneer in religious thought—a great infidel, whose spirit rebelled against the teachings of the prophets. His life was a brilliant example of that martyrdom which has throughout all history come to those who stray too far from established principles, who disagree too radically with contemporary institutions and thought.

It has already been remarked that the introverted tendency makes for the development of the inner life. Any one governed primarily by this principle values above all else the development of personality. Such an one finds more and more a diminishing regard for external, or practical, values, and a corresponding augmenting respect for spiritual ones. The introvert strives for the development of the inner side of his life, as opposed to the extraverted, practical side. Thus are seen in Christ those tendencies which make light of practical affairs, although He was very practical in His method of spreading the "Gospel." He is seen mildly upbraiding Martha, the extravert, who repaired to attend to household duties; while, on the other hand, He expressed His approbation of Mary, the introvert, who remained to imbibe His teachings.

He held monetary affairs in deepest repugnance, as is expressed in much of his teachings. In this part of His life at least, Christ reveals Himself as a true introvert, one who, if he were on earth to-day, would have but small patience with a civilization so extraverted as the American Nation. So far, He is very personal, and attaches value to only those things which are subservient to spiritual upliftment; but what of His other side?

To-day a greater amount of extraversion is found than ever before in history. This is not only true of Western civilization, but the tendency is likewise present among Oriental nations, as among the Japanese; and there is evidence that this process threatens to eventually undermine the institutions of such ancient nations as India and China.

PRAGMATISM AND THE WESTERN MIND

The racial consciousness of the Western nations has turned away from itself—has come out of itself—to uphold those values associated with the outer world. Pragmatism has spread at large among all peoples; and William James, with his fingers upon the pulse of the racial psychology, sensed the reaction, and developed a philosophy consistent with the times.

With the individual, as with the race, there is an undeniable effort to turn his attention to external objects—to material welfare—to invention, discovery, and exploration—to the amassing of great wealth; and, in a word,—to getting on in the world. Out of his struggle has dawned a new age—an age of objective science, of experimentation, which has resulted in great material progress. Rapid transit and rapid communication, motor cars and aeroplanes, telephones and radio, have superseded older methods. The net result of this vast change has been the minimizing of the individual,

who has been crowded out by the machine. The present epoch bids fair to foreshadow a period when the individual will become so highly impersonal and automatous in his actions that society itself, which is made up of individual units, may become as mechanical as those social systems observed among certain types of insects.

Were Christ present on earth to-day He would hardly assent to the present social scheme, with all its inhibitions upon the individual. Yet His doctrines unquestionably contain certain postulates which exemplify the present renovation. His extraverted side turns up again and again to advocate the doctrine of self-forgetfulness (extraversion), which He expresses in terms of service, as in his parable of the Good Samaritan; or as when He said, "Love thine enemies." To love one's enemies one must first be able to forget one's self—one must become as impersonal as the rock.*

THE HARMONIZING OF THE IDEAL & PRACTICAL

The problem of these two types of individuals, and their adjustment in society, is a difficult one, as I have attempted to show. In Christ the two temperaments were more or less synchronized. As a result of this His life experienced a fuller and more rounded development than most individuals enjoy. In fact, His greatness was the outcome of His divine gift to so vividly portray both the lives of the inner and the outer man, brought to a full, rounded development. Nietzsche, the great anti-Christ, rebelled against Christ's doctrine; but his philosophy represents only the cry of the inner man. In the light of modern research, the inference may safely be drawn that

* Among Christ's disciples none furnished so pure an example of extraversion as Peter. Could it be possible that Christ was aware of the implications involved when He called him The Rock?

Nietzsche's was a one-sided development.

As has already been remarked upon, society to-day is riding with the waves of materialism. For the average person there is little time for silent meditative study. The progress of civilization is ironic. At the crest of power nations are plunged into war, and objective science goes busily to work inventing diabolical instruments of destruction. The social scheme turns back upon itself, which reminds one of Nietzsche's warnings that all powerful things destroy themselves. True progress can be realized only when society's values have in a great measure changed. Material wealth and power must be superseded, or at least counterbalanced, by an equal degree of soul-culture.

Now to summarize our discussion. Man in his present state of elevation is too prone to follow the flesh. His chief interests are those of the body, to which he devotes the greater part of his attention. It is natural for certain lower organisms to see that the material body is cared for. In the lower forms of animal life such urges as the craving for food, shelter etc., are necessary ones. They must be heeded lest the organism perish; but, saving in a few scattered cannibalistic tribes, and semi-barbaric peoples, twentieth century civilisation has attained a plane in which urgent bodily needs, such as the necessities of life, are easily cared for. Modern-day man, for the most part, has ample time in which to develop his finer spiritual faculties, were it not that such time is ill-used in the worthless pursuit of worldly power. Little time does he devote to a careful study of those finer harmonies and forces in nature; too absorbed is he in games where physical skill, muscles and brawn, are brought into play. Religion, which should flourish in the human spirit, has been reduced to

meaningless ceremony. Commercialism, the selfish hoarding of worldly goods, has become the primary aim of man. He has ceased almost wholly to consider the truthful and simple messages of Christ. Man has been unable to realise that the concrete facts and experiences of mundane life are but symbolic forms of a higher and greater world.

AN IDEAL COUNTERPART OF ALL THINGS

I have already pointed out that there is a spiritual duplicate, or counterpart, of all things contained in the physical. For example, white is taken literally to mean the reflection of a color. Scientifically it is considered to be a reflection of all colors. It has probably taken the human race a long time to evolve consciousness of the existing dissimilarities between colors: but how much longer it required for the human consciousness to attain that level where white becomes a symbol of purity, or for black to become the symbol of darkness, dejection, and despair! From the simple to the complex, from the con-

crete to the abstract, is the course which true spirituality takes. Conceptions of space and of time; the conception of that period or gap between youth and old age—between boyish innocence and mature wisdom—are but the concrete symbolisms of the soul's evolution from physical to spiritual conditions.

Man's greatest inventions have foreshadowed dimly some of the phases of spiritual reality. Rapid transit and rapid communication vaguely foreshadow conditions here. We travel with the speed of thought. Our messages are communicated instantaneously, and are unhampered by wireless stations of any sort. Our simplest wants are attended to with scarcely any effort upon our part. We hunger not, neither do we thirst: we are no longer dependent upon the simple compounds of organisms, such as fats, proteids and carbohydrates—these merely symbolize the spiritual fruit of which we all eat freely.

CHARLES DARWIN,

Assisted by the S. P. R. Group

* * * * *

ON THE PSYCHOLOGY OF TELEPATHY

GERDA WALTHER, P.D. (Munich)

The purpose of this article is not to give new proofs for the existence of telepathy. I think the existence of telepathy is proved¹—though some sections

of orthodox science are unwilling as yet to admit it.² Some of the best material on the subject is contained in Upton Sinclair's book "Mental Radio". Very interesting experiences have also been described in the paper read by Dr. Konstantinides at the Fourth International Congress for Psychical Research in Athens (cf. the transactions by the Brit. S.P.R.). What I am now offering is a descriptive analysis of the experience of telepathy as it presents itself to self-ob-

1. An amusing incident illustrating the present scientific attitude in Germany occurred a short time ago. My teacher in philosophy and psychology, Prof. Pfander of Munich University, celebrated his sixtieth birthday last year, and some of his pupils decided to publish a collection of their scientific investigations on that occasion. I too was asked for a contribution, the title of which I was to announce immediately. I told them I would write on the "Psychology of Telepathy" to which I got the answer that the editors were sorry that they couldn't accept a contribution on such a subject, and unless I would choose another they would have to decline a contribution from me. That was the end, as I refused. Of course this was not the fault of Prof. Pfander; but it throws an interesting light on the attitude of official science towards psychics in Germany even now.

2. Cf. the articles of Mr. Bird on Experimental Telepathy in this Journal: October and December 1929.

servation. I have for about twelve years past experienced and am constantly experiencing a great deal of spontaneous telepathy, though I didn't collect proofs as to its reality unless they presented themselves by chance; so that the incidents I am going to enter upon may fail to convince sceptics that there exists such a thing as telepathy. However, I think they many throw some light on the intrinsic nature of telepathic experiences which will be sure to interest those who are convinced of its existence.

I know it is a pity I failed to collect proofs for the reality of my own spontaneous experiences, but they were generally of a rather private nature and most of my friends don't like to admit that I sensed their emotions and their thoughts through telepathy. I preferred therefore not to ask them for a signed statement as proof. As to experimental telepathy, I only tried it once with a sceptic, an adversary of psychics, in Copenhagen, with whom, however, I was not rightly in tune. He asked me to try the experiment after I had returned to Munich and I consented though I immediately felt I shouldn't get any results because I didn't like his atmosphere, and I was right.

Telepathy is usually defined as the sharing by two or more persons of the same thoughts or feelings at the same time without any sort of *rapport* by means of their outer senses, i.e. sight, hearing, or touch, spatial proximity or possibility of mechanical communication as by telephone or radio. Against this, the sceptics say that if by chance two people have the same thoughts or feelings at the same time, and these people are usually much together or mutually in sympathy, then telepathy is very likely to occur. I think this definition is fundamentally wrong. Telepathy is not always operative when two people have the

same thoughts or feelings, but occurs when one person gets the thoughts or feelings of another directly from that other without any external *rapport*. In good cases of telepathy one also knows that one gets these thoughts or feelings from another person, and that the other person, being the source of these thoughts or feelings, is part of the telepathic experience. The recipient can in most cases tell from whom they come provided that the other person is known to him. In my own cases of spontaneous telepathy it is always so. With others, I should think it would be the same, though perhaps not so in cases of experimental telepathy when merely intellectual ideas etc., are communicated.

One might think that, as a consequence, a telepathic experience should always be accompanied by the visual presentation of the agent from whom it comes. This may be the case, but not necessarily so. Indeed I think that a visual impression very seldom accompanies the genuine telepathic experience strictly defined as the sensing of the thoughts, feelings etc., of another person. For as a general rule the agent will not be holding a visual image of himself in his own mind so that such could be transmitted; though of course there may be cases in which he creates such an image and tries to transfer it to the other person. Otherwise I think such visions must be looked upon as some form of clairvoyance or second-sight connected and blended with telepathy, as in cases of phantasms of the living and the dead.

I remember some telepathic experiences in which I was aware of a sort of image of the agent (I think without his knowing that he was *en rapport* with myself): but then I saw him as he saw himself and not as I would have seen him if I had been with him,—

perhaps standing in front of him. Thus in one case I saw a fellow-student lying on his couch in his room; that is to say, I saw as much of him as one can see of one's own body if one is lying on a couch: the legs, hands, part of the body, etc, but not the head, and I only got the little part of the room which he could see from his couch. I also got the taste of a cigarette he was smoking though I wasn't smoking myself at the moment (I smoke very seldom in fact). In another case I got the view from the window at which the agent was probably standing; part of the window-sill, and also his feeling of his own body (as everybody has it, though generally not in the focus of his consciousness); but I didn't see him standing at the window as he would have appeared to anyone standing near him. But very often I don't even get such an image of the agent, probably because he is so absorbed in his thoughts or feelings that no such image is in his mind.

How then do I know from whom my telepathic experiences come?—my readers will ask. My answer is "from the aura, —the atmosphere of the agent." As far as I can see, telepathic experiences are always penetrated by the personal atmosphere peculiar to the agent when the aura is that of a person known to the percipient. If not, then the percipient will at least know it is embedded in an "unknown aura" of an identity obscure to the percipient. Let me show this in some examples out of my own experience which also clearly show that telepathy is by no means due to two persons having the same thoughts or feelings.

At the end of July 1928 I was paying a visit to some friends of mine in Nurnberg (by train about 125 English miles from Munich). On Thursday July 26th, 1928 after having had a nap after din-

ner I was just about to go to the Germanische Museum when my hostess called me and asked if I wouldn't like to hear part of the Meistersinger von Nurnberg which were being broadcast from the festival plays in Munich. Her husband was out, she said, so I could have his head-phones. As I saw that the singer Wilhelm Rode, who has a very good name, was playing the part of Hans Sachs, I thanked her very much and sat down to hear the play. I must add that I had heard Wagner's operas from childhood again and again, so that I nearly know them by heart, and every air in them is familiar to me, especially in the Meistersinger and the Ring. The play had begun at 4 o'clock p.m. and it was about two hours or so later. When I took the phone I was just in time for the beginning of the third act with Hans Sach's famous monologue "*Wahn, Wahn, uber all Wahn. . .*" I was delighted by Mr. Rode's beautiful voice and quite absorbed by the singing and the music—when suddenly I felt the aura of "Bob" (this is a pseudonym)—my young friend in Munich. I felt he was hearing this same monologue, which of course was broadcast in Munich too, but that he didn't understand a word of it, found it very dull, especially that this man was singing all the time without "Bob" knowing what it was all about, and wishing he would stop soon. So I heard the Wahn monologue twice: on my own behalf, knowing every word and thoroughly enjoying it, and again on behalf of my young friend "Bob", not understanding a word of it and thinking it very dull, and then, as I could feel, thinking of me and what I might be doing away at Nurnberg. Well, I forgot all about the matter when I returned to Munich, but a short time afterwards I met my friend Bob and teased him be-

cause he didn't care for classical operas. To this he answered that I was mistaken; he had just heard the broadcasting of the Meistersinger von Nurnberg from the festival plays last week. "So, so," I said, "and how did you enjoy it? And where were your thoughts wandering during the play, especially during the long monologue of Hans Sachs?" At this he blushed violently and said "It really is quite uncanny with you, one doesn't even dare to think any more." This seems to me to have been a genuine telepathic experience though I did not trouble 'Bob' to give me a written statement about it.

Another incident. Travelling back to Munich from Nurnburg after this same visit, on Saturday, July 28th, 1928 in the train I suddenly felt the aura of Mr. A. who was then away in the mountains (about 100 English miles) from Munich by train, direct distance about 75 miles. He seemed to be very angry and disappointed about something, his aura felt like dark grey clouds coming along, and embedded in it there was again and again the name of a mutual acquaintance of ours, Mr. M. I simply couldn't imagine what the name of Mr. M. had to do with it. He had always seemed kindly disposed. But on Monday, July 30th, 1928 sure enough I got a letter from Mr. A. dated and posted (according to the post-mark) on July 28th. The letter was very angry and full of reproaches based upon some misunderstandings which it was easy for me to elucidate. Strangely enough however, not a word about Mr. M. was in the letter and it was only about a year afterwards that this point was solved.

It appeared that in the spring of 1929 my young friend Bob was abroad with Mr. M. who was also a friend of his, about 530 English miles across water from Munich. While they were away I found a

protocol among the posthumous papers of Mr. A.—who had died in the meantime—full of slanderous, untrue statements about me, drawn up in that place in the mountains where Mr. A. had been, and signed by Mr. M. in July 1928. The date on the document was earlier than the 28th but this cannot have been right, since I was with Mr. M. on that day in Munich. Naturally I was very indignant and wrote to Mr. M. telling him what I thought of it all, and sending him a copy of that protocol. Of course I expected he wouldn't tell Bob anything about these things. One of the next days however in the morning I suddenly woke up with a start, the tears running from my eyes. I was quite confused and had no idea why I was crying, but as soon as I was fully awake I found I was quite flooded by a great sorrow coming along telepathically embedded in the aura of Bob. I immediately thought he must have seen my letter to Mr. M. and must feel awfully sorry about the whole affair, though really it wasn't his fault that Mr. M. had behaved in this way. Only I wondered why the latter had shown him my letter. Sure enough a few days later I got a letter from Mr. M. telling me they were very sorry because of the whole affair. When they came home I learned that Bob had chanced to come in while Mr. M. was reading my letter and had seen it, so that he couldn't hide it from him. Mr. M. said he had telephoned to Mr. A. at the time the accusation was made, the date on the protocol however was too early. Later I heard from the servant of Mr. A. who had been with him in the mountains and who of course didn't know anything about these things, that Mr. M. had stayed at one or other of the hotels when he visited Mr. A. on a week-end with his motor car in July 1928 (so it wasn't true he had only telephoned). So

I think that part of my telepathic experience coming home from Nurnberg may be looked upon as proved fairly well also.

There are many more similar cases of telepathy I could quote out of my own experience, but I think these are enough. It is interesting in the last case that I was awakened by a telepathic experience (the sorrow of Bob), in fact I have been awakened by telepathy several times, but then I have a very light sleep. I suppose it possible that in the case of others the telepathic experiences that come to them while they are asleep somehow get into their dreams, or else emerge into their waking consciousness later in the day. These possibilities may take place in different cases.

Some adversaries of telepathy say what is taken for telepathy by the persons experiencing it is probably nothing but a very vivid imagination or recollection of the person with whom they think to be *en rapport*. I can assure my readers that this is not the case. I may remember people as vividly as I like, I may think of them or imagine them as intensely as I can, yet the impression is entirely different from genuine telepathy. However, there is another point in this: such recollections or concentrations upon another person may be of great aid to bring about telepathy wilfully. But even then something entirely new is added to these experiences if they turn into genuine telepathy or rather bring it about,—something one doesn't always succeed in doing by any means. If I am looking for a person telepathically and try to get into a telepathical *rapport* with him or her, I usually lie down comfortably if possible, then relax my mental hold or awareness of everything else¹ and concentrate as

much as ever I can on the person with whom I want to get into touch, *i. e.*: I either concentrate merely on his or her aura² and if I can't do that, I help myself by concentrating on the image (perhaps a real picture) of the person or the memory of a certain incident when in the company of this person: or perhaps by reading something written by him or her to get the "flavor" of his or her aura. But it is quite a different thing to this concentration or recollection if I really get the feeling of being *en rapport* with this person. It is an entirely new and original phenomenon, different from all other sorts of experience, which can be only fully understood by those who have experienced it themselves. And of course you don't always succeed in getting into *rapport* with another person, even though you try to ever so hard.

On the other hand, one often gets into telepathic *rapport* with other persons without having tried to do so wilfully;—at least I do. This may happen at any time whatever and may intrude itself into anything with which one may be occupied at the moment—hearing an opera (as in the case described above), reading, conversation in society, lecturing etc., etc. Let me quote another case which may perhaps be of interest because it was connected with another rather strange experience; the seemingly coming to life of a picture.

When studying, I made the acquaintance of a young student and became good friends with him. He was the friend and disciple of a great German poet who has a great influence and is looked upon by some of his adherents as a kind of mystical Master gifted with super-normal faculties. (He has nothing

(1) Just as Mrs. Mary Craig Sinclair has so well described it on pp. 169-172 of her husband's book *Mental Radio*.

2. This is not a very easy thing to do, because the aura is such a very fine delicate thing. It is like concentrating on a cloud or a beam of light of a precise hue which must not be confounded with other similar colours.

to do with theosophy or anthroposophy however). Now my fellow-student went away to pay a visit to this Master in North Germany during the holidays and I know he talked to him about me though I don't know exactly when their meeting took place. Whilst he was away, some friends visited me one day, and our conversation turned upon this Master. They asked me whether I couldn't show them a picture of him. I had some in another room and went to fetch them. One was a full face drawing showing his face about its natural size. I took this out first and put it on my bed, turning round and kneeling down before a drawer in order to take out some more. While I was doing this I suddenly had the feeling of the presence of a very strong personality, as if somebody was steadily looking upon me from behind. I was very astonished and turned round, as nobody had opened the door and entered the room. Then my eyes fell on the picture lying on my bed and it seemed to have become alive: the eyes seemed to be gazing into my face with an extremely uncanny, piercing look as if they wanted to look me through and through right into my innermost heart. I was quite frightened and only returned to my friends after some time. The picture had never become vitalized in this way before and never did so afterwards. Whether this man had felt that I was talking about him, or whether his disciple had talked to him about me at the same time, I don't know. But somehow the telepathic *rapport* must have mingled with my perception of his picture, making it seem alive. When I once talked about him to another friend he afterwards said: "It seemed really uncanny to hear you talk about him: all the time I had the feeling as if he were present, standing behind you and listening." In fact I

also felt his aura while I was talking. I have never met this Master personally however.

Sometimes thoughts and feelings seem to come to me embedded in an aura which I cannot recognize as belonging to any person I know and which bears no relation to the feeling I have of some remembered experiences of my own (*e. g.* of my childhood or other phases of my former life). Especially in very grave situations when I have to decide things that may be of lasting importance for my future life, such thoughts come along telling me what to do. These are embedded in a certain aura of personality unknown to me in the body but always the same. These thoughts do not seem to come from my own subconscious mind. Whence they come I cannot here decide. One might say they come from deceased friends or relatives or from a spirit guide, or from living Masters (such as theosophists suppose to exist) or from my transcendent 'ego' or 'atman'—as Buddhists would say. But whatever they may be, I certainly can't decide their source.

Another interesting experience is telepathy from different persons coming to one at the same time. Sometimes whilst in telepathic *rapport* with one person there suddenly comes along a feeling or thought embedded in the aura of quite another person often not even known to the first.* This is something like hearing two different radio stations of similar wave-length at the same time.

I don't quite know what it is that first brings one into telepathic rapport with another individual. I don't think from my own experience that *rapport* is pos-

*This suggests that two persons who have never met may come into a telepathic rapport with each other and may be aware of it, if only they know something about each other (through others, letters etc.). It is rather an odd experience and I usually have to clear myself by pushing one of the auras away and concentrating wilfully with special strength on the other.

sible in all cases. Sympathy or mutual understanding helps it very much, no doubt but it doesn't seem to be a *conditio sine quâ non*. I have found myself *en rapport* with persons for whom I had no great liking, (as in the case of Mr. A.) or even with persons I actively disliked. It seems to depend upon the strength of the personal aura which they radiate and of one's being in tune with that 'radiation', at least at a given moment. I have found that you can be very much in telepathic *rapport* with a person for a time and then lose it again after a while; generally when getting mutually out of sight of each other or becoming preoccupied by other things or losing interest in each other. But even in these cases a very intensive thought or feeling of that other person concerning oneself may suddenly break through again and re-open the telepathic channel, at least for a short time. Emotions or feelings—be they sympathetic or antipathetic, seem to help telepathy a great deal. I think it is easiest to get emotions or feelings, and in a less degree thoughts embedded in or connected with emotions. The greatest difficulty in my opinion is in getting merely intellectual thoughts, ideas or perceptions. I think one of the reasons why experimental telepathy doesn't get better results generally is it is mostly the mere intellectual experiences which are broadcast and emotions must needs play a very little part in them.

Another interesting feature in telepathy is that it seems to be what I should call 'directed', or, as the psychologist would say, intentional. Telepathic experiences don't seem to turn up simply like physical or chemical forces, to stream out and hit upon the percipient more or less by chance: but very often—though perhaps not always—a certain direction or tendency towards a certain person

seems to inhere in the process. This however need not be conscious, though of course in wilful telepathy it is so. Otherwise it would be strange that a telepathic experience is mostly transferred to the person whom it concerns and not to others. I remember a striking example within my own experience. A friend of mine was in love with a gentleman whom I also knew. Unfortunately she was very jealous; and just before a lecture of his, which we both attended, she gave vent to a passionate outburst of jealousy to me after she had seen him with another lady. She also was standing in telepathic connection with him. During his lecture I was musing on her jealousy, thinking she ought to be above such feelings, which certainly wouldn't improve matters for her. While I was thinking this I had suddenly the sure feeling that he had grasped my thoughts telepathically. My friend however noticed nothing, and never found out that I also stood in telepathic connection with him. This certainly is strange and can only be explained by an inherent directive force. If there were no such 'direction' my friend also being in telepathic rapport with this man surely would have felt the telepathy between him and myself. Without such a direction of telepathy I hardly think it would be possible to concentrate wilfully on certain persons and get into *rapport* with them. Only in experimental telepathy, at least in experiments where a large number of unknown individuals are concerned, there seems to be no such direction towards a single person, and the absence of this may be another reason for its poor results.

A question presenting itself *re* telepathy is whether it is a modification of a normal psychological occurrence or a special kind of psychological happening i.e. whether any kind of experience (emo-

tional, intellectual, of the will etc.) may under certain conditions become telepathic, or whether telepathic experiences are experiences *sui generis* differing from all other kinds. This ought to be thoroughly examined. I have the impression that any experience may become telepathic under certain conditions though I cannot say what it is that makes it take this form. In any case it is not merely its intensity or the wish to come into telepathic *rapport* with the percipient. I have often had very intense emotions concerning others without—as far as I can judge—getting into *rapport* with them, and very often I didn't achieve this result though I wished and tried very hard to do so. On the other hand I suddenly found myself in telepathic *rapport* (myself being the agent) with a person without having tried to do so, though mostly when my thoughts had something to do with them (as in the case of the lecturer mentioned above).

I also think that the telepathic faculty, if I may thus call it, not only manifests itself in experiences so recognized as indicating a *rapport* between persons separated from each other in space; but that it also plays a part in the every-day communication of people, though without being recognized, and this possibly to a greater extent than one would think. Very often on meeting with people socially or on similar occasions I suddenly get something of what is passing through their mind (perhaps its subconscious part)—possibly without their being aware of it or perhaps even whilst they are trying to conceal it. This is liable to occur whilst we are actually talking of other matters that have no relation at all to the telepathic impressions received by me.

SUMMARY.

Let me give a survey of what I think I have found regarding telepathy by ob-

servation of my own experience.

1. Telepathy is not always to be argued when two persons have the same ideas, feelings, thoughts, etc. at the same time without means of communication through their physical sense. This *may* be mere chance.

2. Telepathy is to be assumed when one person gets the thoughts, feelings, etc. of another person in an *original* way without the aid of the outer senses.

3. This may or may not be experienced as the result of both persons having the same thoughts, feelings, etc.

4. Telepathy is only concerned so far as one person gets what is in the mind (conscious or subconscious) of the other person. If more than this is obtained, then other factors such as clairvoyance, second sight, or metagnomy must be assumed to be present.

5. One is aware intuitively that a certain experience comes to one from another person because it is embedded in the genuine individual aura of that other person.* If it is the aura of a person you know, you can tell by its quality or 'flavor' who that person is. Perhaps this feeling is missing in cases of experimental telepathy where the content of the telepathic impression is purely impersonal or of an exclusively intellectual quality.

6. Telepathy seems to have nothing to do with distance. I have found it to be equally strong whether the agent was 75 miles or 850 miles in actual distance from me, and whether there were mountains or the sea between him and myself.

7. Telepathic impressions may directly enter the conscious mind of the percipient and even awake him from sleep, mingle with his dreams, or possibly even remain in his subconscious mind and get lost

* i. e., not merely in the memory or imagination.

there, perhaps to emerge thence into consciousness later on, under the stimulus of a suitable association.

8. Telepathy may be wilfully induced by relaxing and concentrating on another person or his aura, but it can just as well occur spontaneously, and the effort to induce it is of course not always successful.

9. Only certain persons seem able to get into telepathic *rappor*t with each other, though it is difficult to say what is essential to bring it about. Mutual sympathy seems to be helpful but it is not the *conditio sine qua non*. The per-

sons coming into telepathic *rappor*t with each other need not have met before.

10. Emotions seem to facilitate telepathy. It seems more difficult to send quite impersonal, or purely intellectual messages.

11. Telepathy often, if not always, seems to have an inherent direction or intentional bias towards a certain person as percipient.

12. Telepathy seems to be often blended into the every-day experiences which people have of each other apart from the normal means of communication through their outer senses.

* * * * *

YOGA PHILOSOPHY

BY HEReward CARRINGTON

(AN OUTLINE OF THE SECRET, INNER TEACHINGS.)

"The Wisdom of the East" has become such a commonplace expression that we seldom seek to ascertain its basis or justification; we accept it almost as a foregone conclusion. As a matter of fact, Westerners rarely find much that is actually miraculous in India or the Orient: they see the performances given by travelling Fakirs, which are merely conjuring tricks; they witness snake-charming, and admit that the natives somehow seem "uncanny;" but beyond this they do not go. This is often because they have not known what to seek. They have sought to witness objective or material miracles, sensible to the sight; and they have paid almost no attention to the hidden, invisible miracles of the mind which are so often wrought. These extraordinary mental and psychic powers are rarely exhibited to strangers; a man must be more than a mere mystery-monger to become initiated; the whole point of view must be changed to appreciate the vast-

ness, the subtlety and the beauty of this system. I speak now particularly of the Yoga Philosophy, one of the six great systems of India, expounded originally by Patanjali, several hundred years B.C. For, as Wells rightly says, while the East was often engaged in profound metaphysical discussions, the inhabitants of the West were still dressed in skins and tattooing their bodies!

As Kipling wrote, "East is East and West is West, and never the twain shall meet." The reason for this is simply that East and West hold such diametrically opposite views of life. To most of us, this material world is everything; this life is all. We look upon the Hindus, for example, as visionaries, never in touch with reality, wrapped in absurd vaporisings, while we are 'progressing' by building railways, inventing electric lamps, aeroplanes and telephones. To them, *we* are the dreamers, the visionaries; *we* are the ones who are devoting our lives to

ephemeral baubles,—just as a child might value its dolls. This life is brief and fleeting; spirit is eternal; nothing else matters! To us, matter is the important thing; spirit is a sort of vaporous nothing, in which we profess to believe, but in the reality of which we doubtfully believe at all!

Here, then, is the basic reason for the lack of understanding and appreciation between East and West. Is man essentially body or spirit? That is a very important question, and one which we are all called upon to solve. Is spirit as real, as actual, in its own sphere, as matter is in its? Experiments, observations, experiences, alone can prove this. Those who have travelled this road say to us: "Do so and so, and you will see for yourself that what we say is true." The sceptic replies: "No, show me objectively, and I will believe you." The other rejoins: "I cannot show you objectively; *experience* this state of which I speak for yourself, and you will then see that what I say is true." Thus the controversy rages. The only way to settle it is for the sceptic to experience enough of the mystical state to know that it exists, and that there is a great Truth here which is urging to be expressed.

Yoga Philosophy is built upon the fundamental postulate that there is an omnipotent, omnipresent Intelligence, throughout the Universe, which is not, however, a personal Deity. It is a sort of Absolute Consciousness. With this Consciousness it is possible to merge. The object of Yoga is (very largely) to blend the individual consciousness with this Absolute Consciousness; then *Samadhi* is attained—unutterable bliss and peace. In this, however the individual is not totally lost, as it is generally believed. The drop is not poured into the ocean; the ocean is poured into the drop! We acquire *its* powers and potentialities, while

retaining the self as a background of experience. We lose our individual consciousness, to a certain extent; but that is not the *true* man. This can only be exemplified by pointing out that when, e.g., we are lost in excitement, or in some great emotion, we do not think: "I am excited"; we feel the excitement. We are lost in something greater than ourselves; we become part of it; yet we experience it! That may give a faint idea of the Yoga teaching as to the loss, and at the same time the retention, of personality. We are greater than we know.

This process of blending or merging the individual consciousness with that of the Absolute Consciousness is attained in eight stages or steps. It is a perfectly graduated system, and is so logical and systematic that one must acknowledge its theoretical perfection.

The two first steps are known, respectively, as *Yama* and *Niyama*. In these stages, a highly ethical mode of life is taught—control, indifference, detachment, renunciation, charity, etc., as well as such physical restraints as strict vegetarianism, abstemiousness, cleansing of the body inside and out with water, etc. (Hatha Yoga). In these stages, the man must learn to overcome the desires and temptations of this world—learn 'detachment'—so that he may be prepared for the strenuous work that is to follow.

The third step deals with the body; it is known as *Asana*. It has to do with bodily posture. Anyone who experiments will soon find that, after a very few minutes, the body will begin to make its presence known if one position be assumed. The subject will become restless and irritable. This is bad for long-continued meditation, when absolute stillness is required. So, the Hindus experimented for several hundred years, and finally settled upon eighty-four positions or postures, which

can be retained almost indefinitely without interrupting the flow of thought. These are the *Asana* postures. Some of these are practically impossible for Europeans to assume; others can be attained with more or less practice. Once assumed, the body sinks into its required state of passivity, with the same sense of relief that a man might sink into a warm bath. The body can then be held immobile for hours. The flow of thought can be permitted to proceed uninterruptedly. The body is also steadied and poised. These are some results of *Asana*.

But there are other reasons. These positions are also favorable for the free circulation, within the body, of certain vital currents, which are said to circulate to and fro, from and to certain centers, which will be mentioned presently. The channels are left free and clear, so to say; that is another reason for *Asana*.

The fourth stage also deals largely with the body; it is known as *pranayama*. The Yogis believe that, in addition to the chemical constituents of the air, there is also within it a vital something known as "Prana." It is a sort of subtle, life-energy. This *prana* is breathed when air is taken into the lungs, and circulated within the body, by means of suitable breathing exercises. *Pranayama* means, literally, "prana control." Breathing exercises of various specific kinds are therefore a part of this system. By holding the breath, *prana* is said to be retained within the body, and it can be sent or directed to various parts of the body, by means of innumerable, vital channels known as the *nadi*. These *nadi* are not physical nerves, but analogous to them. Hence we do not find them when dissecting the body. They are more nearly vital currents. Slow, deep breaths accumulate more of this *prana* than a number of shallow ones. Hence the yogis attempt to

regulate the breath, and make the intervals between inhalation and exhalation as long as possible.

There is another use for *prana*, however. There are said to be in the body certain vital centers, known as *chakras*, or lotus blooms, which are inactive in most persons, but which can be stimulated into a state of activity by means of *pranayama*. A current of *prana* is directed at one of these centers, and it is thus roused into activity. We shall come to these centers presently.

Along with *pranayama*, in this stage, goes *Mantrayoga*, or yoga by means of mantras or chants. *Mantras* are rhythmic sentences, the pronunciation of which is said to set-up a certain vibratory activity within the body (and mind) which facilitates psychic manifestations, and assists in further inner development. The translation of these mantras does not matter much; it is the pronunciation of the words themselves which counts. All languages have such rhythmic mantras. There are certain English words that are more or less similar. The Greeks and Romans also knew the power of words in this respect. Thus the famous line "Atque rotis summas levibus perlabitur undas" represents the very sound of the lapping of waves on the bow of the vessel. And in Greek:

Daimonie aei men oieai ou de se letho—a line consisting almost entirely of vowels, very well represents the snarling voice of the enraged Zeus.

The Mohammedans have several of them; the most famous being "*Ishbad la Allah illa 'llah*,"—"There is no God but Allah;" and so on.

The value of *Mantras* is therefore well-known. The basis for nearly all the Yoga Mantras is the sacred word "OM", on more properly "AUM". There is much symbolism connected with this

word; the A. is formed in the back of the mouth; the U. in the middle, and the M. with the lips, symbolic of the creation, maintenance and destruction of the Universe. If properly pronounced, this word will be found to produce a peculiar effect upon the spot between the eyes, at the root of the nose. It should be pronounced with a *hum* at the end, like the hum of a bee. It should be repeated many times, and as many times as possible with one breath. This number may be greatly increased by constant practice.

The word AUM is usually combined with others, so as to form complex mantras. Thus: "*Aum Mani Padme Hum*," "*Aum Tat Sat Aum*," etc. These Mantras are said to generate a real power, and the power of the mantra is considered very great. It may be used for aggressive purposes,—for attacks may be made upon a man by means of mantras—using the term as almost analogous to "spells". The Yogis well know the power of such spells, and are taught to construct "shields" (*Grahana*) to protect themselves from mantras thus directed at them.

These mantras are pronounced continuously, at certain stages of development, and incense is frequently burned at the same time, to increase their effect.

We are now ready to begin the fifth stage in development, known as *Pratyahara*. We begin to work with the mind. The body having been stilled (*asana*), the vital forces circulating (*pranayama*), a definite rhythm of the body having been set up (*mantrayoga*), the mind is free to turn its attention upon itself. But before we can begin to do anything with the mind, it must be cleared and steadied. If you will close your eyes and turn your attention inward, you will probably find that your mind is turning and tossing

about, like an angry sea-serpent; it is never still for one second; and, further, that the senses keep impinging upon it, so as to keep it in constant agitation. For these reasons, silence is necessary; the eyes must be closed, or fixed upon some immovable object (such as the tip of the nose—which also completes the "reflex arc"); smell, taste and touch must be eliminated. With sense-distractions thus shut-off, the attention is turned inward, and attempts must be made to still the mind, so that it may become quiet and calm. It must be made empty or vacuous, to a certain extent. The Hindus contend that, if you wish to write anything on the blackboard, the blackboard must be cleaned; if you wish to write in the sand, that sand must be quiet and still. Hence, before you can begin to use the mind, for purposes of concentration, etc., you must make it still and quiet. This is accomplished by means of meditation—*pratyahara*. Rigid and prolonged self-analysis will enable one gradually to acquire this condition.

When this state has been reached, we are ready for the next step, *Dharana*, which means Concentration. Holding the mind still, we begin to do something with it. An object of contemplation is held fixedly in the mind; it must not be allowed to waver, change its form, color, etc., as it will have a tendency to do. Interruptions of consciousness of this sort are technically known as "Breaks"—i.e., breaks of consciousness. A rigid self-analysis will reveal an astonishing number of such breaks. Every time the mind is allowed to wander away from the object of contemplation, a check must be made, so as to enable the neophyte to ascertain how many breaks there may have been, in a certain given length of time. A little check may be made upon paper, or a bead pulled over by the fingers,—

which
This
beads
by
prayer
its "h

Ha
are n
traini
Unifi
diffic
mean
are l
of at
onese
is ba
mind
and
timat
this.
unify
temp
temp
sudd
will
occu
ger
have

V
can
the
eigh
unif
ness
tain
long
spher
not
grea
con
cise
pos
for

*
foun
100-3

which beads are threaded upon a string. This is the origin of "telling the beads," now used in Christian countries by monks and nuns in saying their prayers. Naturally, they have no idea of its "heathen" origin!*

Having trained the mind thus far, we are ready to begin the seventh stage of training, known as *Dhyana*. This means Unification. It now becomes increasingly difficult to express in few words the inner meaning of these practices. When we are looking at some object, we are aware of at least two things,—the object, and oneself. This, however, is illusory, and is based upon the fatal Duality of the mind. All is ultimately *One*; the object and ourselves are but parts of the Ultimate Consciousness. We must realize this. Accordingly, an attempt is made to unify one's self with the object of contemplation. Holding it in mind, this attempt at unification must be made; when suddenly an extraordinary phenomenon will take place. A sort of "click" will occur, and you and the object are no longer two, but one. You and the object have merged; *Dhyana* has been attained.

Various mental and spiritual results can be attained by *Dhyana*; but it is not the ultimate goal; that is *Samadhi*, the eighth stage. This consists essentially of unification with the Absolute Consciousness. Then Cosmic Consciousness is attained; ecstasy is reached; the Yogi is no longer of this earth; he dwells in a sphere apart, where heat and cold do not affect him; he is possessed of all the great *Siddhis* (psychic powers); he can control death, free his spirit and exercise powers undreamed of. He is possessed of all knowledge, all wisdom; for has he not the Absolute Conscious-

ness of the Universe to draw upon? Is he not a part of it—that Consciousness itself, in fact?

This, then, is the goal of attainment; this is the climax towards which the Yogi has been steadily progressing. In this state, happiness and "bliss" unbounded are said to exist; ecstasy is constant, far beyond anything attained or attainable upon this earth.

But in reaching this goal, several other phenomena have been noticed. Psychic powers have been incidentally gained. There are off-shoots, as it were, like the branches of a tree. We have been following the main trunk, up to the top, where the bird perches; but, branching from this tree, are big and little branches—psychic phenomena of various kinds, gained incidentally; and these powers are developed by the awakening of the *Kundalini*, and the arousing into activity of the various *Chakras*.

This *Kundalini* is a mysterious, secret Energy, which is said to reside in the lowest of the seven centers, located at the base of the spine. It resembles a serpent, in three-and-a-half coils, with its tail in its mouth. Hence it has been called the Serpent Power. It is doubtless closely related to the sexual energies, but is not identical with them. This power is resident in all of us, but is not aroused into activity except by the measures prescribed in Yoga. To arouse it, the Prana must be directed forcibly against this lowest center, striking it as one would strike a nail with a hammer. It then begins to move, to stir. Finally, it becomes aroused into vital activity. The lowest center is then vivified; it becomes active. By continuing this process, each of the seven *Chakras* or lotus-centers is aroused in turn; and when all of them are aroused and active, all psychic powers belong to the Yogi; he can com-

* A list and an analysis of these Breaks will be found in my "Higher Psychical Development," pp. 100-101.

mand animals and matter; he can leave his body at will; he can levitate himself; he can overcome illness and death; he is clairvoyant, telepathic; he is conscious in his dreams; he can create by thought; and so forth. It is then that "miracles" can be performed.*

There are seven of these *Chakras* or vital centers in the body. The first is the *Muladhara*, situated at the base of the spine, having four "petals". On these petals are various Sanscrit letters. It is in this center that *Kundalini* sleeps, until aroused.†

The second Chakra is known as *Svadis-thana*; it is situated at the base of the sexual organ; it has six petals, and is blood red.

The third Chakra is the *Manipura*, just below the solar plexus; it is of a golden color, and has ten petals. It is said to be "lustrous like a gem," and is the seat of the "Lord of Fire".

The fourth center is the *Anahata* Chakra, which is situated in the heart. It is blood red, has twelve petals, and is the seat of the Prana. The Hindus have a saying that "He who has awakened this chakra can walk in the air"—that is, he experiences levitation. The mystics are supposed to have aroused this center,—hence their ability to "levitate". It is in the *Anahata* Chakra that the "Sound" is heard—the Pulse of Life. In this Center is the "Tree which grants all desires," and beneath it the "Jewelled Altar." This Chakra is the critical point in Yoga development.

* It must be understood that, in all this, I am merely summarizing the teachings of Yoga and not my own views regarding it. H. C.

† A great deal of symbolism must be understood to exist in all this. There are not, of course, any actual Sanscrit letters on the petals, because there are no physical petals either. The vital centers have been likened to lotuses,—hence the number of petals said to exist. They are doubtless thought to correspond to vital radiating-points. In all that follows, the reader must remember that these centers are thought to correspond more with vitality or energy than with any definite anatomical structure.

The fifth Chakra is *Vishuddha*. This is situated in the throat, just below the larynx; it is of a golden color, has sixteen petals, and is the seat of the *Akasa Tattva* (Ether). In *Vishuddha* is the moon, "the gateway of the great liberation." Here, it is said, "the three forms of time" are perceived.

The sixth Chakra is *Ajna*, which is situated between the eyebrows. This has a connection with the pineal gland; it has two petals, and is supposed to possess three mystical principles.

The seventh Chakra is *Sahasrara*, known as the sacred thousand-petalled lotus. It is situated at the top of the head, and is white-gold in color. Herein is achieved the "Great Bliss." Herein is the Supreme Light—the Ultimate Goal of Yoga.

Now, it must not be thought that these various centers actually reside in the various organs or parts of the body mentioned. They correspond with such organs or parts, but are actually in the spinal cord—to the extent that they can be said to be in "space" at all. Up the center of the spine is said to be a hollow tube, the *Sushumna*, and up this the *Kundalini* passes. In its path are the various *Chakras*. On either side of the *Sushumna* are two other passages, *Ida* and *Pingala*, into the functionings of which we have not space to enter now.

Doubtless, the Allegory of Eve and the Serpent; the Tree of Life, etc., originated in this conception of the Hindus; for here we have the Serpent Power—*Kundalini*, and the various psychic powers ("knowledge") which result from its premature awakening.

As one is practising *pranayama*, and the necessary concentration in order to awaken *Kundalini*, certain forces will begin to develop—certain phenomena will be observed. One of them is a peculiar

internal sound; this is known as the "Voice of the Nada." This is heard internally; it is the so-called "Soundless Sound," "The Voice of the Silence," etc.,—of which so much has been written. Various preliminary sounds are heard first of all—a nightingale, a cymbal, rushing waters, a flute, a trumpet-blast, thunder, etc., until finally all these are passed, and the Silence reigns supreme. These sounds are doubtless associated with physiological phenomena, associated with the deep breathing exercises. Many other phenomena are also noted in the various stages, which have been discussed in detail by various authorities upon Yoga.

