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JOURNAL
OF
THE AMERICAN SOCIETY
FOR
PSYCHICAL RESEARCH

JANUARY, 1932

Vol. 26 - 1932

Editorial Notes

Two Cases of Premonition (communicated) By a Member A.S.P.R.

Le Livre des Revenants: Part IX

The Faculty of Supernormal Cognition: Part IV - Dr. Eugene Osty

A Case of Spirit Photography - - Hereward Carrington

Conversing Animals: II. The Hypothesis of Normal Intelligence
Arthur Goadby

Items of Interest

War as an Agent in Spiritual Evolution - Edward Russell Evans

The Continental Journals - - - Dr. Gerda Walther

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PURPOSE AND SCOPE OF THE SOCIETY

1. The investigation of alleged telepathy, visions and apparitions, dowsing, monitions, premonitions, automatic writing, and other forms of automatism (as speaking, drawing, etc.) psychometry, coincidental dreams, clairvoyance and clair-audience, predictions, physical phenomena (such as materialization, telekinesis, rapping and other sounds), and in short all types of mediumistic and metapsychical phenomena.

2. The collection, classification, study and publication of reports dealing with the phenomena designated above, from first-hand acquaintance and seemingly in good faith. Members especially, but also non-members, are asked to supply data or to give information where such may be obtained. Names connected with phenomena must be supplied, but on request these will be treated as confidential.

3. The maintenance of a Library on all subjects embraced in psychical research, and bordering thereupon. Contributions of books and periodical files will be welcomed and acknowledged in the JOURNAL.

4. Encouragement of the formation of local groups in all parts of the country which will co-operate with and report to the American Society; and the encouragement of qualified individuals disposed to give attention to investigation with like co-operation.

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JOURNAL
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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.

JOURNAL OF THE AMERICAN SOCIETY FOR PSYCHICAL RESEARCH

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Vol. XXVI, No. 1; January, 1932

EDITORIAL NOTES

We learn that following a request made by Professor Sorge, the famous Italian surgeon, an exhaustive enquiry is to be undertaken by the Committee of the National Laboratory of Psychical Research in London as to the mediumship of Pasquale Erto; the object being, as we are informed by Mr. Harry Price, to determine once for all whether this medium's very spectacular phenomena are genuine or not:—a point which was left uncertain at the time of Dr. Geley's death. We have recently had occasion to comment on the very competent and fair handling of the Duncan case by this Committee and we look for a definite clearance of the problem of Erto in due course. The value of a thorough scientific method coupled with a reasonable and sympathetic attitude to the medium cannot be over-estimated.

* * * * *

We earnestly commend to the attention of our readers the wise counsel given by Dr. Eugene Osty in his valuable article, the conclusion of which appears in this month's Journal. From Dr. Osty's unique experience in the training of psychic subjects, it may be confidently stated that no one is better qualified than

he to speak of the way in which the experimental sitter should seek to elicit information of a supernormal kind. He is on sound ground in affirming, as he does, that the gift of supernormal cognition may easily be perverted and irretrievably ruined by wrong handling and ignorant leading on the part of the sitter. The common practice of seeking information *which cannot be verified* is vicious in principle and destructive in its effects, since it leaves the subliminal tendency to romance and dramatization free to indulge every sort of extravagance: and the habit once formed is seldom eradicated. This is how the most promising and gifted mediums are spoiled. And so long as our mediums and sensitives are the prey of the untrained sitter who is not qualified either by knowledge or true scientific interest to deal with these gifts, we shall continue to see the pitiful procession of damaged faculty, distorted talent, priceless gifts of nature prostituted to the demands of personal satisfaction or amusement, and the seeking of sensational material of a quite unverifiable nature. The average sitter is but little aware of the harm done by injudicious questioning and conversation

when in séance, or by the abandonment of emotional restraint. All this, Dr. Osty makes clear enough. But even more pernicious in their reflex result upon the subconscious imagination of the sensitive are those fantastic lines of enquiry which break down all safeguards of control, such as—to quote some typical instances—the narrative of former incarnations; messages from the inhabitants of other planets, etc; and other extravagances of the wilder sort.

* * * * *

In this connection it is inevitable that we should recall the perpetual and tedious flow of mediumistic utterances purporting to offer revelations of cosmic events and processes. Communications of this order vary between the presentation of things occult, Divine mysteries beyond human comprehension; couched, appropriately enough in terms of entire obscurity; and the other extreme of flabby and platitudinous exhortation or vague religious sentiment, in which the familiar 'higher thought' themes appear in various stages of dilution. Once well set on this path, the psychic is likely to pursue it with increasing enthusiasm and growing conviction that he or she is indeed the elect messenger of the Highest. How many hundreds—nay, thousands—of persons psychically gifted have followed these will-o'-the-wisps, leaving the firm path of a right and rational development to flounder in the bogs of an intangible idealism? And this is often through the folly of an injudicious persuasion and encouragement. It is a lamentable waste of potentially good material. But until we have a strong nucleus of well-defined opinion among the rank and file of psychical researchers to place a wholesome check upon this leakage of the good gifts of nature among the untrained sensitives and mediums, it is likely to con-

tinue, to the detriment alike of the individual and of the whole interest of Psychic Research.