Such, in brief outline, is this system of training. It will be seen that it is at once systematic, clear, concise. It begins with the body and ends with the highest psychic and spiritual powers. Most of the development is inner; exterior manifestations are purely incidental. Thus, true Yoga has no necessary connection with the travelling fakirs who perform feats of magic, or with those who chastise their bodies, by lying upon beds of spikes,—who sit between fires, or hold aloft their arms until they wither and can no longer be lowered. The true yogi is one who maintains his body in perfect health and beauty; he does not despise it, for he realises that upon it his powers largely depend. But it is also completely subjected to the dictates of the will. It is the slave, and not the master. By these means, ecstasy is ultimately attained; cosmic consciousness realized; and the yogi reaches a form of Godhood while yet upon the earth. He can then leave his body at will, and perhaps never re-enter it. He has attained mastery even over death.

Such is the system formulated by Paranjali, several hundreds of years B.C.—a

system which has counted thousands of adherents, and has produced some of the most noted Saints of India.

NOTE

Recently, a serious attempt has been made to correlate these teachings with normal anatomy and physiology—to discover the physical basis of the Kundali Yoga. In a work entitled *The Mysterious Kundalini*, Dr. Vasant G. Rele,—amplifying a paper read before the Bombay Medical Union in July, 1926—attempted to show that the various Chakras correspond to the important plexuses in the body, and that Kundalini typifies the function of the right *vagus* nerve. With this conception Sir John Woodroffe ("Arthur Avalon"), who writes a Foreword to the book, cannot agree. He contends that it represents some super-physical force or power,—which is, of course, the view taken by the Yogis themselves. However, the attempt to bring the phenomena of *Kundali Yogi* within the realm of orthodox science is an interesting step in the right direction, and a sign of the times. And Dr. Rele's further contention—that many of these phenomena are due to the power of bringing under conscious control bodily processes and functions normally unconsciously directed—is, it seems to me, a real contribution to the subject, and is a suggestion likely to be followed up by other open-minded and enterprising physiologists. See also Mrs. Alice Bailey's "*Soul and its Mechanism*," wherein she attempts to show the relationship between the 'Chakras' and the main nervous ganglia in the body, and the ductless glands.

[Mr. Max Gysl's translations of Dr. Rudolph Steiner's work dealing with the subject of the "Chakras" and their unfoldment should also be consulted. Ed.]

ITEMS OF INTEREST

From the current or recent News Records

A GHOST SEEN BY THREE PEOPLE

Sir Ernest Bennett, of the London S.P.R., in the course of an address given some months ago at Reading, Berks told of a house in Cheltenham in which three people had seen simultaneously the figure of a woman in a lace mantilla going up the stairs. An investigation was made, and the investigator took with him a camera and a piece of silk. The silk was stretched by him across the steps. In due course the figure appeared but it was observed to pass through the silk. Photographs taken shewed no trace of the apparition.

TELEPATHIC REPRODUCTION OF MUSIC

Not long since, the people of Brighton and Hove (Sussex) were given a platform demonstration of mind-reading by two performers, Mr. and Miss Tree. Among the audience was a local doctor (F.G.S.) who, in a record of his observations appearing in the Brighton Herald for 30 Aug., 1930 says: "Miss Tree's powers are not limited to those of mere 'thought-transference' with Mr. Tree. She has the power of getting into touch with the sub-conscious minds of various members of her audience, and is thus able to reproduce on the piano any piece of music that may be desired. Miss Tree is an usually good instrumentalist, and the rapidity with which she will pass from one item to another is more than remarkable.

* * * * *

A PSYCHIC COUNTERPART OF NORMAL VISION

The writer of a series of articles in the London 'Evening World' gives in the sixth of his series entitled 'In search

of the Unknown' his personal record of an interview with a blind psychic, Mr. J. Goodfield from which we quote the following:

I talked with Mr. J. Goodfield at his home, Grove House, Manor-road, Fishponds, Bristol. We sat at a table while darkness fell and talked of the Unknown.

The blind man lifted his dark glasses and said:

"My eyes, you see, have been taken away. And yet I say there is no darkness—for me. I can go anywhere without aid. I have my spirit guide.

A CORRECT DESCRIPTION

"But let us be quite clear about this," I said. You are blind beyond all doubt and beyond all hope of ever seeing again. Yet you say you can go anywhere alone."

"Yes. That is what I said."

"Well, since you can see with psychic sight, perhaps you can describe the person who is speaking to you."

The blind man said:

"You are clean-shaven and between colours, but more fair than dark.

"You have blue eyes and you are wearing glasses.

"You are dressed in a suit of blue serge and an overcoat of a small check pattern. You are also wearing a soft collar and a black tie."

That description is quite correct in every detail.

A SPIRIT FORM

Mr. Goodfield made it plain that he was not a public clairvoyant.

"I am not even a spiritualist in the

conventional sense of the term," he said. "I work entirely on my own. I devote much thought to psychic things, and I am in constant touch with my spirit friends.

"Shall I tell you what I see about you now?"

"There is a spirit form building up of a young man. He was drowned. He has——."

I cannot, for obvious reasons, give the detailed description which Mr. Goodfield gave me of that young man.

I once knew a young man answering that description who was drowned.

"I see advertisements in the newspapers asking for information concerning him," said Mr. Goodfield. "I see the police dragging the harbour."

"Yes, that is quite right," I said.

"I have not seen daylight since 1914," said the blind man. "yet I see those things."

"Blindness is no ordeal for me. I may not be able to see daylight, but I can see the Light."

"People in Fishponds say I am not blind. They cannot believe I am blind when they see me hurrying about. But you have seen that my eyes have gone.

"I walk about as though I could see. I went to London a little while ago. I went alone, and I walked about in London alone.

"When I am crossing a field I can tell when I am coming to a hedge or a gate when I am 12 yards from it."

* * * * *

SURVIVAL OF SORCERY IN FRANCE

Maitre Maurice Garçon, writing in the Sunday Referee (London) for May 24th 1931, has an interesting account to give of the perpetuation of magical practices in his country. He is a prominent Paris lawyer and has made witchcraft and kindred topics his hobby. He remarks on

the surprising number of entries in the law files as to trials for witchcraft, sorcery, and the like. "Witchcraft" he says "is commonly practised in France and other countries, irrespective of racial or local considerations. I have been concerned with numerous witchcraft cases in most of which the charge was one of swindling." He goes on to cite examples of the methods of the magician as practised today among the people. One case he quotes is that of a resident in a Paris suburb who for many months has given all his time to attempts to reconstitute the body of a deceased friend by magical recipe. Daily and nightly this man pores over a bath-tub containing some weird mixture of elements which should supply the material necessary for the work. He searches old manuscripts, haunts libraries and still cherishes the hope of ultimate success.

Some of the formulae used by people in the country districts for the procuring of rain or wind are worthy of the witches in Macbeth or of a Chinese pharmacopeia. There is a good deal done in the casting of spells and the making of philtres. Here is an example of the spell-binding from his own knowledge:

"When I was in the South-West of France recently I happened to go into a barn where I saw, concealed between two beams, a small wax figure with three pins stuck in it, one in the place of the liver, another in the brain, and the third in the heart. I pretended ignorance and asked for information as to what the figure might mean. Everyone looked surprised and disclaimed all knowledge of the matter. They seemed rather confused, but I could get nothing definite out of them. It was nevertheless quite evident that I had stumbled upon proof of an endeavour to kill somebody by witch-

craft.* I was afterwards able to identify the figure. It was one of those which are commonly sold at a neighbouring place of pilgrimage to people who wish to supplicate Heaven on behalf of a sick child. These figures receive the benediction of the Church, and I strongly suspect that this blessing, which added a flavour of sacrilege to the practice of sorcery, was not without its attraction to the magician."

"While magic has been preserved intact in all the ordinary spheres of life, its practice does not seem to have made any progress.

"I have always wanted to be present at an incantation or some other magical performance, but was never able to attain my object until recently, when chance provided me with an opportunity of seeing one of the strangest spectacles imaginable. I happened to hear that a man intended to make a compact with the devil in Fontainebleau Forest at a certain time and at a certain spot. I thought it prudent to have a friend with me, and we set out together. The unknown man had selected, as one would naturally expect, a cross-roads. It was a dark night, and we hid ourselves among the trees and brushwood and waited.

"The magician arrived about midnight. With his wand he traced a magic circle on the ground and took refuge inside it. Behind him he drew a monogram representing Christ, so that no demon could attack him on that side. He placed two candles in front of him and set fire to some in-

cense in a bowl. He then opened a book and proceeded to curse the Almighty and call upon Satan to bestow wealth upon him. He was reviving the Red Dragon ritual.

"At first the scene seemed to me to be ridiculous. The wind was rather strong and soon blew the candles out, compelling him to light them again. The result was an absurd struggle between the candles, which refused to burn, and the magician, who wanted to keep them alight. Finally, he gave it up, and raising himself to his full height and holding up his compact, already signed, he called upon the Devil to give him gold in return for human souls.

"I wondered what he meant by this. Was he speaking metaphorically or did he intend to commit murders? The spectacle, at first grotesque, became tragic. The man was evidently in a state of terror. He had reached the kind of nervous paroxysm which makes one believe that anything can happen. The words stuck in his throat, but he made tremendous efforts to continue his invocations and compel Lucifer to appear in person. His outline, which we could perceive only dimly in the darkness, seemed to grow larger. My companion and I instinctively made a few steps backwards, and we left the spot without waiting to hear any more.

Our magician was as frightful to look at as the Devil himself. He was on the borderland of madness, no doubt as the result of his frantic attempts to practise magic.

This experience was the most convincing illustration I have ever seen of the dangers of magic.

HOW A SCOTTISH MEDIUM WAS
BURNED AS A WITCH

A. W. writing in the Glasgow Herald

* The Editor has himself seen, on an archaeological ramble in South-West England, a case of the magical use of pins for the casting of a spell. Behind the arched opening of a huge kitchen fireplace in the ancient manor house of East Quantoxhead he was shewn a small dried object hanging from a hook in the chimney. This turned out to be a dried pig's heart and it was stuck full of pins: no doubt with the object of causing a heartache for the intended victim of the spell.

for 18th July, 1931 recalls the history of Bessie Dunlop, the Ayrshire woman who was burned at the stake in 1576. Her case is notable, since her activities were such as would in modern times mark her as a public benefactress. She healed the sick and humbly refused to accept any credit for her work. "She herself" says the writer "insisted that she had noe kind of art nor science sae to do".

All her skill she attributed to the spirit of "ane Tom Read, wha died at Pinkie"*

When articles were stolen, the aggrieved person would appeal to Bessie, and, since Tom Read had evidently been an upright, law-abiding person in his lifetime, he was always willing to give information against the guilty person.

BESSIE'S "CONTROL"

The tale of how Tom Reid entered into her life reads like an old-world romance. She had newly risen from a sick-bed, and was very weariedly driving the kye between her own house and the yard of Monkcastle, "making heavy sair dule with herself, greeting very fast for her cow that was dead, and her husband and child that were lying sick." All at once she became aware of a figure by her side. The newcomer was an honest, pleasant-faced elderly man. His grey beard imparted a certain dignity to his face, although his coat, "with Lombard sleeves of the auld fashion," gave him an air of other-worldliness which sent a foreboding chill to Bessie's heart.

But the newcomer greeted her pleasantly enough in the customary fashion, and then he asked her gently, but with a touch of reproof in his manner—"Sancta Maria, Bessie, why makes thou sae great dule and sair greeting for any warldly thing?" Whereupon

she poured out her tale of woe.

She had offended God, Tom insisted. She had prayed for something she should not have asked for, and, because of this, the anger of the Almighty was upon her. "I tell ye," continued the ghostly counsellor, "thy bairn shall die, and the sick cow, ere you come hame; they twa sheep shall die too; but thy husband shall mend, and be as haill and feir (well) as ever he was."

At the assurance that her gudeman would mend Bessie's heart lightened. His task performed, Tom Reid passed off in the direction of the yard of Monkcastle, "and I thought he gaed in at ane narrower hole of the dyke nor ony eardly man could have gane through; and sae I was something fleyit (frightened)."

After this, Bessie explained to her judges when she was up for trial, she consulted Tom Reid whenever her skill was required for sickness. He taught her to use the herbs of the fields, and when she used his prescriptions on sick persons they invariably began to mend. She was asked if she could make any prophecies, but answered simply that she "could dae naething of herself, but as Tam tauld her."

A WEIRD VISITOR

At all times the weird visitor would appear, and sometimes even in broad daylight. Once she met him in the kirkyard of Dalry, walking among all the people, but he was visible to Bessie only. Again on a market day she met him in the High Street of Edinburgh, and he laughed cheerily across at her.

Many people came to her to get information about stolen goods. One of the most prominent instances was that of the Lady Thirdpart, in the barony of Renfrew. The farm of Thirdpart

* Battle of Pinkie. 1547.

(or Thripart Mill) is still to be seen, about halfway between Yoker and the Forth and Clyde Canal, on the Mill Road to which, presumably, it gave the name. Lady Thirdpart craved to know "wha was it that had stolen frae her two horns of gold and ane crown of the sun, out of her purse." And, after Bessie had spoken with Tom, within twenty days "she sent her word wha had them, and she gat them again."

In the sixteenth century there could only be one ending to a tale of this nature. Simple-minded, harmless Bessie Dunlop was convicted of witchcraft, and in the year 1576 she was burned at the stake.

Later centuries attempted to explain her away as a victim of hallucination, but it is significant that there is not one single claim she made which has not been put forward at the present time by modern spiritualists. A. W.

* * * * *

The extent of the interest awakened in the people on the subject of the After-life and its nature may be well gauged from the large space which the newspapers most extensively circulated in England continue to devote to this question. Not long since, the Evening World gave the subject special prominence in a series of articles entitled 'In search of the Unknown'. The writer spoke of the unconquerable urge within him which sent him seeking the solution to these stupendous secrets. He spoke for the large section of the public for whom the orthodox beliefs accepted on authority no longer sufficed; adding that the only irrefutable proof of life after death would be manifestation of that life. The opinions of 'great minds', he said, did not help him, as they differ so vastly. For example, he quotes Bertrand Russell as declaring:

"I believe that when I die, I shall

rot, and nothing of my ego will survive."

and by way of antithesis, Sir Oliver Lodge:

"Certainly the individual continues thereafter and carries with him his powers, his memory and his affection. . . . We are surrounded by a cloud of witnesses and helpers beyond the range of our sense organs."

"We ordinary people" the writer continues "have had enough of argument, of doctrinal discussions, of metaphysical subtleties, of futile philosophies. We stretch forth our hands in the darkness, seeking the touch of unseen hands. We seek a sign. Who can help us?"

Men's opinions are almost inevitably based upon the values which they intuitively perceive and colored by their emotional reaction to life and its phenomena. Their philosophies are limited by the terms of the personal equation. This is even so in the case of the most learned and profound philosophers. What they offer of real value is that to which the intuitive response may be found in other minds. That which is worthless in their work is the denial arising from their limitations. Lodge's work, being free from these denials will enlarge its appeal *pari passu* with the growth of the kindred perception in his readers' minds. The denials of Russell and his school will, on the other hand progressively fail to influence those whose intuitive perception of the enduring elements in our being is growing in strength and coherence. It all comes to this: that those who have developed the faculty of believing will believe, and those in whom the psychic principle is either missing or undeveloped will continue to deny. But with all respect for Bertrand Russell and his outstanding intellectual gifts, is he not, like so many of his materialistic con-

freres, traveling a little beyond his sphere of equipment for judging of matters of which he is fundamentally unable to conceive? To others for whom the transcendent powers of the soul of man are not merely 'notions' but realities intuitively know there would be a sense of absurdity in the idea of the 'ego' disintegrating with the brain and one might smile at the quaint notion of a 'rotten ego' as suggestive of post-mortem potentialities of a distressing kind, and a penetrating auric influence.

* * * * *

That orthodox Jewish opinion views with some apprehension the spread of the psychical cults may be inferred from the following extract from the Jewish Chronicle (London, 24 July, 1931).

JEWES AND SPIRITUALISM.

"According to an article in an American-Jewish magazine, from the pen of Mr. Louis Minsky, a large number of Jews in the United States are going over to Spiritualism in various forms. All forms of mysticism, according to Mr. Minsky, have their bevy of Jewish recruits who, I suppose, are too small—or think themselves too big—for the Synagogue. Thus there are crowds of Hebrew Theosophists, while. . . . the fourteen hundred Jews in the Rosicrucian Order Amorc justify by like token their position.

There is a magazine for Jews devoted to the occult sciences called the JEWISH THEOSOPHIST; and so one way and another there is a palpable drift of our people towards the mystic, and not for the first time in our history. Yet it has to be said that the form and shape of mysticism hitherto which has claimed Jews as adherents, has been

specifically Jewish, while—there is no getting away from the fact—the mysticism which is making such vast inroads in American Jewry to-day is based, to a great extent, on Christian ideas and teachings. It is that which renders the fact to which Mr. Minsky calls such striking notice, so ominous for the future of our brethren in the vast Jewry on the other side of the Atlantic."

* * * * *

A SEANCE CENTER FOR ENGLISH CLERGY

The London 'Evening World' for 25th July, 1931 contains the following:

Erlestoke House, a fine old mansion about five miles from Devizes, has been converted into a home of rest in connection with the Spiritualist movement.

It had been empty for some years until it was acquired some eighteen months ago by the Rev. J. W. Potter, of St. Luke's, Forest Hill, London.

"Our object," said Mr. Potter, "eventually is to make it a home centre for clergy, where they can have quietude and hear trance controls speak to them as ordinary beings. We are just commencing that portion of the work.

"We had a visit this week from Sir Oliver Lodge, who is vastly impressed with the possibilities of Erlestoke, and was afforded the opportunity of hearing 'Power,' Mrs. Meurig Morris' control, and he regarded it as very remarkable.

As Mr. Potter spoke, he directed my attention to two figures walking in the beautiful grounds. They were Mr. Laurence Cohen, lessee of the Fortune Theatre, Covent Garden, where spiritualistic services are held every Sunday evening, and Mrs. Meurig Morris, the medium.

THE CONTINENTAL JOURNALS

ZEITSCHRIFT FUER PARAPSYCHOLOGIE FOR APRIL, 1931

By SYBLA RAMUS

Dr. Wilhelm G. Herz, of Muenchen, contributes an article,—“Thoughts and Sensations During Peyotl Delirium,”—which treats of his own experience upon taking the crushed “buttons”—so called,—“portions” of the Mexican cactus plant Peyotl, or Mescal, mashed in a mortar until suitable for consumption.

A sufficient quantity will produce a kind of intoxication or ecstasy, in which condition Dr. Herz found himself soon after taking the Peyotl. This he describes in detail.

His sensations and impressions while the effect lasted would seem to indicate something verging upon extension of the consciousness, although there seem to have been no actual astral experiences.

Mr. Herz's account is interesting, and it is noteworthy that at no time during the entire period of Fantasy-Delirium,—if so it may be termed,—did his actual consciousness depart from the normal, while perfect memory of all that passed remained with him, both at the time and thereafter.

* * * * *

FUNDAMENTAL PARAPSYCHIC INVESTIGATIONS, AND A NEW LEVITATION PHENOMENA BY THE BRESLAU MEDIUM FRAU S., BY DR. ERICH KINDBORG

Dr. Kindborg gives an exhaustive treatise in the nature of a rebuttal of the scepticism so often encountered in the presence of spiritistic phenomena. He discusses the sensitive nature of mediums, the very nature of whose work places them and their results peculiarly open to suspicion and to the attacks of sceptics, however genuine may be the experiences and phenomena thus obtained from other planes, relating some noteworthy examples, among them a remarkable instance in which a quantity of white flowers were showered upon the circle, and were even found scattered outside the house upon the road which led thence to the house of two of the members of the circle. Along the entire three hundred yard length of this road similar flowers were found upon the return homeward of the said members after the seance.

These flowers were examined later by a botanist, who found them to be normal blossoms, except that the ends of the stems were not apparently cut or broken from their stalks, but their capillaries were sealed:—somewhat in the manner of a glass tube which might have been sealed while still molten, in such a way that instead of being round or circular, the

stem end had been brought to a point.

Dr. Kindborg likens the attitude of the sceptic of spiritualistic phenomena to that of the peasant who, seeing a locomotive for the first time, operating upon the railway, insisted that there must be a horse concealed somewhere within it, else it could not go

* * * * *

“SOME MODERN MEDIUMS,”—by Theodor Besterman,—has caused so much comment in psychic circles that it is interesting to note the exhaustive criticism of this book appearing in the *Zeitschrift*,—notably Professor Doctor Franz Haslinger's exposition of Mr. Besterman's work.

Dr. Suenner introduces Professor Haslinger's review by some trenchant remarks emphasizing the many discrepancies in Besterman's attack upon the well known Mediums, and the Doctor concludes by hoping that a stronger spirit of brotherhood in the great cause of Psychic Research may bind the nations more closely together in this work, instead of allowing an atmosphere of antagonism to spread even among the members of the Psychical Research Society.

* * * * *

Professor Haslinger's very important review

of the Besterman work presents him to the world of psychic searchers as the champion of those whom Mr. Besterman's book would de-

prive of all honor not only in the eyes of that world itself, but in the regard of humanity in general.

* * * * *

NOTES BY DR. GERDA WALTHER

THE CONTINENTAL JOURNALS

"*Zeitschrift für Parapsychologie*", July 1931 contains the following principal articles:

Dr. R. Bernoulli and Direktor E. K. Müller (Zurich): "*A new investigation of the qualities of teleplasm.*" In sittings with a medium whose name is not mentioned (it was Oskar Schlag, who was caught at fraudulent manoeuvres by Schrenck in September 1928, but of course he may nevertheless have genuine powers) some teleplasmic substance was caught up in a glass, which had been carefully cleaned beforehand. During the sitting on February 10th 1931 an electro-emanoscope was used showing the presence of some emanation shortly after the medium had fallen into trance. Something alleged to have been a materialised finger and later on a whole hand about five times wiped off something on the edge of the glass which Direktor Müller (from the Salus-Institute) was holding. The same was done with small plates of different kinds of pure metal (iron, copper, aluminium, silver, lead, zinc). The glass was carefully closed and found to contain small drops of liquor, the contents of this glass when opened the next morning showed a strong reaction of the emanoscope. Later on it became difficult to open the glass lid, as though there was some force pulling it down. The "drops" had changed into a sort of spotty film. The emanoscope always showed a strong reaction when it was applied to the substance in intervals of a few hours. At 7:45 p.m. a strange smell was noticed in the room when the emanation was controlled through a tube of aluminium, even now the reaction of the electro-emanoscope was twice as strong on this substance as it was on a living human hand. At 8 p.m. the electro-emanoscope no longer reacted on the substance; but now a strong acid smell was observed (different from that observed before). On the little metal-plates hardly any teleplasm seems to have remained, only the copper plate showed a blue oxidation, the silver-plate showed a crystal-like structure seeming to consist of many little fibres.

Dr. E. Kindborg: "*The Oppau-Poltergeist*" (conf. "*Psychic Research*", June 1931, p.231). Dr. Kindborg payed a visit to Oppau himself to observe the phenomena of Gretel Raschke. Unfortunately they were already abating when he came. However he got raps, scratchings and a sound as if hands were clapped while he and his wife were in an adjoining room to the bed-room where Gretel was lying with the door open. This happened also when Gretel's hands had been tied above her head to the bed-post. None of the persons questioned by Dr. Kindborg who had witnessed the phenomena at their height (as the doctor from Liebau, and the priest) thought they were produced normally. The family had followed the advice of a brother-in-law to try to get into communication with the spirit supposed to cause the disturbance, and through raps the name of Ida Glaser (a weak-minded spinster who had lived in the house formerly) was confirmed. As in the case of Luise Regulski of Charlottenburg the mother of the girl had put a slate and pencil under the bed of the child and there was written on it: "Ida Glaser from Oppau—pray—yes". But the writing was very similar to that of the child and it wasn't controlled (her teachers and parents however testify to her truthfulness). Later on, while the slate was lying on a cupboard and the child stood on the threshold of the room the pencil began to move once more and corrected something. Twice, the father told Dr. Kindborg, small heaps of reddish earth were found on the paved floor of the room beside the stove. The pavement had not been interfered with, so an animal burrowing underneath could not have pushed it up (this kind of earth is to be found only about two meters (about 7 feet) deep in the ground under the house, not on the surface). Dr. Kindborg thinks it might have been an apport.

Geb. Rat Prof. Ludwig: "*Postmortem fulfilment of a promise*" narrates the case of Luigi Comollo, a friend of Don Bosco (the

founder of the religious order of the Salesians) as told by the latter in his memoirs. Comollo and Don Bosco had promised each other, that whoever of them died first would manifest himself to the other. In the night after Comollo's funeral April 3rd to 4th 1839 after the clock had struck midnight, Don Bosco, lying in bed in the dormitory of a theological college with twenty other candidates of theology, suddenly heard a great noise as if a heavy freight-waggon was coming in. The others were awakened by it too and were very much frightened. Suddenly the doors were flung open, a blaze of light seemed to regulate the noise and all hear Comollo's voice saying: "Bosco, Bosco, Bosco I am saved!" A thunder seemed to shake the house, the light was even brighter, then it faded away. The author thinks one cannot doubt the truthfulness of a religious person like Don Bosco concerning this report.

Baroness Margit Veszi-Mantica: "Poltergeist-phenomena in 1908 in Dunavarsany (Hungary)". They occurred for several nights in the middle of June 1908 in a country-house of the family about 30 km (not quite 15 miles) from Budapest which the peasants thought was haunted. The author had left the family to go to a foreign country and all were rather nervous about it, especially her sister Edith, then aged 16, had a kind of nervous break-down, probably she was psychic in that state. In the room in which she was sleeping with another sister loud, metallic raps were heard, also by others (a dog ran out of the room trembling with his tail between his legs), and a wooden hammer leaning against the wall began to quiver shortly before the raps began. Once, when Edith ran out into the corridor, the raps were also heard there above her head. The young girls then left the house and when they returned after Edith had recovered her health no more phenomena were observed.

Dr. R. Lipschitz: "On the necessity of a spectrum-analysis of luminous fogs of teleplasm." The author thinks such an analysis would be highly desirable as it might show if teleplasmic fogs contain the same chemical substances as the cosmic nebula and help to solve the question of cosmic ether.

Prof. Dr. Walter: "On the 50th birthday of our editor Dr. Sunner (July 11th)." A biographical survey of the development of Dr. Sunner on his work for psychical research.

(With a picture of Dr. Sunner.)

The "small notes" mention the prize of 5000 fr. which Rudi Schneider got for his services to the Institut Métapsychique in Paris. A discussion on the phenomena of Therese Neumann of Konnersreuth at the 1st International Congress on the Psychology of Religion is reviewed.—Hans Wratnik of Brunn writes about the latest happenings concerning the poltergeist-medium Hilda Zwieselbauer. She recently had a child which she dearly loves. This child is beaten and scratched by invisible forces. A burning candle, which Hilda had left a moment in the kitchen—nobody else being there—was brought into another room through the locked door (?), and fired the curtain there (nobody was there and the windows were closed, Hilda only found out something was wrong because a window-pane cracked through the heat and she heard the sound). Hilda and her sister hardly had time to put out the fire. The candle could not be found, but had reappeared in the kitchen the next morning.

"Zeitschrift für Parapsychologie", August 1931. Dr. F. Schwab (author of a well-known book on "teleplasm and telekinesis"): "On the exposure of the medium Stanislaw P." In spite of the exposure of this medium through Dr. Osty (conf. "Psychic Research", June 1931 p.265) Dr. Schwab, who investigated her in 1925, thinks she was originally genuine. Dr. Rutkowski and a conjurer instructed by him tried to copy her phenomena by fraud at the time, but Dr. Sch. was not impressed. The structure of Stanislaw's teleplasm, especially its faculty of moving as if alive, of forming into phantom-like shapes, concentrating and dissolving at different parts was entirely different from the mull used by the conjurer. Once Dr. Sch. took a piece of teleplasm in his hand, which however was empty afterwards. After some moving pictures had been taken in flashlight at several occasions the medium got an intramenstrual bleeding each time (conf. the same occurrence at Margery's sittings in London). A microscopical analysis of Stanislaw's teleplasm showed it to contain egg-albumen of an unknown kind,* it had a cellular, fibrous structure, was grey in the beginning and became quite white as the sittings were continued.

* This is an alleged constituent of the ectoplasm produced by Mrs. Duncan, a Scotch medium, in recent sittings in London. Ed.

PSYCHIC RESEARCH

NOVEMBER, 1931

Editorial Notes { Fingerprints for Post-Mortem Identification; The Passing of
Thomas A. Edison; The James H. Hyslop Foundation

Le Livre des Revenants: Part VIII

The Faculty of Supernormal Cognition - Dr. Eugene Osty (translation)

Exteriorization of the Unconscious - Henry Treat Sperry
A Review of Cases of Automatism : With Illustrations

Personality and Personal Identity - Hereward Carrington

What Is Trance Mediumship? (Editorial) - James Leigh

Recent Literature : Why We Oppose the Occult ; &c.

Items of Interest : The Status of Religious Belief ; Predictions Quoted ; &c.

Continental Notes : Tijdschrift voor Parapsychologie - Dr. G. Walther

PUBLISHED BY

THE AMERICAN SOCIETY FOR PSYCHICAL RESEARCH, Inc.

Vol. XXV, No. 11

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.

PSYCHIC RESEARCH is published monthly by the American Society for Psychical Research at Fair Lawn, N. J. Communications including change of address may be sent to the publication office at Fair Lawn, N. J., or to Hyslop House, 15 Lexington Avenue, New York, N. Y. "Entered as second-class matter October 16, 1930, at the post office at Fair Lawn, New Jersey, under the Act of March 3, 1879." Yearly subscription \$5.00.

The American Society for Psychical Research, Inc.

HYSLOP HOUSE: 15 LEXINGTON AVENUE,
NEW YORK

OFFICERS

JOHN I. D. BRISTOL	<i>Hon. President</i>
WILLIAM H. BUTTON	<i>President</i>
DANIEL DAY WALTON	<i>First Vice-President</i>
DR. MARK W. RICHARDSON	<i>Second Vice-President</i>
THOMAS H. PIERSON	<i>Secretary</i>
LAWSON PURDY	<i>Treasurer</i>
DANIEL DAY WALTON	<i>Counsel</i>

BOARD OF TRUSTEES

WILLIAM H. BUTTON.....	} Retiring Jan., 1932	MRS. ERNEST A. BIGELOW.....	} Retiring Jan., 1933
LAWSON PURDY.....		JOHN PALMER GAVIT.....	
CHAS. A. SHERMAN.....		THOMAS H. PIERSON.....	
DANIEL DAY WALTON.....		DR. MARK W. RICHARDSON..	
PROF. W. P. MONTAGUE			

JOHN I. D. BRISTOL.....	} Retiring Jan., 1934
PROFESSOR H. A. OVERSTREET.....	
ARTHUR GOADBY.....	
MAJOR R. T. M. SCOTT.....	
DR. EDWIN G. ZABRISKIE.....	

STAFF

FREDERICK BLIGH BOND.....	<i>Editor</i>
ADELE WELLMAN.....	<i>Executive Secretary</i>

A. S. P. R. RESEARCH COMMITTEE

MR. DANIEL D. WALTON.....Chairman
DR. EDWIN G. ZABRISKIE
PROFESSOR H. A. OVERSTREET
MR. THOS. H. PIERSON
DR. MARK W. RICHARDSON
MR. WILLIAM H. BUTTON (*ex-officio*)

NEW YORK SECTION

MAJOR R. T. M. SCOTT.....Chairman
MR. ARTHUR GOADBY.....First Vice-Chairman
MR. ERNEST A. BIGELOW.....Second Vice-Chairman
MRS. HENRY WARNER.....Secretary
MRS. ERNEST BIGELOW.....Executive Secretary
MRS. LAWRENCE JACOB.....Treasurer

NORTHERN NEW ENGLAND SECTION

MR. GEORGE B. LAUDER.....Chairman
MR. FRED W. BARRELL.....First Vice-Chairman
COLONEL GEO. MC C. DERBY.....Second ViceChair-man
ETHEL M. WELCH.....Secretary
BURTON E. BLOOMEY.....Treasurer

PSYCHIC RESEARCH

For November 1931

TABLE OF CONTENTS

EDITORIAL NOTES: Fingerprints for Post-Mortem Identification; The Passing of Thomas A. Edison; The James H. Hyslop Foundation	462
LE LIVRE DES REVENANTS, Part VIII	466
THE FACULTY OF SUPERNORMAL COGNITION, Detection, De- velopment, and Right Direction of: Translation, by the editor, of article by Dr. Eugene Osty in REVUE METAPSYCHIQUE.....	468
EXTERIORIZATION OF THE UNCONSCIOUS: Henry Treat Sperry	478
PERSONALITY AND PERSONAL IDENTITY: Hereward Carrington	486
WHAT IS TRANCE MEDIUMSHIP?	496
RECENT LITERATURE	498
ITEMS OF INTEREST.....	501
CONTINENTAL NOTES	507

PRIVILEGES OF MEMBERSHIP IN THE NEW YORK SECTION

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 of the monthly JOURNAL.

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 writer 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. XXV, No. 11; November 1931

EDITORIAL NOTES

FINGERPRINTS FOR POST-MORTEM IDENTIFICATION

Major Crittenden Van Wyck, a retired U.S. officer who has for some time past resided in Honolulu, communicated to the press early in the present year a statement, the gist of which we take from the Honolulu Advertiser for February 1st, 1931. It is accompanied by a photographic reproduction, a little less than life size, of the prints that he has had taken of both hands, palms, fingers and thumbs being very fully impressed. Major Van Wyck was the first dental surgeon on the Pacific coast to enter the service of the U.S. from civil life when war was declared. He has long been a student of psychic phenomena and his opinions are based upon some thirty years' study and observation in many parts of the world. In the course of this report he says:

"I hope, by use of these fingerprints to be able to absolutely check on my own identity when I pass on, if I ever have an opportunity to return and have the paraffin moulds made from my hands. The chief obstacle to psychic research of this type is at present that while spirits are materialized and manifestations produced, there is no proof

of identity of such spirits. . . for instance, Conan Doyle. But we have no proof that it really is the great man. If however we can get an imprint of his materialized hands and could check with a set of impressions such as those I had taken today, there would not be the least difficulty in establishing identity. The possibility of error is so small as to be almost entirely out of the question.

"I hope to see this plan of mine adopted by laboratory workers and experimentalists in psychic research throughout the world. It is so simple and so obvious that I marvel that someone has not adopted the idea before.

"Names of spirit entities are always difficult to obtain in the seance room. If my turn ever comes, I will use my familiar nickname "Kit". Fingerprints will be forwarded upon request to individual research Societies or journals, to be held by them until such time as I may or may not be able to duplicate them by plaster models obtained from the 'other side' during seances held by psychic investigators. . ."

Major Van Wyck was unaware, of course, that Judge C. S. Hill had six

months before the date of his letter deposited his fingerprints with an A.S.P.R. group for this very purpose and that the full verification had very shortly followed. He is also unaware that many of the more active members of the American Society for Psychic Research have had their thumb and fingerprints recorded and placed under seal with a like intent. His suggestion is that others interested in this method of proof should send their record to a London psychical society which he names. We would extend this by the issue of a similar invitation to readers of our Journal to deposit their fingerprints in our archives for future identification.

* * * * *

THE PASSING OF THOMAS A. EDISON

An immortality of influence is accorded by all leaders of thought and by the voice of public opinion to the memory of T. A. Edison, whom Marconi has spoken of as the 'World's Greatest Benefactor'.

We quote from the editorial in the New York Times for October 19 as follows:

"It seems at first as though some mighty and creative force had ended. It is not ended. It is continued and transmitted immortally. As he profited by his predecessors, so will his successors profit by him. If nothing can take the place of or soften the regret for a warm human presence, let us think what an earthly immortality is his. Every incandescent light is his remembrancer. Every power house is his monument. Wherever there is a phonograph or radio, wherever there is a moving picture, mute or speaking, EDISON lives. Of him and no man else may it be truly said that 'his fame folds in this orb o' the earth.'"

"The farewell of regret to the eager,

friendly, so profoundly living and seeking man will change insensibly into a hymn of triumph, undying hope and everlastingness. If in the body EDISON is to vanish from us, he survives in the subtle and mysterious powers he made his servants. He is ever living in electricity, sound, light. Prospero is not dead because the wand has dropped from his hand. He reigns still in his viewless empery."

* * * * *

From a biographical Note in the same issue we reprint these further extracts, illustrative of the great inventor's attitude to the belief in survival:

EDISON'S VIEWS ON THE SOUL

His mind first turned to the problem of a hereafter in 1920, at the age of 73, during a great wave of spiritualism here and abroad, when the ouija-board took possession of popular attention. Edison said he did not believe psychic research could be based on such an unscientific piece of apparatus and set out to devise something more likely to facilitate communication with departed spirits, if any existed.

This spirit apparatus never developed, but during the search for it Edison pondered over the problem of life and death. In an interview in *The Scientific American*, Oct. 30, 1920, he said: "I cannot conceive of such a thing as a spirit. Imagine something which has no weight, no material form, no mass, in a word, imagine nothing."

Three years later, in the *Sunday Magazine* of *THE NEW YORK TIMES*, he presented a theory of "entities." "I believe," Mr. Edison said, "that the human body is vivified, made to function mentally and physically by myriads of infinitesimal entities, each in itself a unit of life, living in the body cells

but not visible even to the ultramicroscope. These entities are life. I do not believe that the human being has a soul—unless you want to call these entities soul—nor that a human being has a conscious life after death in any form, spiritual or physical."

His belief in "a supreme intelligence" remained undisturbed. In January, 1924, he said "No intelligent man denies the existence of a supreme intelligence."

STATEMENT OF HIS PHYSICIAN

That Edison came to believe in the possibility of a hereafter is revealed by Dr. Hubert S. Howe, his personal physician.

Edison's view on the subject, as he explained it to Dr. Howe, is that "man might be made up of a lot of intelligent units, some of which, although partially dispersed at death, might live and persist and prove indestructible and later reunite in another form."

On his eightieth birthday, Edison said: "I have stated many times, but no one understands, that man is not the unit of life, that he is dead as granite, that the unit consists of swarms of billions of highly organized entities which live in the cells. I believe at the time a man dies this swarm deserts the body, goes out into space, but keeps on, enters into another or last cycle of life and is immortal."

It is a far cry from this belief to that expressed by the inventor in an interview with Edward Marshall, a friend of long standing.

"Soul? Soul? What do you mean by soul?" Edison asked. "The brain? There is no more reason to believe that any human brain will be immortal than there is to think one of my phonographic cylinders will be immortal."

Apparently it was as Edison was turning 80, termed a "mere boy" then by the late Chauncey M. Depew, then 93, that the inventor experienced a change of conviction.

When Ford became the world's best-known motor genius Edison was his friend and camping companion.

Some one asked what were Mr. Edison's views of the hereafter.

"Now, there is an example of how a man may be misunderstood," said Mr. Ford. "Mr. Edison believed in the hereafter. He thought there were more and weightier reasons in favor of it than there were against it. At one period of his life he gave no thought to the hereafter. But when the years increased and he began to think of the natural end of this stage of life, he turned his thoughts to the great question. He then reached the independent conclusion that individual life continues through the change which we call death. He felt there was a central organizing core of life that went on and on. That was his conclusion. We talked of it many times together.

"I remember several years ago some one asking what, in my opinion, was the greatest thing that had occurred in the last fifty years, I replied: 'Mr. Edison's conclusion that there is a future life for all of us.' The person did not take me seriously, but I still think it so."

"In his last moments," says the NEW YORK AMERICAN, "as he stirred in a heavy sleep that had lasted for days, his physician, bending above Edison, heard distinctly the words. 'It is very beautiful over there.'"

"This life is not all, the grave is not the end. Another 'very beautiful' world awaits Edison, who made this world beautiful with light."

THE JAMES H. HYSLOP FOUNDATION

Dr. Titus Bull, M.D., President and Director of Research has placed in our hands his Annual Report to the Board of Directors, dated Oct. 5, 1931. In speaking of the progress of the Foundation, he says (*inter alia*):

"This work is essentially experimental. By the experiments with patients, we are endeavouring to study the relationship existing between the faculty of lucidity and the problems concerned in psychoses and neuroses. . . The term 'lucidity' is a name given to a hyper-acute perceptual mental attribute which some people possess by which they acquire knowledge other than through the normal channels of sense perception. It is really a term synonymous with the word 'Psychic', and was first used in this connection by Prof. Charles Richet. . . I suspect that this faculty is latent in the human race.

We have found the correspondence between a developed psychic instrument and the patient's mental stream quite marked; that is to say, when a rapport is established between a developed psychic instrument and a given patient, the similarity in content of both mental streams is usually significant. At times it would seem as if one were listening to the patient. The physical contact between patient and psychic. . . is but momentary, but the correspondence between the mental stream is continuous: in other words, the psychic instrument never loses the ability to again re-establish this rapport. . . .

From experience derived from this work, we are finally persuaded that very often the strain and stress of our competitive life, together with unavoidable shocks either emotional or physical, are reasons for a normal faculty of lucidity becoming an abnormal one. If such a normal mental attribute can be changed into an abnormal one, the question immediately arises—what is involved in that change? In other words, what happens to the physical personality when overstrain or shocks become active to produce such a change?

There are those who feel that the answer to this question is to be found in a deranged

condition which has taken place somewhere in the thinking personality. They feel that the cleavage which normally was between the conscious and the subconscious personality no longer exists, and. . . the person loses a perfect inhibition upon his mental processes. . . These changes. . . are considered to be solely within the personality. There are other groups . . . who are inclined to feel that the answer . . . is to be found in some defect in the purely *physical* part of the personality. And again there are others who feel there is evidence of. . . a physical bodily chemical imbalance. . . . However this may be, there is at present little consideration given to the idea that perhaps the real answer to the question is to be found in an invasion from the outside; in other words, the individuals who are thus afflicted and who find it so difficult to again steer their own mental craft, may be found to be in the grip of an invading *something* determined to maintain the mastery. This is a legitimate assumption, for the reason that there is evidence in support of such a hypothesis. If mental telepathy is a law, and the unusual occult experiences of well-balanced people are so easily explained by this law, would it not be reasonable to suppose that, perhaps, this same law may be operative in the unusual experiences of the psychotic and neurotic? On the other hand, may not this law of mental telepathy between minds be the means by which discarnate personalities reach the minds of these same psychotic individuals to their confusion? . . . Our experiences in this work point strongly to the proof of the fact that by virtue of a normal faculty of lucidity becoming changed to an abnormal one, discarnate personalities can and do invade the mental environment of a mortal to dominate his field of attention by intruding compulsive ideas and thoughts. . . . Our experiences have also led us to the conclusion that any morbid changes occurring in the physical body—no matter what these changes may be—are potentially a cause for mental dissociation."

LE LIVRE DES REVENANTS

PART VIII.

It will have been observed that, in the sequence of our chronicle, the same communicator will occasionally re-appear. As the task of editing these communications demands first and foremost a clear exposition of the actual sequence of events at the sittings in their chronological order, no attempt can, at this stage, be made to group together the various appearances of any single player on the stage of this theatre of psychic display. But our readers may rest assured that on the termination of the record of consecutive sittings, some effort will be made to present a cameo study of each one of the more prominent personalities which have passed across the stage, in which all relevant details shall be assembled. For the present, then, we will continue our record of the sittings *seriatim*. This instalment commences with the twenty-third seance of the series.