* * * * *

It is not always the fault of the experimentalist or sitter that these untoward results ensue. There are types of mediumship which are self-induced and self-trained. Prominent among these are the subjects of clairaudience and 'automatic' writing. There is nothing more easy than the surrender of the control of the physical powers to influences of this kind. Our records are full of such cases. By nearly every post our Society receives letters, scripts, narratives of personal experience unverifiable in their nature and obviously hallucinatory. And with few exceptions the writers are satisfied that they are the appointed messengers of the Truth. Where this conviction is firmly established, it is well-nigh hopeless to influence the writer. The case is likely to become one of obsession demanding the ministry of a psychiatrist. In all such instances the subliminal mind of the subject enters largely; but we must nevertheless not lose sight of the fact that the element of 'control' may also be present and may even be the dominant factor, and an obsessing influence. It is the recognition of this fact which has accounted for the success of the Hyslop Foundation in its treatment of cases of mental alienation which would not yield to the 'orthodox' mode of treatment.

* * * * *

There is a large class of sinister predictions afloat, which receive constant reinforcement and support from mediumistic sources. These concern world-events of a cataclysmic order, anticipated as being likely to occur in the near future. They have been broadcast for many years past and are gaining an increasing hold over the credulous and timid sections of

the people. They are pernicious, in that they breed fear and thus play into the hands of all the turbulent and restless elements in human society. The prognosticators of evil lay hold of all current factors of distress and magnify them, causing panic and desperation in numberless ill-balanced individuals. They leave a trail of insanity and suicide. If people only understood the origin of these dark predictions, and the history of their repeated falsification year after year, they would not be so ready to lend an ear to them. But a careful study of these warnings of disaster shows plainly that what is now coming from the séance-rooms and from the psychic prophets is but the echo of the vaporings of the religious prophecy-mongers of the last century who worked upon the imagination of the ignorant by presenting pictures painted in the grossest literalism, culled from Biblical sources and exhibiting with morbid enthusiasm the horrors of the 'Last Days'. Such evangelists as Baxter would confidently fix dates for the consummation of the several outpouring of the vials of wrath in the Book of Revelations—these always taking place in an absolutely literal and material form. The little book 'Baxter's Forty Coming Wonders' detailed all these marvels with lurid emphasis. It went through many editions and survived many falsifications of date in regard to the fulfilment of its warnings. Then, to bolster up the waning influence of these literal interpreters of scripture, there arrived on the scene an excitable Scotch Professor who gave a new turn to the cult of prophecy by putting forth a mighty volume of measurements found by him in the Great Pyramid of Egypt. These he worked into

a complete scheme having reference to world-events which would terminate our era in a great tribulation, ere the Millennium should come to pass.

* * * * *

All great movements for national aggression with the bloody wars they entail are assertions of national superiority and are attempts to impose a national culture upon 'inferior' races. The religious sanction will always be found present in some form, and with this the prophetic element inevitably appears.

In this respect the so-called Christian churches have proved no exception, which is one of the reasons why Chesterton said that Christianity 'had not been tried and found wanting, but had been found difficult and not tried'. With a world overpopulated and a population socially disorganized by raw experiments in education, there is growing fear of what the future may bring forth. A constructive outlook is needed. Dark predictions only hinder and obscure. They minister to the forces of unrest.

So deeply are these unreasonable fears now implanted that it is high time that a concerted effort should be made to disillusion the minds of the credulous, in these strained and anxious times of social and economic change.

* * * * *

By a recent decision of the A.S.P.R. Board of Trustees, the Journal reverts with this number to its original title. We invite our contemporaries to notify their readers of this fact. A slight change is also made in the size of its pages; and this will make for convenience in handling and for the library shelf.

TWO CASES OF PREMONITION

Note by the Editor. Our contributor is a well-known and highly regarded member of the Society. His narrative may be accepted as authentic: but he prefers to remain anonymous.

Two experiences of a fellow member of the A.S.P.R. may have some interest to other members because of the points involved.

They are not at all alike in character and the first one may be explained by telepathy. The other, however, falls into the class of prophetic warning and has what seems to me to be unusual conditions in that the same warning came to three members of my family at different hours within an eighty hour period.

The first experience revolves around a very practical matter, namely, income tax, and proved decidedly helpful.

A few years ago a man walked into my office and introduced himself as coming from the Department of Internal Revenue, stating that he had been sent to check up on some deductions for losses I had made two years previous to his call.

It seemed a simple matter to me at the moment as all my tax returns had been made by a certified Public Accountant, so I referred that matter to this personal auditor.

It so happened that the concerns whose stock I had held and on which I had taken losses, had both gone out of business. One concern's records had been destroyed and in the other case the former president of the company who could have verified all my claims had died suddenly. Things became complicated.

My accountant was very fortunate in securing photostatic copies of certain correspondence which proved beyond any

doubt the correctness of my deductions.

From my point of view, the whole affair was most annoying and unwarranted. One must respect governmental wishes no matter how absurd they may seem, and I was glad to call it a day.

Imagine my surprise when the representative came to give his report when he told me that in spite of my evidence I would have a demand made upon me for an immediate payment of either \$450 or \$900 within a few days. He explained that he was only a clerk, that the matter was in other hands and that on the following day he would advise me as to the exact figure.

There was nothing for me to say and so I hoped for the smaller amount.

It so happened that this all occurred within a short time after I had started a new venture which tied up all my funds. Cash was a very scarce commodity with me. That night I could hardly eat, I was so hurt by the injustice of it all and worried as to where I could obtain the funds, no matter which amount was named, so I sought escape in sleep.

After half an hour or so of fitful worry, I started to go to sleep, when, in what was almost the dream state I found myself in my office as of the next morning with my friend (?) coming in to give his report.

Provoked because I had not shaken the thought of him and apparently not having fallen into a sound sleep, I woke up and glancing out the window noted the brilliance of the moon and the beauty

of the trees silhouetted against the sky.

With a determined effort to dismiss the problem from my mind, I succeeded in going back to sleep. No sooner than I had reached the dream state, the dream began where it had left off; but somehow I had the sense of still being awake and seeing the trees, although this probably was not true.

Much to my surprise, my visitor sat down with the air of one who had reached a pleasant solution to a problem. After a brief preamble as to his ability to see my point of view and the difficulty of getting those to whom he reported to rise above what he said was a wrong interpretation of rules, he astounded me by offering to settle on a private basis for \$250, for which consideration he would have my income as reported approved and the case closed. I was thunderstruck as there had been no intimation of graft in word or manner during any previous contacts.

With that facility and mental alertness one experiences in certain forms of dreams, I planned to foil him then and there. My business was being conducted in one of those old brown-stone houses which had been converted into a business place, and my office was the rear room. Between my room and the front offices was a storeroom off a hall which connected my office with the front offices. This storeroom was separated from my office by the old-fashioned sliding doors which did not fully meet.

I made some excuse to my caller of my inability to do as he suggested and excused myself to ask the bookkeeper how much cash was on hand. I remember distinctly so wording what I said as to avoid an acceptance of his offer. The mental brightness of the dream state served me well and when I went out I quickly got a stenographer and a young

man clerk to take pad and pencil and slip into the storeroom. I instructed them to take down every word they heard.

It is interesting to note that I was wise enough in my dream to realize that two witnesses were better than one. I am not versed in legal matters and it is therefore worthy of note that this turned out to be a rather vital point.

Allowing time for my witnesses to assume their places, I returned and asked him to repeat his proposition that I might be sure I understand his terms and his proposal. He did this. I then told him I did not have \$250 and could not get it for ten days. He replied that this would be all right with him and that he would return on the date mentioned.

Strangely, all through my conversation I seemed to stress the fact in my own mind that what I said must infer a compliance but decidedly not state an acceptance of his proposal.

Following this dream came a night of the most restful type of sleep. The next morning, the dream was as clear in my mind as though it had been an actual event. It served to make me bluer than ever because on my way to the office I seemed to resent the few hours of freedom I had from my worry.

At eleven that morning I was to get the bad news—or overwhelmingly bad news if it were to be the larger amount.

You can but guess at my astonishment when my Internal Revenue man sat down in the chair of my dream, and in the manner previously described, unfolded verbatim "the story he had told me" the night before by telepathy, if you will. It was with the greatest restraint that I kept from rushing my part of the dream with too much alacrity.

The only thing that was at all changed was the person selected from the stenographic force, the girl I had used in

my dreams being busy at the time.

I had the witnesses' reports notarized, filed in my safe and that day turned the matter over to my lawyer to take up with the federal authorities.

I did not mention the psychic phase of the matter, which is the only excuse for this record of the affair.

You may be interested to know that the income was again checked, reported correct as originally filed and I assume that the man was dismissed from the service, perhaps more—I never knew. The secret service men on the case would only say that the affair had been properly dealt with and, of course, they thanked me for my cooperation.