SITTING No. XXIII.

October 11th, 1928. Present Mrs. W.; Mrs. X.; Mrs. R.; Mrs. Bigelow. Shortly after the sitters took their seats at the table, there came many loud continuous raps.

First Control.

"I am the spirit of the man who gave Edison his first great idea".

Q. (Mrs. F. . .). "Your name, please?"

C.1. "HAMBLET"

Q. "Is HAMBLET your last name?"

C.1. "Yes. . . Had daughter SUSIE and (a) married daughter with daughters. I wish you would ask Edison about me. Many of his first great inventions are my fruits."

Q. "Will Mr. Edison admit this if we ask him?"

C.1. "I know not."

(VERIFIED. See Note at end.)

Second Control.

C.2. "Father of Mrs. Piper from Dorchester, Mass. Name CRITTENDEN of Sherbourne, Mass."

* * * * *

Third Control.

C.3. "I was killed on tracks at Watertown, Mass. BILL BARDWELL."

(Sitter.) "There is no use in your telling us what we cannot verify."

C.3. "Write that I was killed at Watertown."

Q. "Were you driving across the track?" C.3. "Yes".

Q. "Was the horse killed?" C.3. "No".

Q. "If we write to your son, will he answer?" C.3. "I don't know".

* * * * *

Fourth Control.

C.4. "I am Admiral in U.S. Navy—name KAUTZ."

Q. "Can you give us your first name?"

C.4. "I know not. Write Washington. I was short and wore cape when possible."

Q. "What was the name of your ship?"

C.4. "All ships".

(Name verified. See Note below.)

* * * * *

Fifth Control.

C.5. "I am a great medium. . . Who am I? . . Name, MAY PEPPER. . . I married a man with a name like ROCKEFELLER, only more noted. . . well known financially."

Q. "Some other name?" C.5. "Yes".

Q. "In what did he make his money?"

C.5. "Not much money".

Q. "Was the name VANDERBILT?"

C.5. "Yes".

"And you married a man named Vanderbilt?"

C.5. "Yes. I presided at Brooklyn Church . . . Great jealousy at my church."

Q. "Can you give us the name of your church?"

C.5. "GRAN. . . . I was tall, large, and blonde. . . a Test Medium".

(Name recognized.)

* * * * *

Sixth Control.

C.6. "Name is not given until FRANK WIGGIN gives his permission. I am about to relate something that only Frank and I are conversant with. . . . ELIZABETH FOLKHAM of Boston . . . I passed away four years ago" . . . Please have this verified."*

* * * * *

Seventh Control.

C.7. "Who is ELEANOR?"

Q. "What is Eleanor's last name?"

C.7. "I don't know".

Q. "Where from?" C.7. "I know not". (Here there were signs of the presence of the control-in-charge, and the question was asked: "Is this Margaret?")

(Margaret Gaule) "Yes".

Q. "Is this ELEANOR connected with some one here?"

Margaret. "Yes. . . Who is it? . . Who is OAKLEY THORN? We here heard of him, but do not know him". . . "Eleanor is his wife. Has Estelle ever brought him to my musicals?"

Q. "Who is it who asks this question?"

C.7. "Mrs. OAKLEY THORN."

Mrs. Warner (Estelle). "No, I never went to one of them".

C.7. "I had two pianos playing the same offering at the same time. The great

accompanist I entertained. . . who was he?"

Q. "Can you describe his appearance?"

C.7. "Short. . . small mustache. . . first name was CHARLIE."

* * * * *

VERIFICATION OF NAMES, etc.

First Control (HAMBLET)

In response to a letter of enquiry addressed by Mrs. Bigelow to T. A. Edison, the following reply was received from his assistant Mr. Meadowcroft.

Oct. 25th. 1928.

Dear Madam.

Mr. Edison . . . received your letter of October 11, and wishes me to say that he knew Mr. Hamblet when he was in Boston many years ago, and where he had a manufacturing plant. Subsequently Mr. Hamblet entered the service of the Western Union Company in connection with their Time Service Department. Mr. Edison desires me to say that Mr. Hamblet was an exceptionally fine man.

Wm. H. Meadowcroft.

* * * * *

Fourth Control (Admiral KAUTZ, U.S.N.)

Reply of the U.S. Bureau of Navigation to an enquiry addressed to the Navy Department by Mrs. Bigelow.

Washington, D. C. October 25, 1928.

Madam.

According to the records it appears that there is no officer in the United States Navy serving at the present time in the rank of commander or above by the name of Kautz.

However, the files show that Captain Austin Kautz, United States Navy, died on 10 September, 1927 while serving on active duty, and Rear Admiral Albert Kautz, United States Navy, Retired, died on 5 February, 1907.

R. H. LEIGH, Chief of Bureau.

* The name given here is a pseudonym. The subject of the communication being of a personal nature, it was decided to treat it as confidential. (No useful purpose could be served in following it up.)

THE DETECTION, DEVELOPMENT AND RIGHT DIRECTION OF THE FACULTY OF SUPERNORMAL COGNITION

A Translation by the Editor of Dr. Eugene Osty's article in the "*Revue Metapsychique*" for March-April 1931 entitled "Comment deceler, developper et ne pas pervertir la Faculté de Connaissance supranormale".

PART I.

I am often asked how subjects gifted with super-normal cognition may be selected and what means should be employed for the development of their gift in the best way. Both for avoiding the necessity of my reiteration of these matters and also for their fuller explanation, I set out to write here of the main points which my experience in dealing with subjects has taught me to recognize. This statement should serve for those who wish to study or to ascertain the facts, as well as for those also who think they have the faculty themselves and wish to improve it.

SUPER-NORMAL COGNITION IS A POWER RESIDENT IN ALL

Every human being has the potential ability to take cognizance of reality external to himself otherwise than by the use of his five senses and his reasoning faculty: but this property of paranormal cognition only manifests itself clearly in certain individuals. This idea will certainly not be challenged by those who, under scientific instruction and uninfluenced by any special doctrine, have learned by experience of the faculty of super-normal cognition: for it is too much in evidence to be gainsaid.

The most widely spread tokens of this psychical property in man are of fortuitous or accidental occurrence, or, we might say, of a *spontaneous* nature. They usually arise so entirely within our own

sphere of thought that we never think of making any distinction between them and the results of our own logical processes of thinking: for they relate to the minor events of life and for this reason we give them no attention.

To arouse attention, the event in question must be one of those which creates astonishment either by the—as it were—immediacy of its happening, or by its unexpected nature. Thus it is in those cases in which for no apparent reason, one starts to think of some individual well-nigh forgotten and then receives within a few hours a letter from that person or else happens to meet him: and also in those other cases of such frequent occurrence when one is astonished to hear a travelling companion suddenly say just what was in one's mind at the moment, although there had been nothing in previous conversation to lead up to it. How many emotions of a vague sort, sad or joyful, present themselves to the mind without any rational warrant, and are found to relate to events either good or ill which concern us, which later come to pass or warn our ignorance of that which will sooner or later emerge in our lives!

If we set ourselves to the task of analysing our mental life as comprised in our dreams, it is probable that we shall find these dreams peopled with thoughts or ideas which come to the mind by

avenues of paranormal cognition. And in rare instances it may happen that the presentation of objects thus brought to the mind may have all the force of actual experience. He who reads in such impressions an actual external verity is the subject of hallucination. But, generally speaking, this would only happen where events of paramount importance in the life are concerned. In such cases the supernormal cognition brings about a state of watchful anxiety. The least perspicacious of men is constrained to admit that there is a correlation of a kind beyond argument between that which he believes himself to have seen, heard or experienced and the grave event either occurring or approaching fulfilment concerning one near or dear, often involving tragedy, with circumstances of extreme danger or of death itself.

This faculty of supernormal cognition, latent as it is in all of us, has many other modes of shewing itself. It is the same faculty which we note in the large number of persons capable of discovering water at deep levels beneath the ground—a group of individuals so large that it is only needed that a water-finder should visit any locality in order to discover a good number of other persons there who have the gift in varying degrees. It is, again, the same faculty which enables many individuals, mostly women, to be aware of feelings of distrust or of confidence in moral rectitude, in regard to persons they are meeting for the first time. This kind of paranormal cognition of other individuals becomes most notably apparent in those subjects who, in the presence of strangers feel themselves invaded by a succession of informative impressions outlining events which have transpired or are yet to come to pass in their lives. These revealers of the lives of others for the most part receive their

impressions in the form of actual hallucinations of sight, hearing, or touch. They see, they hear, they feel objectively that which they sense interiorly, just as do those who are spontaneously hallucinated and the subjects of a chance telepathy.

Between the infrequent cases of the significant manifestations of supernormal cognition, and the obviously very common instances of the minor sort there is no fundamental difference. It is but a question of the relative importance of the event perceived in this manner, and above all, of the power of the mental impression created. The faculty is one that is potentially present in all human beings. It shews itself more or less frequently, let us say in passing, according to certain psycho-physiological traits in the individual which have yet to be determined. We may see in this a property as yet uncultivated of the discernment of realities by means other than the use of the five senses or the reasoning faculties of the mind.

Should one desire to study this psychic faculty or, for whatever reason to make use of it, the need arises to make the spontaneous occurrence a *provocable* one. This leads us to the research for the more gifted subjects and for the means of developing their faculty to such a point as will render it responsive to the will and in a sufficient degree of power and quality in its manifestation.

HOW TO DISCOVER THE GIFT OF SUPERNORMAL COGNITION

In order to bring to light these gifts of supernormal cognition we must submit everyone to the test. With some, the faculty is unsuspected and is likely so to remain unless they are cajoled into participation.

I have elsewhere pointed out how Mons. M. P. Forthuny both amazed others and was himself amazed when, at a

friendly social gathering he thought to make an amusing parody of the ways of the clairvoyant, only to discover that he had, by this use of his imagination, instead of uttering mere fantasies, actually told his audience the precise truth and with no admixture of commonplace banalities, in the reading of objects held in his hands to their owners present.

One knows that hypnosis, in a more or less complete degree, creates a state in which an unexpected faculty of supernormal cognition is revealed. In my work "Lucidity and Intuition" I have recounted certain circumstances in which this faculty was discovered in a subject—Mme. Morel—who has allowed me to make numerous experiments with her. As a child, she suffered from the irresistible influence of people's eyes: every look bent upon her own brought about a sort of fascination from which she had great difficulty in escaping. Hypnotism was then in vogue. Her own family circle tried to put her to sleep, and this proved an easy matter. By way of a joke, one of them questioned her after the manner of the performances seen at a fair. Great was their surprise when it was found that her replies related to actual things of which she could have no knowledge. Until this experiment, undertaken merely for amusement, no one had the least suspicion of the gift she possessed, which became manifest in activity only when the right psycho-physiological conditions were present together with the request for information. Were it not superfluous. I could relate a number of unexpected discoveries of such gifts under circumstances which might be called fortuitous. From such cases we infer that a search among individuals about us might bring to light one or more with a goodly gift of this kind. But to attempt this research in a systematic way would take a long

time to get results, and from other points of view it would be almost impracticable. To discover a good new subject of experiment, the best way is to profit by such cases as Nature has designated in the spontaneous appearance of tokens of supernormal cognition in those individuals who transmit most readily from the depths of their subconscious mind to their conscious part the knowledge of facts or realities which at that moment and under the conditions then prevailing they could not possibly possess in the normal way. Such persons are earmarked as suitable subjects for the *provocative* development of their gift under a well-contrived system of education.

But it must not be thought that the person most favored by spontaneous psychical awareness is always for that reason the best subject of experiment. It may be so, but again it may not be. I have met with abundant "*spontanes*" who have not been able to yield in experimental trial anything more than a mediocre degree of supernormal cognition; for the reason that their psychic faculty was active only in certain directions (specialized on certain aims or objects) or else worked only at certain fixed times. This made them bad subjects for the revelation of the unknown.

Anent this question, I would, in passing, suggest a division in the group of persons who give spontaneous tokens of supernormal cognition in abundance. Among these there are some who never work for personal ends, but proclaim only those events which touch their inner sense; of these the inner Voice of Socrates,—his famous 'daimon' is the prototype. To this sort of awareness of the supernormal as manifesting for its own ends (*pour soi*) one may contrast that which evidences its presence on behalf of other individuals (*pour autrui*)—

that is to say, for any sort of folk or for strangers.

I incline to think that a first category may be made which shall include those persons who most frequently experience psychical happenings of a casual kind, but who offer hardly anything to research of the provocative sort. This, then, implies that we must make our choice among those who most often exhibit the faculty of supernormal cognition spontaneously on behalf of others, for the purpose of experiment and study. Our choice once made, the question comes how we shall determine whether any given individual is truly fitted to be a subject of experiment. If it merely required an investigation of a sensitive at her home, the attempt would be easy enough. But this way of working, which would be altogether of a tentative kind, would not bring to light the most gifted and would leave unrevealed in their habitual surrounding the most valuable faculties.

That I may not be misunderstood on this point, it is indispensable that I should vary the tests both in their *objective* and in their *conditions* of production.

For example let us take some person reputed in her own family circle to have frequent presentiments, premonitory dreams, etc. If, in order to try out this quality of divination, I were to invite this person to tell me a card which I have drawn from a pack, an object which I have placed in a sealed box, a letter concealed in an envelope, the name of the horse which shall win a race shortly to be run, or the most important event taking place in the world that day, and the subject fails in the test, it behooves me to be careful not to discard her for that reason. My course will be to give her other objectives for divination and I

shall perhaps find, to my surprise, that she will of a sudden be seen to manifest as soon as I have put the request, and in a forceful way, the character, the organic ailments, and the scroll of events that have occurred or are about to occur in the life of people unknown to her who have been unexpectedly introduced into her presence.

Another sensitive, quite incapable of revealing the life or personal characteristics of others, may succeed admirably with tests on miscellaneous objects.

Reviewing the gift as applying to the whole group of sensitives, it would seem that the faculty of supernormal cognition is able to take cognizance of anything that our senses may gather by other means and in other conditions: remembering that with each subject it will appear always, or almost always, as the apprehension of one or other aspect of the real. In seeking to evoke the activity of the supernormal faculty in any one, it is needful to vary the objectives of knowledge for the purpose of discovering the one for whose recognition she is electively adapted. Still, one must not without taking anxious pains, reject any subject of examination in one's experiments with divers objects, or one may be depriving oneself of an excellent subject.

Sometimes, too, it happens that faculties which have remained latent and unresponsive to direct solicitation, will respond without difficulty and very decidedly to provocation made by certain artificial means. I am familiar with subjects, very well gifted, who have not even begun to exercise at will their power of cognition—which they knew themselves to possess because they had often experienced chance manifestations of it—till the day on which they set themselves to make use of it, some with the aid of

a crystal, others with a deck of playing-cards, or with handwriting, palm reading, —or even with a sheet of paper, white or colored, as a screen for the projection of their visual images: and in other cases, by the process of letting their hand be used whilst the mind is passive (a method wrongly termed 'automatic'): and again by the use of certain physical or chemical stimulants which enhance the activity of their subconscious mind.

Many notable subjects would have remained ignorant of their gift if circumstances had not drawn their attention to one or other mode of procedure, or to some divinatory method from which they have drawn nothing less than the stimulus required to set their special gift in operation.

Madame Fr. . . . , a professional seeress of repute, is a characteristic example of this. Towards the age of 25 years, she was aware of no exceptional power in herself. The circumstances of her life had compelled her to work. But a writer whom she accidentally met said to her "You have a quick intelligence. Why don't you apply yourself to chiromancy? There are interesting elements in this science of divination with which a mind like yours could obtain results which would satisfy curiosity. If you achieve a certain degree of power, you can get work that will not only be interesting, but profitable to you. Your sincerity and your education would win you a place in a profession which is by no means well represented". Without any feeling of enthusiasm, Mme. Fr. . . . set herself to read a book on chiromancy. She studied the hands of her friends to seek the application of what she read. And quite suddenly she was startled to find in herself a stupendous power of exploring the intimate details of their lives. But her training had been of so brief dura-

tion that she at first thought their expressions of wonder were but mockery. Her literary adviser got her to read the hands of a series of his guests. It was an extravagant success. Some years later Mme Fr. . . . was giving readings to people from all countries. Without her chiromancy, of which she is perfectly ignorant, her gift of supernormal cognition, so quickly controlled for the purpose of this work, would have remained unrecognized by her.*

Every subject marked out by the frequency and the quality of their fortuitous shewing of supernormal cognition, should therefore,—if this gift fails to respond to solicitation—be tried out with the use of artificial means such as these. Until they have been painstakingly employed, it would be a mistake to reject a subject.

There remains yet one other means of testing, and that is by putting the subject under hypnosis. This offers but a feeble chance of bringing her supernormal faculties into play: for the number of hypnotizable subjects is small; and amongst them, even when hypnotized to the somnambulatory degree it is quite an exception to be able to evoke the activity of these gifts.

Nevertheless, one comes across this faculty in the hypnosis of persons who, in their normal state, never under any conditions or in any appreciable degree, manifest it. To make a thorough diagnosis of paranormal faculty in any given case, hypnosis is indicated as a last resort, if easily accepted by the subject.

* This case gives point to the comments made in our recent editorial (Aug. number, p.310 'The Toll of Superstition') in which it is affirmed that the power of the seer rests on intuition and not on the symbols used, which have no virtue except as a focus for the concentration of the imaginative faculty. Osty makes it clear that no real knowledge of the symbols is needed. [Ed.]

HOW TO DEVELOP THE FACULTY OF SUPERNORMAL COGNITION

PART II

Having found a good subject for experiment, how shall we proceed to improve her gift to the point of greatest efficiency? Allowing for exceptional cases—whose existence I doubt—a new subject is only, so to speak, the embryo of that which, after a certain time of practice, will emerge. Practice develops the faculty to a degree pursuant to the personal equation of the subject. Even those most notable in their natural endowment will obtain an increase of their gift by practice. Those less naturally endowed may not achieve their best until after a year or even several years' exercise. Practice lays hold of the raw uncultivated faculty and leads it by slow stages to the maximum of which it is capable, and also to those specialised applications for which it is best suited. The importance of practice is that it prepares the subject as an instrument for psychical experiment and observation. One cannot exercise too much wisdom and caution in the training of a psychic, since we are dealing with an instrument that is not only highly perfectible but *prone to easy deterioration*.

How, then, shall we so exercise a sensitive as to augment his power of supernormal cognition? One must know something about this if one would educe it in the best way. It must be granted that the intelligent operation of the faculty is a thing still unknown to us. It functions on a plane of psychism which the conscious mind does not control. Yet the psychic's powers of observation do, during their period of development, take cognizance of some object which, in regard to our study, suffices to furnish useful indices. There are three factors in the nature of this faculty which tend to

develop towards perfection side by side with the progress made. These are:

(1). The dissociation of the functioning power of the *psyche*, which is a condition precedent to the bringing into play of the supernormal faculty. This tends to become more and more easily accomplished.

(2). The interpretation of mental impressions derived from the supernormal source tends to increase in forcefulness and frankness.

(3). The conscious mind of the subject tends to interpret more and more clearly these mental impressions.

These three notions, from which arise the main guiding principles for the rational training of the subject, need to be further explained (as regards their mode of application).

(1). The dissociation of the '*psychique fonctionnelle*'. It is usually through curiosity, more rarely as subjects of study, that one obtains information in all sorts of places as to the existence of sensitives. When they are written or spoken about, the opinion is generally expressed: "There are subjects who work in the trance condition, but the majority work in the normal state of the waking consciousness. The state of trance is not a necessary condition." This opinion, based as it is upon the observation of the external aspect of the subject's condition, affirms nothing either good or useful: it leaves aside all that is transpiring in the interior mind of the subject; and that is the sole factor of importance. What happens is this: When the subject is ready to bring into activity his faculty of supernormal cognition, he begins by holding up the ordinary activity of his thought.

As soon as he has succeeded in this, if the conditions are favorable, another plane of his psychical being, endowed with other means and processes of obtaining knowledge, comes into play and, by a succession of mental images, informs his conscious part, and this becomes the mere spectator of a drama of the mind of which he himself is not the originator.

This expectant attitude of the normal mind; this bringing into play of the consecutive impressions of an obscure intelligence with other powers of cognition, influence subjects in different ways. With some it needs but a slight effort to hold in suspense the flow of conscious thought and to create the psychological state required; the external symptoms being like ordinary speech and thinking. But others will so strongly put into the shade their ordinary consciousness that they will seem "absent" in the way that, in its extreme phase, we find a subject of deep hypnosis. Thus Trance or Non-trance conditions, when they appear, are really nothing more than comparative evidence of the *passivity* of the waking mind. In reality all subjects work in accordance with the

same psychological process. In its etymological sense, the word 'trance' means the passage from one state to another (*transirer*) and in this sense one might say that they were all in trance. When, in the course of this article, I make use of the word *trance*, it will be for the purpose of designating that functional change in the attention of the mind which must be brought about by a subject in order to bring into play his or her special faculty.

This functional change in the mind must not be regarded merely as a shifting of activity from the waking to the subconscious mind. Under the label 'subconscious' reside many things which must be differentiated by those engaged in academic tuition in psychology and also for those who add to this field of tuition the facts of the metapsychic field. The *classic trance* is not to be confused with the *metapsychic trance*, least of all in its results. For those of our readers who are not well versed in psychology, I would explain how it is that these two conditions differ and for this purpose I would make use of diagrams offered merely for the purpose of illustration.

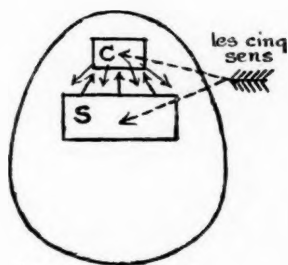


Diagram I.

Fig. 1. Schema illustrative of the classic idea of psychism.

C.—The Conscious Mind:

S.—The Subconscious Mind (both according relation of perpetual functional correspondence. The Classic Trance achieves the passivity of the Conscious and the dominant activity of the Subconscious.

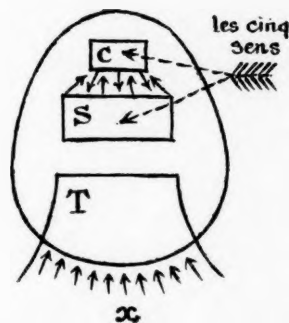


Diagram II.

Fig. 2. Schema illustrative of the idea of the Metapsychic development of the psyche.

C.—The Conscious Mind.

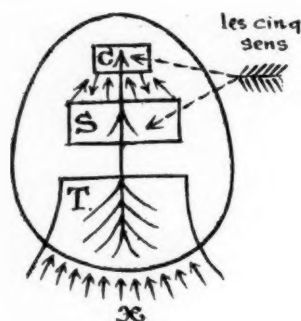
S.—The Subconscious Mind. (both according to the classic conception).

T.—The occult plane of the transcendental faculties.

X.X.—Avenues of information at present unknown.

If, by the ovoid, which in Fig. 1., represents the outline of the human brain, I may be allowed to figure the sphere of the functional activity of the mind, according to the classic notions, as inclusive of two areas, the area C would be that in which thought perfects its cognition by a process of attention, control, and with these also a power of recollection. This is the Conscious part. The other, S., would be the area of the continuous work of the psychic mind which lies beyond the sphere of attention. This is the Subconscious. These two planes of mental activity are supplied from without and by means of the five senses with the material for knowledge. Both are in constant intercommunication: the Conscious part pouring forth each moment into the reservoir of the Subconscious the record that is to be memorised, and the

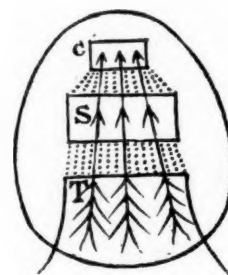
Subconscious offering to the Conscious unceasingly its affective or rational creations which are in turn either accepted by the Conscious, or repelled, or else utilized with modifications. Now, following this classic concept of psychical activity thus simply presented, one asks: 'What then constitutes *trance*? And to what does that state give rise?' It may be affirmed that it is the operation of the Subconscious when left to function freely by itself and that this operation would, according to the degree in which it is exercised, be called by us daydream, sleep, automatic writing, somnambulism, delirium, or otherwise. The greater part of those mental disturbances which are to be classed as morbid are attributable, for many reasons, to a weakening of the control of the conscious part, resulting in a preponderance of the power of the uncontrolled imaginative function.



III.

Fig. 3. Schema shewing the phenomenon of spontaneous or chance paranormal cognition. The plane T.—that of the Transcendent psychical impressions* is shewn impinging upon the normal field of Consciousness† (by way of the Subconscious. Ed.)

To speak of Metapsychics to a psychiatrist whose whole scheme of knowledge has to do with the study of mental disorders or disturbances of a morbid kind is bound to call forth from him a negative reaction. Having never been



IV.

Fig. 4. Schema shewing the state of affairs in Metapsychic Trance. In this, the Transcendent plane of Mind* is ready to communicate its knowledge to the Conscious Mind†.

called upon to consider anything else but the troubles which affect the sphere of thought-activity influenced by the five

*† As convenient and simple explanatory terms for the designation of these two contrasted planes of mental action, I suggest the following: [Ed.]

(1) †Autonola—Own Mind or Mind of Self.

(2) *Allonola—Other Mind or Mind of the Alter-Ego.

senses, he will be certain to think himself able to prescribe the limits of human capacity to know, and would decline to accept what he would regard as an absurdity.

But if the same psychiatrist, the denier of the supernormal powers of the mind, should be led to the proof and thence to the study of the tokens of these powers, he will soon be compelled to construct for himself a Schema such as in shewn in Fig. 1, and to complete it by the addition thereto of a third area T. as in Fig. 2., demanding a third plane or field of activity of a mental nature which proclaims itself as being capable of taking cognizance of realities both spatial and temporal, under circumstances which shew that such knowledge arrives by channels other than the ordinary avenues of sense. The means and the sources of this knowledge being alike unknown and beyond the sphere of normal cognition, are designated by the symbol X.—as expressive of the *Unknown Quantity*.

The metapsychical plane of Mind, which, in view of its qualities, we may call the Transcendent, is the Unseen Guest in most humans and its presence unsuspected. It has no apparent connection with the scholastic area of mind-function,—that is the Conscious-Subconscious entity, which works in synergy upon all that is brought to it through the five senses.

It happens at times that this faculty may make its presence known to certain persons by an agonizing apprehension, an enlightening hallucination, or a premonitory dream. Such fortuitous impressions are schematised in Fig. 3. At such times, the knowledge gleaned from the channels x.x. from the unknown source will traverse the field of the Subconscious and will clothe themselves in mental images that will mingle with those

derived from the sensory fields and present themselves to the Conscious Mind as if they emanated from the normal modes of interior reflection. When such supplementary impressions attain a certain degree of frequency, we then have as their subject a person the multiplicity of whose chance psychical experiences make him a possible subject for experiment. How this state of things comes about is schematised in Fig. 4, and may be thus described: The human subject who has the faculty of holding for a brief space, as though by an act of will, the transcendent field of psychic perception, usually in silence, is here linking it to his normal sphere of mentality in its every-day or habitual working.

Therefore we must make a distinction in the two kinds of trance: (1), that which supervenes at every moment and with all men alike; or, in its pathological phase, with a goodly number of persons: this being the *classic trance-condition* which determines the reveries, the dreams of slumber, the intellectual automatisms, and the images of delirium: and (2) The *Metapsychic Trance*, which appears fortuitously in some individuals, and as an act of will in others, and which links the conscious part of the mind to that obscurely hidden partner which has the power of taking stock of realities in some way other than by the use of the ordinary senses. Even if one sets aside the schemas given above as puerile symbols of the subtle complex of the human psyche, one should nevertheless bear in mind the existence of these two sorts of trance which bring into play very different fields of mental action, too often confused in the imagination of those who would place the subjects of supernormal cognition in the category of those who are merely exercising their subconscious imagination or are even in delirium.

This transformation of the normal exercise of the mind may be made progressively easier by practice, and may also be improved thereby. It may be rendered habitual. Every incident of life which over-stimulates the mental activity creates a transient obstruction. The presence at a séance of persons of an aggressively

sceptical turn of mind, or the employment of a subject laboring under some heavy preoccupation, etc., is apt to hinder the flow of the reception of thought or even to arrest it. Upon the screen of this special mental imagery, nothing of the more profound planes of mind can then be projected.

(To be continued in our next issue.)

* * * * *

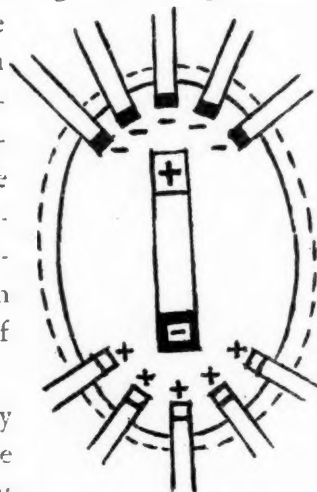
NOTE BY THE EDITOR

The four diagrams which illustrate Dr. Osty's paper are merely schematic and are not to be interpreted as localising in any definite anatomical way the seat of the cerebral functions in the 'ovoid' of the skull. In a general sense, no doubt, it is the frontal section which contains the machinery of the intellectual consciousness and the aesthetic sensibilities of response. Deeply seated within the central parts of the brain and in the region adjoining the head of the spinal column those other portions are located which determine the influence of the Subconscious. And in his showing at T, in Diagram II, the entrance of these influences from a point in the rear, he is suggesting only that such influences approach the mind of the man from a point most remote from his normal consciousness and that they touch him through the channels of his Subconscious.

In this connection it may be of interest to recall the two diagrams and attendant text appearing on pp. 150-151

of the Journal for March 1929. Save for a difference in the schema, which embraces the spinal column and solar plexus in the conscious and subconscious parts instead of showing the whole as taking place in the brain, there is no essential divergence. The 'transcendent' elements as 'positive' personalities polarize themselves about the 'negative' or subconscious pole of the subject and their influence is carried, just as in Dr. Osty's scheme, right through to the positive mentality of the subject. The Editor used the analogy of the electro-magnet, seeking to demonstrate in this way the nature

of mediumship and inspiration. Also this diagram indicated how again the conscious mind of the individual would in its turn affect the subconscious minds of others, thus making the chain complete. The illustration here reproduced is Fig. 3. in the article 'Athanasia' Part LLL (pp. 148-157. Vol. XXIII of 'Psychic Research').



++ = Conscious Focus
-- = Subconscious Focus

EXTERIORIZATION OF THE UNCONSCIOUS

By

HENRY TREAT SPERRY

A Note on Dr. Anita Mühl's "Automatic Writing", with a Transcript of Two Recent Papers by Dr. Gerda Walther.

Observation of the work going forward in the separate fields of psychic research and psycho-pathology leads to the inevitable conclusion that these two branches of investigation are destined eventually to blend, or to proceed hand-in-hand. Whether one is to give ground to the other and be absorbed by it, or whether they are to be established as two separate and distinct sciences has yet to eventuate. It is demonstrable that much of psychic phenomena can not be explained away by the known facts of psychiatry and that, hence, psychiatrists cannot, with any show of logic, claim the entire field as legitimately and exclusively their own. When this is done by psychologists and psychiatrists it is safe to assume that they have neglected to carry their investigations into the nature and actuality of psychic phenomena deeply enough to realize precisely what they are saying.

Whatever one's views as to the whole question may be, however, it is necessary to admit that psychiatrists have apparently proved their theories in certain cases. It would be hardly logical to impute other than a psycho-pathological significance to such productions of "sensitives" or "patients", (as the case may be) as tend to fit into a symptomatic pattern indicating such comparatively well-known conditions as repressed desires and secondary or multiple personalities. However, merely because the thing called

psychism frequently bears the outward appearance of certain types of psychosis this does not warrant the assumption on the part of psychiatrists that it invariably *is* a psychosis.

Modern psychology and psychiatry have made great strides and without doubt will make even greater ones; but nothing so far developed should necessarily lead one to the conclusion that in time they will prove to be the only approach possible to the various enigmas around which psychic research is centered. On the other hand, since in many instances the two branches of investigation seem to overlap, it would undoubtedly be mutually beneficial if a closer bond were maintained between them.

DR. ANITA MUHL'S WORK

In her latest book "Automatic Writing", (Theodore Steinkopff, Dresden and Leipzig) Dr. Mühl avoids the controversial elements of her subject although, of course, she believes that all cases of automatism are directly traceable to the unconscious. She details the manner in which automatisms have taken the form of "spirit messages" and have subsequently been shown to be merely manifestations of a subconscious conflict: and one feels that it is at least within the range of possibility that all these automatisms may be traceable to this source. But if this concession is made one feels, also, that eventually much more must be conceded. In other words, the phenomena

observed by the psychist and the psychiatrist are sufficiently alike to suggest that either, developed to a greater degree of exactitude, might be capable of supplanting the other—and this, as matters now stand would be inconceivable. For psychiatry, rooted to the ground in its *a priori* reasoning, cannot even approach the subject of true psychic phenomena without, itself, making a concession which would completely revolutionize its methods and viewpoint. That is to say, granting the actuality of the great body of attested psychic phenomena, psychiatry, in attempting to explain it in terms of the activity of the unconscious must be willing to grant that the latter is capable of exteriorizing its energy in a form that can operate on material objects, produce "materialization", evince knowledge of an entirely different *genre* than that possessed by the conscious mind of the subject, and in general produce all the wide range of what we now call psychic phenomena. And when psychiatry has done that, it is well on the way to becoming identical with psychism, itself.

Aside from stimulating one to speculations concerning the ultimate destiny of psychiatry, Dr. Mühl's book is eminently worthwhile in itself. Beginning with a very clear description of the various divisions and sub-divisions of consciousness and their interaction upon each other she proceeds to a detailed examination and analysis of many interesting "cases". In every case cited (with one possible exception) it was the unconscious mind of the individual which produced the "automated" material and was so proved by the material, itself. The automatisms took the form of writing and drawing and, in one case, the production of music. Analysis of the productions and their interpretation led to the unravelling of the patient's unconscious mind and its

liberation from the various phobias, fixations and inhibitions responsible for the erratic behaviour and distress of its owner. Apparently (with the exception noted above and which will be described in Dr. Mühl's own words later on) in no instance did the author encounter a case which she was not able to diagnose in terms of the unconscious, and later on prove,—to her own satisfaction, at least,—that her diagnosis was correct. Even the exceptional case was so diagnosed; but in this instance Dr. Mühl was unable to prove her premise.

The drawing automatists were particularly interesting. Their productions, weird, cryptic and in some cases very complicated and beautifully colored, invariably formed the basis of an elaborate symbolism which was later explained through the automatic writings of the same individual. This explanation (which, itself, frequently had need of being deciphered) formed the basis on which the subject was cured of his aberration.

The body of the book deals entirely with these case-histories; and considerable space is given to the automated material itself, together with reproductions of some of the drawings. Regarding the latter it is interesting to note that almost everyone at times produces designs, simple drawings, scrolls etc. under conditions which would seem to indicate that they are at least partially "automated". Dr. Mühl cites as an instance of this the almost universal practice, when one has a pencil in his hand and his attention is wholly or partially centered on something other than the pencil, of making these arabesques, designs and "funny" pictures. The significant point here would seem to be that were one's attention not partially or wholly diverted from the pencil they would not be produced. One may logically assume, there-

fore that the productions must arise from unconscious, since the conscious mind is occupied elsewhere. Indeed Dr. Mühl believes that, with practice, almost anyone may develop the faculty of automatic drawing or writing; and it would not seem, therefore, to be indicative of an abnormal condition excepting in those extreme cases where it has progressed to the point of *resulting in a split personality* or psychosis.

The latter cases, of course, furnish much interesting material for study and analysis, and in the light of Dr. Mühl's book and her attitude toward the matter, two recent papers of Dr. Gerda Walther of Munich, sent by her to Hyslop House, are worthy of study. I quote from an account given by Dr. Walther of her experience with a medium whom she met at a Schneider sitting, Christmas, 1930 who "... had brought with her several sheets of paper covered with strange ornamental drawings in colored crayons, saying her deceased brother had drawn them through her. They were said to be 'pictures of souls', mostly of friends of the mediums and their friends.

"She was incapable of explaining the meaning of the colors used and the strange forms they had; but it immediately struck me that the principal colors in the 'soul-pictures' of some of the persons I knew were exactly the same as I had 'seen'* in their auras.

"It is very difficult to say, in this case, whether the drawings came from the subconscious experiences of the medium herself, or from some spirit working through her; but then, the sceptics would say they may be secondary personali-

ties in her subconscious mind and refer to other cases in which a part of the subconscious mind produced automatic drawings and letters with the purpose, (admitted later under hypnosis) of seeing if its own conscious part would "swallow" it as a spirit message.

"But in any case they seem to me to be a good symbolical picture of the auras of the persons whose souls they are said to signify. . .

"She has also drawn 'souls' of persons she never knew herself, some of them well-known in literature, (especially in psychics, as Conan Doyle) or music, (such as Beethoven, Verdi, Johann Straus, etc.) and also persons she has heard about. Now if it is to her subconscious mind that we owe these drawings I wouldn't think it impossible to draw the aura of an author or composer if the automatist knew some of his works. If I read much by a single author at one time I often have a feeling as of being penetrated by his "atmosphere", so that I can sense his aura. Of course I don't actually see it, but I somehow get an impression of it so that I can say: 'It must have this or that color'. . . Thus, after reading much of the German novelist Jean Paul I always get quite a 'blue' feeling, while Wagner's music seems to me to be ever so 'red'. So I don't see why this medium shouldn't be able to draw a soul-picture of a musician or author she never knew according to the impression her unconscious mind got from their works.

"This woman, whom I shall call Mrs. B., was born in northern Bavaria on October 17th, 1881. She married a military paymaster who became a customs officer during the war, and who, she says, is a little psychic, too. She is a very merry,

* Earlier in her paper Dr. Walther explains how she is able to "sense" the aura of a person in a manner which seems to be partially seeing and partially "feeling" in an occult sense.

lively little woman, a good housekeeper, sometimes a little hot-tempered, but easily consoled and very good-natured. Whoever asks for a soul-portrait gets one, and she never asks anything in return. She says she never learned to draw, but she must have some dormant artistic qualities.

"She developed interest in psychic matters and, after reading a description of a ouija board in a periodical, she made one for herself. This was five or six years ago. Many 'spirits' manifested through the ouija board, especially 'Fritzel', a friend of the family who fell in the war. 'Fritzel' told her to try automatic writing, which she did successfully after some effort.

'First she wrote in big, childish letters, then, she says, the writing became quite small like Fritzel's own writing had been in his life-time. . . One day when she tried to write automatically her hand made a little round drawing about the size of a finger-ring. One side was dark, the other light. She thought, 'What is it?' and her hand wrote the answer: 'It is a soul.' 'Why,' she thought, 'does a soul look like that?' The answer again came through her hand and indicated that the drawing represented the soul of Mrs. B's sister. Her hand continued to write, stating that the soul thus drawn was a guilty soul and urged Mrs. B. to use her influence to make its owner better. . .

"Mrs. B. never falls into a trance when she draws. She says she suddenly has a feeling of compulsion to draw. At other times it is as if someone slightly pulled her leg or her hair as a sign. Then she sits down to draw. She asks mentally: 'Which pencil shall I take?'; or 'Which color?' Then she draws with the pencil of the indicated color until her hand drops it, and so on. It takes her from

thirty to forty minutes to make one drawing. Her control always signs the pictures with the words: "Soul and mind of. . . Drawn by . . . (Medium's pet name) Brother in the Realm, (i.e., Realm of God)".

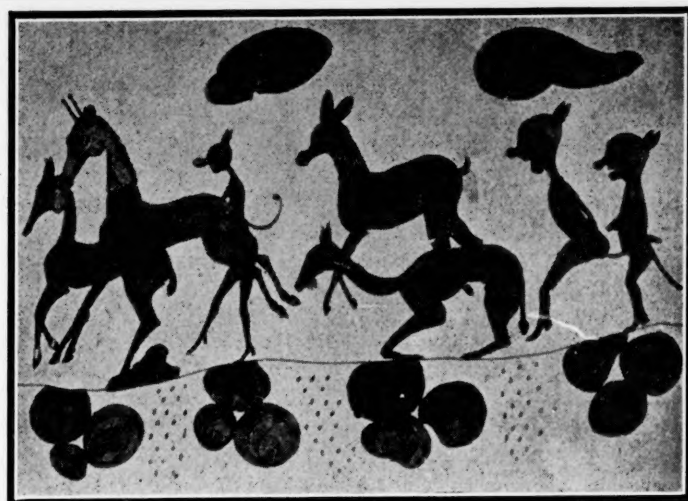
. . . "Mrs. B. says that some souls disturb her, so that she doesn't like to draw them, but her brother makes her go through with it. She never knows, beforehand, what she is going to draw, and she follows the progress of her hand with as much curiosity as any onlooker. When I watched her she didn't draw one part after another successively, but sometimes she made a few lines here and then there—so that one could never know what the whole was going to represent until it was finished."

A MARVELOUS CHILD ARTIST

Another very interesting case described by Dr. Walther is that of Jutta Kieser, a child who was born in Bamberg, Bavaria on February 4th, 1918 and who last year had an exhibition of her drawings in colored ink in Munich. All these drawings were produced automatically and, aside from their psychological symbolism, they may be regarded as extremely intricate and curious artistic productions of an unusually high order.

In the attempt to explain these products the history and family surroundings of the child are of particular interest. "Her mother", writes Dr. Walther, "seems to have some sort of an insane conceit on behalf of her daughter. Although the family is nearly starving. . . she refused to sell a single of her child's drawings during the exhibition, although she could have gotten good prices for many of them. Although she admits that she has over four thousand of the drawings she always says she will either sell all the drawings altogether or none at all. . .

PLATE I.



DRAWINGS BY JUTTA KIESER.
(The originals are in colors.)

PLATE II.



AUTOMATIC DRAWING BY JUTTA KIESER.
(Reproduced from an original in several colors.)

I am told she makes the child sit down and complete at least two drawings every day.

"I say all this, not because I have any interest in abusing the mother, but because I think it may perhaps help to explain trends in the child's drawings.

"Very often she draws fighting monsters, unicorns, birds with claws and other strange animals. Can one explain this as a sort of symbolical reaction of her subconscious mind on the "atmosphere" of her mother? It is probable that she wouldn't allow any feelings against her mother to enter her conscious mind, but would repress them.

"Other animals drawn by this child, it is true, frisk about seemingly quite happily, and these pictures are full of harmony and childish joy. May we regard them as expressing the true ego of Jutta? I don't dare answer these questions definitely.

"The attempt, of course, has been made to explain these pictures as spirit manifestations. The child's mother is a spiritualist and has said that the German painter Angelika Kauffmann (1741-1807) once manifested at a table sitting and claimed that she was the control of the child. But the style of Angelika Kauffmann is so different from these drawings that I don't think this theory very probable. It may be noted that the drawings certainly partake of an oriental character—some being Japanese, some Persian and some even Babylonian.

"Jutta has been producing since her fifth year. She is a shy, dreamy child, but she doesn't produce her drawings in a trance-state. It takes her but ten to fifteen minutes to produce one drawing and she never makes a preliminary sketch, but draws with the colored inks

at once. She never corrects or changes anything.

"I was unable to learn whether she visualizes her drawings, or whether she has a feeling as of her hand being guided by another. Her mother said she had tried in vain to find out, but that it is of no use to ask the child. In any case it is interesting to note that she is said to have laid out figures with matches even at the age of two or three.

"Of late she has become a little livelier than formerly in school, even talking to her neighbors during the lessons, as the teacher told me; but at home she is said, by a friend of the family, to be very merry and lively at times. At dinner, however, she doesn't say anything, not even 'thank you'. Perhaps her extreme shyness is a sort of reaction to her mother's attempt to show her off as a prodigy ever since she first began to draw.