What a splendidly helpful experience! I am morally certain that I never should have been keen enough to handle the affair in this manner without the "dress rehearsal" of the dream. My inclination would have been to throw him out bodily and—probably get into a jam myself, as it would have been his word against mine, and being a government employee, he had at least more on his side than under the circumstances I would have had on mine.

To me, it was most helpful and I am indebted again to unknown laws that DO work in behalf of the individual many times in the hour of need.

* * * * *

The second experience referred to is one which I am unable to classify as it would, under ordinary circumstances, be termed a "hunch" were it not for the three way pick-up, so to speak.

I was in Pinehurst, North Carolina with my wife on a golfing trip. Being fortunate in having servants who had been with us for some time and for whom the children had the utmost respect, we had left them at home.

I purchased our return trip tickets to

leave on a Sunday night and arrive in New York Monday morning. The tickets were procured Friday. I sat in the lobby of the hotel about six that evening and when those who were departing Friday were going out to take the train bus, a feeling came over me that perhaps it would be better if I changed the tickets and went up Saturday night.

As I have been to Pinehurst many, many times and as a rule only for short trips of a week, the idea of giving up an extra day's golf to arrive home on a Sunday had never occurred to me. I wondered why the seeming presentiment in favor of leaving a day early, and as I turned the idea in my mind, I seemed to sense a train wreck.

It has long been a habit of mine when an ominous idea suggests itself to stop short in my thinking and see if subconsciously a fear thought has not pushed itself upon my consciousness without proper reason. But the idea of the wreck persisted. Nevertheless, there came with it a feeling of personal safety and no cause for alarm. I said nothing of the matter to my wife and we entrained Sunday night as per schedule.

We retired reasonably early in our compartment, and slept more soundly than usual, sleeping, in fact, until 8:30 the next morning. Upon arising, I was reminded of my "hunch". A feeling came over me that perhaps this had been a pure fear thought. Nevertheless, I seemed to have an urge to dress quickly and get into the diner—more of an urge in fact than the demand of an empty stomach for breakfast. My wife was even more impatient and hurrying with her toilet said to me, "Hustle, please; I want to get out of here."

The porter informed us that the diner was four cars back so we went to the rear as rapidly as possible. Hardly had we en-

tered the diner when there was a lurch and we were bumping along the ties. Dishes crashed and all those seated were thrown to one side of the train. When we finally came to a stop, the diner was tilting at a sharp angle.

We all scrambled out as best we could. Our own car, which bore the brunt of the crash, was the one directly back of the engine.

What had happened was that the train had failed to take a crossover because of excess speed. Two of the crew were killed and passengers badly shaken up. My warning came on Friday night; my wife received hers but a few minutes before the crash.

On Sunday night, my daughter, four-

teen at the time, retired at nine-thirty. At eleven she woke up and informed our cook that she was worried about Mother and Daddy for she feared they were going to be in a train wreck. She read her Bible for an hour, prayed and what with that and comforting assurance from the cook, announced at twelve that everything would be all right and went back to sleep.

One constantly reads of even more dramatic things happening to others. You may be assured that from my viewpoint the greatest conviction in all such matters comes when the experience occurs in one's own life in such a casual manner. Imagine a brilliantly lighted, crowded lobby of a public hotel as a séance room, sans medium!

* * * * *

LE LIVRE DES REVENANTS

PART IX.

Sitting XXIV. Oct. 25, 1928.

Note. During the first part of this sitting there was a visitor present, (Mr. Z. . .) who had been interested in the work from its commencement. But nothing happened until

* * * * *

Sitting XXV. Nov. 1, 1928.

Present: Mrs. Bigelow: Mrs. X. . . . :
Mrs. Warner: Mrs. van Antwerp:
Miss Mead. (Mr. Z. . . also present
as an observer.)

The table began to respond after about an hour. The following messages were received:

First Control (C. 1.).

"DAVIS: Lumberman. . . Lived (at)
NEENAH, WIS. . . . BELLE had bad
eyes. . . . wore unusual lenses. . . .

after he left and in consequence the record is a short one. The names given by the communicator refer to certain private affairs of Boston people still living and it was felt that nothing could be gained by following up the clues.

Second Control (C. 2.)

"EDWARDS. . . . La Crosse, WIS.

Third Control. (C.3.)

C.3. "I am FRANK BAXTER, a medium of long ago."

Q. "Who would know you?"

C.3. "JOHN SLATER".

Q. "Where do you come from?"

C.3. "BOSTON". . . . Daughter LIZZIE
FRANK. . . . her name, LIZZIE FRANK".

Fourth Control. (C.4.)