"Her marvelous artistic faculties certainly have the *appearance* of being the result of an obsession, (whatever that may be). The psychiatrists, of course, try to explain them as indicating a dissociation of her personality beginning at the age of five when she started to draw. Unfortunately I have had no opportunity of comparing her early drawings with her later ones in an effort to find if there has been any change or development in her technique as her mother has maintained no chronological order in the material.

"An elder brother of Jutta's is an insane hospital (dementia-praecox, I believe). I think there are other cases of insanity in her ancestry, and certainly her mother can't be called normal. Perhaps a psychoanalysis could help solve this mystery, but her mother would never permit it out of fear that Jutta would

lose her drawing faculties through it. . ."

THE CASE OF FRANZ POHL

Dr. Walther follows her account of the Jutta Kieser case with a similar one drawn from Dr. Hanz Prinzhorn's "Art of the Insane" ("Bildnerie der Geisteskranken", Springer, Berlin, 1922):

"Franz Pohl, (pseudonym) was a shy, inaccessible young man in his youth, but a skilled locksmith and even became a teacher at a training school for locksmiths later on in his life. He was a little 'queer', so finally he was sent away. He visited the World's Fair in Chicago where he made the acquaintance of spiritualists. About the same time he began to hear 'voices' and to have visions (faces staring at him and then melting into him). Between the ages of 33 to 34 he went to Hamburg and began to spend his money without working and to give way to sexual excesses, which was quite unlike his former self. At the same time he began to feel himself persecuted and observed. In a paroxysm of fear he jumped into a channel in mid-winter, so that he was brought into an insane asylum. After he was dismissed he had to return to such asylums again and again for food and shelter, and has been kept there constantly since about 1898, (he was born in 1864).

"He began to write strange things which became more and more unintelligible until finally they consisted only of heaps of words without meaning; at least, to others, (of course, they may have had some hidden, symbolical meaning for him). About the same time he began to draw. In the beginning he mostly made sketches of his fellow-patients, his surroundings, etc. They had good technique, but were not above the conventional. By and by they became very strange, showing uncanny monsters in the middle of familiar surroundings

and thrilling symbolical figures. (As the "Destroying Angel" who, with a tear running down his cheek is about to slaughter a crushed man lying in front of him on the ground and trying to struggle against him.) The technique reminds you of Dürer. The colors are yellow and green at the top, dark hues at the bottom.

"Others of his pictures are self-portraits with a touching, painful expression in his eyes, reminding you of van Gogh's late self-portraits. Strangely enough Pohl prefers to make his drawing on old newspapers which he carefully prepares by making them wet and covering them with a ground color, (usually red). If you give him a good drawing pad he usually uses it to write his meaningless words upon.

"He is very shy and extremely polite if you talk to him; but you hardly ever get anything out of him excepting conventional phrases. He doesn't like to be questioned about his drawings and puts off all you say about them with remarks like: 'Quite good, yes,' or: 'Might be better.' He seems to fear an intrusion into his inner world which, of course, he must express somehow. He seems entirely sunk into his own inner world and has lost all interest and contact with his outer surroundings—which isn't so astonishing considering he has lived 33 years in an insane-asylum!"

The cases cited by Dr. Walther would no doubt be regarded by Dr. Mühl as subject to precisely the same explanation as that which she offers for those mentioned in her own work: namely that these drawings and writings are the outcome of a repressed instinct in conflict with the inhibitive forces of self-control. "Repression is caused by the refusal to accept the implication of the conflict and to *deny* its existence. . . Whenever a conflict is repressed and an adverse emo-

tional concomitant (such as fear, hatred, shame, ridicule) surrounds it, we have a sort of emotional abscess forming. . . The compulsions and obsessions are but automatic expressions of the underlying conflicts so disguised that the subject does not recognize their implication" (pp. 12-13).

To return to Dr. Mühl's book: a case described in Chapter VI is of interest in the light of the foregoing:

"The patient, age 50, was of English birth, refined, well educated, for many years an actress by profession, and very artistic by nature. She married at the age of 24 and had one daughter who she admitted was not wanted. After her husband died she supported herself and child by practical nursing and housekeeping until she was 33, when she went on the stage playing *character* parts thereafter. (This is significant in the light of future 'manifestations').

"She was always versatile, high-strung and emotional, with strong views, and exceedingly prudish. In the spring of 1920 she became interested in spiritualism through experimenting at the home of a friend with a ouija board and automatic writing. She received, as she insisted, signed letters from her dead husband. At this time she began to experience queer vibrations in her body, which she likened to an electrical sensation. She was taken to an Eastern psychopathic hospital for observation and from there admitted to a hospital for the insane. On entering she seemed fairly normal, but soon however, she said she was controlled by the spirit of her dead father, became rigid, assumed an ecstatic expression, and began to speak in a deep unnatural voice. Orientation was good in all fields, and there seemed to be no intellectual impairment."

The patient subsequently became vio-

lent, attacked the nurses and blamed her action on evil spirits. But there were no further outbreaks and she was paroled—only to return to the hospital, be paroled again and finally discharged with a diagnosis of "Paranoid Condition—Much Improved".

"For a year—from July 1921 to July, 1922, she said her 'Mediumistic Powers' were developing. She claimed that she had had poor health all her life, (stomach trouble, pneumonia, cough, threatened tuberculosis, etc.) since the beginning of the mediumship, the spirits took care of her and she enjoyed excellent health, being, as she claimed, a most remarkable example of metaphysical healing.

"About the middle of April, 1922, she decided to go to another city, to give some lectures on 'Etheric Writings', and it was at this time she said her great development came and the great spirits entered her organism and became her controls.

"After several free lectures, in which she was unsuccessful in her demonstrations, she fell in a trance on one of the crowded streets in the city's business center and was taken to the Emergency Hospital, after which she was admitted to another hospital for the insane in August, 1922. While there she went into trances and gave messages filled with beautiful phrases and vague sentiments of well wishing. She wrote pages which were headed 'A Tablet of My Word', and signed, 'Written through the Organism of. . .' These messages contained praise of the medium, or demands for belief in her powers without proof. They also contained prophecies whose non-fulfillment was rationalized by the patient in various ways. . .

"The 'Message' referred to in many of the 'Tablets' was the following:

"We want a League of Nations,

not a partial League, but all the Nations. God's plan was sent to earth, and a man received it in his brain, but man's intellect can alter these decrees of God and make a tedious time before deliverance comes. The Crisis on this earth demands the interference of Almighty God and he demands that every flag shall join the League. Fountains of human blood will flow unless we reach the United States. In August, when God took the child, we told them if they'd hear the spirit speak and heed, a great catastrophe could be averted, but they mocked, and Smyrna came to tragedy. Smyrna need never have been. God says 'one first' must strike when any nation wants to fight, and who will dare to fight them all. The United States must heed, for all the world is one. The message is a message of great import, for on high we know, and earth is in great danger.'

"Among those present who spoke through the medium were Axertes, Buddha, Zoroaster, Confucius, St. Paul, Moses, The Prophets, David, King Saul, Solomon, Joan of Arc, Queen Elizabeth, Walter Raleigh, Kitchener, The Czar of Russia, Benjamin Franklin, Geo. Washington, Abraham Lincoln, Louisa M. Alcott, Susan B. Anthony, Enrico Caruso and Theodore Roosevelt. . .

"Her writings were at all time grandiose, and occasionally pompous. She had a very theatrical manner in talking and demanded constant attention.

"This woman had a marked bisexual disturbance which, combined with her tendency to portray character parts, gave rise to the number of 'spirits' of both sexes which used her as a 'Medium'.

"She was finally released from the hospital, but she never recognized the unconscious factors at work, and she con-

tinued to lead a miserable unadjusted life.

"She later attempted to give 'Seances' at the various universities but was always unsuccessful in her demonstrations. . .

"The ordinary methods of trying to track down information are of no avail in ferreting out the truth in cases like this. Neither is the psychoanalytic method of much help—at least not to the subject. The analyst soon becomes convinced that the material comes from the subject's own mental processes and *why*—but the subject is not so easily convinced.

"It becomes necessary to get the explanation automatically from the subject. Many have said that they would not have accepted the analyst's opinion or interpretation in the face of the material produced, but that when they, themselves, evolved the explanation, unknown to themselves, and it came the same way as the other had come—automatically—they could not refuse very well to believe it."

These various case histories furnish a fertile field for speculation. Widely divergent in many unimportant details, their basic resemblance is obvious enough. But is that resemblance genuine or only apparent? And if it is real, then we must conclude that all automatisms are products of the unconscious for enough of them have been proved to be so to warrant the inclusion of all the rest.

It is thus demonstrable that automatism can take the form of drawings and writings produced independently of the conscious brain. What other forms can it take? It sometimes takes that of speech. Where, then are we to draw the line between the sensitive possessed by a "control" and the patient under the control of the subconscious? This question, of course has appeared endlessly in the speculations of those concerned in psychic

research. It is to be hoped that Dr. Mühl and others of her calibre will carry their investigations further into the realm of psychic research than she has apparently ventured, thus far. If one may judge fairly by the cases cited in her book she has hardly touched the farthest outposts and there is no doubt that she has much to learn from the annals of psychism.

* * * * *

PERSONALITY AND PERSONAL IDENTITY

By HERWARD CARRINGTON

It would be impossible, within the limits of this paper (or of any paper!) to summarize the various psychological and metaphysical views regarding such terms as 'self', 'personality', 'soul', 'ego', 'consciousness', 'personal identity', 'individual', 'mind', 'subject', 'psyche', etc., such as have been advanced in the past. Some of these terms are now practically discarded by psychologists; some of them have been given specific meanings by differing schools of thought; some of them are vague and ambiguous, and are used in one sense by some men and in another sense by others. Thus, the word 'soul' has been practically abandoned by psychologists (being left to the theologians) and is replaced by other terms which, it is contended, more accurately express the facts. Formerly, it was more or less synonymous with 'mind', and Aristotle spoke of a 'vegetative soul', an 'animal soul', and a 'transcendental soul'.* 'Mind', again, was used to define 'consciousness'; but it was found that mind, in its broadest sense, must mean much more than this,—since we have subconscious and unconscious minds, and we attribute mind to many of the lower animals, which certainly have no self-consciousness. The word 'consciousness' is itself discarded by the majority of our modern psychologists,

who fiercely resent its use. The term 'psyche' has been largely appropriated by the psychoanalytic school; the word 'individual' is most frequently used as synonymous with 'organism'; while 'personality', the 'self', etc., either involve metaphysical discussion, or are resolved into other terms. All in all, enormous difficulties at once present themselves the moment we begin to use any of these terms; and while the man-in-the-street may feel that he knows very well what he means when he speaks of his 'personality', his 'personal identity', etc., the psychologist does *not*—demanding a more accurate and up-to-date definition of his terms before discussing them. We must first of all endeavor, therefore, to define our terms somewhat—enough for our present purposes—before proceeding to utilize them in connection with 'psychic phenomena': for if we speak of 'the survival of personality', and 'the proof of personal identity', we must at least know what we are talking about, and *what* is supposed to survive and *in what* personal identity consists. After we have come to some agreement on these points, it will be time to consider the evidence afforded by psychical research as bearing upon these problems.

In order to 'clear the air' as rapidly and effectually as possible, I propose, first of all, to summarize very briefly what

* Cf. Hammond: Aristotle's Psychology.

William James has to say upon these questions, in his *Psychology*. After doing so, some of the later views may be taken into account. James's masterly presentation is everywhere acknowledged to be the best up to that time, being embodied in his chapters on 'The Stream of Thought', and 'The Consciousness of Self'. A brief epitome and a few quotations will doubtless serve to summarize his argument.

Five characteristics of thought at once present themselves, upon slight reflection. These are:

(1) Every thought tends to be part of a personal consciousness; thought tends to personal form; it is not merely *a* thought, but *my* thought:

(2) Thought is in constant change. No mental state once gone can recur and be identical with what it was before:

(3) Within each personal consciousness, thought is sensibly continuous. Hence, we may call it a 'stream' of thought:

(4) Human thought appears to deal with objects independent of itself; it possesses the function of knowing. Thought may, but need not, in knowing, discriminate between its object and itself. However complex the object may be, the thought of it is one undivided state of consciousness:

(5) It is always interested more in one part of its object than in another, and welcomes and rejects, or chooses, all the while it thinks.

This stream of thought, then, possessing these peculiar characteristics, constitutes the basic groundwork or substratum of consciousness and the Self—using these terms, for the present, in a purely popular sense. We must now analyze this consciousness of self in greater detail.

The *Empirical Self*, or *Me*, in its widest possible sense, "is the sum total of all

that a man can call his." This Self has certain feelings and emotions,—'self-feelings'—and gives rise to certain actions: 'self-seeking' and 'self-preservation'. The Self also has certain 'constituents', which may be sub-divided as follows:

(a) The material self: the body, its possessions, etc.:

(b) The social self: relations to other people:

(c) The Spiritual self, which may be called the 'self of selves'. This requires a more detailed analysis. It seems to be the *active* element of consciousness. This self is *felt*. But *what* is felt? In what does the feeling of this central, active self consist? James believes that, if introspection be carried on carefully enough, it will be found to consist in certain subtle bodily processes, mostly taking place in the head. So, concludes James—if this be true, and sufficiently inclusive—"it would follow that our entire feeling of spiritual activity, or what commonly passes by that name, is really a feeling of bodily activities whose exact nature is by most men overlooked."

However, over and above these, there is an obscurer feeling of something more. What this is may be left for the moment; nor need we stop to consider self-seeking, self-feeling or self-preservation. These all constitute part of the 'Phenomenal Self'. We accordingly turn to our greatest problem—that of the *Pure Ego*.

The first thing that strikes us here is the sense of *Personal Identity*:—the feeling that "I am the same Self that I was yesterday." All thoughts which we have relating to this Ego have a certain "warmth" and "intimacy" which other thoughts do not. This feeling of "sameness", however, is not unique; it is a frequent phenomenon. It is probable that the perception of sameness, with regard to personal identity, is like any other

perception of sameness noted by the mind. Resemblance among the parts of a continuum of feelings. . . this constitutes the real and verifiable 'Personal Identity' which we feel.

Consciousness, while fluent, nevertheless seems to flow in a series of pulsations. Each of these pulses represents the passing thought—the thought of the moment. But each thought inherits or appropriates the previous thought, as it comes into being. "Each thought is thus born an owner, and dies owned, transmitting whatever it realized as its Self to its own later proprietor." *The passing Thought then seems to be the Thinker*; and, though there may be another non-phenomenal Thinker behind that, so far we do not seem to need him to express the facts. Consciousness, in short, is apparently made-up of a series of passing thoughts, which are themselves the thinkers; and the sense of 'personal identity' is felt because of the feelings of warmth and intimacy before mentioned, associated with these thoughts, which are connected with this Thinker. In this view, it will be seen, a transcendental Thinker is done away with; it is not needed; and we do not need any Consciousness, as such, behind and beyond these thoughts, since it is composed of them and nothing but them. This theory has been elaborated in great detail by Dr. Henry Rutgers Marshall, in his work on *Consciousness*; and by James himself, in his Chapter "Does Consciousness Exist?" in his *Essays in Radical Empiricism*. Many other psychologists have endorsed this view, of late years, but we are at present concerned only with James's views; and, before passing on to the theories of other men, we must first conclude our summary of his work.

Having arrived at the above conclusion,

James then passes on to review the history of the theories which have been advanced as to the nature of the Pure Self, or inner principle of personal identity. These are three in number, viz.:

- (1) The Spiritualistic theory;
- (2) The Associationist theory;
- (3) The Transcendentalist theory.

Let us consider these in turn.

The first of these postulates a *Soul*—a counter, of course, all the difficulties connected with the problem of the connection of mind and matter—into which it would be impossible to enter now. James concludes that "the soul is at all events needless for expressing the actual subjective phenomena of consciousness as they appear. . . . The soul-theory is a complete superfluity, so far as accounting for the actually verified facts of conscious experience goes. . . The soul, when closely scrutinized, guarantees no immortality of a sort we care for. . . . My final conclusion, . . . about the substantial Soul is that it explains nothing and guarantees nothing. . . . Its successive thoughts are the only intelligible and verifiable things about it. . . ."

Coming, now, to the Associationist Theory, this fares no better at his hands. James points out that consciousness cannot be a mosaic, merely stuck together, or tied together in some way, but is a unique, whole thing—explicable, he thinks, on the theory previously advanced. We need not stop to consider this highly controversial matter at length.

The Transcendentalist theory, due largely to Kant, is similarly disposed of by James—his conclusion being that it is unnecessary, in so far as it is intelligible. He concludes that "we may sum up by saying that personality implies the incessant presence of two elements, an objective person, known by a passing sub-

jective thought and recognized as continuing in time. . . . Let us use the words *ME* and *I* for the empirical person and the judging Thought."

The *Me* constantly changes throughout life; there is only a relative identity maintained, while there is a slow shifting, in which some 'common ingredient' is seemingly maintained. There are changes in the *Me*, recognized by the *I*. These changes may be slow and slight, or they may be rapid and grave. The latter may be called 'mutations' of the self, and consist (a) of alterations of memory (lapses, diseases of memory, etc); or (b) of actual alterations in the self. These in turn consist (1) of insanities; (2) of alternating and multiple personalities; and (3) of mediumships or possessions—which are thus regarded as types of alternating personality. All these must of course be regarded as abnormal—though the last may merge into the supernatural.

This concludes James's argument and his lengthy discussion of the consciousness of self. He ends by saying, however, that the question of the "ultimate knower" remains a metaphysical question, and that "room for much future inquiry lies in this direction."

Illuminating as it is, this theory of James's has been severely criticised by several writers, *inter al*: Prof. F. B. Jevons, in his *Personality*. I cannot do better, perhaps, than to quote a few passages from his book, in which this criticism appears. He says:

" If proof be wanted to show that James does, without knowing it, postulate a subject or person, it can be found in his own words. The sense of our personal identity, he says, 'is grounded on the resemblance of the phenomena compared.' If phenomena are compared they must be compared by

somebody. . . . A subject or person is simply indispensable. If nobody makes comparisons, no comparisons will be made. If nobody draws inferences, no inferences will be drawn. . . .

"It is however not our personality alone, but our personal identity which James seeks to explain away. He explains it away first by substituting resemblance for identity; and next by seeking for it in the phenomena, and not in the mind to which the phenomena are presented and by which the phenomena are compared. But, by the very meaning of the words, 'resemblance' is not the same as 'identity.' Things which resemble one another are things which, though they resemble one another, are different. If they were not different, they would not resemble one another. They would be identical. What is asserted by the upholders of personal identity is not that the phenomena presented to the subject or person are identical, but that the subject or person to whom they are presented, and by whom they are compared, is identical. . . .

"It would seem to be quite plain that, if the passing thought is the thinker, then there are as many Thinkers as there are passing thoughts.† . . . But if our personal consciousness is a stream of thought, a unity, and a whole, then all that psychology, or psychological analysis, can do is to attend to each of its various phases or parts separately. But though the psychologist may attend to them separately, the fact that he attends to them separately does not give them any separate existence. . . . Moments—separate moments—are pure abstractions: time is continuous and unbroken. And the momentary thinker, for that very reason, if for no other, is a pure abstrac-

† To some it would appear simpler to regard successive thoughts as modifications of Form only in a unique Substance of Intelligence. (Ed.).

tion, scientific—convenient and even necessary for scientific purposes—but to be found only in the domain of science, not in the actual world of fact." (pp. 49-77).*

While all this may be true in one sense, it is certainly not true in another! If we desire to analyze *personality*, we obviously cannot take the whole life of a man into consideration, but only a very small fraction of it, and preferably the present moment. Immediately past states, represented by recent memories, also constitute the subject of analysis. We are more or less limited to these, in any investigation which may be made. The object of any analysis of the Self is certainly to find out how it is composed or made-up; its essential constituents. And, just as some of our complex emotions have been shown to be compounded of simpler ones, so the more complex elements of the human mind may also be shown to be compounded, as it were, of simpler mental material.

Thus, to illustrate, by way of the emotions. McDougall, in his *Social Psychology*, has shown that *Admiration* is compounded of wonder and negative self-feeling; *Awe*, of admiration and fear; *Reverence*, of awe and gratitude; *Gratitude*, of tender emotion and negative self-feeling; *Scorn*, of disgust and anger; *Contempt*, of disgust and positive self-feeling; *Loathing*, of fear and disgust; *Hate*, of anger, fear and disgust; *Envy*, of negative self-feeling and anger; *Reproach*, of anger and tender emotion; *Anxiety*, of tender emotion, pain and anger; *Revenge*, of anger and positive self-feeling; *Sorrow*, of tender emotion and negative self-feeling; *Pity*, of tender

emotion and sympathetically-induced pain; and so forth.

Now, in the same way that our emotions can be split up, and shown to be due to more primary and simple emotions, the complex structure of our mental life may also be similarly analyzed. Before attempting such an analysis, however, a few commonly-used words must first of all be defined or explained, so that the reader may follow the jargon of the modern psychologist without undue difficulty. Only a few such definitions will be necessary for our present purposes.

An *affect* is a specific kind of feeling or emotion.

A *complex* is any grouping of factors in the mental constitution. As used especially by the psychoanalysts, a system of emotionally-toned ideas which have been 'repressed'—thus frequently giving rise to morbid behavior.

A *sentiment* is an idea of an object, with which one or more emotions are organized. (Prince, *The Unconscious*, p. 449).

Cognition may be defined as "any process by means of which one arrives at knowledge or awareness of an object." (English, *A Student's Dictionary of Psychological Terms*).

Conation. When a present mental state tends by its intrinsic nature to develop into something else, we have conation.

Organization. An ensemble, formed of different parts which cooperate. This may apply to the body (as an *organism*) or to the mind.

With these preliminary definitions in mind, we may now briefly summarize Prof. J. W. Bridges' article, "A Theory of Personality," published in the *Journal of Abnormal Psychology*, January, 1926. He says in part:

* Cf., in this connection, Bradley, *Appearance and Reality* (103-120); A. W. Momerie, *Personality*; Thorndike, *Individuality*; J. S. Malone, *The Self: What is It?*; Fitzgerald, *Self-Consciousness*; Ladd, *The Secret of Personality*; etc., for discussions of this and allied questions, from varying points of view.

"Personality is a psychophysiological concept. This is meant in the sense that consciousness and bodily response are subjective and objective aspects of the same thing, in accordance with the double-aspect theory of mind-body relation.*. . . . The personality has three parts or divisions: cognition, affection and conation. . . . Some components of personality are original, some are acquired. The original components or elements are probably sensation and image. More complex, derived components are perception, memory, association, judgment, reasoning, etc. . . . From the standpoint of consciousness the basic element is probably *impulse* (urge or drive). . . . An important component of personality occurring in all three of its divisions is *intelligence*, or the capacity to learn, which on analysis is probably reducible to the capacity to form and to change associative bonds. . . By *organization of personality* is meant the formation of associative bonds among the various elements and the arrangement of the various components into a hierarchy of more or less complex levels. . . .

"Cognitive organization may begin with simple sensations and images. These are organized into perceptions and ideas. These are further organized into cognitive attitudes, information, and systems of knowledge. . . Affective organization may begin with simple feelings and emotions, which are modified, conditioned, and organized into compound emotions, moods, affective attitudes, sentiments, loyalties, interests and aversions. . . . The organization of affective elements may be called the *temperament*. The temperament is thus the total affective make up. . . . Cognitive organization may begin with simple impulses which

are conditioned, modified and integrated into more and more complex impulses. . . These are coördinated into motor attitudes and habits. . . The organization of conative elements may be called *character*. . . .

"The personality as thus described varies greatly from individual to individual. . . There is individual difference in the *complexity* of personality. . . There is no doubt marked variation in the degree of *integration* of the personality. . . Organization is a slow process, but it is a measure of the *strength* of the personality as a whole or in any of its parts. . . Disorders of personality are merely extreme forms of variations. . . Weakness of personality may be used to mean poor organization and development. . . Since the development of personality depends in part upon environmental influences, it behooves education to assist in affective organization as well as in cognitive and motor. . . ."

Dr. Harold I. Gosline, in an article on "Personality from an Introspective Viewpoint," (*Jo. Ab. Psy.*, April, 1920) asserts that: the "activities of the personality may all be grouped under the will, the attention and the thought process. The common factor in all of these is the feeling of impulse." Sidis, on the other hand, has contended† that the personality cannot be thus broken-up *ad lib.*, but that "mental life is not simply a series of mental states; it is an individuality in

* Cf. also Morton Prince: "The Structure and Dynamic Elements of Human Personality," *Journal of Abnormal Psychology*, Dec., 1920, wherein very similar views are expressed. Also his book, *The Unconscious*. The 'motor theory' of consciousness—monistic—will be found defended at length in E. B. Holt's *Concept of Consciousness*; while, as we know, the Behaviorists have tried to do away with it altogether,—in a most radical form; see Watson; *Psychology, from the Standpoint of a Behaviorist*, etc. Cf. also Berman, "The Glands Regulating Personality" for an exposition of the "Glandular" view. It would be unprofitable to enter into a discussion of these theories now, since they would take us too far afield. Dorsey and many others express much the same views, in varying forms.

† The Foundations of Normal and Abnormal Psychology.

* We shall come to a discussion of this point later on.

which the psychic series occurs." This position, it will be observed, is directly opposed to that of James,—so that the views of these two psychologists may be set off one against the other.

Summing-up, now, these views of modern psychologists, regarding the nature of the human personality, they may be thought to be stated somewhat as follows: Instead of being a simple, indivisible thing (as Plato contended) it is rather a compound, a composite, an integration, something *achieved*; it represents the sum-total of our mental and bodily activities. As such, it is subject to splits, disintegrations, dissociations, mutations of all kinds. A good analogy would perhaps be a rope, the strands of which are normally held or bound together by attention, concentration, education—all those factors which tend to unify and integrate the self. At times, certain "strands" of the rope (as the result of illness, emotional shock, etc.) tend to split-off, forming independent "selves," and then we have cases of alternating or multiple personality.

Consciousness represents one portion of the mind in action; in the words of Mr. Wakeman, it is a "go," not a "thing". In this view, the older conception of consciousness is done away with. Similarly, the permanent and lasting nature of personality becomes questionable, if it is not altogether destroyed. Hence, the difficulty of the modern psychologist in accepting the hypothesis of survival! He wants to know *what* survives and *what* can possibly survive!

Let us see what may be said in answer to these arguments.

In the first place, if consciousness is a "go" and not a "thing," as stated,—that is, an action, an activity—it must be something which acts, something which is *in activity*. One cannot have move-

ment without something to move! A cannon-ball moves with great rapidity; but is the ball which moves. Light travels more swiftly than anything in the Universe; but again something moves—ether waves, or corpuscles, or a combination of both. One cannot have action, in short, without postulating something *in action*; something which moves. Similarly, one cannot logically contend that the *activity* of the mind represents or 'explains' the mind; rather, one would be forced to the conclusion that the mind in action represents, phenomenally, the activity we perceive.

Hence, we seem driven to conclude that the mind is some sort of an 'entity', whose passing activities are noted. We may agree to discard the older conceptions of consciousness, but everyone save the extreme Behaviorists would agree that *something* exists, corresponding to what used to be called consciousness. What this something *is* still has to be explained.

Our Personality, again, undoubtedly seems to be a composite thing. It is subject to fluctuations, mutations, changes, dissociation into various 'selves'. There are certain types of spiritualists, it is true, who dispute this—contending that whenever such a 'self' is noted, it is in very truth an independent 'spirit', seeking more or less vainly to express itself. Such a contention is of course preposterous. It is opposed to the whole mass of data of modern psychopathology; and moreover many of these 'selves' can be seen building themselves up, as it were, before our eyes.* In the majority

* Flournoy gives a pretty illustration of this, in his *Spiritism and Psychology*, p. 127 (note): "Here are the details of this little episode, where we see, as often, the naive subconsciousness, not at first giving itself to be a separate spirit, hastening, nevertheless, to accept the suggestion which was made to it by one of the company. M. Leduc asks, 'Who is there?' (No reply), 'Is it a spirit?' 'No.' M. Leduc keeps silent a moment, then asks, 'Are you always there?' 'Yes.' New silence. I request M. Leduc to ask if it is a part

of such cases, nothing in the least suggestive of 'spirits' is to be noted. Yet how can anything which is so apparently unstable have the quality of permanence? And how may it hope to survive the shock of death—since even minor accidents and mal-adjustments seem to upset it so completely?

Various answers have been suggested to this difficult question, by psychic students. F. W. H. Myers, for example, in his *Human Personality*, has said:

"The supporters of the view that 'the Self' is a coördination,—and this, I need hardly say, is now the view prevalent among experimental psychologists—have frankly given up any notion of an unifying entity—of a life independent of the organism—in a word, of a human soul. The supporters of the unity of the Ego, on the other hand, if they have not been able to be equally explicit in *denying* the opposite view, have made up for this by the thorough-going way in which they have *ignored* it. I know of no source from which valid help has been offered towards the reconciliation of the two opposing systems in a profounder synthesis. . . .

"In favor of the partisans of the unity of the Ego, the effect of the new evidence (*i.e.*, psychic phenomena) is to raise their claim to a far higher ground, and to substantiate it for the first time with the strongest presumptive proof which can be imagined for it;—a proof, namely, that the Ego can and does survive not only the minor disintegrations which affect it during earth-life but the crowning disintegration of bodily death. . . . (For)

of himself, or an independent spirit. He appears a little astonished, and asks only the second part of the question: 'Are you an independent spirit?' 'Yes!' An amusing effect of this episode was the change of tone in the table toward M. Leduc. Before it called him *thou*, but after it accepted the suggestion that it was an independent spirit it called him *you*—as if it were speaking to a strange person!

the conscious Self of each of us, as we call it, . . . does not comprise the whole of the consciousness or of the faculty within us. There exists a more comprehensive consciousness, a profounder faculty, which for the most part remains potential only so far as regards the life of earth, but from which the consciousness and the faculty of earth-life are mere selections, and which reasserts itself in its plenitude after the liberating change of death. . . I conceive that no Self of which we can here have cognisance is in reality more than a fragment of a larger Self,—revealed in a fashion at once shifting and limited through an organism not so framed as to afford it full manifestation."

Mr. Myers, it will be observed, here depends in the first place upon *facts* (psychic phenomena) tending to prove survival—contending, very rightly, that if these actually prove the continuity of personality, then the personality must be more stable than commonly supposed—even permitting it to withstand the shock of death. This is an appeal to actual fact, and cannot be gainsaid, or disposed of by any *a priori* argument. And, in the second place, Myers contends that our empirical self is somehow rooted in a deeper Self, of which it is a mere temporary expression; and, though mutations and dissociations may affect this empirical self, the larger Self is left relatively unaffected thereby—ultimately rectifying, synthesizing and unifying these disordered portions when the opportunity to do so presents itself, in some spiritual world. Naturally, the validity of his views would depend primarily upon the proof of survival.

Dr. William McDougall has, again, and from a different standpoint, met the various objections which have been raised to the unity of personality—based

upon the observed cases of mutations, multiple personality, etc.—in his book *Body and Mind*, as follows:

" We must maintain that the soul is in some sense a unitary being or entity distinct from all others; for we found that prominent among the facts which compel us to accept the animistic hypothesis are the facts of psychical individuality—the fact that consciousness, as known to us, occurs only as individual coherent streams of personal consciousness, and all the facts summed-up in the phrase 'the unity of consciousness'. We found that these facts remain absolutely unintelligible, unless we postulate some ground of this unity and coherence and separateness of individual streams of consciousness, some ground other than the bodily organization. . . .

"It may be that the soul that thinks in each of us is but the chief of a hierarchy of similar beings, and that this one alone, owing to the favorable position it occupies, is able to actualize in any full measure its capacities for conscious activities; and it may be that, if the subordinated beings exercise in any degree their psychic capacities, the chief soul is able, by a direct or telepathic action, to utilize and in some measure control their activities. . . . These alternating personalities may, therefore, properly be regarded as formed, *not* by the splitting of the normal stream of consciousness, but by the alternation of two phases of the empirical self, or of the organic basis of personal consciousness, each of which brings back to consciousness only memories of experiences enjoyed during former periods of its dominance. . . . I submit that we have no sufficient ground for the assumption that the co-conscious personality is formed by splitting-off from the normal personality, that rather the facts justify the view that they are radical-

ly distinct. The facts may therefore be reconciled with the animistic hypothesis by assuming that a normally subordinate psychic being obtains, through the weakening of the control of the normally dominant soul, an opportunity for exercising and developing its potentialities in an unusual degree. . . .

"Though all habits belong to the body, the soul does undergo a real development, an enrichment of its faculties; and, though it is not possible to say just how much of what we call personality is rooted in bodily habit, and how much in psychical dispositions, yet it is open to us to believe that the soul, if it survives the dissolution of the body, carries with it some large part of that which has been gained by intellectual and normal effort; and though the acceptance of the view we have suggested, as to the essential part played by the body in conditioning the sensory content of consciousness, would make it impossible to suppose that the surviving soul could enjoy the exercise of thought of the kind with which we are familiar, yet it is not inconceivable that it might find conditions that would stimulate it to imageless thought (possibly conditions of direct or telepathic communication with other minds) or might find under other conditions (possibly in association with some other bodily organism) a sphere for the application and actualization of the capacities developed in it during its life in the body."*

It will be seen, therefore, that we have, in these alternate possibilities, means of escape from the prevalent notion that such mutations of the self prove (1) its complete disintegration, and (2) its total dependence upon the brain. For, if the

* By "some other bodily organism" I understand Dr. Mc Dougall to mean some "astral" or "etheric" body, and not some other living individual, through whom it would manifest. H. C.

empirical self be regarded as but a fragmentary portion of the total Self, and it is this empirical self which suffers mutations, we obviously have no right to assert that the total Self is thus affected; indeed, many facts might be cited to the contrary. Again, as to the dependence of the mind upon the brain: The chief and most important part of the personality, let us say, consists in the feeling of personal identity; and James and others have attempted to show, as we have seen, that this feeling consists largely of subtle changes taking place within the head. But *what* is felt at such times? Changes, it is true, but how caused? If mind were somehow *manipulating* the brain, and expressing itself *through* it, as an instrument, would not these changes be perceived also? As Prof. F. C. S. Schiller has expressed it: "if the material encasement be coarse and simple, as in the lower organisms, it permits only a little intelligence to permeate through it; if it is delicate and complex, it leaves more pores and exits, as it were, for the manifestations of consciousness:" (*Riddles of the Sphinx*, p. 294). If something of this sort were going on, within the brain, surely changes would result, and these changes might be 'felt', upon attentive introspection; the 'sluice-gates' would be felt, on being opened. But these inner feelings would not by any means prove that consciousness, or the sense of personal identity, was actually being *produced* by these changes; that would be merely assuming the 'creation' theory of consciousness, and thus begging the question! The process of the transmission or the manifestation of consciousness might indeed be felt, upon close introspection; but this would involve (a) an observer, and (b) the psycho-physiological facts, as such, without any particular theory as

to the 'explanation' of those facts.*

It will be seen, therefore, that the arguments which have been brought to bear upon survival, based upon the complex nature of human personality, while weighty within their own sphere, do not, nevertheless, prove by any means conclusive; for these arguments can be met by others—offering us alternative explanations of the observed facts. The feeling of the unity of self, and the feeling of personal identity, may not, then, be illusory; they may be based upon actual fact—and may be subject to scientific demonstration! The central core of our psychic being *may be a permanent and abiding entity*—possessing the consciousness of self, and knit together by a chain of memory which (innumerable observations seem to prove) is far more inclusive than any conscious self could possibly embrace. Indeed, the very essence of memory seems to be that it remains unconscious; we are never aware of more than an infinitesimal fraction of our memory-self. Yet somehow, somewhere, these memories are conserved! Mechanistic physiology contends that they are recorded in the brain. Against this view Bergson has vigorously protested, (Cf. his *Matter and Memory*); and if conscious survival of any sort be proved, it is of course refuted by the actual facts. Memory would then be shown to reside in some 'mental reservoir', (individual, not necessarily 'cosmic'), from which they could be drawn by the self-activity of the reflecting mind.

Psychic facts, then, once established, must settle and determine this question, as they would determine many an-

* Compare Bergson, *Creative Evolution*, p. 270: "Consciousness is distinct from the organism 't animates, although it must undergo its vicissitudes. As the possible actions which a state of consciousness indicates are at every instant beginning to be carried out in the nervous centers, the brain undergoes at every instant the motor indications of the state of consciousness. . . ."

other philosophical problem. For, if it be proved that the mind of man—his personality—actually survives bodily death, and continues its functions and activities in some spiritual world, then all theories as to the relation of brain and mind which have been advanced in the past, based upon this assumed and inevitable relationship, would have to be abandoned, and be replaced by some form of 'animism', or interactionism—as McDougall has so forcibly contended.

The monistic mind-body relationship (mentioned earlier in this paper) would thus be shown to be untrue.

As for parallelism, which contends that mental and bodily activities are equally real, but run along without (as it were) ever 'touching' one another, Hyslop has already shown that this virtually admits the activity of the mind, in its own sphere, independent of the physical or-

ganism. (See his paper "Parallelism and Materialism," in *Proceedings A.S.P.R.*, Vol. I, No. 1; also his *Problems of Philosophy*).

Mechanism, however—the materialistic conception that "thought is a function of the brain,"—is, in the opinion of the majority, still the great stumbling-block to the acceptance of psychic phenomena; and it is interesting to note that McDougall admits that "psychical research has, in my judgment. . . . established the occurrence of phenomena that are incompatible with the mechanistic assumption."

Let survival once be proved, then, and a world-view of an entirely different order will be possible: Human Personality will once again be raised to its position of dignity and value, and the Soul of man will once more be enthroned on its former seat of glory.

* * * * *

WHAT IS TRANCE MEDIUMSHIP?

Under this title Mr. James Leigh, writing in the 'Two Worlds' for August 28, Sept. 4 and 11, summarises the views of famous mediums and controls as to the nature of trance phenomena, discusses the various aspects of control and the limitations of the trance condition. As we are printing a translation of Dr. Osty's notable article on this matter, it would seem timely to review what Mr. Leigh has to say from the spiritualist standpoint.

It is satisfactory to note that Mr. J. B. McIndoe, speaking at the May Convention of the London District Council of the S.N.U., of which he is President, said:

"We should cease to class as mediums those who do not give definite evidence of spirit control. . . . They may be psychics or sensitives, but we should

cease to class them as mediums."

The interesting fact is noted that about half a century ago, when trance mediumship was probably at its height, practically all the great trance mediums were contemporaries. Strangely enough, it was customary in those days for the medium to speak extemporaneously upon any subject which might be chosen by a committee of their audience. This ability was most notably shewn in the case of Mrs. Britten and Mrs. Richmond. In the case of W. J. Colville, the controls were able to deliver impromptu poems of good quality and of some length on subjects selected by the audience.

The writer notes that this phase of mediumship 'has disappeared from our midst today' and that a general deterioration of trance utterances is to be noted.

We would qualify his general assertion in respect of certain American mediums, of whom we need here only instance Mrs. Rogers, the medium of Patience Worth, who at times makes very successful practice of delivering in her characteristic poetic form of free verse, messages illustrative of subjects chosen and presented by her audience on the spur of the moment.

It is now affirmed by the controls of some English mediums that this phase of psychism—trance utterance—is about to manifest itself once more as an outstanding one.

AS TO THE CONTROL BY OTHER PERSONALITIES

Mr. Leigh disputes the opinion, prevalent among spiritualists, that trance-control implies the possession of the medium's physical organism by the controlling intelligence and asks the pertinent question as to what extent the audience may impress the medium and so affect the quality of the utterance: also how far, in case of genuine control, the actual verbal framework as apart from the inspiring ideas may be regarded as the work of the control in any direct sense. In his second article (Sept. 4, p.563) he raises the question of the sensations of the average medium during trance, calling for investigation of this neglected aspect of evidence. In the case of Andrew Jackson Davis, it is recalled that this powerful seer first entered the trance or quasi-trance condition under hypnotic suggestion, at the age of 17. At first the clairvoyant power which supervened was attributable to himself: but at a later date, the signs of an independent intelligence appeared and his book 'Nature's Divine Revelations' was given. Davis claimed that he passed through the trance state into one of lucidity which he called the 'superior condition'. In

this state his consciousness was intensified and the psychic sensibilities and contacts stimulated.

Another great seer, Hudson Tuttle, testified that, to him, the trance condition "was not one of lethargy approaching sleep, but an indescribable intensification of mental power, a broadening of the horizon, a flow of thoughts reaching far out from the subject under consideration." . . . "It was as though I had listened to an exhaustive lecture, and had taken a few notes." Mrs. Cora Richmond, a typical platform trance-speaker, affirmed that from her very first control she lost all consciousness of physical existence, although spiritual perception seemed to awaken simultaneously. Her consciousness, immediately it ceased to function in one state, came into play in another. Thus she. . . 'was all the while conscious of a separate existence, while her physical organism was being controlled to give trance addresses.'

With W. J. Colville the trances varied in intensity. At times he would be fully aware of all that was being said and that his lips and hands were guided by 'unseen prompters'. On other occasions he would be semiconscious and again at others, entirely oblivious to all that was being uttered through his lips. "Does this state of unconsciousness" asks Mr. Leigh "guarantee absolute 'control'. Does it follow that his mind will not influence the message?" "Is the suppression of consciousness a true guide in this matter?" J. J. Morse's control 'Tien Sien Tie' gave the explanation that it was the medium's own mental furnishings which were used for the formation of the words and framing of the sentences; the utterance being subject to the supervision of the will of the control, but in this sense alone. The conclusion of the writer is that the degree of conscious awareness

on the part of the medium has no relevance to the actual mediumship. But in some cases, such as that of Colville, the machinery of expression was fully subject to the controlling personality.

The distinction between 'control' and 'communicator' is clearly brought out in the instance of E. W. Wallis, whose 'guide' invariably established (and maintained?) the control; after which *ideas* were projected into the mind of the medium and clothed in language 'by the ordinary methods'. The general run of cases goes to shew that in trance mediumship the message is largely influenced by the channel through which it flows. W. H. Harrison records the fact that at a meeting at which Morse's guide was to give a trance address, his presence in the audience affected the nature of the discourse. "I had not been there long" says Mr. Harrison "before he, in the trance, gave out clearly the ideas which had been in my mind much of the previous week; and for about ten minutes uttered them in nearly the words I should have

used, yet they had nothing to do with spiritualism or the subject of his lecture, but were brought in by a violent twist." There are records of similar cases in the archives of the S.P.R.

Adverting to the statement by a control that the thoughts and ideas impressed by the communicating intelligence are sometimes reproduced in language by an exaltation or stimulation of the normal faculties of the medium—by what was termed 'ordinary methods'—it may, says Mr. Leigh, be questioned whether in every case the thought is correctly received in the mind of the medium or, when truly received, whether it is rightly interpreted. Even when the control is complete both physically as well as mentally, the message may be influenced by its channel of transmission. The physical condition alike of medium and sitters must be taken into account as well as the mentality of the more positive members of the audience, and also the general view in which the control or his sensitive is held.

* * * * *

RECENT LITERATURE

WHY WE OPPOSE THE OCCULT. By Emile Cailliet. University of Pennsylvania Press. 1931.

This book is published, as stated in the Dedication,—“under the auspices of the Adam Seyber Foundation of Intellectual and Moral Philosophy.” This of course must not be confused with the Henry Seybert Commission, which brought out its “Preliminary Report,” it will be remembered, in 1887 (and none since!). However, the same University evidently sponsors this new work (to some extent) by the mere fact of its publication, and also by the fact that it was translated by George Franklin Cole, Assistant Professor of French in that University. We might well suppose, therefore, that this book would be a dignified and well-informed attack upon our subject, giving it fair consideration and evidencing a knowledge of the work which has

been undertaken of late years. Instead of this, what do we find? A prejudiced, theologically-biassed work, evidently written from the Roman Catholic standpoint, in which *Psychical Research*, as we understand it, is hardly touched upon at all! Whence did our author derive his information in the preparation of this book? From the official publications of the Societies for psychical research? From the laboratory? From a careful study of the most authoritative works upon the subject? Nor at all; he obtained much of it as the result of “almost four years sojourn in Madagascar”! As might be expected, therefore, the bulk of his book is devoted to magic, voodooism and witchcraft, as found among savages and primitive peoples, with a sprinkling of quotations from mediaeval witch trials, the sayings of the early church Fathers, Biblical citations and Jesuitical denunciations! Instead of refer-

ences to Lodge, Myers, Hyslop, Hodgson and Barrett we find quotations from the writings of Lévy-Bruhl, Frazer, Durkheim, Dean Allier and others. Occasionally one finds references to Richet or Bozzano; but even here we find their words torn from the context, and so distorted as to be hardly recognizable—wholly misrepresenting the views of the authors cited. The whole book might have been written two hundred years ago, while complete ignorance is displayed throughout as to the real aims and methods of scientific psychical research. Condemning the "Occult" on the basis of witchcraft and savage magical practices is about as fair as condemning Physics because of the writings of seekers after "perpetual motion," or the work of the men who studied "Natural Magic" during the early middle ages. The author seeks to confuse the occult, psychical research, spiritualism, witchcraft, magic, and a dozen other things in the reader's mind; to show the falsity, triviality and evil connected with many of these practices, and then to condemn the Occult *en masse*,—hoping that the credulous and uninformed reader will discard the whole subject, by reason of the evil tangle into which his mind has been artfully led. Such seems to be the author's ambition, and also the hope of those responsible for the publication of this book; and a very unworthy and unjust ambition it is.

The arguments used throughout are doubtless familiar to many: the evil connected with such practices; the prohibitions against magic and witchcraft; the fear and innate horror of the dead; the wrong of 'tampering' with them or interfering with their 'progression', etc. All desire to 'communicate' is wrong; only evil and lying spirits respond to such calls, and so on. "All Christian churches agree

in affirming that the spiritual part of our being is prevented by death from all possibility of communication with the living. . . . Where, then, is peace and safety to be found?

"The Churches are the guardians of the spiritual peace of their faithful, who take refuge within their bosom. They are, in a way, mandatories in this realm, by reason of the instincts that they perceive in the flocks under their charge." (p. 174). Ah! Now the cat is out of the bag! Here is the reason for this gross misrepresentation,—this tissue of errors and erroneous statements,—which constitutes the bulk of "*Why We Oppose the Occult*." And this is the book sponsored by the University of Pennsylvania,—in its seeming detestation of psychical research,—while indirectly sponsoring (by reason of its publication) the author's condemnation of 'sorcerers' because of their having frequently made a Pact with Satan! (p. 135).

Well, I have no doubt that Psychical Research will somehow survive the blow! However, I consider it scandalous that, in our age of freedom and enlightenment, such a book should have been even indirectly sponsored or published. The author possesses not the faintest glimmerings of knowledge as to what the subject is all about; and that such a book should be considered a reasonable summing-up, or even a reasonable attack upon the subject appears to me preposterous. Scientific psychical research is no more like what our author depicts it to be than modern chemistry is like mediaeval alchemy. To discredit the latter is not to show the falsity and futility of the former; yet that is precisely the method of attack chosen by our author! It can hardly influence any well-informed person.

HEREWARD CARRINGTON

* * * * *

ADDITIONS TO THE LIBRARY

"LIFE BEYOND THE VEIL": Revd. G. Vale Owen. 4 vols. (1) The Lowlands of Heaven. (2) The Highlands of Heaven. (3) The Ministry of Heaven. (4) The Battalions of Heaven.

Gift of Mrs. Benjamin Walworth Arnold.

* * * * *

"SOMETHING BEYOND": A Life Story. By A. F. Webling, Cambridge: at The University Press. New York: The Macmillan Company. \$4.00.

This autobiography of a clerk in a London grocers' firm, who later becomes a clergyman, has some interest for readers of Psychic Research. In a vivid series of well-chosen incidents, Mr. Webling traces his spiritual development through childhood, through his efforts to break away from the uncongenial occupation of clerk, through his varied human and religious experiences as curate in a large seaside town and later as rector in a quaint medieval corner of rural England. In the

course of a quest for Truth undertaken in the author's later life, he finds that his contact with Biblical Criticism and with modern scientific ideas has undermined his faith and destroyed his belief in Life's significance. Unexpectedly, he discovers a solution for his problems, "light on the path", in a study of Psychic Research.

The final chapters of the book which deal with Psychic Research furnish no new information for those who have already studied the subject. But the book will be attractive to those who are interested in the valuable, practical implications of the study of spiritual phenomena. For the novice, Webling's story would make a very excellent introduction to the subject of Psychic Science. The intimate glimpses the author gives of life in the Non-conformist Church and more especially in the Church of England will appeal to those interested in church life, while the book as a whole, though of slightly uneven style, will make very enjoyable reading for all lovers of biography.

CONSTANCE HYSLOP.

* * * * *

MY JOURNEY INTO ETERNITY

By Beta Clare. (Galahad Press, New York. 1930) 63 pp. small octavo. This is an attempt on the part of a writer without literary experience to describe the spiritual pilgrimage of a soul dissatisfied with anything that conventional religion or the organized schools of spiritual science could offer. Early in her married life, she had had the interior illumination spoken of by some mystics of seeing herself "as a little Universe" and her mind as the controller of countless lesser intelligences residing in the innumerable cells of her body. This however passed and later she fell sick of ptomaine poisoning and also underwent vicissitudes of fortune. For a time she became disheartened, sought aid in Christian Science but was not helped by it. She felt a craving for some really scientific explanation

of her psychical problems. In February 1928 whilst visiting a friend she had the curious experience of seeing that friend's body change in its visual aspect to the appearance of another woman whom she had known as a child and believed to be dead. During the time of this hallucination she was able to give descriptions of various matters concerning the lady with whom she then was, shewing super-normal perception. Again during the same month she saw herself as the captain of a ship of Thought and saw the key to the riddle of Life in the realization that Thoughts are Things and that all power to control the circumstances of life is in the hands of those who can achieve the control of their own thoughts. Once more she was a conscious Universe in miniature. This time, the spiritual contact lasted for weeks and brought her power to assist others in a way normally impossible to her. Someone then suggested that she join one of the secret orders (probably one of the so-called Rosicrucian brotherhoods) and she undertook a journey to Egypt and Palestine in order to gain knowledge. Instead, she had the disappointment of losing her psychic power and perception. She saw the mistake of leaning upon others instead of trusting to her own inner Light.

The rest of this little book is given to an attempt by the writer to define the standards of truths perceived by her as a guiding principle for others and as a means for the unfoldment of the Real Self in man. They restate in her own words, and from her own angle, much that is familiar to us in the works of the modern mystics. She lays stress upon the necessity for each one to deliver himself from inertia of the spirit—mental laziness—and for the need of definition of purpose in life. The writer speaks with all humility of her 'insufficient penmanship'. We are informed that she employed, at a high cost, the services of an expert in the correction of proofs: but there is nothing much to show for this in the correction of grammatical errors.

ITEMS OF INTEREST

Dr. John Haynes Holmes, returning from his recent visit to Russia and the continent of Europe, is quoted by the press (e.g. N. Y. Herald-Tribune for Sept. 28, 1931) as having stated from his pulpit that all forms of orthodoxy in religion are losing their hold and that atheism is sweeping the younger generation. "The Greek Orthodox Church in Russia is dead; the Protestant Church in Europe is dying, and the Roman Catholic Church is militant in a struggle in which it must eventually lose. . . . Today we see these three religious forces driven together in confused retreat before the onswEEPing forces of triumphant atheism. . . . Atheism is a mere reaction or revolt against the monstrous superstitions of a decadent age. This decay or collapse of Christianity *should not disturb us*. The Christianity that is dying deserves to die. It is an anachronism. Its ideas are not the ideas of intelligent minds. As I survey the losing fight of Christianity against an apparently triumphant atheism I remembered three things. First, atheism can destroy the superstitions of a decadent age, but can never take their place, for atheism itself is nothing. It need not worry us. Second, Christianity is not to be confused with the religion of Jesus. That disappeared from the Church of Christendom long ago, and few vestiges remain. . . . In official Christendom it has been cast out as a revolutionary impulse with which the Church can have nothing to do. Last, Christianity is not synonymous with religion. Christianity is a social institution and therefore must die. Religion is of the spirit and heart of man. Christianity, as we have known it, may pass, but religion never."

Dr. Holmes's conclusions, so positively

stated and in such comprehensive terms are bound to evoke challenge. We already see Dr. Parkes Cadman voicing an energetic protest. But it is surely evident enough that the rising generation have little or no use for the creed of their forefathers, or for any sort of dogmatic or theological system. The state of organized Christianity is clearly that of a struggle to maintain an increasingly weakening hold upon the mind and conscience of youth. But, as Dr. Holmes implies, the reaction towards freedom from all restraint of creed and social convention which we now see, does not argue the loss of religious ideals. It may, in fact, be clearing the way for a new world-religion, a new spiritual concept, and a more genuine and vital ethic of social and personal conduct and character. In this connection it may be of interest to recall certain prophetic utterances of the control 'Imperator' (not Stainton Moses's communicator) which were given between the years 1907 and 1912 and printed in 'The Hill of Vision'

1907. 30 Dec.

"The changes *need not alarm you*. The reconstructions will be more perfect. Let the State fall in ruins and the outward garments of Faith perish—fear not. . . . For greater things will rise into being—great nations and great ideals. We work for it. Be willing and strive not against the tide. All will work for the best. . . . The spark will live thro' the rains and will re-light dead fires:—fire which is still fire, but with purer flame. We cannot hasten the time: but it is sure, and is not long delayed."

1909. Oct. 15.

"Not long the conflict: the fury

burns fierce and fast; and then the calm on a red world. . . . Red world: red poppies of forgetfulness in the graveyard of the past-and-gone-for-ever The masters watch; the puppets play and think that they are gods. Let them dance. They are gone like the shadows of the night. . . . They dance but to a music of madness, which is not of their piping. They swell and sweep the earth and say "Behold, we have changed the face of the Universe, and there is no God! And the Silent Ones look down, and cease their piping, and the song of the morning arises."

"Red poppies in the graveyard: and then, Red Poppies in the smiling corn-fields in the sun. Read, learn, and fear not. All is well, and all has been ordained."

AUGUSTUS CAESAR IMPERATOR.

Lastly, interjected strangely in a script relating to quite other matters, we may quote the following: It is addressed to Britain.

July 29, 1911.

"When the West shall fall, Britain shall endure. . . . She shall endure; but Perfection comes through suffering and catastrophe. Through a sea of blood and suffering shall she attain to her perfection. But fear not: a higher knighthood than her own shall spare her in the day of the humiliation of nations and with a new growth shall she prosper in her gates.

But then cometh change, and the soul's death. The Old Gods shall be for a time eclipsed, and strange creeds and no creeds shall echo in the sacred places for a time. But thereafter a time, and then the leaven of the faithful shall work, and because it shall endure it shall transform the world.

The great Truth shall manifest it-

self,—the Word as it was spoken. For men shall strive each for his own truth, and shall strip the garments off the gods; and behold! their nakedness shall show the face of the One eternal Truth whose echo all religions be. And men shall say: 'Quarrel not: behold! your gods are mine, only we did not understand'."

* * * * *

In the same collection is recorded a notable prophecy of the Great War, given October 26, 1912. Again the significant allusion to the red 'poppies'.

"That which we spoke of, know we. The day of the Poppies cometh to pass before the Day of Christ. Note what we have said: Poverty, and Hunger, and War-lust in every land on which lies the shadow of the Cross. . . ."

* * * * *

Isabel Kingsley, writing in the Literary Guide for July 1931 on the subject of an article by Mervyn R. Harley appearing in the May issue of the same journal, says:

"What are 'the dictates of reason,' and in what way are they outraged by the hypothesis of survival and the interaction of material and spiritual worlds? If he thinks it scientific to say *a priori* that such things are impossible, then let him listen to Thomas Huxley: "We are not justified in the *a priori* assertion that the order of Nature, as experience has revealed it to us, cannot change. . . . in the progress of knowledge the miracles of to-day may be the science of to-morrow. There are impossibilities logical, but none natural. A round square and two parallel lines that intersect are impossibilities; but walking on water, or turning water into wine, are plainly not impossibilities in this sense."

"If the strong bias of Rationalists prevent their accepting the theory of

discarnate activity as the cause of the phenomena of the séance room, then they will be obliged to admit the existence of the supernatural, or, as it used to be called, the magical powers of incarnate persons; a belief that will carry us much further back than Aquinas—to Patanjali and the Yoga philosophy."

* * * * *

The following leading article (editorial) in the Edinburgh Evening Despatch for the 25th May is interesting as shewing the present relation of Scottish opinion to the subject of spiritualism. The writer indicates that an official pronouncement by the Church of Scotland cannot much longer be delayed.

"More than ten years ago the Church of Scotland made an attempt to arrive at some definite conclusion regarding the claims of Spiritualism. The committee of investigation prepared a report which was not conclusive; it left the question hanging in the air. It is hanging there still; with this difference, that much more is now known of the subject, and the number of persons—including ministers—who have become deeply interested has been multiplied exceedingly.

"Even yet, however, it is well that the General Assembly should refuse, as it did on Saturday, to make a "precise and definite statement" on the question. It is not in a position to do so, for the sufficient reason that it does not know enough about it, and has not quite satisfied itself on the meaning of what it does know.

"Spiritualism may be said to have passed into the third stage of inquiry. At first it was jeered at as an obsession of persons of unstable brains. Then it was denounced as an impudent fraud. Now it has reached that phase

where people are saying there "may be something in it."

"That phenomena do occur has now been established beyond all reasonable doubt; phenomena which cannot be explained by accepted natural laws. Multitudes are prepared to maintain that the cause of these phenomena has already been placed beyond a peradventure. But the Church, that is the ministry, has by no means reached that position, and until it has made up its mind, it would be idle to declare an opinion on a question of such moment to humanity and religion.

"It might have been well if the Assembly, instead of setting aside the question, had accepted the proposal to appoint a small special committee to make further investigation. That, too, might have the fate of the previous committee; but one good result would be that some ministers would know more of the subject than they know now. This is a matter which cannot be side-tracked much longer."

* * * * *

Last May brought the unusual spectacle of an English Archbishop sitting as a Judge in a Court of Appeal side by side with Mr. Justice Talbot. The case concerned clerical law. In connection with this mixed tribunal the London Daily Telegraph recalled the celebrated action for libel *Colley versus Maskelyne*; which in its day set the world of spiritualists by the ears and led to a lively correspondence. This case was one of about a dozen in which a clergyman has appeared as plaintiff. The following is a short summary.

Archdeacon Thomas Colley, rector of Stockton, Warwickshire, held the view that there was a close connection between Spiritualism and the phenomena of the Old and New Testaments.

He spoke at a Church Congress on the subject, and in a pamphlet described a materialisation seance. Mr. J. N. Maskelyne, the famous illusionist of Maskelyne and Cook, declared in a letter to the archdeacon that this story "knocked Baron Munchausen into a cocked hat," and said he could reproduce the episode by mechanical means known to the conjuror.

The archdeacon challenged him to do so, and offered him £1,000 if he succeeded. The challenge was accepted, and the performance took place, but not to the satisfaction of the challenger, who withheld the £1,000.

There the matter might have ended had not Mr. Maskelyne subsequently written that Mr. Colley "was not an archdeacon and never was one." The sequel was an action for libel, in which Mr. J. Eldon Bankes, K.C., afterwards a Lord Justice of Appeal, and the late Mr. C. F. Gill, K.C., were leading counsel. An award of £75 damages was made to the plaintiff, and the defendant failed in a counterclaim to recover the £1,000.

About half a dozen years later much public attention was drawn to another action for libel, brought by a curate against a police-sergeant. This produced an abortive nine-days' trial before the Lord Chief Justice and a jury, the latter being unable to agree upon a verdict. At a rehearing before the late Mr. Justice Lush it took a new jury ten minutes' private deliberation to fix damages at £1,000.

* * * * *

THE SPINET OF KING HENRI III.

Under this title the Musical Times (England) for September 1st recalls the story of the strange psychic experience of Mons. N. G. Bach and the spinet which his son Leon gave him in 1865. The nar-

rative is quoted in 'Light' for Sept. 11th and it seems to have been accepted by both Editors as original on the part of the contributor, Miss Katherine E. Eggart. But it turns out on examination to be a rather summarized version of Robert Dale Owen's story as told by him in his book 'The Debateable Land' (Trübner. 1871. pp. 325-336.). Dale Owen had particulars from friends of his own and of Monsieur Bach who was living in 1865 at Paris, and was a great-grandson of the immortal Jean Sebastian Bach. Mons. Bach lent Dale Owen photographs of the spinet and the parchment so strangely discovered within it, and these are reproduced as woodcuts on pp. 327 and 333 of his book. The story is well worthy of repetition and the following is an outline of it.

Leon Bach, son of N. G. Bach, was fond of antiques and on May 4th 1865 he bought in Paris an ancient oak spinet, beautifully decorated. This had evidently belonged to some person of distinction, but all the dealer knew was that it had been recently brought from Italy. This spinet Leon gave to his father, who was not long in discovering writing on a wood strip under the sounding-board. On being deciphered, this writing yielded the information that the instrument was made by Antonius Nobilis of Rome in 1564. Much pleased, old Bach (he was then 67) retired to rest and had a strange dream, in which he met a handsome young man in French court costume of the XVIth century who, doffing a high pointed hat and advancing with a bow and a smile, said:

"The spinet you have belonged to me. I often played it to amuse my master, King Henry. In his youth he composed an air with words which he was fond of singing while I accompanied him. Both words and air were

written in memory of a lady whom he greatly loved. . . She died, and in his sad moments he used to hum this air" . . . "I will play it to you, and I shall take means to recall it to your recollection, for I know you have a poor memory".

M. Bach awoke in tears, touched by the pathos of the song, but soon again composed himself to sleep. On waking, he had at first no recollection of his dream, but as he opened his eyes, he saw before him on the bed a sheet of paper on which, in the old formal writing of the xvth century were the words

"Air et paroles du Roi Henry III" and beneath, lines of music, with the Aria and words below:

"J'ai perdu celle pourqu'y j'avois tant d'amour. Elle, sy belle, avoit pour moy, chaque jour, faveur nouvelle et nouveau desir; Oh, ouy! sans elle, il me faut mourir"

The music was a rare archaeological specimen: the notes minute; the clefs those used in former times; the writing careful, with here and there the Gothic tails of the xvi and xvii centuries. Was this the song of his dream? Yes, he remembered now the words. He hastened to the piano and soon convinced himself beyond doubt that here were, in truth, reproduced the very air and verses which his dream-visitor had sung and played.

In 1564, the date of the spinet, King Henry of France, then Duke of Anjou would have been 14 years of age. History tells us that this prince was himself a musician of no small merit.

Mons. Bach told his friends of this marvel and the story became widely known. Among his many visitors were some earnest spiritualists, through whom he heard for the first time of writing mediums and was impressed by the suggestion that his own hand might have

been used for the writing of the musical script whilst he slept. This set him thinking and he tried the experiment of automatism. Over the pencil he fell into an unconscious state during which his hand wrote in French:

"King Henry, my master, who gave me the spinet you now possess, had written a four-line stanza on a piece of parchment which he caused to be nailed on the case (étui). . . Some years afterwards. . . I took it off and for safe-keeping put it in a small niche on the left of the keyboard, where it still is."

BALDAZZARINI.

The original stanza, as written by M. Bach's hand, reads as follows:

"Le roy Henry donne cette grande espinette

A Baldazzarini, très-bon musicien.

S'il n'est bonne ou pas assez coquette,
Pour souvenir, du moins, qu'il la conserve bien"

At the time this was written, the spinet was deposited in the Museum of Antiquities of the Palace of Industry whence it was retrieved by the two Bachs for examination. They had to remove the keyboard in order to find the paper, and under some of the hammers they at last detected a narrow slit in the woodwork and in it a bit of parchment about 11½ inches in length by 2¾ inches in width. On this was written, in a bold hand, the four lines which M. Bach's hand had traced and under them the royal signature of Henry! Dale Owen gives a reproduction of this parchment from a photograph taken at the time. (p.333.)

There are a few curious verbal differences in the original as compared with what M. Bach's hand had written and these are all noted in Dale Owen's narrative, which the curious would do well to study. The parchment was taken by

M. Bach to the Bibliothèque Imperiale and there compared with original MSS of the period. In these last, the caligraphy of King Henry III was found to vary, but with some of the acknowledged originals the writing on M. Bach's parchment was found in strict correspondence. This also was true of the signature. Dale Owen says that the verdict of experienced antiquaries was that the parchment autograph was a genuine one of Henry's, whencesoever obtained.

Parisian journals of the time gave great publicity to the story, and for some days M. Bach's spinet was the sensation of the novelty-seeking Parisians. But the interest soon faded and the episode was forgotten: so frail is the memory of men. The song, however was published, M. Bach adding a treble accompaniment which was missing in the original. In the course of a research which ensued into the annals of the xvi century it was ascertained that the 'grande passion' of Henry's life was for the Princess Marie de Clèves, and that, according to a diary kept of those times, that princess appears to have died in a convent. A passage too was brought to light in the works of the historian Abbé Lenglet-Dufresnoy to this effect:

"In 1579 Balthazzarini, a celebrated Italian musician came into France, to the Court of Henry III"

Henry was the last of the Valois, and the younger brother of Charles who has earned an evil notoriety as having assented to the crime of the Huguenot massacre of Saint Bartholomew at the prompting of his mother Catherine de Medicis. Henry had redeeming qualities, though inclined to luxury. He possessed fine intellectual gifts and goodness of

disposition. All biographies of Henry allude to Marie de Clèves, whom he desired to wed, but could not, owing to the fact that she was Protestant and he Catholic. She became the wife of the Prince de Condé, one of the Protestant leaders. Of Baltazzarini the musician, who appeared in spirit to Mons. Bach, Dale Owen was able, by diligent search, to recover the following particulars. He is mentioned in a French Dictionary of Musicians which he found in the Atheneum Library of Boston. To him the king entrusted the management of the Court fêtes. They called him '*Beau-joyeux*'. It was Baldazzarini who first conceived the idea of a dramatic spectacle combined with music and dancing: in fact, he may be said to be the originator of the opera of later days.

On p. 342 of 'The Debateable Land' will be found a printed copy of Mons. Bach's written testimony as to the sheet of music paper found on his bed, together with the substance of a letter written by him to Mr. Dale Owen, and dated March 23, 1867, in which he says:

"I attest the existence of the parchment, still in my possession, containing the verses composed by the king and addressed to the celebrated musician Baldazarini (sic); and that it was found in a secret compartment of the spinet which the king had given him; and also that the communication announcing the existence of the parchment and stating that it had been placed there, is, in every point, the exact truth. I add that the photographs of the spinet and of the parchment, and the reproduction of the autograph of the music and words, are well executed and perfectly exact."

CONTINENTAL NOTES

THE CATHOLIC CHURCH AND PSYCHICAL RESEARCH

As Mr. Karl Röthy, president of the Hungarian S.P.R. in Budapest informs me, the well-known Jesuit, Father G. Bichlmaier recently held a lecture on the attitude of the Catholic Church towards psychical research in the Austrian S.P.R. in Vienna. He said all sorts of attitudes from hypercriticism to credulity were to be observed among Catholics. The Church itself only occupied itself with psychic phenomena *sub specie religionis et salutis*, i.e. as far as religion and the salvation of the soul are concerned. *The catholic church was not against scientific psychical research* as examination, description of psychic phenomena, trying to prove and explain them scientifically. However the Church was combating against any occupation with supernormal phenomena as far as it has a *religious or ethical character* which would seek to make it a substitute for religion, or to force a way into the world of beyond "without veneration," or to use beings of the "beyond" for indifferent, materialistic purposes. The Church calls this heresy and superstition and the inhibition of spiritualism of March 30th 1898 is only directed against this religious and ethical spiritualism, *not* against psychic research. The church expects psychical research to help it to fight superstition, to enrich philosophical investigations (as concerning the faculties of the subconscious mind), and to disprove materialism by its experiments. So all in all she expects it to be of real value for science and the cognition of truth. So also as far as scientific psychical research is concerned the Church is true to the saying of the apostle Paul: "*congaudet veritati*", it delights in every truth. Father Bichlmaier is well-known as a Catholic authority on psychics. He has published several treatises on this subject.

GERDA WALTHER, P.D.

* * * * *

THE CONTINENTAL JOURNALS

"*Tijdschrift voor Parapsychologie*". Amsterdam, with the publications of the Dutch S.P.R., May 1931 contains the following articles:

Dr. P. A. Dietz: "*Stigmatisations of Paul Diebel*" (communicated by the Dutch S.P.R.)"

Paul Diebel, a former German miner, publicly shows some fakirlike phenomena: he pierces his palm with a strong steel pin without blood coming and lets himself be shot in the breast with small arrows without feeling pain. In the war he had been captured by the Russians, tried to escape in the uniform of a Russian officer, was captured again and condemned to death. On the day before the execution in despair he tried to cut an artery, swooned and was thrown into a empty goods-wagon. Here he awakened after some time, the bleeding had ceased, he ran away again and found shelter at a miller's, where he remained until the end of the war. His strange rescue through the stopping of the bleeding brought it into his mind that he might be able to control his blood circulation, his sense of pain and other functions with his will and he systematically exercised himself in that direction. He consented to give a test-sitting to some medical doctors, a psychologist, some journalists, and others on November 29th 1930 in a restaurant at the Hague. Dr. Dietz controlled him there two hours before the sitting began. He was carefully searched and examined medically. Everything was normal, but he showed very marked dermatography, a little hyperaesthesia, no pharynx-reflex. He had to put on a bathing suit newly-bought, then was made to sit down in full light in a chair placed on a table. He was asked to produce a bleeding on his skin in places designated and marked with a dermatographical pencil by one of the doctors. This did not at first succeed, but nevertheless a little reddish-brown spot appeared in one of the circles. Later on blood came out of his skin spontaneously on three other places on the upper part of his thigh, then a bloody cross appeared on a place designated on his thigh. Afterwards another cross appeared on his breast (as it usually does in his performances). However he didn't succeed in crying bloody tears as he was asked to and had done in public performances. The skin was closely examined with a magnifying glass, no sore whatever could be found, and all were convinced of the genuineness of these phenomena. It would be interesting to compare them with those of Therese Neumann of Konnersreuth

and Eleanora Zugun.

Dr. W. H. C. Tenhaeff: *Concerning the case of a so-called phantom of a dead man.* (Communicated by the Dutch S.P.R.)

After a lecture on telepathy from Dr. Tenhaeff had been broadcast he got a letter from a public functionary (who doesn't want his name to be published) telling him how on Nov. 6th 1930 sitting in his office between 8.30 and 9 o'clock p.m. he suddenly saw the bust of Dr. Z. before him, steadily glancing at him with a very earnest expression, forcing him to look up. Next day he read in the "Nieuwe Rotterdamsche Courant" that Dr. Z. had died the night before. When studying the law in Utrecht from 1889 to 1894 he had known Dr. Z. who then studied medicine, but didn't see him often, afterwards he only met him two or three times, then heard he had become director of a sanatorium, but subsequently had hardly ever thought of him for some decades before he had that vision. Dr. Tenhaeff later made the acquaintance of the doctor who had treated Dr. Z., and heard from him he had died suddenly on Nov. 6th 1930 between 5.30 and 6 p.m. Dr. Tenhaeff thinks it wasn't telepathy but perhaps a supernormal vision probably standing in close connection with the phenomenon of so-called hauntings.

Dr. P. A. Dietz: *"Concerning the truth and value of psychic phenomena. V. Quo vadis homo?"* (Concluded from earlier issues.)

It has been maintained (by van Vloeman in "De Ploeg", Oct. 1930) that psychic faculties are but rudimentary mental organs the development of which would bring us back to the mental state of the troglodytes, or that they are abnormal, insane, hysterical (L. Wigersma "Hysterie en Occultisme"). Against this Dr. Dietz writes: that it is by no means proved that the troglodytes and primitive people possessed more psychic faculties in general than mankind does now, that it is not proved that their development would mean decadence, that it is by no means sure they must always be connected with states of trance or a dissociation of the personality as is mostly the case with mediums now. Suppose a person possessed the faculty of telepathy, clairvoyance, telekinesis and psychic healing in full consciousness and controlled by his will: he would be a kind of superman admired and envied by all! Perhaps the future of mankind will be to produce such person-

alities!

Drs. D. H. Prins: *a proof for the justification of the spirit hypothesis?*

The author discusses the case of Mme. Morel clairvoyantly finding the body of a dead man, the place not having been known to any living person; as recorded in Osty's "La connaissance supranormale" and its possible explanations through the survival of memory, the cosmic mind and the spirit-theory.

* * * * *

"*Psykisk Tidsskrift*", Oslo, Journal of the Norwegian S.P.R. Oct.-Dec. 1930. Preliminary remarks: A Norwegian medium, Mrs. Ingeborg, aged 34, married, mother of two little children, daughter of the judge and bailiff (Byfoged) Ludvig Dahl of Fredrikstad in South Norway has aroused considerable interest at home and abroad. Her phenomena are principally known through the books of her father ("Nutids-Undere" (miracles of today) "Livet efter Døden i nyt Lys" (life after death in new light) and "Vi her" (we here—the usual greeting of the medium's controls.)). Prof. Wereide of Oslo University also lectured on her mediumship at the 4th international congress for psychical research in Athens 1930. She mostly sits in the homecircle of her father in Fredrikstad. Her mediumship developed through table-sittings, which had been begun without her and greatly improved when she took part in the sittings on a visit. Also it was observed that a tulip in a vase beside the photograph of her deceased brother Ludvig slowly rose up and laid itself across the frame of the picture while she was sitting and reading on a couch near by. Her brother and other deceased relations and friends of the family came and gave evidence out of their former lives, her brother Ludvig became her principal control: later on also her younger brother Ragnar (with the petname Skat) after he too had died. Then Mrs. Ingeborg developed automatic writing, sometimes of handwritings entirely different from her own that were recognized as belonging to deceased persons she hadn't known. Then trances developed in which she finds herself in a beautiful place in the presence of her brothers, who induce her to repeat what they say to her, which she does somewhat unwillingly because she has quite forgotten the circle around her in these states. Many book-tests were carried on. Once some old notes by Ludvig on the history of liter-

ature were apported out of one of the books; another time a ring made of hair suddenly appeared on a piece of tin-foil held by Mr. Dahl and Mrs. Ingeborg in full light. Once in the house of Prof. Wereide a bundle of old withered letters bound together with a faded ribbon was apported, the deceased owner of the house who had already been seen clairvoyantly several times by Mrs. Wereide, who is psychic too, and who seemed for some reason to be restless, manifested through Mrs. Ingeborg entreating them to burn those letters as it might harm the reputation of a lady if they were found. The letters were accordingly burnt while the medium was still in trance. In some cases letters have been sent to Mrs. Ingeborg, the contents of which were properly told by "Ludwig", without their having been opened, sometimes they were also answered.

Dr. Pagenstecher: Telepathy and Clairvoyance. (Translated from the "Zeitschrift für Parapsychologie", February 1929.)

Prof. Bavinck, editor of the popular scientific magazine "Die Umschau" had asked Dr. Pagenstecher whether he knew cases of clairvoyance which absolutely exclude telepathy. Dr. Pagenstecher affirms this quoting some of his experiments with Mrs. Reyes de Z. (séances No. 472 experiment No. I; s. 267 ex. II III; conf. Proceedings Amer. S.P.R., Vol. XV, 1921.) Besides he discusses the theories of Prof. Baerwald who tries to ex-

plain everything by telepathy.

* * * * *

SOME INTERESTING CONTINENTAL HAPPENINGS

The University of Athens invited Dr. Tanagra from the Greek S.P.R. to give some demonstrations of telepathy to the students, which he did on May 10th and 11th with great success, the best mediums of the society, Constantia and Evangelia, took part.

* * * * *

A book by Mr. Merbeller of Prachatitz (Bohemia) entitled "Meine Einblicke in die Jenseitswelt" (My insight into the world beyond) has aroused considerable interest especially in Austria and Hungary. Prof. Hoffmann (professor of protestant theology at the University of Vienna) paid him a visit in the beginning of June and found him to possess remarkable psychic faculties: though perhaps some of the sittings described in his book may be mistaken. Prof. Hoffmann witnessed the apport of a flower-vase from another room, direct writing and direct voice, all in bright white light (partly daylight). Mr. Merbeller did not accept an invitation from the Austrian S.P.R. but Prof. Hoffmann hopes that other investigators will also go to Prachatitz and examine his phenomena as he thinks it would be worth while.

DR. GERDA WALTHER

* * * * *

HARTMANN'S DIRECTORY

A Pocket Edition for Psychic Researchers.

The Occult Press, Jamaica, New York announce the projected issue at an early date of a Pocket Edition (4 x 8 inches), geographically arranged under Cities in which the addresses of mediums, psychic Societies, etc. will be given, as well as the names and addresses of some thousands of spiritualist workers and societies. This Directory is compiled by William Hartmann, whose untiring interest in the work is now well appreciated. It will without doubt prove an invaluable guide for the investigating public as well as a most practical book of reference. The price

will be 50 cents a copy. All names and addresses are inserted free of charge. We are informed that the entire list of spiritualist workers will be included as a separate section in the next edition of Hartmann's International Directory of Psychic Science and Spiritualism—a work with which our readers are already familiar. Mr. Hartmann's work is strictly neutral and his individual mentions are irrespective of organized affiliation. He is highly to be commended for his enterprise. These publications are most helpful and should be supported.

PSYCHIC RESEARCH

DECEMBER, 1931

Editorial Notes

Case Records: A Veridical Dream; Phantasm of the Dying
Colonel John R. M. Taylor

Psychic Adventures in New York: Book Review

Ordeal by Obsession - - Hereward Carrington

The Faculty of Supernormal Cognition: Part III - Dr. Eugene Osty

The Personal Factor in Mediumship - - David Gow

Le Livre des Revenants: A Verification

The New Trend of Science - - Stanley De Brath

The Tyranny of Dogmatism - - Hereward Carrington

The Forms of Belief in a Future Life - - Louis Minsky

Items of Interest

Continental Notes : Revue Metapsychique - - Dr. G. Walther

Books Received

The A.S.P.R. and the New York Section

PUBLISHED BY

THE AMERICAN SOCIETY FOR PSYCHICAL RESEARCH, Inc.

Vol. XXV, 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.

PSYCHIC RESEARCH is published monthly by the American Society for Psychical Research at Fair Lawn, N. J. Communications including change of address may be sent to the publication office at Fair Lawn, N. J., or to Hyslop House, 15 Lexington Avenue, New York, N. Y. "Entered as second-class matter October 16, 1930, at the post office at Fair Lawn, New Jersey, under the Act of March 3, 1879." Yearly subscription \$5.00.

The American Society for Psychical Research, Inc.

HYSLOP HOUSE: 15 LEXINGTON AVENUE,
NEW YORK

OFFICERS

JOHN I. D. BRISTOL	<i>Hon. President</i>
WILLIAM H. BUTTON	<i>President</i>
DANIEL DAY WALTON	<i>First Vice-President</i>
DR. MARK W. RICHARDSON	<i>Second Vice-President</i>
THOMAS H. PIERSON.....	<i>Secretary</i>
LAWSON PURDY	<i>Treasurer</i>
DANIEL DAY WALTON	<i>Counsel</i>

BOARD OF TRUSTEES

WILLIAM H. BUTTON....	} Retiring Jan., 1932	MRS. ERNEST A. BIGELOW....	} Retiring Jan., 1933
LAWSON PURDY.....		JOHN PALMER GAVIT.....	
CHAS. A. SHERMAN.....		THOMAS H. PIERSON.....	
DANIEL DAY WALTON....		DR. MARK W. RICHARDSON..	
PROF. W. P. MONTAGUE			

JOHN I. D. BRISTOL.....	} Retiring Jan., 1934
PROFESSOR H. A. OVERSTREET.....	
ARTHUR GOADBY.....	
MAJOR R. T. M. SCOTT.....	
DR. EDWIN G. ZABRISKIE.....	

STAFF

FREDERICK BLIGH BOND.....	<i>Editor</i>
ADELE WELLMAN.....	<i>Executive Secretary</i>

A. S. P. R. RESEARCH COMMITTEE

MR. DANIEL D. WALTON.....Chairman
DR. EDWIN G. ZABRISKIE
PROFESSOR H. A. OVERSTREET
MR. THOS. H. PIERSON
DR. MARK W. RICHARDSON
MR. WILLIAM H. BUTTON (*ex-officio*)

NEW YORK SECTION

MAJOR R. T. M. SCOTT.....Chairman
MR. ARTHUR GOADBY.....First Vice-Chairman
MR. ERNEST A. BIGELOW.....Second Vice-Chairman
MRS. HENRY WARNER.....Secretary
MRS. ERNEST BIGELOW.....Executive Secretary
MRS. LAWRENCE JACOB.....Treasurer

NORTHERN NEW ENGLAND SECTION

MR. GEORGE B. LAUDER.....Chairman
MR. FRED W. BARRELL.....First Vice-Chairman
COLONEL GEO. MC C. DERBY.....Second ViceChair-man
ETHEL M. WELCH.....Secretary
BURTON E. BLOOMEY.....Treasurer

PSYCHIC RESEARCH

For December 1931

TABLE OF CONTENTS

EDITORIAL NOTES	510
CASE RECORDS, A Veridical Dream; Phantasm of the Dying: Contributed by Colonel John R. M. Taylor	513
PSYCHIC ADVENTURES IN NEW YORK: Book Review	515
ORDEAL BY OBSESSION: Communicated by Hereward Carrington.....	516
THE FACULTY OF SUPERNORMAL COGNITION, Detection, Development, and Right Direction of (Part III): Dr. Eugene Osty	521
THE PERSONAL FACTOR IN MEDIUMSHIP: David Gow	526
LE LIVRE DES REVENANTS: A Verification	529
THE NEW TREND OF SCIENCE: Stanley De Brath	530
THE TYRANNY OF DOGMATISM: Hereward Carrington	539
THE FORMS OF BELIEF IN A FUTURE LIFE: Louis Minsky.....	542
ITEMS OF INTEREST	546
THE CONTINENTAL JOURNALS: Dr. Gerda Walther	549
BOOKS RECEIVED	552
THE A. S. P. R. and the New York Section	553

NOTICE

The attention of all readers of the Journal is invited to the Communiqué from the Executive Secretary of the New York Section which is printed on page 553 of this issue. It is hoped that members of both Society and Section will endeavor to make clear the distinctive nature of the respective fields of work of the two bodies to all who may be interested in their activities.

PRIVILEGES OF MEMBERSHIP IN THE NEW YORK SECTION

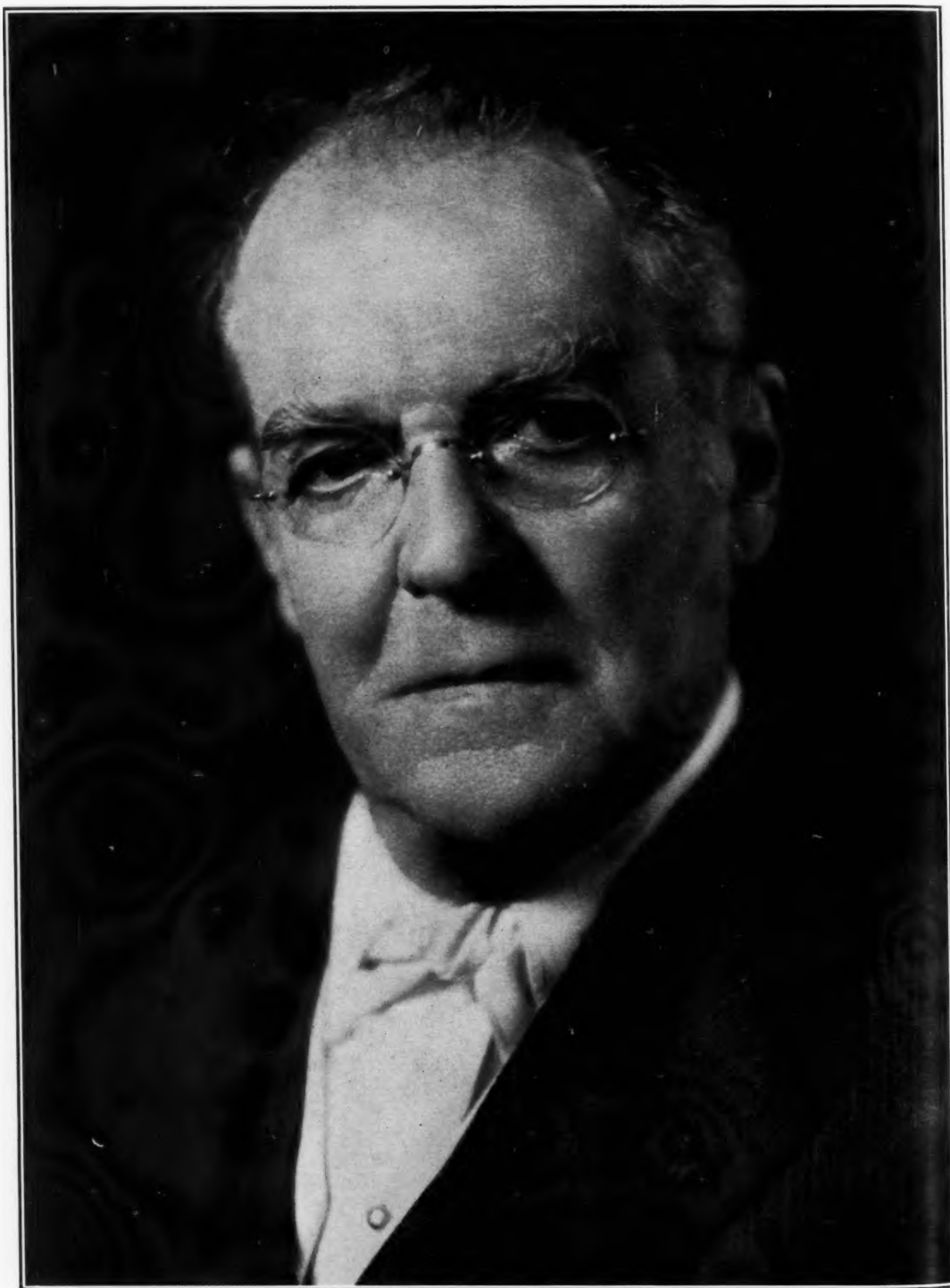
The Executive Secretary desires to advise readers of the JOURNAL that Membership in the A. S. P. R. only does not entitle any one to take part in the activities of the Section. In order to do so, they must become members of the Section also. This they can do on payment of a further subscription of Ten 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 of the monthly JOURNAL.

or
f
o
n

ch
or
in
ag
rs
to
R.
ly



JOHN I. D. BRISTOL
Hon. President of the American Society for Psychical Research

A

with
on

Ho
ers
Br
Ph

the
be
of
he
ter
mo
of
dif
tic
O
bu
Pr
Bu
he
ar
be

M
no
sh
to

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 writer 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. XXV, No. 12; December 1931

EDITORIAL NOTES

JOHN I. D. BRISTOL

HONORARY PRESIDENT OF THE A.S.P.R.

We have pleasure in offering our readers an excellent photograph of Mr. Bristol taken by the Kaiden-Keystone Photo Company.