C.4. "Name BURLINGAME. . . . Lived (at) SOMERS, CT."

Q. "Can you give us your first name?"

C.4. "No".

* * * * *

Fifth Control. (C.5.)

C.5. "Name FISHER AMES. . . . MONTREAL. . . . Wife MARY."

Q. "Did you have any children?"

C.5. "WILLIAM".

* * * * *

Sixth Control. (C.6.) Note. This was

MARGARET GAULE, whose identity is already established. Whether she came spontaneously on this occasion, or was specially summoned by a request of the sitters, does not appear in the record. But the question was asked of her:

Q. "Margaret, will you please bring BILL BARDWELL?"

C.6. "Yes".

* * * * *

Seventh Control. (C.7.)

C.7. "BILL BARDWELL" (Sitters greeted him.)

"I used to drive an open buggy".

(Sitter) "We all know that. We want a message for your son, please".

(A pause ensued: there was no answer on part of the control).

(Sitter) "If you can't think of a message now, you can come back later".

(Another pause: no answer.)

(Sitter). "Your son William wants to hear from you".

(No answer.)

* * * * *

Eighth Control. (C.8.)

C.8. "I was the most ambitious woman that ever lived".

Q. "Can you give us your name?"

C.8. "Died of cancer. . . . Attended seminary of Painesville, Ohio."

Q. "Can you give us your name?"

C.8. "I can't recall. Please help me."

Q. "Were you married?"

C.8. "Yes".

Q. "Do you remember your husband's name?"

C.8. "WILLIAM. . . . Had a little boy. . . . Is it possible my son is so reckless with boats?"

Q. "What was his name?"

C.8. "WILLIAM".

* * * * *

Ninth Control. (C.9.)

C.9. "I am getting the name NONNIE".

Q. "Is that a first name?"

C.9. "Yes. . . . STEWART. . . . Who remembers me?. . . . I married WORTHINGTON. . . . I know a woman at the Waldorf tonight. . . . Wife of DAN HANNA. . . . name is not HANNA. . . . one of DAN's wives".

Q. "Which one of his wives?"

C.9. "MAY HARRINGTON".

Q. "Margaret, can you tell us who NONNIE STEWART is?"

(Margaret). "The tin-plate LEEDS".

Q. "Was she a Leeds?"

(Margaret). "Yes. . . . Did you know I gave an emerald ring to my sister?"

Q. "Which sister?"

(Answer) "NONNIE in Jersey."

* * * * *

GENERAL NOTE ON SITTINGS XXIV
AND XXV.

The presence of an unfamiliar person at these two sittings coincides with a marked inferiority in the results obtained, which are meagre, halting and confused. It may readily be inferred that we have here evidence of what is so often stated by the controls, that any alteration in the *personnel* of a group disturbs the delicacy of the balance and makes a readjustment necessary. This would lead to a blank

where the mentality of the new sitter might happen to be markedly different from that of the regular attendants at the sittings.

* * * * *

Sitting XXVI. November 8, 1928.

Present. Mrs. Bigelow: Mrs. X. . . . :
Mrs. Warner: Mrs. van Antwerp: Miss Mead.

First Control. (No name given at first: but this is Margaret Gaule.)

C.1. "You have all broken request imposed."

Q. "What request?"

C.1. "I asked you to always address members by first name."

Q. "Who is speaking?"

C.1. "MARGARET. . . . I mean, outside the table. . . . Please try."

Q. "Could you get us a message from Bill Bardwell for his son. . . . a personal message without any 'buggy riding' in it?"

C.1. "Yes. I want Estelle to spell, but I won't put Ethelyn in blank".

Note. 'ETHELYN' is Mrs. X. . . 's middle name—one never used by her, and quite unknown to any one of the sitters.)

C.1. "OLD BILL says 'Tell WILL that little sister is with him. . . . ANNIE married man whose last name commenced with M. . . . MORTON possibly.'"

Q. "What your son wants is a personal message from you. Could you give this?"

C.1. "Yes. . . . I thought the love of his sister who was near his age would be close to his heart".

Q. "This is fine; but he would like a personal message?"

C.1. "Ask him if he remembers watch Father gave MARIA when at BERNARDSTON?"

Q. "Who is Father?"

C.1. "WILLIAM BARDWELL".

Q. "Do you mean your father?"

C.1. "Yes. . . . ANNIE did not live long after marriage."

* * * * *

(There was a short interval of conversation between sitters on other topics.)

Second Control. (C.2.)

C.2. "That brings HORACE WILCOX. . . . Returned from Europe and found ceiling wired for purpose of deadening sound. Ask BILLARD to recall old ISAAC C. LEWIS. . . . Rushed into his office and damned and damned until cursed thing was removed."