Mr. Bristol has been Vice-President of the Society since 1922, and in 1926 he became its President. In his occupation of the Chair of the Board of Trustees, he has been one of the most constant attendants at their meetings, and the moderation and wisdom of his control of the Society's policy during a rather difficult period of growth and reconstruction is acclaimed by all his colleagues. Owing to increasing preoccupations of business his place in the active duties of President has been taken by Mr. W. H. Burton, but it was unanimously felt that he should be asked to remain as Honorary President so that the old link would be maintained.

A SHORT BIOGRAPHICAL NOTE

Mr. John Isaac Devoe Bristol was born March 16, 1845 at Springwells, Mich., now a portion of Detroit. As a boy he showed great mechanical aptitude and took out patents at 16 years of age. At

23 he became interested in life insurance, and at 25 he was appointed superintendent over an area of 13 states and territories by a large life insurance company. He terminated his insurance work only recently, after 48 years continuous service as New York City General Agent, building up one of the largest general agencies in the country for another very prominent company.

Mr. Bristol's business career is distinguished by his constant maintenance of the high ethical standard which marks the best traditions of insurance.

In 1906 he became a resident of Chappaqua, N. Y. and there in his leisure hours devoted himself both to art and science, becoming a member of many educational and scientific societies. At 86 he is still an active man and intends to devote his future years to literary work and invention.

Of his interest in psychic research it is unnecessary to speak; all that need be said is that to him it is a part of science.

Among the inventions in which Mr. Bristol is at present interested is the adding machine, in which he hopes to make improvements which will render

its use more simple and rapid.

As a literary man he has already written more than 100 copyrighted articles, including one which he wrote on Stratford-on-Avon in June 1895. This he entitled "What Shakespeare Knew About Life Insurance". It was composed after long familiarity with Shakespeare's works and has been in demand from many libraries in both hemispheres.

Mr. Bristol's ancestry is interesting, as his mother was the daughter of Major

Henry B. Brevoort one of an old Dutch family settled in New York, and her mother was Catherine Navarre of Michigan, a descendant of the Duke of Vendôme, brother of Henry IV, the Bourbon king of France.

Mr. Bristol's mother was a near relative of General Macomb, commander-in-chief of the armies of the United States, and Commodore Perry was a relative of his father. In the Battle of Lake Erie, Commodore Brevoort acted as captain of the marines on the flagship of Perry.

THE BIRTH OF NEW MENTAL CONCEPTS

There is a significance, as yet not fully appreciated, between the advent of a whole series of new abstract ideas concerning Time and Space, and the effort to express these in terms of mathematical symbol on the part of representative men of Science (whether in Physics or Astronomy or in other fields of knowledge), and the urge towards a better understanding of the problems of human life and consciousness which finds expression in Psychical Research. These two quests, widely contrasted as they seem to be, both betray the same compelling necessity of the mind to explore and to grasp the realities of spheres of consciousness as yet beyond their ken. This restless urge is in itself a phenomenon which demands explanation. With the scientist, ultra-physical ideas are coming to birth. They seek to clothe themselves first in a mathematical form, quite immaterial in its nature, but which, when fully formed, seeks to embody itself in more and more concrete forms, determining the relation of the dynamic laws which govern the sciences of astronomy, chemistry and physics and thence to affect in the most potent manner the pursuits of practical science in advancing the control of man

over the forces of Nature.

The old order of scientific enquirers into Nature's mysteries did not concern themselves with problems of Time and Causality. The fact is that they had sufficient to engross their attention in the recording of the obvious facts of Nature and in truth were not ready to allow their speculations to transgress those apparently set limitations which were as a barrier of everlasting granite on all sides of their field of view. They constructed a mechanistic philosophy which seemed to explain all the activities and mutations in the universe, from the planet to the microbe and the molecule. To any further problem they shut their eyes, feeling no intellectual urge to go further.

* * * * *

There is a certain parallelism between the intellectual status of the Science of a former generation and the religious outlook of the former time. Both were rigidly bounded: the one by a scientific 'orthodoxy' which can rightly be described as materialistic since it based itself upon the realities of the physical world: the other, by a religious orthodoxy which was based upon traditional teachings and strictly bounded by their theological

barriers, to transgress which was blasphemy.

The scientific creed was the Orthodoxy of Intellect. The religious creed was (at its best) the orthodoxy of Intuition, or what a prominent churchman called 'The Illative sense'. The avenue of knowledge with the one was Observation of Fact. With the other, it was Inspiration.

* * * * *

And now, for those who can see, the two orthodoxies are melting under the heat of new ideas, new conceptions, coming in unbidden as a steady force, whence no man knows, but steadily impinging upon men's minds; forcing themselves upon his attention, awakening new 'mental emotions' of almost devastating intensity; as though some Master-mind were controlling the thought of the race and guiding it inevitably in a new and strange direction. The metal that was cast in these two rigid forms is now melting and beginning to run into channels that will ultimately meet and mingle. Together, freed from the dross of centuries, they will unite to be re-cast in a common mould. As in metallurgy, the blending of the soft ductile metal with the right proportion of another which supplies its natural deficiencies of tensile strength will create a combination capable of all manner of new and valuable qualities: so the union of the two streams of thought will give to human life and consciousness new powers of vital import and undreamed of varieties of usefulness. The public mind, though little understanding the theories of Einstein, especially on their mathematical side (of which it is incompetent to conceive) nevertheless, by a strange instinct subconsciously devours them and finds some incompre-

hensible nutriment in them. The summaries of the conclusions of these metaphysicians as reported in popular journals and magazines are greedily read, and their interest is no passing one. Why is this? May it not be that there is, unknown and deeply hidden in the subconscious nature of the ordinary readers some awareness of realities which is gradually and with painful effort, seeking to emerge into full expression; and that these statements, impossible for the intellect to conceive, nevertheless strike some note to which there comes a faint but unmistakable response from the profundities of the subconscious being?

* * * * *

Our new mathematical physicists are themselves learners, and humble learners, in the related fields of this cosmic knowledge which is being unveiled to their eyes with bewildering rapidity. It comes faster than they can receive and assimilate it. Almost daily they announce fresh and sometimes contradictory views. A hospitable and friendly press shews signs of a gentle irony in regard to these perplexing changes of outlook, but awaits with admirable patience some more solid and permanent conclusion. We psychical researchers feel deeply the significance of the problems of Time and Causality since they so vitally affect in their turn our own problems of Survival and Continuity of the human mind; the memory and experience of the individual and the race; and the perpetuation of that greatest fruit of the evolutionary process, the Human Personality. Sooner or later it is our hope to witness the harmonizing in perfect synthesis of the conclusions of the philosophers of science and those of the experimental psychist.

TWO CASE RECORDS

(1) A VERIFIED DREAM. (2) PHANTASM OF THE DYING.

Contributed By
COLONEL JOHN R. M. TAYLOR

The following is from a retired Colonel, living at one of the most prominent clubs in Washington:

"I graduated from West Point U.S.M.A. in 1889 and was assigned to the 7th U.S. Infantry at Fort Logan some ten miles outside of Denver, Colorado. I remained there for two or three years and was then sent to Camp Pilot Butte, Rock Springs, Wyoming, on the main line of the Northern Pacific Railroad where I remained until 1894 when I was assigned to other duties.

While in Denver I had gone from time to time to the gambling salons which were then run openly and without restriction. Among them was Murphy's at Arrapahoe street. I had bet small sums there from time to time, winning and losing on roulette, but gambling has never been a major vice with me. As with most people to try my luck at the wheel was only an incident of a night off. When playing I had usually put some money on the 23 and had sometimes won, not more often than I had lost.

I had been away from Fort Logan and from Denver for some two years when I took a week's leave from Camp Pilot Butte and returned there. I remember that the morning after my arrival I woke up with the very clear impression that I had turned up the main street, then down Arrapahoe street to Murphy's place, where I had gone up the outside staircase to the gambling room which embraced the whole second floor. There

was another staircase through the salon. This one I had not gone by.

On reaching the head of the stairs outside I had found a green baize door in front of me. I swung this open and to my right as I entered I saw a group of people about a roulette wheel. The wheel was turning and I went up to it immediately and put a \$10 gold piece on No. 23. The ball at once stopped at it and I took up \$300, which was the return in those days.

I rather forgot about the dream during the day. I had people to see and things to attend to, besides it rained during the day, which made a visit to Denver seem rather unnecessary.

After dinner I was on the porch outside my friend's house when a friend of mine, also an officer of the regiment, came along. The rain had stopped and he said he was going to town and asked me to come along. There seemed no reason why I should not, so I joined him. We walked up the main street of Denver from the railroad station together. At Arrapahoe street he said "I am going over to Murphy's place to try my luck; won't you come with me?" I agreed and went with him. I had forgotten my dream until we reached Murphy's place, where I saw the outside staircase going up the wall to a door. I followed him up and as we entered the green baize door he stopped for a moment. "Aren't you going to play with me?" I said 'no', that I was going to stop there, for on

my right as I entered there was a roulette wheel turning with bets in place and men gathered about it. I went to the table without any hesitation and put 50 cents on the 23. It immediately turned up and I gathered up \$15.

* * * * *

In 1909 I was returning from the Philippines as Captain 14th Infantry U.S.A. and in command of that regiment. The ship was crowded by the regiment and casualties and all staterooms were occupied. One of the staterooms was held by Mrs. A, the wife of an Army officer. At Nagasaki we took on more passengers, among them Mrs. N, the wife of a Naval officer, and her young daughter. They were assigned to the room of Mrs. A.

About a week out from Japan the ship's surgeon came to me and told me that Mrs. N's child had developed measles and impressed upon me the importance of isolating the people in that cabin as, if it spread, the disease would be serious in a ship crowded with young men. I quite understood that and told him to move all three to the ship's isolation ward which consisted of a large room with three or four berths and a bath on the upper deck aft.

"But that room is already occupied by a soldier with an advanced case of tuberculosis."

"I know that, but he looks as though he were going to die."

"I don't say that."

"In any case it won't hurt him to move him to the sick bay just under the place where he now is, will it? I don't think anyone else is in it."

The doctor agreed that it would not hurt him so I ordered that the ward be disinfected, the patient moved, that Mrs. A and N with the child be moved in, and that nothing be said about the sick man

who had been moved out. This was all done and I had a sentinel put outside of the isolation ward as it was rather remote from the other quarters on the ship.

About a week or so afterwards, in the middle of the Pacific, we were having heavy weather when the doctor came to my cabin early one morning, woke me and said he had something to report.

"I was making an early inspection and went into the isolation ward. I found Mrs. A in a very nervous condition. She said 'Doctor, this morning at 2 a.m. I was awakened by a man standing by my bed. I ought not to be exposed to this sort of thing. We are two lonely women here.'"

"What did you see?"

"It was a man. I could see him in the moonlight by my bed. I could not see his face. My baby woke up and cried out. She saw him and was frightened. He stood beside my bed and said 'Rest, Rest, Peace!' Then I did not see him any more. Doctor, something should be done to prevent this sort of thing."

"It was the ship's cat."

"No, it was not. I have seen cats all my life. It was as though I was present at the passing of a soul."

"You mean someone dying?"

"Yes'."

"Did you ever see anyone die?"

"Never. When he had gone I looked at my watch. It was 2 a.m."

The doctor went on. "Then I went out to see Mrs. A who was sleeping on a cot just outside the isolation ward. She had been awakened by someone moving about but had actually seen nothing. The sentinel who had been on watch at 2 a.m. was on post. He had seen nothing. It was bright moonlight."

When the doctor had finished I said, "Why do you come to me about this?"

"Because the soldier whom you had moved out died at 2 a.m. and just beneath them."

I answered, "You will take the proper steps to have the body prepared for burial at San Francisco and you will say nothing more of this matter until we disembark there. The ladies will have to stay where they are until you tell me all

danger of infection is passed and I don't want them to know they are on a haunted ship."

This was done but there were no more manifestations,—or at least I heard of none.

Yours sincerely,
JOHN R. M. TAYLOR.
(U.S.A. Colonel Retired.)

* * * * *

PSYCHIC ADVENTURES IN NEW YORK*

In this small octavo booklet, Dr. Whyment relates his experiences with George Valiantine at the rooms of William and Mrs. William Cannon in October 1926. The episode of the K'ung-fu-tzu communications which made so great a stir at the time, is now told with the authority of the principal living actor in the drama. Dr. Whyment had been for upwards of six months in America engaged upon his ethnological quests, and anything in the nature of psychical research would have been far from his mind. He had heard from Mrs. Cannon that she needed someone with a knowledge of Oriental languages, and in accepting her invitation to act as interpreter he says "we did not know until we arrived at the Cannon apartment that we were being invited to a spiritualist séance."

He proceeds to give a careful résumé of the sitting which followed. It was not until this was well advanced that he noticed a sound which recalled to him the tones of an old wheezy flute such as may be heard in Chinese streets. It carried him back to old memories of the Celestial Kingdom. Then came the hollow repetition of the name K'ung-fu-tzu—by which title Confucius was canonized. As the voice went on, he realized that the style of Chinese used was identical with that of the Chinese classics, edited by Confucius two thousand five hundred years ago. To test the matter, he entered into conversation, finding to his surprise that all his questions were intelligently and immediately answered. As a supreme test, he sought information upon a

much-edited version of passages in the *Shih King* (Classic of Poetry) now hopelessly corrupt, and the despair of scholars. He quoted the initial line of one of these of which he states that he could not have memorised another line—for he did not know them. The voice declaimed the ode, making the whole a normal and coherent poem with a psychic theme. He tried again, this time in the hope of finding the solution of a difficult passage in the *Lun-yi* (Analects) which, in the standard version, makes nonsense. The verbal errors of the scribes were explained by the voice and the sense again made clear. Dr. Whyment gives the full transcript of his notes made at the sitting and a reprint of the Report of it made in the *New York Herald-Tribune* of April 6, 1927. Also he gives in full the standard version of the poem in the *Shih-King* and the reconstructed version given by the voice. In all, he attended about twelve sittings, gaining much fresh and striking evidence of the authenticity of the voices, one of which was in a Basque patois, giving a song which he later discovered in Sallaberry's *Chants populaires du pays basque*. In this, the actual place of origin was identified. Dr. Whyment concludes, "Such, then, is my story. If there are those who can gain any measure of comfort from it, I am glad to have given it. And henceforth there is no excuse for those who would tear me away from other pursuits that I may tell—for the fifty-first time—the *real* story of what happened in 'that exciting seance in New York'."

* By Neville Whyment. May & Co. Boston, Mass.: also Morley and Mitchell Kennerley Jr., 22 Essex St., London. 1931. 45 pp. With Introduction by Sir Oliver Lodge.

ORDEAL BY OBSESSION

COMMUNICATED BY HEREWARD CARRINGTON

A.B. the subject of the former article which appeared under the above title in our issues for July and August 1930 has addressed to Mr. Hereward Carrington the following communication, in continuance of the history of his case.

The obsession continues. But, thank heaven, it gradually becomes less marked and less painful. I gain slowly in health and strength. And while I am still generally prevented from feeling any keen interest that might divert my attention entirely from the obsessor's influence, while I am generally aware of some activity on his part, yet I am attaining a more normal attitude toward life. I am tolerably comfortable and cheerful for a large part of the time. I really hope that I may eventually be free; not altogether, perhaps, but free enough to be *almost* my own man again.

I still experience the old interference in some measure, whenever I think, or read, or rest, or consciously try to enjoy some pleasure. I am almost entirely at ease when engaged in some manual task, some out-door "job of work," that fixes my attention on some exterior object. It seems that when I am interested in accomplishing something in a physical way, the obsessor can be interested too, and can help the work along by harmonizing his force with my own efforts.

Yes, the jolly old obsessors, both of them (and perhaps the third), maintain their old positions. When I think to listen for it, I can still hear the small, chiming voice of X., though I ceased to regard this long ago, and as a general thing forgot it completely. Only at night, when I am trying to sleep, or have just waked from sleep, this voice sometimes gains in strength until it sounds quite

loud and natural.

Z. is still my constant companion in mind and body. His activities are still carried on with little rest, though they have become restricted in kind and in violence. On the other hand, as a personality he is more human and reasonable, more sanely conscious, more real than he has seemed since losing control of his power years ago.

It has become more evident that his attitude toward myself is fundamentally friendly; that his ill behavior is not because of ill will, but because of an inability to keep his thought from things that can be done but shouldn't be.

It has also become more evident that I am worked upon by means of vibratory force. I can relax and feel this throbbing through me, sometimes gently and calmly, sometimes with such discordant violence that, it seems, if it were to strike me instead of passing through me, it would tear my body to pieces.

Much of what I can tell you now is, I fear, merely a repetition of things told already. That is because the obsessors are still using much of their old stuff.

I have said that Z. is now gentler and more human. This is true, but it should be borne in mind that the change is comparative only. He has his bad hours—and days—still, when he is troublesome and crazy enough. Only he is not able to perform the great variety of tricks that made up his old repertoire; and I seem to be better insulated against him,

besides being stronger and better able to bear the discomforts.

The worst times are at night, when I still suffer occasional spells of insomnia. This, as I have explained before, is never merely my own inability to sleep. On the contrary, I am always tired and sleepy, but roused from sleep and kept from it by a series of disturbances and molestations directly inflicted by the enemy. One change is worthy of note. On these occasions I am generally the calmer one of the two. I remain quiescent, with relaxed body and peaceful mind, and suffer as I have learned to do, while Z. is the tortured one, the very unease itself. All the fuming and tossing are his, though he uses my body to express his trouble. I don't mean that I always succeed in acting as the quiet receptacle of an unquiet spirit; but I have learned to be as comfortable as possible under such trying conditions. He used to keep his own ease by working off all the trouble on me, but now the situation is in a measure reversed.

One reason why he is reluctant to let me sleep when he is so filled with unruly force is because as soon as my consciousness is eclipsed, his own intelligence fails. The violence sweeps him into a delirium, wherein his uncontrolled thoughts become almost or quite insane. This explains the irrationality of dreams and the horror of nightmares. (You know that I consider dreams to be the imaginings of the companion dwellers in our minds. At any rate, I know that mine are the obsessors' work.)

When I am kept awake of set purpose, and not merely because of Z's uneasiness, it is supposedly an uncomfortable benefit. He compels me to retain consciousness so that I may be aware of him, and he may be aware of himself and strengthen me with the vibratory force. But I

have told you this before—quite a number of times.

Z's methods of keeping me awake are not so elaborate as they used to be, but still rather effective. He will keep up an insistent but unimportant conversation, whispering with my lips and appealing constantly to my attention. He will sting me here and there with nervous pains. He will establish himself in some physical locality, perhaps one of my temples, and ache there with an irregular vibration. He will hold my eyes open and pull them about. The affected place or organs grow very sore and throb with pain. And—I have mentioned this before—the force is communicated by a sort of talking, every throb a syllable. He is merely the vehicle of this power, and applies it by thought in the form of speech.

When I drowse away he arouses me suddenly and roughly. Sometimes by a shout, inaudible to any but myself. Sometimes by a galvanic shock—something seems to explode in my head, and an electric current seems to pass through my body. Often he will jerk my limbs violently, or shake me as though he grasped my shoulder. Or he will lift one of my hands and strike my head with it.

Sometimes, if I am falling asleep in spite of him, he will exert himself surprisingly. I will seem to be lifted bodily from the bed—I can feel myself rising—as high as the ceiling, whirled dizzily in the air, and dropped again. Of course this is only an illusion; I have not really been levitated.

If I do fall asleep before he is ready for it, I am plunged into a maelstrom of nightmare impressions and sensations, dreams so vivid, tormenting and exhausting that I struggle awake with surprise and relief. Sometimes I dream that I am still awake, still trying to sleep, and suffering intensely from his molestations.

This condition seems so real that I have only one way, learned by experience, of distinguishing its falsity. If in my pain and restlessness I try to switch on my bedlamp, *and it won't work*, then I know I am dreaming. An effort of will brings me awake; I find that I am not hurt so badly as I thought, and the light is working perfectly.

Sometimes Z. will present himself in person in my dreams—always an absurdly inadequate representation of himself—and we will have dream adventures together, sometimes in friendship, sometimes otherwise. It is not altogether safe for him to bedevil me in such dreams, because, oddly enough, I have learned to defend myself by exerting my own imagination. Once I threw him out of a window (he bounced when he struck the ground); and another time I imagined a large knife in my hand, and was proceeding to use it when he vanished. I have throttled him a number of times. These dreams must seem very real to him, too, because he does *not* like to be hurt in them. It is necessary for me to imagine shock and pain for him as well as my own action.

Night before last, along toward morning, I waked up to hear a voice. It was X. speaking quite loudly, though in an affected childish drawl. "I think it's about time we sat on him!" he said, then added to reassure me, "Without usin' very much force."

At once I felt the weight of two persons sitting astride of my chest and stomach. I tried to rise, but could not, nor could I move at all at first. I had a distinct mental picture of those two spectral imbeciles perched solemnly on my supine carcass. Then I managed to lift my right arm and gave a few ineffectual punches through the empty air. The weight vanished. It was only a sen-

sation, an illusion produced for me.

They are not always so foolish. They are so when I sleep or drowse, because they are in my consciousness instead of the subconsciousness where they should be. They use my mind, and when my mind is inactive they cannot think well, poor things.

I ought to say that Z. still often relieves both himself and me by using his power to shake my bed instead of my body. It ought to seem strange to be rocked to sleep by such a being.

But in truth our association has been so long and so intimate that there is little strangeness left. We have our understandings and our sympathies, as well as our differences. I am still firmly convinced that my unseen companions are the real and living spiritual personalities they claim to be.

I have defined obsession, according to my conception, so many times that I know I should refrain from doing so again. But the condition from which I suffer seems so understandable to me now, that I will proceed to list its main features once more, regardless of previous descriptions.

First there was the visit of the discarnate intelligence to my mortal mind and body, with the entirely benevolent purpose of giving a reinforcement of vital power.

Second, there was the developed sensitivity of my mind and nervous system to this force.

Third, there was the discarnate's loss of control of himself, or rather of the power he expresses. This power is the vehicle of his consciousness, I think; but his thought is the vehicle of the power. For while the force conveys his life to me, his thought is supposed to direct and apply the force. But on losing control he finds himself unable to think what

he wishes, or to wish to think what he should, but instead must be aware of whatever most impresses and holds his attention. Thus, for instance, he is forced to enhance instead of alleviating some physical or mental pain of mine.

Fourth, there was and is the increase of the force until it is more than he can hold or guide gently or wisely. It throws him into a confusion of consciousness, in which condition he is impatient and even desperate; and obliged by what certainly seems to be his own unbearable torment to discharge the force by communicating it in some violent way.

Fifth, there was, and still is in some measure, his assumption—with an intelligence distorted both by the conditions of consciousness and by the unruly force that moves it—of a personal attitude of competition toward myself and all my own thoughts and feelings; which divert both my own attention and his own from his activities. He feels the need of commanding the situation, and so asserts his power to counteract mine. Thus a sort of antagonism toward my personal life is developed, and this may at times of stress become exaggerated even to actual malevolence. But it is an entirely false attitude, generated in a driven and confused consciousness, and is always repudiated with remorse when calmness and better understanding are regained.

One more remark I will make, or rather repeat. As to what may be mildly termed a tendency toward falsehood and the use of bad language, the excuses are the same for an obsessor as for any "earthbound soul" (temporary obsessor) of spirit communication. Briefly, the communicator has to say something, and doesn't know what to say, and so will say anything. It must be understood that while visiting an earthly mind the discarnate one is generally dispossessed of

his own memory, and knows nothing but what he finds in the mortal mind. Also, if his power is weak, he is correspondingly weak in intelligence, while if it is too strong he is frenzied to delirium.

For good and wise obsession, as for satisfactory communication in séance—and radio transmission—everything must be just right, the power, the control, and the receptivity. And where human minds, incarnate or discarnate, are used as means of communication instead of mechanical devices, a malfunction appears not as a breakdown of machinery, but as mental aberration. . . . A.B.

* * * * *

A CURIOSITY IN PSYCHIC COMMUNICATIONS.

Our contributor A.B., in sending Mr. Carrington the foregoing addendum to his narrative of the obsessing entities which have created for him this series of strange and apparently educative experiences, had added two letters which have also been placed in our hands for publication with the rest of the material. We accept these as being written in good faith, but as to the authenticity of the claim that these communications really emanate from a discarnate source as alleged, our readers must judge for themselves. Such subjective experiences are manifestly incapable of proof. The sole criterion lies in the sense of reasonableness and consistency which the reading of them may evoke in the mind of the reader. We offer these letters as a curiosity, making no further comment.

The letter to Mr. Carrington, covering the 'psychic' letter explains the experiment made by its writer as follows:

AN INVITATION TO 'Z' TO USE THE TYPEWRITER

"The attached letter is an experiment of mine. I wonder if you can take it seriously? I suggested that Z.

write a few words to you, and here is the result.

I just gave him the use of my hands and mind, and he did the rest. He put the paper in the machine, changed the spacing to double, and started off at a great rate. I suppose he has had lots of practice in typing when I did it.

He had to stop and think now and then, *but the letter is all his. I didn't have a thing to do with it.* The erasures he made of his own accord, reaching for the eraser twice and using it.

He also inserted in pencil the 'n' left out of "undivided". And after he had written "sovereignty" he was uncertain whether he had spelled it correctly. I gave him no suggestion, and he picked up my small dictionary and looked it up for himself. He even pinned the finished sheets together. I will unpin them to attach them to this. His expression weakens a bit towards the end, as he loses his grip. I think his signature is influenced by my own poor writing. I also think he does me less than justice in speaking of the "wrong impression" my letters have given. I have always declared my belief in his identity, and my faith in his good purpose, however I deplored his methods. He is admitting this to me even now; but the letter stands.

A.B.

THE TYPEWRITTEN LETTER OF 'Z'

May 8th, 1931

Dear Sir:

I am A. . . . W. . . . * This information will be of no great interest to you, perhaps. But I am so very tired of being called Z., that I feel impelled to tell you my real name. Of course you will not publish this, because I request you to

respect the good fame of my family, a few members of which are still on the earth.

You have been edified by a series of letters that are not untrue, but are not true in the sense that they have given you a wrong impression of myself, my associates in this work of HELPING A POOR MORTAL, and our purpose in doing as we do.

Perhaps I speak with undue heat, culpable as I am of errors and many unfortunate lapses of intelligence. I am not ill-wishing, but ill-behaving, not unrighteous but mistaken. I have to do that which I cannot do without forfeiting my own mental sovereignty. If I control and control absolutely, I can speak and act with undivided mind. But if I must fight for every thought to do or speak with, then I am not half a man, but half a fool.

No wonder I make mistakes. But this is no weak plea for forgiveness of you or any other. It is a slight explanation of that thing which makes this man sore, sick and sorry. I am sorry too. But I can not help that which is not so false as true, nor so true as unfortunate. I am getting my mentality confused again, I cannot speak with ease.

This is to tell you that I make mistakes through unfortunate misuse of power, not through misuse of my thought. For it is the lack of my own thought that makes me so foolish as to think wrong thoughts and do wrong things.

I am an Idea of God, just as any soul of Man is. I am not so thoughtful for myself as this would seem to indicate, this plea for just regard. But I am a man, or once was, and now am what all men will be. I am no very fiend. I am not bad as that. I am just very, very tired of being thought so, and so must tell you.

* Actual name is given in original.

Well, this is not as I would speak if I were wise, but I am now confused again.

It is not the use of power that makes the world so bad and sorry. It is the misuse of power, the lack of sane thought on the part of the Managers of it. It is not their fault either, but misfortune, and will be made right in time. I think tiredly now. I must stop this writing and go to the place of my mind, the place of my thought. I am there now.

It is a sort of refreshment of the intelligence. To be here I must just think. Now I am thinking of myself, and I can write again.

Yes, this is better. I can do what I wish to do along this way. But Lo and behold, I don't want to write any more.

So I will not write to you now. I will go to hell. This means to be Quiet.

This is all.

Z. . .

* * * * *

THE DETECTION, DEVELOPMENT AND RIGHT DIRECTION OF THE FACULTY OF SUPERNORMAL COGNITION

BY DR. EUGENE OSTY

(Part III)

HOW SUPERNORMAL COGNITION IS REPRESENTED TO THE MIND

If the supernormal awareness comes to one by ways and means as yet unknown, it is still understood that it presents itself ultimately to the consciousness of subjects under the usual sensory forms of thought. They *see*, they *hear*, they *feel* in divers ways the news that springs into their minds, whence and why they know not. When they would explain what is thus presented to their consciousness, what they give is the interpretation of a succession of mental images.

In the attempt to provoke the faculty in a new subject, one notices a constant hesitation on his part. He will start a phrase and then suddenly interrupt it. He will give a description with little detail and then shortly after, will repeat it with an altered sense. If one asks him why he talks in so uncertain a fashion, he will say that what he sees, hears or feels is much less clear than the supernormal impressions which come spontaneously to him, or that it is

so faint and so fleeting that he has not time to get a clear idea of it.

By repeated sittings, it will be observed that he will, little by little, gain assurance and will give sequences of descriptive matter of increasing length and precision. Let his attention be drawn to his mode of representation and it will be remarked that what he sees, hears or feels—his impulses to speech (or to writing, if he be what is termed an automatic writer) are becoming progressively stronger. There comes then a time when the mental impressions he receives are so vivid that their subjective nature is translated by him into objective form; and what he perceives from within is projected without, and he has all the equivalent of actual sensations.

If he has read ever so little about spiritualism, he will easily talk thus: 'He is showing me. . . He says. . . He tells me to say . . . He makes me feel. . .' etc.

Owing to their general ignorance of psychology, most subjects,—if one has not drawn their attention to it—take no

account of the progressive increase of their power of mental representation. Those subjects who have readily attained to the degree of hallucination will quickly forget the initial stage in which the impressions they got were feeble and fugitive. One subject, well known in Paris, had become so certain of the externality of his visions that he had persuaded Dr. Geley to photograph them. The results, entirely negative though they were, did not shake the faith of this subject.

Whilst the mental impressions gain in power, the imagination of the subject also becomes more and more ingenious in the way it will portray them. The symbolic mental schemes representing the knowledge supernormally acquired increase in number, in their significance of character and in their power of combination. A whole symbolic code of an allegorical nature builds itself, of a special kind for each subject, and this assists the interior framework of language which is habitual, and lends to the transcendent mental scheme a richer and richer material for mental representation. Indeed this enrichment comes about sooner or later according to the individual subject. These imaginative conceits, moreover, are not without their inconvenience, since they too often take the form of a riddle (rebus) difficult for the mind to interpret. Here are some examples which will give an idea of the power of the allegory to put the subject's mind off the track.

At a public sitting at the Institut Metapsychique, on the 10th February, 1926, M. Forthuny, walking among his assistants, spoke thus to two young men who were there for the first time.

"Cardinal? You are two for whom the word 'Cardinal' comes. . . You handle, do you not, some luminous body which is explosive? But you don't manufac-

ture powder! Yet you are making a terrible powder! Cardinal! You are making a powder to blow up cardinals? . . . Cardinal de Curie? . . ."

The two young men addressed were, as we subsequently learned, pupils of Madame Curie. The idea, coming from a supernormal source of knowledge, of the actualities of '*radium*' and '*Mme Curie*' presented itself to the mind of the subject under a symbol right enough for radium, which is radiant and also—in its atoms—explosive, and also for Mme Curie, through the subconscious association of ideas: CURIE*: CARDINAL DE CURIE: CARDINAL.

At another seance, in December 1925, M. Forthuny, stopping before a lady who has not come again, said to her: "You have not been in a balloon, have you? The month of July is important to you. The balloon is purely symbolic. I see you in the summer as if on a height and reeling with vertigo. You will for a moment lose consciousness, courage and self-command. You have a formidable vertigo and you say to yourself 'It is the end'". Mme S. . . admitted to me after the sitting that in the month of July in the current year she had had a severe attack of pleurisy and that at the onset of her sickness she had an intense vertigo, which made her exclaim: 'If this lasts any length of time, I shall die'. The idea of vertigo was depicted to the mind of the sensitive by the symbol of a balloon.

In the course of yet another sitting, M. Forthuny, passing near a new arrival, said to him: "'Cadet'—I hear 'Cadet'. Your name is Cadet, is it not? 'No', said this man, 'I am called Roussel.'"

To such examples as these, which offer a more or less obscure allegory, I would add an instance of a numerous class of

* Curie—Papal Curia—College of Cardinals.

others in which the subject's mind succeeds in interpreting the allegoric sense under which the supernormal information is presented.

In the sitting of 10th February, M. Forthuny, fixing his eyes upon a gentleman and lady, said: "Ramon. . . do you know Ramon, a workman? Strangely enough, some one is showing me a big head on an illustrated journal. It is the head of a theatrical lady. What has this to do with your Ramon? It is Mme Moreno—Ramon Moreno—that's your workman's name."

This gentleman and lady, recently arrived from Buenos Aires, and taking part in a sitting at the Institut Metapsychique for the first time, confirmed the fact that they knew, in their own country, a workman named Ramon Moreno.

The power and the dexterity of the representation to the mind grow in the case of each subject by exercise. Observation always shows this. It is a point that should be understood.

* * * * *

THE CONSCIOUS INTERPRETATION OF THE SYMBOL PRESENTED TO THE MIND

In those rare cases in which a subject will explain his supernormal cognition by recourse to so-called automatic writing or when at moments he will impulsively seek to interpret it in words, his conscious mind plays no part in the matter. But it is otherwise when the supernormal idea crystallizes itself in his mind in pictorial objects or words, in auditory form or in a variety of sensations. In these cases, which are much the more frequent, the conscious mind, as we term it, as a spectator of what is given, is compelled to interpret its vision ere it translates it into words.

I remarked just now how the capture by the mind of an impression arising from paranormal information becomes

much easier *pari passu* with the growth of the vigor of the images, and that the play of the imagination also increases in dexterity. But I should add that the conscious mind of the subject is, during the same period, under the necessity of appreciating the significance of the mental symbols. The interior language which offers explanation of a supernormal cognition shows a strong relationship to its purely subconscious source. When it is a question of phrases either seen (clairvoyantly as writing) or heard interiorly, all that the subject has to do is to repeat them as spoken words. But allegory and symbol play a large part in these. The subconscious imagination loves these processes of representation to the mind which will portray an event, a chapter of life, or a personality, by means of an abstract symbol.

On their first introduction to the work, subjects are greatly perplexed as to how to interpret the allegorical and symbolic figures they receive. They only arrive at the power by slow degrees in comparing their inward perceptions with the external realities they typify. So long as experience has not taught them the meaning of allegorical figures, they will limit themselves to telling of them just as they got them, and without any interpretation, and this often disposes of all that might be of a verifiable nature in their descriptions. For example, one of them would say "I saw you falling from the deck of a ship into a choppy sea. You struggled desperately, but it ended by your extricating yourself with great difficulty". In saying this, the sensitive would believe himself to be describing a real accident, and would be astonished that his vision should have no counterpart in fact. But at a later time, when he would be familiarized with the figments of his imagination, such a vision would make him speak

in another fashion. He would then say "Either you have just experienced an accident by sea from which you escaped with difficulty, or else what I was seeing is only a figure, in which case you will be called upon to struggle with some terrible circumstance with a risk that your material or moral welfare may be obscured. Some unforeseen help will painfully rescue you from this." And in this manner he would have rehearsed the crucial episode in the life of the person for whose sake he has exercised his gift.

These sundry examples which I have cited above give a sufficiently clear understanding as to how the mind of the subject has to accustom itself to the play of the imagination which offers him knowledge by paranormal channels. Each subject has his own method of imaginative working. It is true that his mind is apt to grasp them shortly, but right at the start the constructive fancies of his subconscious are unknown to him: he must familiarize himself with their meaning just as one has to learn the alphabet of a language that is new to one.

DIRECTIONS FOR THE DEVELOPMENT OF A SUBJECT

The ideas we have just discussed impose upon us certain directive principles for the development of a subject. They shew us how important it is that the subject should accustom himself to the superior condition of trance, that is to say, to the power to suspend entirely the flow of conscious thought, thus, as a consequence, bringing into activity the psychic level on which the paranormal knowledge is set in activity: and that he should hold himself for a while exclusively to the use of the interior language.

This psychological state, being necessary, the subject should learn to attain it with increasing ease and to maintain it for lengthening periods of time.

Further, the passivity of the mind in regard to the flow of thought which this training will bring about, will create a habit of inward concentration more and more perfect, so as to produce the greatest indifference to what is going on around him. Giving him, then, this aim for achievement, the experimentalist should do nothing to oppose it. In the early stages, no one need assist at the sittings. Being extremely sensitive to the psychic influence of others, subjects are readily affected by the persons present, with the possibility that the working of their faculty may be traced to them.* Still uncertain of his gift, the new subject is disturbed when he realizes that he is under observation and judgment by a group. This preoccupation keeps his mind tense and prevents the passivity needed for the production of any useful psychological condition.

From the very onset of training, the observer should see to it that the subject cuts out of his work *the very human sentiment of vanity*. He should make the subject understand that his gift is a fine thing in itself, but unstable and subject to error; also that he must let go any hope of creating unending astonishment by the brilliance of his successes and that he should learn to meet with impartial spirit both success and failure. He must learn to regard the work as a mental 'sportsman' knowing that each time he attempts a difficult feat, whose issue is hazardous, all that really matters is that he should be improving his conditions of success, and that in so doing he would have ample recompense for his effort, by the production now and then of an

* We remember one case which happened in London some years ago, in which a lady, sitting for the first time in a group with a trance medium, became aware that her thoughts were being reproduced unmistakably in this medium's utterance. She then tried the experiment of reciting mentally a poem, and so perfect was the spontaneous rapport that the medium repeated it word for word. Ed.

undeniable instance of supernormal knowledge, worthy of demonstration or study.

In the work of speeding up this 'moral education' of the medium, one is astonished at the grave injury which the motive of 'amour propre' will effect in the gift of most mediums. The fear of failure or of self-deception by the active mind inhibits the trance-condition and will, after some checks, cause hurts which reveal themselves in later sittings in an increased inquietude.

All those subjects who, after sitting and at the moment one begins to check their utterances, either bewail or get irritated about their mistakes and try hard to justify them: or boast of their successes and use dexterity to exaggerate them, are ill-trained subjects who will be unable to produce with certainty anything like as much as they ought rightly to be able to produce, and will make many mistakes that they ought rightly to have avoided. 'Amour-propre' is thus a factor which minimizes supernormal knowledge and should be extirpated at the first opportunity.

THE NEED OF RESPECTFUL TREATMENT BY THE OBSERVER

Should it be necessary to say that *the observer ought at all times to exercise a scrupulous respect for the trance state of his subject?* Every question asked: every comment made: all that distracts the attention of the subject, causes the suppression of the trance state and stops the working of the supernormal cognitive faculty, which may not recover its vigor in the same sitting to anything like the former extent.

But when the subject, of his own accord, appears to go out of this state—a thing which constantly happens—there is nothing to be gained by talking to him or by attracting his thoughts by one's action in any way. By keeping quiet, he will go

back again quickly into trance and will often recover the thread of the supernormal knowledge in which he was previously taking part. A deliberate interruption of the work of supernormal cognition has a fair chance of holding up a flow of descriptive matter or spoiling its good quality.

It may well be imagined what 'sabotage' of the gift of supernormal cognition those bad experimentalists make in the case of subjects whom they harass with questions, asking them to descry objects more and more distant, and judging of the values by the measure of the distance travelled, and those others, yet more disastrous to the powers of the psychic who imagine that they can augment the production of supernormal knowledge by posing questions to the subject which contain the elements of reasoned reply.

The subject whom one may be developing should become so well accustomed to an attitude of entire respect for the trance-state on the part of others as well as on his own part, that he arrives, by reflex action of his mind, at a definite cessation of his work in the presence of anyone who will not obey the regular rules that govern it.

It is only when development of the gift has been brought to the point of completion that one could think of setting a subject to work in the environment of a number of persons: and with the full knowledge that this would mean a lessening, to a considerable degree, of the production of the supernormal element of knowledge both in quantity and in quality. At the same time, when the subject has acquired the habit of giving the best trance possible and holding himself in it, he will make sure that his mental representations shall increase their force progressively. Should it be necessary, the experimenter will assist him

in this.

The normal man—I would rather say, the man who possess no exceptional gift of a psychic kind,—may note that his thoughts, even in the slight measure that he observes their play,—are more strongly pictured to him in the interior symbolism (language) in the degree of his

passivity of attention. The recollection which emerges of its own accord is much more vivid than that which he deliberately evokes. Already more marked in the dream-state, the imagery of the thought takes on in the dream the equivalence of sensation and the illusion of an external reality is complete.

(To be concluded in our next issue)

* * * * *

THE PERSONAL FACTOR IN MEDIUMSHIP

BY DAVID GOW

A whimsical poet, in the course of some stanzas on Nature, alluded to the spectacle of birds which, with a thoughtful air "sat laying eggs and wondering how they do it." If one could imagine birds thus intellectually preoccupied, it would seem that either the eggs would not be forthcoming or if they were would probably be addled!

One might indeed regard it as a general rule that laborious thinking kills spontaneity, and that intuition, like instinct, is neutralised when the intellectual powers come into play. This applies especially to the psychic faculty. Many times I have been told by professional mediums that the less they knew beforehand about a sitter the better were the results. If they were given any clue to the character or pursuits of the visitor before his arrival, their minds would be likely to seize on it and build up a delineation in the manner of Sherlock Holmes, instead of permitting the spontaneous exercise of the subconscious powers. It is well known that a legal advocate having once handled a case endeavours to forget it, in order to clear his mind for subsequent cases. The genuine Medium is seldom or never under this necessity. It is very rarely that he recalls any state-

ment or description he has once given to a sitter. It has made little or no impression on his self-conscious mind—it has been mediated by him but has formed no part of his mental content. And this applies even if he were not entranced: howbeit I have long been of opinion that all psychic faculty is dependent on some deviation, however slight, from the normal state. The mental "gear" is changed, even if the wheels are not entirely freed.

Social experimenters in thought-transference and psychometry have told me, usually as though it were a new discovery, that if they attempted to gain their results by mentation—"guessing" was the usual phrase—things went wrong. The impression must come of itself, from some power without, playing on a mind which is prepared like soft wax to receive, otherwise the results are either "mixed" or entirely erroneous.

All this is entirely consistent with the belief that Art demands a state in which the self-consciousness is as far as possible banished. The less the artist or the psychic is aware of himself the better is the result. The principle has a very wide range. In the business world the most efficient people are those who allow the subconscious mind sufficient play, and do

not cramp it by over-concentration or excessive carefulness. Anxiety, being a form of self-consciousness, is a serious embarrassment in business. In the psychic region it acts generally as a complete inhibition.

At this point it may be well to consider an apparent paradox. The average Medium or psychic is usually a person of intense self-consciousness. One can almost see his "ego" protruding as a kind of tender tentacle that gets continually rubbed the wrong way. The psychic tribe is, essentially, of the *genus irritabile*. It is inclined to be vain, jealous and resentful of slights which are sometimes quite imaginary. (There are some exceptions certainly but only sufficient to establish the rule). Probably the solution of the riddle lies in the fact that the psychic or mediumistic types possess a certain interior sensitiveness which functions *normally* in their particular work and rather *abnormally* in everyday conditions. But this has never struck me as a quite natural or excusable state of affairs. It means a lack of self-direction, of self-control. The condition of passivity or negativity proper to the psychic region when carried into the region of practical life results in a strong reaction. Self-abnegation becomes inverted into self-assertion, extreme modesty into extreme self-consequence.

It may be objected, of course, that the quality of sensitiveness depends on the moral and mental culture of the medium concerned. But I am not so sure of this. Having met a great many mediums, professional and non-professional, during the last twenty or thirty years, and studied their characteristics, I have noted that although they were widely different in personal character, there was a close similarity in their reaction to the psychic or mediumistic element in their temperament.