Q. "Did LEWIS put it in?"

C.2. "No".

Q. "What did LEWIS have to do with it?"

C.2. "He was in control in my absence. Nearly had a stroke,—I was so mad. LEWIS put cold water on my head. I spent my first honeymoon at GUILDFORD".

Q. "Where is Guildford?"

C.2. "GUILDFORD POINT, CONN. . . . My God! The mosquitos. I could not write legibly. My signature was a caricature."

* * * * *

Third Control. (C.3.)

(A request was made to Margaret Gaule that she would give an unknown name and address for verification.)

C.3. (M.G.) "Yes. There is a little girl here named CARRIE BERARD, from TURNERS'S FALLS. . . . Died over 45 years ago".

Q. "Where is Turner's Falls?"

C.3. "MASS."

Q. "Is anyone left who would remember her?"

C.3. "As a record you would find it".

* * * * *

Fourth Control. (C.4.) "Who knows ROY?"

Fifth Control. (C.5.)

C.5. "I want to tell you that old lady OAKMAN is here".

Q. "Where is she from?"

C.5. "TURNER'S FALLS".

Q. "Was she married?"

C.5. "Yes".

Sixth Control. (C.6.)

C.6. "Name is WILKINSON from KEANE, N. H. . . . Blanket manufacturer".

Q. "Can you give us first name?"

C.6. "EDWIN. . . . I want to remember so much. I wronged my own brother's widow in a financial way.

* * * * *

SITTING XXVII. November 15, 1928

Present Mrs. Bigelow: Mrs. X. . . . ; Mrs. van Antwerp: Mrs. Warner.

(Before the sitting began there had been a conversation about the theft of eight Siamese elephants from Mrs. X. . . .'s apartment.)

First Control. (C.1.). (Margaret Gaule.)

C.1. "I want to know what kind of locality is Broadway and Sixty-ninth Street".

Q. "Who is asking?"

C.1. "MARGARET".

Q. "We think it is a business district—moving picture houses".
"Why do you ask?"

C.1. "I want to know about an antique shop next to 2020 Broadway".

Q. "Do you know the name of the shop?"

C.1. "No".

Q. "Is this in reference to the stolen elephants?"

C.1. "Yes. . . . Big man sold them there for 16 dollars".

Q. "All of them?"

C.1. "Yes".

Q. "Was the man who stole the elephants the one who stole the diamond rings at the same time?"

C.1. "I don't know".

Q. "Can you describe him?"

C.1. "Big. . . . dark eyes. . . . roughly dressed, but has seen better days. . . . I want to know who is next to you at the hotel (this is addressed to Mrs. X. . . . as 'Blanche').

Mrs. X. . . . gave the name of her neighbor at the hotel apartment.

C.1. "He got them from the maid at the hotel".

Q. "Can you describe her?"

C.1. "Peculiar. . . . Teeth set like pegs. . . . Your mother's maid".

Q. "Were you present at the lecture given at the Society's rooms on this work the other evening?"

C.1. "Yes".

Q. "Were you satisfied with it?"

C.1. "Yes: I thought it beautiful."

Q. "Do you remember that you asked me to look up EVA RIGBY? Do you know that she is dead?"

C.1. "Yes. . . . FORESTVILLE."

* * * * *

Second Control. (C.2.)

C.2. "Name GEORGIA KOENUEA. . . . Lived (at) BUFFALO, N. Y."

Q. "But you have been here before? Your father's name was WHITE?"

C.2. (great excitement shown by the table movements) "Yes. . . . My sister is OSBORN. . . . son is RAYMOND".

* * * * *

Third Control. (C.3.)

C.3. "JOSEPH BEALS. . . . I was President of some Camp Meeting. . . . wife MARY. . . . I had whiskers, and wore a skull-cap."

Q. "Where did you live?"

C.3. "I can't remember".

Q. "How can we find out about you?"

C.3. "SLATER".

* * * * *

Fourth Control. (C.4.)

C.4. "My name is WASHBURN. . . . lived ONEONTA".

Q. "In what State?"
 C.4. "New York. . . . My wife is relative of COLLIS HUNTINGTON. . . . My wife married RUSSELL BRICKFORD. . . . There were two children. . . . boy and girl Washburn."

* * * * *

Fifth Control. (C.5.)

C.5. "Who can recognize old woman in deepest mourning. . . tall; sallow. . . . wen on left side of mouth?"

Q. "Can't you remember name?"

C.5. "No".

Q. "For whom were you in mourning?"

C.5. "My husband".

Q. "Is he with you?"

C.5. "Yes".

Q. "Can't he remember either?"

C.5. "No. . . . We come from BUCKLAND, MASS. . . . Oh! Who are we?"