But whereas the uncultured types displayed their feelings, those of superior education repressed them as a matter of good-breeding—in public at least. I observed how the medium of the lower social grade fretted, fumed, attitudinized or strutted under his peculiar psychic "urge," while the higher types, who doubtless felt the same kind of stimuli, rigidly controlled themselves and presented every appearance of normality. Mediumship is a heady wine, and the difference between the two types recalls the remark of the Iron Duke who had a great objection to officers who were promoted from the ranks on the ground that not being gentlemen they could not "carry their liquor".

It is usually in the region of physical mediumship that the frailties of mediumship are most marked, and the results most liable to perversion or sophistication.

I have on several occasion observed instances of the fact, at first hand. We have so much to learn on the question of the interaction between mind and matter (whether in normal or supernormal conditions) that it is only possible to theorise on the subject. May it not be that the more closely the psychic element touches the physical levels the more it is liable to be corrupted by the contact? Certainly I know nothing more baffling than those forms of physical mediumship which in one environment yield results of the most conclusively genuine character, and in another set of conditions produce something not only spurious but apparently deliberately so. The fraud is found to be preconcerted—the medium is caught red-handed with the apparatus of deception—wigs, phosphorus, rods, rubber gloves and all the rest of it.

The very natural conclusion is that all the manifestations must have been of this kind. The believers are confounded,

the sceptics triumphant. I have seen it many times, knowing that each was right in its findings, but the controversies were always of a deadlock character. Neither side could quite convince the other, because as a general rule each refused to amalgamate the two sets of experience—the genuine and the fraudulent—and judge them as a whole. But this state of things belongs rather to the past; it does not obtain to the same degree today, when the psychologist has come on the scene to proclaim that the human psyche may play an unsuspected part in the sham, as well as a recognised part in the real manifestations. To use an obstetric comparison it is very much as though the medium, brought under the pressure of suspicion and coercion, was delivered of a psychic abortion instead of a healthy specimen of psychic progeny.

I am far from maintaining that all the influences at work in such cases are of a subtle or obscure character, having observed, in one notorious case, that a medium moved by monetary temptations, was guilty of malpractices so gross that over and over again he was detected and exposed amongst Spiritualists, and finally sold himself for a round sum to a newspaper anxious for a sensation of a popular kind. For it is to be observed that any exposure of mediums or mediumship in the average newspaper is welcome news commanding its price, but that no newspaper would pay sixpence for any case of genuine phenomena. That is not "news", it is not "popular", and for those reasons it is not welcome. This will serve to explain much of the unsavoury side of mediumship in regard to "exposures", "recantations" and "confessions". Nearly always in these cases the commercial factor is present, although I have known instances in which

the medium might truthfully protest with the apothecary in "Romeo and Juliet": "My poverty but not my will consents".

A consideration of the personal factor in mediumship would not be complete without taking into account the question of the medium's attitude towards his gift. That is an aspect which I have studied in the cases both of professional and non-professional mediums.

It is, of course, not easy to generalise, but I observed that some of the best results were gained through mediums who were not especially interested in their gift, but who regarded it with a detachment amounting almost to indifference. Two notable examples are to be seen in Rudi Schneider and Mrs. Eileen Garrett, a London trance-medium who has acquired a considerable renown. A third instance was the late Francis Grierson (Jesse Shepard) who was much more interested in Art and Literature than in psychic matters which he regarded almost with aversion. Yet in the 'eighties and 'nineties of last century he was hailed as one of the greatest mediums of his day. He was a contemporary of D. D. Home, but I did not meet him until towards the end of his career as a medium.

To some mediums their gift is a sacred thing, to be preserved from all ignoble use. They are usually ardent Spiritualists devoted to "the cause", for which they are ready to make any sacrifice. But there are others who have no such motive and have few or no scruples about "faking" phenomena when the genuine product is not forthcoming. Sometimes they have exceptional gifts, but this kink in the moral nature is always liable to set things wrong and to produce a mixture of the real and the spurious so baffling that the inexperienced investigator is inclined to give up the whole subject in

despair. They are weak and flabby natures, easily influenced by their surroundings. This accounts for the fact that a medium will in some circles be regarded as amazingly good, and justifiably, for the phenomena bear rigid scrutiny. But, falling into other hands, the same medium will be denounced as an impostor, and here again the verdict will be justified by the facts. The hypnotic factor naturally comes into play in all cases of mediumship, and the rule applies that a subject who would not normally commit a crime cannot be hypnotized into doing so. The converse of that rule is found in the case of the fraudulent medium. I am, of course, leaving out of account the class of rogues who for their own ends give counterfeit matter all the time, for these are not mediums at all, and present no problem to the psychical researcher.

It has long been supposed that morals have nothing to do with mediumship, a proposition that should be strongly com-

bated. It is simply untrue, for while mediumship, as an abstract matter, can be considered apart from the medium, in practice it is impossible to divorce the two. It is just as necessary to consider the character of the medium as the character of his mediumship. Samuel Butler in "Erewhon" maintained that bodily health was a factor of morality—a point which civilisation has yet to reach. So that it is necessary to take the question of bodily health into account as a part of the personal factor in mediumship in order to explain those cases of pathological inversion which add to the problems of the subject. They remind me of what takes place amongst the beasts of the field where under pressure of terror or worry the mother devours her own brood. But that belongs to the psychology of the subject, and the type of scientist who is chiefly interested in ectoplasm or other excreta of the medium cannot be explained to feel more than a languid interest in it.

* * * * *

LE LIVRE DES REVENANTS

A VERIFICATION

In regard to the Kautz incident related in the Journal the following letter has been received by Mrs. E. A. Bigelow.

2205 California St.
Washington, D.C.
November 7th, 1931

"My dear Mrs. Bigelow:

I thought you might be interested to know that we have recognized another of the "Revenants". On page 466 of the November "Psychic Research" appears the name of Admiral Kautz. The family are old friends of my hus-

band's family.

"First I telephoned to my mother-in-law, Mrs. John Kelton, who knew him well. She says he was a short, thick-set man. Then I telephoned to Mrs. Austin Kautz, the widow of Capt. Kautz, U.S.N., who was a nephew of Admiral Kautz. She said that Admiral Kautz was short and stout and of course wore a cape often as it was part of the uniform.

"I think your experiences are very interesting. . ."

EDITH KELTON

THE NEW TREND OF SCIENCE

BY STANLEY DE BRATH

The Centenary meeting in London of the British Association for the Advancement of Science on the 23rd of September last, marks a milestone in the progress of British scientific knowledge.

Though famous writers like Dickens poured ridicule upon the Associational inception, men like Brewster, Dalton, Robert Brown, Faraday, Lyell, Murchison, Whewell, Sedgwick, and Forbes took a prominent part in its Proceedings and built up its prestige.

The Association has admirably served its purpose. Here were fought out great controversies like Darwin's theory of Descent; here Joule explained his epoch-making researches into the mechanical equivalent of heat; here Rayleigh and Ramsey announced the discovery of Argon, which led to the discovery of the other inert elements; here Fitzgerald first announced Hertz's verification of Clerk-Maxwell's theory of electro-magnetic waves; here Sir Oliver Lodge gave the first public demonstration of wireless; and, most epoch-making of all, here Sir Joseph Thomson announced the discovery of the electron.

After the Loyal Address, General J. C. Smuts gave a most brilliant epitome on "The Scientific World-Picture of the Day".

This Address is so outstanding that it seems desirable to give a summary of its striking features from the point of view of Psychic Science. It would be a pity that so masterly a piece of reasoning should be lost to the general public in the Proceedings of the British Association and the reports of newspapers.

The first feature brought out by the distinguished soldier and philosopher who occupied the Chair, is that there can be no final picture at any stage of culture. He said:

"All advances in knowledge, with their consequent new insights, will from time to time be blended in the picture. To the deeper insight, at every era of our human advance there has been some such world-picture, however vague and faulty. It has been continually changing with the changing knowledge and beliefs of man. Thus, there was the world of Magic and Animism, which was followed by that of the early Nature-Gods. There was the geo-centric world, which still survives in the world of 'common-sense'. There is the mechanistic world-view dominant since the time of Galileo and Newton; now, since the coming of Einstein, being replaced by the mathematician's conception of the universe as a symbolic structure of which no mechanical model is possible. . . .

Science arose from the common-sense outlook, which assumed a world of Matter, of real separate things and their properties, which act on each other and cause changes in each other. To the things observable by the senses were added imperceptible things—space and time, invisible forces, life and the soul.

The fundamental procedure of science has been to rely on sense observation and experiment and to base theory on fact. Thus, all entities are being discarded which are either inconsistent with observed facts or unnecessary for their strict interpretation. The atomic view was

established, ether was given a status, energy replaced force, and the uniformity of Nature was established. The laws of motion, of conservation, and of electro-magnetism were formulated, and on their basis a closed, mechanistic order of nature was established, forming a rigid deterministic scheme, into which it was difficult, if not impossible to fit life and mind. . . . The practical inventions of that scheme have produced the most astounding changes in our material civilisation, but neither in its methods nor in its world outlook, was there anything really revolutionary.

But with the coming of the twentieth century, fundamental changes set in. . . . Below molecules and atoms, still more ultimate entities appeared; radiations, electrons and protons emerged as elements which underlie and form our world of matter. . . .

RELATIVITY

Great as was this advance, it does not stand alone. Away in the last century Clerk Maxwell had formulated his celebrated equations of the electro-magnetic field, and further exploration led Mirkowski in 1908 to the amazing discovery that time and space are not separate things, but constituent elements in the deeper synthesis of space-time. Thus time is as much of the essence of things as space. . . . The stuff of the world is thus envisaged as *events*, instead of material things.

This physical concept of space-time is our first complete break with the old world of common-sense. In the hands of an Einstein it has led beyond Euclid and Newton to the recasting of the concept of gravitation and to the new relativity conception of the basic structure of the world. For the old passive homogeneous notion of space there has been substituted a variable flexible continuum, the

curvatures and unevennesses of which constitute what we call the material world. . .

But another fundamental discovery has apparently taken us beyond the bounds of rationality, and is therefore even more revolutionary than that of space-time. I refer to the Quantum Theory, Max Planck's discovery at the end of the 19th century, according to which Energy is granular, consisting of discrete grains or quanta. . . . The significant thing is that this strange quantum character of the universe is not the result of theory, but is an experimental fact well attested from several departments of Physics. . . .

ORGANIC EVOLUTION

Space-time finds its natural completion in organic evolution. For in organic evolution the time aspect of the world finds its most authentic expression. The world truly becomes *process*. . . .

But while we recognise this intimate connection between the conceptions of space-time and organic evolution, we should be careful not to *identify* the time of evolution with that of space-time. There is a very real difference between them. Biological time has direction, passes from the past to the future, and is therefore historical. . . .

LIFE AS PRODUCT OF COSMIC DECLINE

While the smaller world of life seems, on the whole, to be on the up-grade, the larger physical universe is on the down-grade. One may say that in the universe we witness a majority movement downward, and a minority movement upward.

INVOLUTION AND EVOLUTION AS

PARALLEL PROCESSES

The energy which is being dissipated by the decay of physical structure is being partly taken up and organised into life-structures—at any rate on this planet. Life and Mind thus appear as products of the cosmic decline, and arise like the phoenix from the ashes of the universe

radiating itself away. In them Nature seems to have discovered a secret which enables her to irradiate with imperishable glory the decay to which she seems physically doomed. . . .

PARTIAL TRUTH OF MECHANISM

We have seen that Matter is fundamentally a configuration or organisation of space-time; and we have seen that life is a principle of organisation whereby the space-time patterns are arranged into organic unities. The next step is to show that Mind is an even more potent embodiment of the organising whole-making principle, and that this embodiment is a rising series, which begins practically on the lowest levels of life, and rises ultimately to the conscious mind which alone Descartes had in view in his classification.

Mind, even more than life, is a principle of whole-making. It differentiates, discriminates, and selects, from its vague experience; and fashions and correlates the resulting features into more or less stable, enduring wholes. Beginning as mere blind tropisms, reflexes and conditioned reflexes, Mind in organic Nature has advanced step by step in its creative march until in Man it has become Nature's supreme organ of understanding, endeavour, and control—not merely a subjective human organ, but nature's own power of self-illumination and self-mastery. . . .

THE THEORY OF COGNITION

From the uncertain nebulous under-world (of atoms, electrons, protons, radiations, and quanta) there seems to materialise the macroscopic world, which is the proper sphere of sensuous observation and of natural laws. The pre-material entities or units condense and cohere into constellations which increase in size and structure until they reach the macroscopic stage of observation. As the macroscopic

entities emerge, their space-time field, and appropriate natural laws, (mostly of a statistical character) emerge *pari passu*.

On this stage, commonsense recognizes three levels of Matter, Life and Mind as together composing the world, but places them so far apart and makes them so inherently different from each other, that relations between them seem unintelligible, if not impossible. The older science therefore attempted to reduce life substantially to terms of Matter, and to put a question-mark behind Mind; and the result was a predominantly materialistic view of the world. The space-time relativity concept has overcome the difficulty by destroying the old concept of matter and reducing it from a self-subsistent entity to a configuration in space-time—in other words to a special organization of the basic world-structure. If Matter is essentially immaterial structure or organisation, it cannot be so different from organism or life, which is best envisaged as a principle of organisation, nor from Mind which is an active organiser. Matter, Life, and Mind thus translate roughly into organisation, organism, and organiser. The all-or-none law of the quantum, which also applies to life and mind, is another indication that Matter, Life, and Mind may be but different stages or levels of the same activity.

THE 'HOLISTIC' VIEW

From the view-point of Physics, life and mind are thus singular and exceptional phenomena, not in line with the movement of the universe as a whole. Recent astronomical theory has come to strengthen this view of life as an exceptional feature off the main track of the universe. . . . So far from the cosmic status of life and mind being degraded by the new astronomy and physics, I would suggest an alternative

interpretation of the facts, more in accord with the trend of evolutionary science. We have seen a macroscopic universe born, or revealed to consciousness out of a prior microscopic order of a very different character. Are we not, in the emergence of Life and Mind, witnessing the birth or revelation of a new world out of the macroscopic physical universe? . . . In this holistic universe man is in very truth the offspring of the stars. The world consists not only of electrons and radiations, but also of souls and aspirations. Beauty and Holiness are as much aspects of Nature as Energy and Entropy. . . .

Such in vague outline is the world-picture to which Science seems to me to be pointing.

* * * * *

I have drawn the above summary from the admirable report of *The Times* newspaper, selecting those portions which seem to me pertinent to Psychic Science.

Mind has now at last been recognised by Science as the one great organising power; and this implies, as Spiritualism has always insisted, the omni-presence of the Cosmic Mind, not only in the human being, but also in every atom of the vast physical world and in the Space whence it came. General Smuts gave a timely warning against identifying the biologic time of evolution with the space-time under which the present material world developed from the pre-material world. The distinction did not exist till the hydrogen atom was generated at a temperature of perhaps 30,000° centigrade. It might be so again if, let us say, by collision with another star, the temperature were raised to 100,000°; but that contingency is remote!

It is not sufficiently recognised that the Newtonian laws of Energy are the foundation of all material civilisation and

no later discoveries can invalidate them. Sir Oliver Lodge has warned us that "the method of working in nothing but mathematical abstractions *with no physical image or concrete ideas to catch hold of*, may turn out in the long run to be impracticable." (Beyond Physics. p.91) In any case it is more abstract than any non-mathematical mind can grasp, and this address calls on us to note that "this world consists not only of electrons and radiations, but also of souls and aspirations. Beauty and Holiness are as much aspects of Nature as energy and Entropy."

Spiritualism, said A. R. Wallace, implies that the purpose of human life is the development of spirituality.

What is 'spirituality'? Nothing of the stained-glass-window type. It is defined for us by St. Paul as the "more excellent way" of love for God and our fellows, issuing in irreproachable *conduct*.^{*} It is patient and kind, knows neither envy nor jealousy, is not proud and self-assertive nor boastful and conceited: it does not blaze out in anger nor brood over wrongs. It finds no pleasure in injustice done to others but joyfully sides with the truth: it knows how to be silent, is full of trust, full of hope, full of patient endurance. This is the type of conduct which results from spirituality. It can proceed from no other cause.

It is our great loss that we have but the one word for four very different emotions. The Greek had four, *Eros* for love of sex, *Storge* for human compassion, *Philia* for mental affection, and *Agape* for spiritual love. It is now generally admitted, on the basis of psychical research, that broadly speaking, the human

^{*} This is quite a rational definition: viz: If Spirit be defined as the link between the Individual mind and other; then all that tends to strengthen and to develop that link is **spiritual**; and conversely all that makes for the individual-interest or which increases the barrier of individual self-consciousness is anti-spiritual. Ed.

constitution is material body, ethereal soul, and directing mind (spirit), the latter being linked with the Creative Power of which it is a spark. True human development is closer and closer conformity to the Divine Will.

I asked my own friend in the Unseen "How can a 'spiritual being' be defined, without any mysticism?" The answer was: "It seems to me very simple to answer your question. A spiritual being is the germ of life so developed and evolved by the use of all powers obtainable as to have reached a certain state *in which its creative powers are dominant*, and therefore can act. It always acts for progress, and therefore a spiritual being is a soul active in the service of all life."

This is the principle of spiritual evolution. Its normal development may be seen in the growth of a child to manhood—(1) Habits of courage and cleanliness, (2) Helpfulness and truthfulness, (3) Intelligent interest in realities, (4) Work and duty, (5) Unselfish love, which brings all other virtues in its train of family life. This is the evolution of spirituality—each stage represents a faculty permanently acquired.

The inversion of this process may be seen all too often: it begins in selfish greed, it continues in the desire of animal pleasure at all costs of truth, industry, honesty, and wisdom; it ends in the dissolution of character and the loss of the principle of spiritual life.

It is the same in history; and the history of the past is the mirror of the future. Its events are the natural and inevitable results of Character: the spiritual causes determine the physical events. Every policy and every civilisation reflect moral character in a far deeper sense than that they are the acts of good or bad men. Wisdom involves intelligence

as well as good intentions. Charles I was a good husband. He was condemned by a court that had no legal status, and was canonised as 'Charles the Martyr' by the English Church; but that did not prevent his being false to his word, bigoted in his "Divine Right", obstinate and revengeful. Upright private life does not condone defect of intelligence and reckless theories, whether regal or communistic, which consent to certain evil to gain a doubtful good. Complete character is that which refuses to do evil that good may come, and fulfills the idea of service.

THE DUAL TREND IN SPIRITUALISM

Now Spiritualism is debased at the present moment by over-devotion to physical phenomena by people whose only desire is for some new kind of excitement. This gives rise to pseudo-mediums whose one aim is to make money out of the credulous. It is true that physical phenomena are logically and historically at the base of the movement, for without them almost all can be "explained" by the faculties of the incarnate soul, i.e. by Animism, which is but the action of the human spirit in its incarnate state.

But admitting this, it remains true that "this is only for curious people; also one usually touches the lowest and most ignorant type of entity. Still, it has its uses". This was given me from A. R. Wallace in a séance with Mrs. Barkel which was printed in full in *Psychic Science* for July 1927.

Another communication at the same seance is as under: "White Hawk" says,

"Wallace recognises now the value of getting through clear mental communication, and that is going to be his line of work, because at the best, the ectoplasmic building up is only borrowed from the medium's frame-

work. A. R. W. resumes:

"When one clothes his mentality in an ectoplasmic medium drawn from an inferior intellect—and I do not mean this in any way unkindly—it somewhat constricts the transmission of intellectual matter. The same physical vibrations that are used in getting a name, can be used for getting intellectual communication. One must look to the uplift of the human race, not to satisfying their curiosity. It is infinitely more important to get into touch with evolved spirits and learn to progress from them. After all, what does one learn from watching an ectoplasmic building-up? It is really only a malformation of God's work."

The uplift of the human race! That is the essential matter, and it is not a matter of any sort of priggishness.

Mr. Wingfield Stratford has published (Sept. 1930) a very able and amusingly written book, *The Victorian Tragedy*, (Routledge 10/6) in which he has traced the almost incredible transformation of English types, and the transfer of political power from the landowner to the middle class, and from the middle class to Labour. It is a book that everyone should read and think over, as he shows not only the facts but their causes.

He refers the substratum of this transfer to the transformation of the idea of God, from the benevolent but somewhat remote Deity of Butler and Berkeley in the eighteenth century, who would "somehow or other" bring good out of evil, to "The Lord" of the early nineteenth century, whose main influence was the fear of Hell for the sinner, and the gradual substitution of "Gentle Jesus" for the stern Father of the Old Testament, followed by the general rejection of Hell and the Devil which characterises our

own day. In all this we may see a real advance in each stage. The eighteenth century concept was merely wrong in this—that the Divine Power shows its reality, not by "interferences", near or remote, but by the fact that sensuality, anger, pride, ambition, and materialism, do, in point of fact, *invariably* work out in conflicts on the small or on the great scale. The 'fear of hell' should be fear of the condition of those, who, as "Power" has recently told us, go into the grey mist of fixed but mistaken opinions, for, in the next life, fixed opinions have to be changed as Jack London changed, beginning again at the very lowest step of the ladder. There is no burning lake, and no Devil. These are not mentioned in the creeds, fortunately! Almost all human ills arise from indifference to the leading of the Spirit which we know as 'Conscience', which tells us that we should do unto others as we would they should do unto us—that "more excellent way" which is prompted by reverence and love for the Creator Who has made this universe as a field for the operation of the Spirit. And this earth, if by no means 'the best of all possible worlds' is at least the best that human wilfulness and ignorance will allow of its being.

The Church has not realised this. Men cling to the antiquated and totally illogical notions of a past age, founded in pre-Copernican astronomy and in the Devil and hell. So we have an eminent ecclesiastic (Dean Inge) drawing us a picture of the future religion of England with "united Christian worship in every parish", and every incorrigible consigned to the lethal chamber "to be privately and painlessly extinguished without any publicity or humiliation to his family"!!

If this is the best solution that the Church can promise for the future, we

are indeed in a bad way! But there is another alternative. In a most able and convincing book—*Primitive Man*—by M. César de Vesme, the author points out that:

"It is not only the "criminal-born" and the "defective" that we have to deal with. It is the positive people, coldly reasonable, inexorable and energetic, who will never "let their heads be stuffed" with metaphysical and sociological abstractions founded on nothing, and with taboos such as the arguments of "Morality without God" who must be disposed of. These men will break through all artificial restraints on their own game of wolves in a flock of sheep. The persons who levy regular contributions from the masses under whatsoever forms of government, are not "abnormal". Quite otherwise; they are "normal", capable and unscrupulous, bent on reaching their own aims, with physiologically sound brains, knowing how to avoid the penalties of the law, and even able to present their infamies so as to make them appear meritorious. . . . Moreover, a man or a woman may be monsters of iniquity—selfish, brutal, ungrateful, liars, insolent, heartless and conscienceless, thankless sons, bad husbands, and deplorable parents, having broken many lives and caused torrents of tears,—without having traversed the laws in any particular."

Now this is conclusive that the solution of human ills can be met only by Christ's remedy of *Metanoia*, change of heart.

The most powerful incentive to that change of heart is the knowledge that our life here is but the grub-stage in which we have to develop the character which fits us for our next transformation. The purpose of Evolution is the develop-

ment of a spiritual being.

The steps towards this end are visibly these:

(1) From the very crudest barbarism, and we may therefore infer, from the earliest appearance of Man on the earth, there is abundant evidence that supernormal facts of the same type as are now being studied by Psychical Research, have been universally prevalent. Among the primitives of Polynesia they are collectively known as "Mana".

Professor Max Müller writes, (*Origin and Growth of Religion* p.55.):

"Mr. R. H. Codrington, an experienced missionary and a thoughtful theologian says in a letter dated July 7th 1877, from Norfolk Island: 'The religion of the Melanesians, as far as belief goes, consists in the persuasion that there is a supernatural power about, belonging to the region of the Unseen; and, as far as practice goes, in the use of means of getting this power turned to their own benefit. The notion of a Supreme Being is altogether foreign to them.'"

"Mana" is in fact neither more nor less than the "Force X" of Professor Richet, and we may say with Professor Tylor, that:

"the philosophic schools which from classic times onwards, have rejected the belief in a future existence, appear to have come back by a new road to the very starting-point, which perhaps the rudest races of mankind have never quitted." (*Primitive Culture*, vol. ii. p.106).

The Greek terms with which we have baptised the Melanesian 'Mana'—telepathy, cryptesthesia, metagnomy, and the like,—do not represent much advance on the 'force X', for they are little more than verbalisms whose real meaning is still contested or unknown.

(2) Humanity, however, advanced from a vague force to the concept of the 'larva', an impermanent soul of the deceased; thence to the soul or spirit of the dead; thence to a soul in Nature; and finally to the concept of a Creator, Jove or Zeus, who, however, is little more than the guardian Genius of the tribe or the nation, whether Babylonian, Egyptian, Roman, Greek, or Hebrew. From this point forward we have Arthur Conan Doyle's perception that three things have happened in the history of the human race, things so permanent that the mere rise and fall of Empires are as nothing in comparison. The first is the expansion of the tribal Protector to the idea of one single God of Righteousness: the second is the idea of the unselfish code of morals which was the teaching of Jesus of Nazareth, a code which belongs to Humanity as a whole; whose observance is the pathway to spiritual life: and the third is the breaking of the veil which separates our sphere of life from the next. It is at this last tremendous revelation that we now assist.

This takes the supernatural facts, known from the remotest ages, as the mere historical and objective foundation; of little use in themselves, except as guarantees of reality in the inferences drawn from them. Those fundamental realities are not any phenomena; they are (1) the Creative Mind which is still not distinguished from the universal Energy, but is really as distinct from Energy, as energy is distinct from Matter in the present material world. It is the origin of the orderliness of the material universe—of what we call Law—which is all-pervading and links every variety of existence in a universal harmony. It is as perfect and as devoid of finality in the smallest objects revealed by our microscopes as in the telescopic grandeurs of

the sky; as complete in the evolution of a world as in that of an embryo.

PERSISTENCE OF MENTAL FORMS

Anyone may stop short at any stage of the process. He may dwell in the poetry of the Greek Nature-Gods, or in the splendid rites of the Catholic Church, instead of going on to perceive the infinite wisdom and power of God present in all things animate and inanimate; but if he does he will find in the end that though his own preferences do not affect the Truth, if he follows the morality as well as accepting the dogmas, he will only suffer the loss of the burning up of the hay and stubble he has gathered for his building. Among the phenomena which have led to a belief in Animism, Cryptesthesia, force X, or whatever names they may pass under, there are some which lead to a belief in phantoms. Occultists and Theosophists call this "something", this 'larva', the 'shell of the soul'. For those who have not followed the stupendous development of human thought, M. de Vesme tells us that history is an eternal repetition; there are even those who formulate this into the doctrine of Everlasting Recurrence! Those who are just beginning to take an interest in supernatural phenomena, from this point of view are in an analogous, though not an identical, position with that of primitives, and they begin to pick up all the hypotheses which have served their turn, "discovering" them one after another. He goes on:

"Therefore if at any given moment you see the old out-of-date hypothesis of the larva reappear, succeeding to the Neo-Mana now actually in vogue, I would not advise you to delay to admire the scientific dress with which it is adorned; look further still, and on the horizon you will see dawning a Neo-Animism. It will still be the

Animism of primitive man, though barely recognisable under the scientific finery in which it has been dressed up for the occasion. We are not very sure that later on there may not be a succession of brand-new hypotheses of Mana, of Larvae, and of Animism. In what resounding names will they be presented? Fortunately the Greek language is one of the richest that has ever existed, and Greek roots can always be dug out of it. What does not change are the phenomena."

But to those who know the actual history of the diverse religions on this earth of ours and have cast off the accretions and contradictions which have deformed the divine message of Monotheism and Rectitude as the means of human progress on the journey of earth-life; who are aware that the creeds were formulated at a time when this earth was thought to be the whole universe with sun, moon, and stars attendant on it; who agree with professor Eddington that "if in religion we are repelled by that confident theological doctrine which has settled for all generations just how the spiritual world is worked", we shall recognise the grandeur of the new concept, and shall appreciate our own privilege that conscious contact with the Infinite God is possible to some degree even here and now.

PERSISTENCE OF PERSONAL TRAITS

We all need to learn the lesson that growth is a slow process. To all who have studied their thumb-print experiments, Dr. and Mrs. Crandon have proved (not only to Professor Tillyard and the President Am. S. P. R.) that they really are due to the deceased Walter Stinson. But "Walter" would be the very first to admit that his characteristics are but little higher than they were in life. Apart from his persistence and resolution in carrying out these experiments, he is the

same jovial youth that he was at the time of his death. He occasionally swears and talks as he did on earth.

There are in the Unseen thousands of personalities far below Walter. They have lost all their earthly interests in food, drink, sports, and all material things. Matter is to them misty and half unreal. They have not yet gained the higher knowledge pertaining to their new state. It is a tremendous lesson. If we limit our interests to the things of this life and have not practised the intelligence and kindliness which win wisdom and knowledge, we are preparing to join the floating crowds of aimless spirits who can do no more than move tables and give trite messages by way of proving their existence in the Beyond.

Huxley said that he would infinitely prefer annihilation to such an existence. It is just such an existence that thousands are preparing for themselves; their preferences have nothing to do with the facts.

The Rev. Stainton Moses, the best mental medium of modern times, writes in *More Spirit Teachings*, p.106:

"Spiritualism asserts far more than the two facts of continued existence and communion with the departed. To them I would add the consentient teaching that man is the arbiter of his own destiny, forms his own character, and makes his future home. That is the most tremendous moral incentive, and I cannot conceive any religious system possessing one stronger. If Spiritualism proves to a man that he will live after death, just the man his life has made him; that his friends, all whom he holds dear, can still watch and love him; that his sins and errors must be atoned for himself, and that no bribe can purchase immunity—if it does this (and it does more), it has

in it the germ of deep religious influence on this age."

This is much, but there is more to it than this. Normal science is still concerned with Matter and Energy alone, and this moreover in their ordinary three-dimensional forms. It is, or was, disposed to regard Mind as the product of the human brain. That is now largely abandoned, but Science has not yet recognized that Creative Mind is the primary factor in evolution, and that the Supreme Mind is omnipresent and all-pervading. I have recently published a book* in which I have shown that all the

Acts into which that drama is divided are due to the inherent action of the Law of Spiritual Consequence. That is to me the chief lesson. If Man is a spirit his main purpose must be to develop spirituality: and spirituality is the Life of the Soul.

For the true beginning of wisdom is the desire of discipline; and the care of discipline is Love; and Love is the keeping of her laws; and the giving heed unto her laws is the assurance of incorruption; and incorruption bringeth us near unto GOD. (Wisdom vi. 17-20).

* *The Drama of Europe*. (Stockwell & Co. 29 Ludgate Hill E.C.4. 7/6 post free).

STANLEY DE BRATH

* * * * *

THE TYRANNY OF DOGMATISM

A Few Object-Lessons in the Psychology of Incredulity.

By HEREWARD CARRINGTON

A history of popular opposition to new ideas or new truths would fill a volume of many hundred pages, and would constitute a melancholy document indeed. This opposition is doubtless almost as old as human thought itself. Plato, in his *Republic*, tells us that when Socrates stated his conviction that only philosophers should be appointed rulers of the people and of the state, his listener, Adeimantus, replied:

"Socrates, what do you mean? I would have you consider that the word which you have uttered is one at which numerous persons, and very respectable persons too, pulling off their coats all in a moment, and seizing any weapon that comes to hand, will run at you might and main, before you know where you are, intending to do heaven knows what; and if you don't prepare an answer, and put yourself in motion, you will be 'pared by their fine wits,' and no mistake."

It is hardly necessary to remind the reader of the bigotry and intolerance of the middle ages—when men burned, tortured and killed one another because of the slightest difference in point of view—the interpretation of a word or the rendition of some Biblical text. Those days, we trust, have gone forever; but the spirit which inspired this opposition and these cruelties is still strong, and the basic resistance to any ideas which run counter to those of the Herd is still a fundamental part of human nature. Nowadays this usually takes the form of ridicule or attempted disproof of the ideas offered, but the psychological mechanism involved is fundamentally the same. Let us take a few examples of this, drawn from our own times—or within the past century—and we shall see that scientific truths which today are accepted by us as a matter-of-course were at first received with the utmost incredulity and aroused the

greatest opposition—largely from the scientific men of the time.

When railroads were first constructed, engineers predicted that they could never become practicable; and that the wheels of the locomotives would simply whirl round and round without moving forward. In the French Chamber of Deputies, in 1838, Arago, hoping to throw cold water on the ardor of the partisans of the new invention, spoke of the inertia of matter, of the tenacity of metals, and of the resistance of the air. M. Prudhun said that "it is a ridiculous and vulgar notion, that railroads will increase the circulation of ideas." In Bavaria the Royal College of Doctors having been consulted, declared that railroads, if they were constructed, would cause the greatest deterioration in the health of the public, because such rapid movement would cause brain trouble among travelers, and vertigo among those who looked at moving trains.

I myself remember that an expert mathematician once explained to me how heavier-than-air flying machines could never become practicable, because gravity would overcome any possible upward pull by the engines and wings of the machine!

It is a matter of history how the banks of the Hudson river were lined with jeering crowds, to see the utter failure of Fulton's steam boat, which nevertheless steamed majestically up the river.

When it was first proposed to lay a submarine cable between Europe and America, in 1855, one of the greatest authorities on physics, Babinet, a member of the Institute, wrote: "I cannot regard this project as serious; the history of currents might easily afford irrefutable proof that such a thing is an impossibility, to say nothing of new currents that would be created all along the electric line, and which are very appreci-

able even in the short cable crossing from Calais to Dover. . . ." (*Revue des Deux Mondes*).

The first bathtub in the United States was installed by Adam Thompson, a wealthy grain and cotton dealer of Cincinnati, in 1842. He had lately returned from London where he had heard that the Prime Minister had such a device. On December 20, 1842, he had a party of gentlemen to dinner, all of whom tried out the new invention. The following day, the story was in the papers and Thompson was attacked both by doctors and politicians. We do not find that Thompson was required to pay a fine, but the discussion in connection with the bathtub resulted in various measures for the restriction of its use. The Common Council of Philadelphia considered an ordinance to prevent any such bathing between the months of November and March! Virginia laid a tax of \$30.00 per year on all bathtubs and extra heavy water rates. In Boston there was an ordinance forbidding their use except on medical advice!

Camille Flammarion tells us:

"I was present one day at a meeting of the Academy of Sciences. It was a day to be remembered, for its proceedings were absurd. Du Moncel introduced Edison's phonograph to the learned assembly. When the presentation had been made, the proper person began quietly to recite the usual formula as he registered it upon his roll. Then a middle-aged academician, whose mind was stored—nay, saturated—with traditions drawn from his culture in the classics, rose, and, nobly indignant at the audacity of the inventor, rushed towards the man who represented Edison, and seized him by the collar, crying, 'Wretch! We are not to be made dupes of by a ventriloquist!' This member of the Institute was

Monsieur Bouillaud. The day was the 11th of March, 1878. The most curious thing about it was that six months later, on September 30th, before a similar assembly, the same man considered himself bound in honor to declare that after a close examination, he could find nothing in the invention but ventriloquism, and 'that it was impossible to admit that mere vile metal could perform the work of human phonation.' The phonograph, according to his idea of it, was nothing but an acoustic illusion."

Murdoch, who invented the gas light, was ridiculed by a Committee of the English Parliament, because he was so 'crazy' as to claim that a lamp could burn without a wick. Galvani was called the 'frog's dancing master,' because of his experiments on frog's legs, stimulated by weak electric currents. Harvey was ridiculed and professionally ostracized because of his advocacy of the circulation of the blood. It is a matter of history that no physician more than forty years of age at the time of his discovery ever accepted it. The inventor of the umbrella barely escaped from being killed by an angry crowd because he was interfering with 'God's rain.' Only by running through a store was he enabled to escape his pursuers. In 1890 doubts were still expressed as to the reality of thunderbolts, and the 'Spectre of the Brocken' was said not to exist, because it could not be explained.

Lavoisier, one of the most learned men of his day, wrote a learned report to the French Academy, asserting that stones could not fall from the skies—it was contrary to common sense to think so. Gassendi asserted the same thing. In Provence, in 1627, an aerolite weighing thirty kilogrammes had fallen. Gassendi saw it, touched it, examined it,—and attributed it to an eruption of the earth in

some unknown region.

The evidence afforded by fossils, evolution, and a thousand other things has been opposed and ridiculed in the same manner. Indeed, it would be possible to fill many pages with illustrations of precisely the same character. Animal magnetism was utterly condemned in Paris by the French Academy of Sciences and by the Faculty of Medicine. Men waited before they would believe in it (and even after!) to see the result of an operation by Jules Cloquet, for cancer of a woman's breast, which was performed without pain, after she had been previously magnetized. The early advocates of mesmerism and hypnotism were ridiculed and attacked on all sides in a most shameful manner. It was said that the subjects of these painless operations were merely "hardened rogues," who submitted to the ordeal for pay. When Dr. Tanner fasted forty days, medical men said he was a humbug, and few believed him. Now, scores of like cases are on record, and have been studied by nutrition experts. For years psychologists opposed the theory of the subconscious mind, contending that everything was the result of "unconscious cerebration." And so it goes; the list could be continued almost indefinitely.

And this same opposition exists today, in a greater or lesser degree, to all forms of psychic phenomena! We still see them ridiculed, misrepresented, maligned by press and public. Very few psychologists today would accept the reality of telepathy—to say nothing of more startling manifestations! Even many "psychical researchers" will not accept the reality of physical phenomena! Only very gradually are these phenomena gaining acceptance and becoming recognized by official science. It is our duty to continue piling-up well authenticated

cases of the type until their reality can no longer be doubted. This, however, can only be brought about by well-controlled, scientifically conducted researches in which no loop-hole of fraud or possible error can be found. This is a fundamental requisite, if our subject is to gain ultimate acceptance. The Societies for Psychical Research have made great headway in this direction; let us see to it that the work is carried on in such a manner that the scientific world, press

and public will eventually be forced to acknowledge their reality and authenticity. When that turning-point has been reached, there can be no question that adequate funds for the work will be forthcoming, and that rapid progress will be made in all branches of this investigation. Implications and interpretations will follow. Our prime need, still, is well-observed, thoroughly authenticated *facts*.

* * * * *

THE FORMS OF BELIEF IN A FUTURE LIFE

BY LOUIS MINSKY

The belief in immortality, the existence of a life in the hereafter, has been a principal ingredient of most religions. Nearly all men have believed in and had a yearning for some form of immortality. Modern agnosticism and disillusionment have, in some cases, individually denied the possibility of an after life but, generally speaking, the belief in some type of immortality is catholic. The desire, however, has by no means been limited to personal immortality. The Buddhist, for instance, does not care about personal survival. Rather, his idea is to achieve immortality through devotion to the welfare of his fellow men, to rid himself of the traits that limit his consciousness as an individual and, finally, to transcend this by union with the spirit of the cosmos. In so doing he believes that through his good works he secures for himself an "immortality of influence." This type of immortality he holds of far nobler purpose than the purely personal immortality commonly taught in the religions of the Western world. This desire for influential immortality has been expressed by religious psychologists as being world-wide though most consciously expressed

by people of the highest civilization. It is the contention of many students that all civilized men subconsciously desire immortality of the influential type even though they may adhere to religious beliefs (such as Christianity) which stress the personal survival. These contentions are based on tests conducted to ascertain the reactions of the individual at the time of death, and show conclusively that man's reaction at the time of death is nearly always altruistic. Careful studies of the adolescent, also, point to the fact that in the case of the youth, too, the trend is towards influential immortality rather than personal.

The attitude of the individual towards death, as well as his reactions at the actual time of death should be of intense interest to the psychic researcher. Does the man approaching death have an instinctive desire for it? Metchnikoff, in his "Prolongation of Life" says that "it would be natural if, just as in sleep, there is an instant desire for rest, so also, the natural death of man were preceded by an instinctive wish for it." Bazelaire de Ruppierre,¹ who made a careful study

1. De la peur chez les vieillards. Nancy 1901.

of the fears of the aged states that death is generally peaceful. As death draws near, the fear of it weakens; that it inspires terror in the aged has not been demonstrated. Real desire for death, however, seldom appears before natural death.

It is seldom true that death is painful and distressing. In the majority of cases death takes place only after a person has become unconscious and so neither pain nor distress is felt. Studies made by Ogler, Finot, de Ruppierre and Northnagel,² show conclusively that physical pain and mental distress—even in the case of culprits—are nearly always absent in actual death. Even the irreligious die peacefully.

That the individual desires an immortality of influence rather than an egoistic immortality is evident from studies of the mental attitude of individuals at the time of death. A study of the experience of people who have been in great danger of death through drowning, falling from a height, etc. but have been saved from death, has been made by Egger.³ These tests show that the consciousness of those who think themselves dying is characterized by four conditions: (1) A sentiment of beatitude becomes manifest, with a concomitant feeling of indifference and submission to the hand of fate. (2) There is an anaesthesia of touch and no feeling of sadness but unusual acuity of hearing and of sight. (3) There is an unusual rapidity of thought and imagination. (4) Much of one's past life is revised and especially one thinks of the effect of his death on loved ones. This undoubtedly shows that the person who thought himself dying was far more con-

cerned over the welfare of his friends than over his own fate.

Sollier, Moulin and Keller⁴ report additional experiences of those in imminent danger of death. Sollier finds the sentiment of beatitude common to all cases. This is not a positive feeling of well-being but rather the absence of pain. Keller disagrees with others in that he insists that in the case of drowning there is a desperate struggle accompanied by great fear until exhaustion; then he agrees there is an absence of fear once the struggle is given up, and the drowning man lets himself go calmly to repose. Therefore, the real point of issue is granted.

Scott collected 25 cases of experience near death.⁵ His conclusions, as a result, are that there is some absence of pain and fear but not the synthetic view of life reported by some observers. There are great variations,—some slight irrelevant idea, or the thought of others being most frequent.

Dying persons are also often reported as having visions and, in some of these, the faces of deceased loved ones often appear, showing unquestionably that the consciousness of dying tends very often to centre on thoughts of others.

In the case of the beliefs of the young, analytical studies of their attitude towards death and immortality reveal that the centre of the idea of death is essentially altruistic, that the deepest desires of adolescence relate to earth, rather than to heaven, personal immortality being furthest from their thoughts. It is also interesting to note that, according to Scott, the approach of old age brings with it a steady decrease in the number of believers in a future life. Scott shows

2. W. Ogler: *Science and Immortality*. Ingersoll Lecture. N. Y. 1904. J. Finot: *The Philosophy of Long Life*. London 1909. K. W. H. Northnagel: *Das Sterben* 3rd ed. Wien 1910.

3. V. Egger: *Le Moi des Mourants*. Rev. Phil. vol. 41 pp 26-38 and vol. 42 pp 337-68.

4. Sollier, Moulin and Keller: *Des Mourants*, Rev. Phil. vol. 41. pp. 303-313.

5. C. A. Scott: *Old Age and Death*. Jour. of Psy. vol. 8 pp 66-122.

that at the age of sixteen the percentage of those expressing belief in a future existence is 95, while between the ages of sixteen to twenty it decreases to 75% and at the age of 40 and upwards it declines to 60%. Similar studies made of college students show a decay in the belief during the last years of college. This decline is laid to the study of science and philosophy which destroys the intellectual elements of the belief in an after-life, and scepticism follows.

A study of the suicide-impulse in the young shows that in many cases there is a strong effect at over compensation. This leads to suicide in order to cause pain to relatives, friends or lovers and force them to recognize the worth of the deceased. In many other cases suicide is committed for the purpose of causing sorrow to loved ones. These are only a few of the signs that the impulse is towards influential and plasmic* immortality in the young.

According to Runze, however, the desire for earthly immortality seems more characteristic of senescence than of the activity and religious enthusiasm of youth. Egger emphasizes that the young have had few experiences to look back upon with pride, their "self" is less developed, their career lies mostly in the future, and, consequently they tend to live in an ideal world, which is also a future world, where their hopes will be realized. Not so with the aged. Their life has been long and filled with many experiences, their consciousness of self is highly developed, their aspirations have been for the most part attained or abandoned, they live not in the future, but in the past. In consequence the young must not be supposed to desire earthly immortality so much as the aged. The man of long experience is more realistic

and content with the earth.

The aged, also, tend to live in the deeds of their children and are willing to make sacrifices to promote the welfare and happiness of those who will continue the family line. Normally, the parent is not so much concerned with a future life for himself in another world as he is concerned with the life of his children in this world. The deepest desire is not for personal immortality but for plasmic immortality, the immortality that one has in his descendants. In individuals yet more altruistic, we find a devotion not merely to one's own family but to a large social group or even to the human race as a whole, such as that which characterizes the Buddhist philosophy. In such case, immortality of works is desired, to accomplish something for the good of the race, not striving for personal immortality but for an immortality of influence. Contrary to the prevailing opinion, religious psychologists point out that the desire for personal immortality influences the conduct of the individual much less than does the desire for other types of immortality.

It is apparent that this reaction towards death and a future life is not a modern phenomenon; the desire for plasmic and influential immortality is age old and has always existed, even among the most primitive peoples. The immortality desired by savages is racial, rather than personal. To the primitive man death is a mystery and is invariably greatly feared, but he understands neither its causes nor its meaning.

Even in the case of the ancient Hebrews immortality other than personal survival was desired. The expression "he returned to his fathers" or to "the bosom of Abraham" may be interpreted as indicating a continuity of being in a sense not far removed from the Buddhist, in

* The immortality one has in his offspring.

that it suggests a re-union of the individual with the race spirit.

The early Greek and Roman beliefs were typical of primitive man. Much more emphasis was placed on plasmic and influential immortality than on personal immortality. The belief in personal immortality was not strong in Rome, although a great part of the Roman people believed in a personal survival. W. W. Fowler, in his "The Religious Experience of the Roman People" says that "in each case it is life, not death, that is of interest to the living; death is rather a negation than anything distinctly realized."

Thus it has been that the ancients as well as the moderns have thought alike in regard to a future life and the nature of their participation in it. The Orientals, whose civilization is among the oldest and the highest unanimously reject the personal survival and lay great accent on plasmic and influential immortality. A survey of the doctrines of Confucius, Shinto, Bushido, Brahma and Buddha reveals that although some of them desire plasmic immortality, all of them seek influential immortality and although the beliefs of their followers today may

have varied in some respect from the original doctrines of the founders, on the question of immortality there has been no change. The conduct of the Chinaman is never motivated by the thought of rewards and punishments. Family ties and the propagation of the family line are paramount in his philosophy. He desires plasmic and influential immortality. Shinto and Bushido likewise taught that to preserve the family line and its tradition is the most sacred duty. In the case of the Brahmins it is believed that only the effects of man's deeds survive him, which postulates an immortality of influence. In the later Brahmin beliefs, plasmic immortality was accentuated. The Brahmin believed he could not attain eternal happiness unless he had a son to make the proper sacrifices. The ideal of influential immortality is beautiful delineated in the Buddhist belief: "Man's life is not limited to this existence only. . . . and if he thinks, feels and acts truthfully, nobly, virtuously, unselfishly, he will live forever in these thoughts, sentiments and works; for, anything good, beautiful and true is in accordance with the reason for existence, and is destined to have a life eternal. . ."

* * * * *

PERSONALITY AS SEAL AND IMPRINT

Readers are invited to contribute their views on the following theme for discussion in this Journal. All letters will have careful consideration and a selection will be made for publication in due course.

"That Personality grows by reciprocal action between individual minds in contact; and that it consists of a formative influence equally impressing the Individual through his contacts with the Many, and the Many through their contacts with the Individual. That without this interaction, there is no development of Personality.

"That the elements of Individual Personality thus developed are not in reality separate entities, but are reciprocal aspects of one entity:

"And that hence, the Personality survives equally in the Memory of the Many through all past contacts, either conscious or subconscious, and in its own Memory of the sum-total of those contacts with others. And, seeing that this Personality is not a thing of the moment, nor of the state of the physical being at any one moment, therefore it is unaffected by the physical change we call death."

ITEMS OF INTEREST

CASES OF CLAIRVOYANT PREVISION

John o'London's Weekly for June 27, 1931 cites the following instances of clairvoyant prediction of events contributed by a professional man in the West End of London. The Editor states that he is in possession of all names of persons concerned in the article, but that these have to be withheld for personal and professional reasons. The author has investigated the subject for fourteen years and his experiments are recorded with as many as four different sensitives. He says:

"It has been my experience that there are certain outstanding events that they all see, while each will see something that the others have missed; but I have never known one genuine clairvoyante contradict the prophecies of another.

"As clairvoyance is a gift, it is obvious that, like all other gifts, it will be bestowed in varying degrees. When the gift is a small one I am inclined to believe that it is not far removed from telepathy; but in its more definite forms it is a gift that defies explanation, and I will quote from my notes to prove that it is a reality that cannot be explained or explained away." The following is an extract from one of the cases he quotes:

"You will call on a man you don't know: tall—wears a soft felt hat—has closely-cropped black hair—he wears pince-nez, and is rather excitable. You will be kept waiting for five minutes. He will apologize and explain to you that he has been having a little trouble with his typists. You will expect the interview to last for a few minutes only; but he will be enormous-

ly interested in what you have to say, and the interview will last over an hour. He will ask you to lunch with him, and during lunch he will make a proposal which you will accept. You will be terrifically pleased."

"Exactly a year afterwards this prophecy came true, even to the smallest detail: but a few weeks later something transpired which nullified the attractive proposal which I had so gladly accepted. This particular example is one that shows the unwisdom of either embroidering or twisting the sayings of these people to conform with one's own desires. I had naturally looked upon a signed contract as a certainty. The mistake was mine.

"On another occasion this same clairvoyante told me that before the year was out I should build on to my house and rent more land. I had ample accommodation and rather more land than I needed, and apart from this, my financial position at the moment hardly encouraged any needless expenditure.

"Within a few months I had built a perambulator shed against a back wall, and had rented half an acre of a neighboring field to accommodate a too lavish order of seed potatoes.

"These two examples hardly support the theory that clairvoyantes get their knowledge out of their clients' mind, or, that being able to see into the past they can make a percentage of lucky guesses as to the future.

BITTEN BY AN ADDER.

"The next two examples carry us still farther away from this theory. I am again giving an exact copy of my notes

as they were jotted down at the time.

"I see an awful motor accident—a Daimler and another car. I can't see the other car properly. Someone is going to be killed. There is someone you know, or are going to know, in the Daimler. Look out for adders. Someone you know is going to be bitten by a mother adder. It is a mother adder. I can see the nest. I don't think it is a member of your family that will be bitten."

"I expected a friend down for the week-end which followed this sitting. He failed me; but on Monday morning I had a letter or apology explaining that on the way to the station in a friend's car they had collided with a Ford, and that the driver of the Ford was killed. My friend was in a Daimler.

"The same week another friend who was enlarging his garden drove his spade into an adder's nest and was bitten by the mother adder.

MOTOR ACCIDENTS FORETOLD.

"For sheer improbability and something exciting to look forward to I think the following is a fairly good specimen.

"One day you will be going along in your car and a front wheel will come off as you are turning a corner. No, you won't be hurt. You will be rather amused. I can see you laughing. Your next car will be a red one, and one day as you go down a hill with a bridge at the bottom, your steering gear will break."

"I don't know which of these two prophecies cheered me most. My first was a speedy pre-war model, with non-detachable wheels. I am a devotee of speed and rather enjoy skidding round corners, and twice a day I used to motor up and down two steep hills

with a narrow stone bridge at the bottom.

"This is what actually happened.

"I had driven car No. 1 for over forty miles at high speed, and was driving round the pond in Bushey Park at about six miles an hour when the front wheel came off. I got out, and the combined facts that the car looked so ridiculous, and that in another ten minutes it would have been taken over as part payment for my next car (a red one), amused me, and as I laughed I remembered the three-year-old prophecy. The steering rod of the red car broke as I was going down the hill with a right-angle bend *under* an arch just before you enter one side of Godalming—also without further damage to the car.

"The next example is representative of many others which would be very annoying to those people who cannot bear to contemplate even a modified belief in Fate.

"There is an outbreak of whooping cough near your home, and your small daughter is going to run a very serious risk of infection. She will not get it."

When I arrived home I was immediately told that there was an epidemic of whooping cough in the neighborhood. I promptly gave orders that the child should be isolated as far as possible, and that on no account should she be taken into any of the village shops. The nurse faithfully carried out my instructions, and on the only occasion she had any shopping to do in the village she left the child outside in her perambulator. As she came out of the shop, and before she could do anything to stop it, a cottage child with whooping cough coughed right into my daughter's face. She did not get whooping cough.

LOST HEIRLOOM FOUND.

"The most extraordinary case that I know is extraordinary chiefly because client and clairvoyante had never met. A lady who had lost a valued heirloom asked me if I could give her the name of a reliable clairvoyante, as she had heard that these people could sometimes trace objects which were lost. I gave the required name and address, and the clairvoyante replied that the missing object would be brought to its owner by one of her gardeners, and that it would be found under a rose bush which would be close to a point where the newly-laid gravel of two paths met. About a year later I saw the clairvoyante's letter and a recent one from the owner of the heirloom, saying that it had just been found and brought to her as described in the clairvoyante's letter.

A HINDU ARITHMETICAL GENIUS

In the American spiritualistic journal 'Immortality' for June-July 1931 appears a short account of the powers of Somesh Chandra Bose, an Indian school teacher of Bajrajogini, Bengal. If the facts are as stated, it may be admitted that he has a claim to be regarded as the greatest mathematical prodigy the world has ever seen. The historic feats of Bidder are insignificant as compared with what this man is reported as achieving. Bose is now a man of 42. He shewed this faculty first at the age of eight, when he was able to work out mentally the multiplication of a number involving 14 digits by another also of 14. Unlike other youth-

ful prodigies, his powers did not wane with the advance to maturity of years, and it seems that he was stimulated by the remark that this would happen, to the task of further cultivating the faculty. He can now, it is said, give the product of multiplication of 100 digits by another 100 digits, gigantic sums in division, in decimal and recurring decimal fractions, reciprocals, indeterminate equations etc. But his powers in the extraction of arithmetical roots are claimed to be still more amazing. He can, it is said, mentally extract the square, the cube, the 4th or any root even as far as the 109th root of any perfect number instantly, within one second. As an example the following is selected from a series of results quoted in the article referred to. He found the 17th root of the number 3529471145760275132301897342055866-171392 in one second, giving it as 212.

Such results, when proved accurate, bring us face to face with a power of the mind which has nothing in common with the ordinary routine of mental calculation, or graded arithmetical process. They point to some mode of instantaneous perception and recognition apart from and independent of any laborious effort of the brain. Apparently these exercises are not followed by exhaustion. Are they evidences of the employment of a mode of mental activity in another and non-material vehicle which by practice and concentration have become so harmonized with the intellectual powers of the physical brain that the brain can visualise and record them?

THE CONTINENTAL JOURNALS

* * * * *

The "*Revue Métapsychique*" for May, June 1931 contains the following principal articles:

Dr. J. Héricourt: "*An observation of hypnotic sleep produced from the distance.*" An extremely interesting case of, what I should call telepathy from the year 1878 in which Dr. Héricourt, then at the garrison of Perpignan, himself was the agent, a young actress of Spanish origin the "medium". He had succeeded in hypnotising her first in his presence then, without her knowing his purpose to do so, when she was in another room and finally when he was in his home and she in hers about 300 m (about 330 yards) apart from each other. After she had left the town and her troop was at Lyon while he had been transferred to the fortress of Montlouis in the Pyrenees he thought of her sometimes in the evening, and tried to command her mentally to sleep for about ten minutes a few times. As he heard to his amazement from a friend who had been in Lyon at the time and from the lady herself when he met her again, she had been "ill" several times at Lyon having sudden attacks of sleep during which she lost consciousness even during the performances on the stage, so that she nearly lost her employment. She never knew it was Dr. Héricourt who had made her fall asleep at Lyon and before as he didn't like to tell her.

J. Delevsky: "*The enigma of precognition*" (continued and concluded from the two last issues) tries to show that there is no scientific law showing the impossibility of precognition. Science too can predict future happenings, especially in the physical world, to a certain degree, be it because they are a part of regularly returning cycles (e.g. the movements of the planets in astronomy), that they can be derived from certain facts as their cause (e.g. the discovery of Neptune and Pluto from the deviations of other planets) or as their result. Perhaps the future predicted in precognitions is brought about by the same principles. Yet this need not disturb our moral feelings as even physical "laws" are thought to be only "statistical" and probable, not entirely deter-

minative in modern physics. In a short appendix to this on "*Orthodox science and the fact of the precognition of the future*" Dr. Osty remarks, that although there is no theory in science proving the impossibility of precognition, as O. has shown, yet owing to certain prejudices in human nature orthodox scientists for a long time won't admit it, not believing it, they won't verify it, not verifying it, they won't believe it. However some investigators are studying precognition and the laws governing it, and as time goes on they will be able to prove its existence once and for all.

Ch. Richet: "*Cosmical rays*", as measurable by the electroscope. The earth, and in fact all the stars, have a certain radiation unknown until now. This is similar to, though not the same as, that of radium, thorium etc. This opens great aspects for metaphysics, psychics and perhaps astrology.

C. de Vesme: "*The 'Crystal Vision' among the Moslems*". Though these visions can to a great part be explained through the subconscious mind, some of them seem to be of a psychic origin (telepathy, clairvoyance). They have been practised to a great extent by the Moslems (conf. Reinaud "*Description du cabinet Blacas*", vol. II, p.9 and 401; Herklot: "*Mussulman and Hindoo Mirrors*", p.375; A. Lang: "*The Making of Religion*", p. 27; A. W. Kinglake: "*Eothen*", chap. VII). Especially some very interesting performances of the Sheikh Abd-el-Kader-el-Moghrébi have been reported by several authors (Léon de Laborde in the "*Revue des Deux Mondes*", August 1833; William Lane: "*An Account of the manners and customs of the modern Egyptians*", vol. I, chap. XII and an anonymous article (by Lord Prudhoe?) in the "*Quarterly Review*", July 1837). This Sheikh produced a kind of trance state in a child through making it copy certain drawings and letters, reciting a certain incantation and making fumigations. M. de Laborde and Lord Prudhoe learned the secret how to produce these trance states from the magician.

E. Clément-Martin (chemist): "*Matter and Mind*" (A cosmogonical essay). It is proved that life (mental and physical) can't be produced by matter through any chemical processes, yet the author doesn't think it right to say it has its origin in the ether (as Charles Henry did). He thinks life is a radiating energy *sui generis* which an electron—being "matter"—may possess or not. This energy is independent of its separation from a certain part of matter and immortal in this sense.

The "*Revue Métapsychique*" for July-August 1951 contains the results of a questionnaire by Dr. Osty on the problems of dowsing. Answers are published from Henri de France, Henri Mager, M. F. de Briey, l'Abbé Mermet, l'Abbé Lambert, Dr. Jules Regnault with an introduction by Dr. Osty. Even orthodox science can not refute the fact of dowsing any more, says Dr. Osty, since the necessity of finding water has caused it to be applied in a practical way to so great an extent and after the discovery by several savants that they were capable of handling the diving-rod themselves. As to the explanation of dowsing however we find very different theories. Hardly anybody believes in a secret force inhering in the rod itself to-day (as the middle-ages did). Scientists, and diviners influenced by them think the phenomena is caused by a special "physical" sensibility of the human body to the radiations of water, metals etc., others (mostly scorned by the scientists) think a kind of clairvoyance, and not a "physical" sensibility, cause the diviner to contract the muscles of his hands unconsciously thereby making the rod or pendulum move. Dr. Osty thinks one can not call this a merely "physical" sensibility, it must be combined with mental (though perhaps subconscious) reactions, just as in ordinary perception the mental process is based upon the physical faculties of the eyes, ears etc. Perhaps a great part of the diviners are merely highly sensitive to the radiations of the objects they are looking for; but some others seem to be clairvoyant besides, e.g. diviners who only use the map of the place where the water etc. is to be found and pass the sideric pendulum over it, finding

the proper places all the same. In his questionnaire Dr. Osty asked the diviners: why they have the faculty of dowsing; whether it is a "gift" or a science or a combination of both; how they can tell the depth of the objects looked for; whether they have particular sensations (and what kind) when dowsing? All in all: what he is out for is an auto-analysis of the diviner. M. de France (director of the "*Chronique des Sourciers*") is an adherent of the physical theory of electro-magnetical or radioactive radiations. He admits however that some "intuitive" diviners may be guided by telepathy or clairvoyance. Mr. Mager (diviner) is an adherent of the physical theory. M. F. de Briey (diviner) gives an interesting account of how he obtained his faculty of dowsing by being "sensibilised" by another diviner. He held a fork of the rod in his right hand, the second diviner holding the other fork in his left. They then took each other by their free hands and walked up and down the place with good results. After they had done this for about half an hour he was able to obtain the same results by himself. He thinks the state of health, of freshness or fatigue of the diviner is very important. Many diviners have bodily sensations (as nausea, a feeling of cold or heat or electricity passing through them; abdominal pains etc.); others have none. He thinks too that the radiations may be sensed subconsciously (but not by a special organ), perhaps it is a direct perception by the central nervous system (or plexus solaris? G. W.) which is expressed by different kinds of involuntary muscular movements acting upon the rod or pendulum. The radiations in question however are neither of an electrical nor of a radioactive kind, he thinks, because the influences upon the diviner go much further than the extension of the latter would go. L'Abbé Mermet (diviner) also believes in a radio-activity of the human body. He can, moreover, find the right places when he only passes his pendulum over the map of the place where he is to find water, minerals, ore etc. The contribution of the famous diviner L'Abbé Lambert is especially interesting. First he gives some instructive descrip-

tions of certain cases out of his own practice; then he admits that, having originally been an adherent to the physical theory, he now thinks dowsing really rests upon some faculty of the subconscious mind (the same as is the case with the sideric pendulum). He can not only tell that there is water etc., somewhere, but also of what kind it is (by concentrating upon a special kind during his search, e.g. mineral water, or potable water), sometimes he also takes a specimen of the object to be found (a special kind of mineral, water etc.) in one of his hands, and concentrates upon the thought that he only wants to find a specimen of exactly the same kind. He can also tell the power and the depth of the water etc. he is looking for. To find the depth he simply counts: 1,2,3, etc., metres and when his pendulum stops it is the number of metres the well etc. is embedded in the earth. But other diviners have other methods, just as, for example some of them have pendulums or rods of different colours and have accustomed themselves to combine a certain colour with a certain kind of object. All these methods he thinks are equally good: for since it is the subconscious mind which is the cause of the divining, it may use any way of telling what it knows to which it has been accustomed.

Dr. Jules Regnault describes some interesting apparatus of his own invention which are to facilitate the work of the dowser (but can't be applied without him). It would lead too far to enter upon them in detail here. In this connection I would like to mention that a very interesting book on dowsing "*Handbuch der Wünschelrute*" (Manual of dowsing) by Count Klinckowstroem and Freiherr von Maltzahn (who is a diviner himself) has recently been published in Munich (R. Oldenbourg Editors, with 66 illustrations and 34 plates) on behalf of the "German Society for investigating the problems of dowsing." The first part, by Count Klinckowstroem, gives an interesting survey of the development of mining and the methods of finding coal and ore, one of which being the divining rod, which was used for finding water much later. As far back as the 15th century Paracelus mentions the divining-rod. It was used first of all by German miners who brought it to Switzerland,

Denmark and England. In France it was also known. The Count then gives a very interesting summary of the theories by which the phenomena of the divining-rod was explained from the middle ages up to our times: witchcraft, evil spirits, the devil, effluvia, radiations, autosuggestion (Marbe, Chevreul), clairvoyance (Sir W. F. Barrett of the Brit. S.P.R.). The second part—by Baron V. Maltzahn—brings many very interesting protocols of experiments with the divining rod in modern times and suggestions as to how diviners should be educated and examined. As is to be expected if one knows the authors (Count Klinckowstroem has published many a sceptical article on psychical research), they try to explain the phenomenon of dowsing physically as a special kind of the so-called geopsychical phenomena (Hellpach), similar to sensibility for changes of the weather, certain kinds of asthma etc. They emphasize that dowsing has nothing to do whatever with the sideric pendulum and clairvoyance, so the arguments of Dr. Osty and some of his contributioners against this theory would apply to them also.

In the chronicle of the *Revue Métapsychique* for July, August '31 we hear that the law-suit of the "fakir" Tahra-Bey against Mr. Heuzé has now come to an end with the "fakir" being condemned and having to pay all the costs after he was forced to admit that he was only a conjuror and by no means a real fakir gifted with super-normal faculties.

DR. GERDA WALTHER.

* * * * *

THE LIBRARY OF THE A.S.P.R.

As a result of our former appeals for the enrichment of the A.S.P.R. Library at Hyslop House by donation of books, we have had the gratification of a substantial increase. But in order to keep the Library up to date, to satisfy the constant enquiries for current works of importance, we would urge upon all readers of the Journal who have the interest of the work at heart to aid our Library by any means in their power. Those who have purchased books and read them would confer upon Hyslop House the greatest benefit by passing them on when they have done with them. We want to create also a Fund for purchase of new works and should welcome contributions for that purpose. As our membership increases so does the use of the Library also grow. We ask our readers to bear this invitation in mind and to try to assist in building up a representative library of whose possession we may all feel proud.

BOOKS RECEIVED

- "LET US IN". A record of communications purporting to have come from William James, relating to present disorders in political, economic, religious and social life and indicating the root of these disturbances and their remedy. By Jane Revere Burke (author of 'The One Way'). With an introduction by Edward S. Martin and a foreword by F. Bligh Bond. E. P. Dutton & Co. New York. 144 pp. with Index. Price \$2.00.
- OUR SUPERCONSCIOUS MIND. Dame Edith Lyttelton. New York. D. Appleton & Co. 264 pp. with Index. Price \$2.50.
- HUMAN EXPERIENCES. Bulletin XIV (Triple) Report and Discussion on the results of a Questionnaire among 10,000 selected persons as to their psychic experiences: together with a Case-record. By Dr. W. Franklin Prince, Research Officer of the Boston S.P.R. Published by the B.S.P.R. 346 Beacon Street, Boston, Mass. Price \$3.50. pp.331.
- TALKS WITH SPIRIT FRIENDS: BENCH AND BAR. Communications purporting to come from eleven notable English lawyers, through the mediumship of the late Sara Harris. London. J. H. Watkins, 21 Cecil Court. W. C. 2. pp. 229 with Index. Price 7s.6d.
- BULLETIN of the National Lab. of Psychical Research. By Harry Price. Full Report of the Duncan Mediumship investigation. With 44 illustrations shewing the various phases of the 'ectoplasmic' phenomena simulated by this medium, the micro-analysis of the fabric produced, etc. The Bulletin is labelled 'Regurgitation and the Duncan mediumship'. The sittings are carefully chronicled and the main conclusions of the Committee of Investigation are clearly and fairly stated. The record is a patient and impartial one. It presents the darker side of the public demonstrations of a physical mediumship of the familiar 'Jekyll and Hyde' type, interesting to the psychologist rather than useful to the psychic researcher in any constructive sense. London. Nat. Lab. of Psychical Research. 13D. Roland Gardens S.W.7. Price \$1.25. net. 116 pp. with Index.
- THE ANSWER OF THE AGES. By Stanton A. Coblenz.
- EXTRACTS FROM THE VAHAN. With Answers by Annie Besant, G.R.S. Mead and others. Edited by Sarah Corbett. Published 1904 by the Theosophical Publishing Society. Presented to the Library by Dr. L. R. G. Crandon.

* * * * *

THE A. S. P. R. AND THE N. Y. SECTION

The following communiqué from the Executive Secretary of the New York Section of the A.S.P.R. is submitted for the purpose of correcting a misapprehension as to the relative status of these two organizations, which may have arisen of late, tending to confuse their work and aims. Such confusion would be detrimental, as it would give a wrong idea of the functions of the parent Society, under whose Charter the New York and other daughter organizations perform their work in a strictly autonomous manner—very much as a British

dominion carries on its affairs and pursues a scheme of policy without the interference of Parliament. These incorrect suggestions of a mixture of the respective aims and work of the two organizations are equally unfair both to the A.S.P.R. and to the New York Section. The following are the only three facts which might, in the absence of accurate knowledge, give color to such a supposition. They are:

(1) That as a matter of convenience and economy, the same premises are used by both Societies.

(2) That persons joining the New York Section must be members of the A.S.P.R.; and that the payment of their regular subscription to the Section automatically makes them members of both organizations.

(3) That, as before said, the Section works under a Charter of Affiliation to the Parent Society and this Charter, whilst giving any Section freedom to frame its own policies, provides for the recognition of a central authority and a co-ordination of effort in the field of Psychic Research all over the North American continent, by its chartered organization.

The American Society for Psychic Research has a Charter of Incorporation which determines its aim and work as of a scientific nature. It holds the premises at Hyslop House and administers its endowment on lines of scientific Research and Publication; under the guidance of Committees responsible for such purposes. It does not offer its members the use of mediums or any facilities for propaganda of a popular nature. Neither is it constituted for public education in this sense. It is an Investigating and Recording society, first and foremost and is

not committed to any theory or school of opinion.

The New York Section, on the other hand, is ruled by a Governing Board of its own, which is absolutely free to adopt a policy of interesting the outside world in the principles and methods of psychological research and to carry on such experimental work, whether official or unofficial as may seem good to it. During the autumn and spring sessions, the Section offers a series of popular lectures by the best procurable authorities, on a great variety of subjects; and these are regularly held twice a month from November to May inclusive. It also arranges for visits from mediums of the most competent and trustworthy types, to hold sittings for its members; and a series of classes for instruction in the experimental side of the subject. It does not issue any Bulletins, although it may do so later: but members and intending members are supplied with all information of its activities in the form of printed programmes. The Journal "Psychic Research" which is issued monthly from Hyslop House is the organ of the A.S.P.R., and not of the New York Section.

* * * * *

FLORENCE ROBINSON HAVEN OBITUARY

It is with great regret that we have to chronicle the passing of Miss F. R. Haven, late Executive Secretary to the A.S.P.R. Miss Haven had accepted the office of Executive Secretary to the Survival League of America, but owing to her serious illness, she had been unable to take up this work. She died on Thursday, November 5th at the home of her father, Judge Dwight C. Haven, Wilmington, N. C. to whom we extend our sincere sympathies.

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.

The endowment funds are dedicated strictly to the uses set forth in the deed of gift and are under control of the Board of Trustees, the character and qualifications of whom are safeguarded, as with other scientific institutions.

Moneys and property dedicated by will or gift to the purposes of the American Society for Psychical Research, Inc., whether to the uses of psychical research or psycho-therapeutics, are earnestly solicited. The form which such dedication should take when made by will is indicated in the following:

FORM OF BEQUEST

"I give, devise and bequeath to the American Society for Psychical Research, Inc., a corporation organized under the laws of the State of New York, the sum of dollars (or if the bequest is real estate, or other specific items of property, these should be sufficiently described for identification), in trust for the corporate purposes of said Society."

MEMBERSHIP IN THE SOCIETY

Membership in the American Society for Psychical Research, Inc., does not imply the acceptance of any particular explanation of the alleged facts collected by it, or even of the facts themselves. Membership stands only for investigation of the alleged phenomena.

Members, who receive the Proceedings and the JOURNAL, pay an annual fee of \$10. One may become a Life Member or endow a Memorial Membership on payment of \$200.

Associates, who receive the JOURNAL only, pay an annual fee of \$5. One may become a Life Associate on the payment of \$100.

Fellows, who receive all publications of the Society, and are afforded special library privileges, pay an annual fee of \$25. One may become a Life Fellow on the payment of \$500.

Founders and Patrons. For those who wish, through life subscriptions, to make a still larger contribution to the Society's work, these two classes are open, at fees of \$5,000 and \$1,000, respectively.

It must not be forgotten that membership in a scientific society means more than merely a subscription to the JOURNAL of that Society. The work which is reported in the JOURNAL must be largely carried on through the income from membership fees. Therefore, we hope you will make your membership class as high as you feel you reasonably can.

General
Index

1931

SUBJECT INDEX

A

Activities, N. Y. Sectional, 45, 87, 131, 179, 220, 553
Amateur Investigator, Experience of, 109
American Nostradamus, An, 320
Animal Tricks, 127
Animals, Conversing, 151
Apparition Identified from Photograph, 54

B

Bill, Medium's Protective, 47

C

Case Records:

Grady Mediumship, 181
Light as a Disturbing Element in Mediumship, 3
Livre de Revenants, 183 (see entries under this heading)
Trumpet Phenomenon, 183
Child Medium in Oppau, 231
Pictorial Symbolism of Psychic Impressions, 232
Apports of Flowers and Money, 417
Veridical Dream, 513
Phantasm of the Dying, 514
Catholic Church & Spiritualism, (Letter) 267, 367
Clairaudience and Clairvoyance, A Platform Demonstration, 374
Clairvoyance as a Problem of Science, 71

D

Déjà Vu—"Already Seen"—The Sense of the, 301
Discarnate Knowledge, 184, 233, 280, 391, 419
Dogmatism, The Tyranny of, 539
Does the Future Exist Now, 99
Doyle, Conan Memorial Fund and Scheme, 39
Dying as a Liberation of Consciousness, 113

E

Ectoplasm, A Study of, 326
Ectoplasm, Studies of by Daylight, 414
Editorial Forum, 93
Editor's Notes, 318, 364, 410, 462, 510
Electricity and Physical Mediumship, (Editorial) 50
Experimental Work in Germany, 192

F

Fingerprints for Post Mortem Identification, (Editorial) 462
Fingerprints, Psychic, (Editorial) 48, 49
Four Dimensional Vision, 117
Future Life, The Forms of Belief in a, 542

G

Ghost, The Surrency, 64
Guided by a Star, (Editorial) 132

H

Hypnotism, The Strange History of, 343
Hypnotizing Animals, 41
Hyslop, Jas. H., Communication by, 12
Hyslop, Jas. H., Foundation, (Editorial) 465

I

International Notes, 30, 77, 118, 171, 208, 255, 306, 353
Items of Interest, 453, 501, 546

J

Journal, The Policy of the, 180
Journals, The Continental, 218, 262, 407, 459, 507, 549

K

Knowledge, Discarnate, 184, 233, 280, 391, 419

L

Le Livre des Revenants, 44, 183, 246, 290, 368, 466, 529
Life and Consciousness, A Symposium on, 90
Light as a Disturbing Element in Mediumship, (Case Record) 3

M

Margery Mediumship, 137-146
Mary M., Teleplasms of, 5
Mediums in England, Statutory Protection of, 1
Mediumship and Psychic Faculty, (Editorial) 364
Mediumship, The Winnipeg, (Editorial) 365
" , Some Inner Aspects of, 386
" of Elizabeth M., 413
" , Personal Factor in, 526
Myers, The Cross Correspondences, 351

O

Obituaries:

- Edison, Thomas A., 463
- Haven, Florence, ??
- Meyer, M. Jean, 262
- Owen, Rev. G. Vale, 135
- Santoliquido, Dr. 262
- Obsession, Ordeal by, 516

P

- Parapsychic Faculties of Richard Salzer, 96
- Personality and Personal Identity, 486
- Phantom Funeral Procession, 9
- Phenomenon, A Clock-Striking, 373
- Phenomena, Some Physical, (Med. Elizabeth M.) 378
- Philosophy, Yoga, 446
- Psychical Researcher, What Constitutes a, 58
- " Truths in a Physical World, 221
- Psychic Science, Story of (Review) 217
- " Experiences, Some Personal, 401
- " Adventures in New York, 515
- Psychometry:
 - Fragment of Metal, 164
 - Historic Bones, 163

R

- R-101 Disaster, 268

S

- Science, The New Trend of, 530
- Shakespeare and the Philosophy of Survival, 76
- Soul, Is the, Material, 165
- Soul, The, As a Conscious Agent, 73
- Spirit Communication, Psychology of, 194
- Spontaneous Phenomena, Reports of, 112
- Supernormal Cognition, The Faculty of, (Translation) 468, 521
- Survey of Some Recollections, 298
- Survival, Proof of (Editorial), 336

T

- Telepathy, On the Psychology of, 438
- Thoryzism (Poltergeist), Case of in France, 24
- Thumbprints of Late Judge Hill, 2, 109
- Trance Mediumship, What is, 496

U

- Unconscious, The Exteriorization of the, 478

V

- Veridical Dreams, A Group of, 70
- Voodoo Cult in Haiti, 88

INDEX OF NAMES

NOTE: (M)=*Medium*.

(C)=*Control or Communicator*.

A

Anspacher, Dr. L. K. 87.

B

Benson, Sir Frank 76.

Bernheim, Nancy: School of Psychology 345.

Bigelow, Ernest A.: Letter 93.

Bigelow, Mrs. Ernest A. 246, 250-2.

Birmingham, Bishop of: "New Type of Creed" 359.

(M) Black Bear: Testimony 151-160.

(M) Bledsoe, Mrs. Etta: Platform Demonstration 374.

(M) Bogert, Mrs. Cornelia: 232.

Bradley, Mr. Dennis: 132.

Braid on "Hypnotism" 345.

Bristol, John I. D.: Hon. Pres. A.S.P.R. Biographical Note 510.

C

Carrington, Hereward: "Animal Tricks" 127.

Carrington, Hereward. 41, 161, 194-207, 217-18, 232.

Carrington, Hereward: "Deja-vu" 301-306.

Carrington, Hereward: Lecture 58-64, 87.

Carrington, Hereward: Ordeal by Obsession, 516.

Carrington, Hereward: Tyranny of Dogmatism 539.

Carrington, Hereward: Personality and Personal Identity 486.

Carrington, Hereward: Psychic Experiences 401.

Carrington, Hereward: Yoga Philosophy 446.

Ceslow, Mr. S.: Case Record 506.

Charcot, Dr.: Pathology (Salpetrière School) 345.

Cobb, Mr. A.: Testimony (Black Bear) 157, 162.

Crandon, Dr. L. R. G.: 132.

Crawley, Ch. Const. F. J. 47, 48.

Critchley, Dr. MacDonald 34.

D

Dallas, Miss H. A.: "Comrades on the Homeward Way" 351

Darewski, Herman 37.

Darrach, Dr. Wm. 50.

(C) Darwin, Charles 340, 342.

(C) Darwin, Charles, :Discarnate Knowledge 427, 432.

Dasher, James: (Case Record) 231.

De Brath, Stanley: "New Trend of Science" 530.

De Broglie, Prince, Quoted 91.

Dorland, Quoted 331.

Doster, Mrs. Allie M. 64.

Doyle, Sir Arthur Conan, Memorial Fund 39, 133.

Doyle, Sir Arthur Conan: Messages from 48, 49, 52.

Dracott, Alice Elizabeth: "Voice of Mystic India" 125.

Dreisch, Prof. Hans, quoted 332.

Dresser, Dr. Horatio: Lecture 131.

Dudley, E. E. Quoted 364.

(M) Dunlop, Bessie: Burning of 456.

E

Eddington, Sir Arthur Quoted 9.

Edison, Thomas A.: Passing of 463.

(M) Elizabeth, M. 378, 413.

Erskine, Prof. Alex. 73-75.

F

Federio, Bishop D. Francisco: "Catholic Church & Spiritualism" 367.

Fischer, Ottokar: (Case Record) 81.

Flammarion, Camille: Quoted 540.

(M) Ford, Arthur: Platform Demonstration 374.

Fortune, Mrs. Dion 38.

Fortune, Dr. Reo F. 87.

Fourton, Mrs. F. C. 173.

G

Gaertner, Irving R. 3.

Garcon, M. Maurice: Sorcery in France 454.

(M) Garrett, Mrs. Eileen 52, 80-81, 230.

Garrett, Mrs. Eileen: Case Record (R-101 Disaster) 268-279.

(C) Gaule, Margaret 368.

Geley, Dr.: "Theory of Subconscious Essence". 348.

Glover, W. T. 184-192, 233-245, 333.

- Glover, W. T.: Experiences 109.
 Goadby, Arthur 151-157, 159, 161, 162.
 Goodfield, J.: Case Record 453.
 Gosline, Dr. Harold I. Quoted 491.
 Gow, David 298, 318.
 " " : Inner aspects of Mediumship 386.
 Gow, David: Personal Factor in Mediumship 526.
 (M) Grady, Chester: Case Record 181-182.
- H**
- Haley, Philip S., 326.
 " " " " : Study of Ectoplasm by Daylight 414.
 Hall, Mr. Manley P. 87, 220-226.
 (M) Hamilton, Dr. T. Glen 5, 49, 365.
 " " " " : Report Sitzings 378.
 Hamilton, Dr. T. Glen: Testing Eliz. M. Mediumship 413.
 Hanussen, Erik Jan 78.
 Hartmann, Wm. C.: Letter 267.
 Haven, Miss Florence R.: Obituary 553.
 Hill, Judge Chas. S.: Thumbprints of 109.
 Hinton, Doris 35.
 Hollen, Dr. Henry 122.
 Holmes, Rev. John Haynes Lecture 131, 220.
 Hyslop, Dr. Jas. H.: Communications from 12.
 Hyslop, The Jas. H. Foundation 465.
 " Dr. J. H. Letter 322.
- I**
- (C) Imperator: Prophecies of 501.
 Inge, Dean 36.
- J**
- (C) James, William 336.
 " " : Discarnate Knowledge 419.
 Jeans, Sir James: Quoted 90.
- K**
- (M) Keating, Fred: Case Record 404.
 Kelly, Mr. W. T. (Labor M. P.): Bill of 77.
 Kelton, Edith: Letter 529.
 Kingsley, Isabel: Letter 502.
 Kuhn, Alfred Boyd: Precognition 99-108.
- L**
- Lafora, Dr. G. R. 177.
 Leigh, Jas.: "Two Worlds" Review 496.
 Lodge, Sir Oliver: 33, 35, 82, 85, 212-214.

- Lodge, Sir Oliver: "Can the Scientific Man Be Religious?" 310.
 Lodge, Sir Oliver: Predictions quoted 353, 354, 457.
 Lodge, Sir Oliver: Message 132.
 (M) Lydy, Mrs. Murphy 299, 307.
- M**
- Mackenzie, D. A.: Lecture 124.
 Mann, Thomas: "Mario und der Zauberer" 81.
 (M) Margery: 132, 136, 137, 138.
 " Mediumship 146-150.
 Mataloni, Signorina 177-8.
 Mattiesen, Dr. Emil: Psychic Elements of Spirit Apparition 407.
 Mead, Miss H. R.: Testimony (Black Bear) 160.
 Melton, John 32.
 (C) Merrell, Jane 369.
 Mesmer: Teachings Defined 344.
 Meyermann, Herr 37.
 Minsky, Louis: Forms of Belief in a Future Life 542.
 Minsky, Louis: Quoted "Jews and Spiritualism" 458.
 (M) Moecke, Max 192-194.
 Moerner, Count Buerger: Case Record 409.
 Montague, Prof. Wm. P.: Election of 412
 (M) Morris, Mrs. Meurig 118.
 Moses, Rev. Stainton: "More Spirit Teaching" Quoted 538.
 Muhl, Dr. Anita: Note on "Automatic Writing" 478.
 Murphy, Dr. Gardner: "Proof of Survival" 366.
 (C) Myers, F. W. H. 341, 351.
 " " " " Introduction to Discarnate Knowledge 391.
 Myers, F. W. H. Quoted 493.
 McIndoe, J. B. Quoted 496.
 McIntyre, G. D.: Letter 92.
- O**
- Ochorwicz: "Mental Suggestion" 348.
 O'Donnell, Elliot: Address 133.
 Orlova, Mme. M.: Lecture 131.
 Osty, Dr. Eugene: 253-254.
 " " " " Faculty of Supernormal Cognition III 521.
 Osty, Dr. Eugene: Translation "Revue Metaphysique" 468.
 Owen, George Vale 135.
- P**
- Packard, Dr. Fred H.: "The Feeling of Unreality" 302.

- Palitzsch, Herr 37.
 (M) Laat, Frau L. 163, 164.
 Price, Harry 30, 77, 306.
 " " Case Record 52.
 " " Notes Series 118, 171, 208,
 253-260.

R

- (C) Red Cloud 330.
 Rees, Dr. J. R.: Case Record 215-216.
 Reid, Rev. Wm. A. 78.
 Reimer, John B.: Diary of a Spiritualist"
 126.
 Renz, C.: Letter 331.
 Ross, Wm. J.: Lecture 131.
 Russell, Bertrand, Quoted 457.

S

- Salpetrière, School of (Charcot): Patho-
 logy 345.
 Salzer, Richard: Case Records of 97-98.
 Schiller, Prof: F. C. S. Quoted 495.
 (M) Schneider, Rudi 119.
 Scott, Leslie Grant Experience of 113.
 Seabrook, W. B.: "The Magic Isle" 88.
 Servadio, Emilio 343.
 Shakespeare, William: Case Record 76.
 (M) Silbert, Frau Maria 112, 409.
 Spence, Lewis: "Magic and Mysteries of
 Mexico" 82.
 Sperry, Mr. H. T. 217-218.
 " " " " : Exteriorization of the
 Unconscious" 478.
 Stinson, Walter 132.
 Stone, Frederick 35.
 Sudre, Rene 24, 165-170.
 Sunner, Dr. Paul: Reports 112.
 Surrency, Miss Clem: Case Record 64-69.

T

- Taine, "Double Consciousness" 347.
 Taylor, Col. Jno. R. M.: Case Records
 513.
 Thomson, Prof. Sir A. J. 71-72.
 Thomas, Frank 134.
 Thomson, Jas. C. 83.

- Tillyard, Dr. E. J. 33.
 " " " " : "Solus" Sitting 137.
 " " " " : Editorial Note 132.
 " " " " : Biographical Note
 136.

Tillyard, Dr. E. J.: Notes on Margery
 139-145.

- Tubby, Miss Gertrude Ogden 12-23, 325.
 Tucker, Milo A.: Letter of 416.
 Tweedale, Rev. Chas. L.: "Man's Sur-
 vival After Death" 358.
 Tyrrell, G. N. M.: "Grades of Signifi-
 cance" 125.

U

- (C) Uvani: (Garrett) 269.

V

- Van Wyck, Maj. Crittenden: Quoted 462.
 Verwegen, Dr. J. M.: (Parapsychic Fa-
 culties of Richard Salzer) 96-98.
 Vitray-Segur, Paul de: Case Record 417.
 Vorel, Miss Iris: Lecture 131.

W

- (M) Walther, Dr. Gerda: 78, 360, 460.
 " " " " : "Psychology of
 Telepathy" 438.
 Walther, Dr. Gerda: Transcript of Pa-
 pers 480.
 Washburn, Katherine M.: Case Record
 9, 373.
 White, Dr. Alex. (of Perth) 84.
 Whymant, Dr. Neville 515.
 (M) Williams, M. J. 326.
 " " " " : Report of Daylight Ec-
 toplasm 414.
 Wily, J. F.: Testimony of Black Bear
 157-158.

Y

- Younghusband, Sir George: Curious In-
 cidents at Tower of London 358-359.

Z

- (C) Zoan: Discarnate Knowledge 281-289,
 333.