Q. "What did your husband call you?"

C.5. "Old dear".

Q. "How long ago did you pass on?"

C.5. "Over sixty years. . . . My grave filled with water and. . . ."

* * * * *

Sixth Control. (C.6.)

C.6. "My name is JOHN FRELLSON. . . . SOUTH PASCAGULA, MISS.

(Interval here. Sitters adjourned for refreshment).

C.6. (resumes control).

'Fought the Government on Southern lands".

Q. "Your name, please?"

C.6. "FRELLSON."

C.6. "I used to be very rich, but passed away a defeated man".

Q. "Is there a Post-office at Pascagula?"

C.6. "Yes".

"How long ago did you pass on?"

C.6. "Twenty or more years".

Q. "Were you married?"

C.6. "Yes".

Q. "Did you have children?"

C.6. "Yes, one".

Q. "Boy or girl?"

C.6. "Girl. . . . My people believe all New Yorkers are bandits or pirates. . . . Could you write from some small place?"

Q. "Can you describe yourself?"

C.6. "Will you promise not to let my people know? I will tell you much". (Sitters) "We promise".

C.6. "I was stout, with white mustache. . . . wife is named ALICE. Child is ALICE. . . . Wife had French name."

Q. "Is your wife still living?"

C.6. "Yes".

Q. "Daughter living?"

C.6. "No".

Q. "Is your wife an old woman?"

C.6. "No; she was young enough to be my daughter. I was proud of her".

Q. "Has she married again?"

C.6. "No".

Q. "Would you describe your wife?"

C.6. "Tall, plump, and blonde. JESSIE is wife's sister's name. She lives there."

Q. "Does your wife live there now?"

C.6. "Yes".

Q. "Is your daughter with her?"

C.6. "I think so".

Q. "Could you tell us your business?"

C.6. "Lands".

Q. "Could you describe your house?"

C.6. "Over water".

Q. "You mean 'overlooking water'?"

C.6. "Yes".

Q. "Brick or wooden?"

C.6. "Wooden".

Q. "What took you over?"

C.6. "I died suddenly in the night".

Q. "Did you believe in life after death?"

C.6. "No".

Q. "Were you surprised?"

C.6. "Yes".

Q. "Are you happy?"

C.6. "No".

Q. "Why are you unhappy?"

C.6. "My life lacked earthly fulfilment"

* * * * *

C.6. SITTING XXVII.

NOTE OF VERIFICATION OF NAMES, ETC.

On or about the day following the last sitting, Mrs. Bigelow wrote in the following terms to the Postmaster at Pascagoula, Miss:

Dear Sir.

Would you be kind enough to give me some information regarding a Mr. J. W. Frellson who I think has been deceased some twenty years. He had some connection with Government land. I understand both his wife's and daughter's names are Alice. He lived in a wooden house overlooking a river, and I believe, passed away suddenly during the night.

If it is possible to give me this in-

formation without notifying the family, I shall be greatly obliged. Please write on reverse of this letter. Thanking you in advance.

Yours very truly,

HELEN T. BIGELOW.

The Postmaster's reply is dated November 20, 1928 and is given below.

Pascagoula, Miss.

Nov. 20, 1928.

Mrs. H. T. Bigelow,
New York, N. Y.

Dear Madam.

Replying to your inquiry on reverse hereof, I wish to say I can give you no further information than that stated in your letter.

Mr. Frellson's wife and daughter still live in Pascagoula, Miss.

Very truly yours,

ELMA M. LINDINGER, P.M.

* * * * *

THE FACULTY OF SUPERNORMAL COGNITION

BY DR. EUGENE OSTY (translated)

PART IV.

On the vivid objectivization of images by sensitives.

It is the same as regards our sensitives. When they are thinking on the ordinary psychical levels the objective representation of their thought is but little marked and is very fugitive so long as it is their consciousness that is working; but as soon as they begin to restrain its activity and in so doing, set free the cryptic (subliminal) consciousness so that it is ready to manifest its knowledge, then the succession of images which arise in their minds to inform them will take on a strength always greater than the ordinary. With some of these they will attain the status of hallucination: they will see, hear, and feel the reality of what they perceive by paranormal means, just as we see, hear, and feel the creations of the dream-state. One might say that they dream true. Not all sensitives attain to this degree of mental representation: yet the securing of the most perfect condition of trance by methodical means tends to bring every subject nearer to this fulfilment.

When a subject, in spite of systematic training well-conducted, fails to shew much progress in the strength of his mental representation, one may employ artifice for its reinforcement. For example, if the subject is one possessing a strong power of imaginative visualization—a clairvoyant,—one may try to stimulate his faculty by making him concentrate in his work upon something

which shall serve as a screen on which the images of his mind can be projected as objects. By looking into the clear field of a crystal ball, a glass of water, a mirror, or any surface of a given color, it happens sometimes, even often, that either in the first sitting, or at subsequent sittings, he will perceive externally to himself, and quite clearly, the mental images that had previously impressed themselves but faintly upon his mind and had only been interpreted with great difficulty. Playing-cards; the palms of the hands; convex lenses and many other objects experimentally used have never fulfilled any function but this.

THE SCREEN FOR THE PROJECTION OF THOUGHT-IMAGES

The process of evoking or reinforcing the visual image by objectivizing it upon a screen is one that has been known to academic psychologists for many years. They have used it more especially in the recalling of memory-images, thus demonstrating the phenomenon of a hallucinatory register of memory-records.*

One may also have recourse to chemical stimulants such as alcohol, haschich, yagé, peyotl, etc. The Mexican cactus, peyotl, is specially indicated for this work on account of its specific action on the power of visual imagination and its low degree of toxic effect.**

No endowment of supernormal vision

* A resume and bibliography of these studies will be found in an article by Erich Tripp. (Archives de Psychologie. No. 77. May, 1926) under the title 'L'Image eiditique'.

** See 'Le Peyotl' by A. Rouhier. (Doyn. Editeur.)

is to be attributed to this plant, as certain ill-informed persons have said and written. But if it be used judiciously, it can induce a super-activity of the mental visual faculty by which the psychic level which generates paranormal consciousness may inform the intelligence of the subject.***

These artificial means of evoking the thought-imagery in those subjects whose power is so feeble as to hamper their development should be reserved for such alone, and as soon as satisfactory results are obtained, they should be dispensed with. The experimenter should aim at a purely normal development of the use of the faculty in his subject; and by the use of a mental activity as direct and as simple as the use of his reason or memory.

TRAINING OF THE CLAIRAUDIENT FACULTY

Whilst the subject is learning to improve his trance and the mental representations which accompany it, the experimenter should try to perfect his grasp of the consciousness of the 'interior language'. This he should endeavor by practice to clear up by a process of disentangling of its various implications. I consider that some of the examples already cited have been sufficiently understood, notwithstanding their need of a studied interpretation of the figurative allegories or symbols they offer. The way in which the subject's conscious grasp of the informative fantasies of imagination may be achieved is simple enough. It consists, at the close of each sitting,

of reading to him one by one the successive phrases of what he has uttered, and making him recall the precise quality or mode of representation under which his clairaudient impressions have given him each point of information; and then making a general comparison of all the phrases given with the objective realities intended. This practice of comparison has a useful educative power: it makes known to the subject the means which his subconsciousness will select for expression, in all their shades of similitude, whilst at the same time it will demonstrate to him how they arise in his mind and how he may obviate certain erroneous interpretations. Subjects take great interest in self-analysis as thus imposed upon them. They are perpetually astonished at the ingenuity of their subconscious part in its ways of informing the conscious mind; and the often picturesque nature of its methods. In the haste to translate into words the rapid movements of their thought, they have scarcely had time to take full note of this. The fresh recall of the experience causes in them a revival of all the details of the mental representation by which the supernormal knowledge was presented to them. Moreover, the knowledge of the realities intended by these ingenious figures of symbolic revelation enables them the better to understand the meaning of such figures and how to preserve their experience for their clearer interpretation in the future.

This practice of analysing, after each sitting, the processes by which the subliminal planes of the mind impart knowledge to that which we call the conscious part, habituates the subjects to a better attention to the figurative displays of the supranormal knowledge, to the better understanding of them, and to the more and more perfect translation of them into descriptive terms.

*** The original contains a full note on the drug Peyotl which may be summarised thus: Peyotl contains six alkaloids, and the best results are obtained from the natural or rightly proportioned admixture of these. The effect is very slow (4 to 8 hours) but this is much hastened, and certain nauseating effects avoided by the use of a synthetic preparation in the form of soluble salts, made by Mons. A. Rouhier, a chemist of distinction. It is known as Panpeyotl. (or Panpeyolt?) The average dose in 2 grammes, taken in 8 pilules of 0.25 gr. within 2 hrs.

SOME FURTHER CONDITIONS TO BE
OBSERVED

Following these more important directions, the protocol of a sitting, during the period of development, might be thus prescribed: The experimenter should prepare his subject as to *morale*, just before the sitting by saying all that may give him tranquillity and confidence. This should then be followed by a clear statement of the objective sought in the experiment which is to call upon the supernormal knowledge to do its work. This statement, however, should not give the subject the least notion of the nature of the facts to be discovered. If, for example, this should relate to some crime, whose consummation it is desired to reconstitute, and one is making use of an article which belonged to the victim, one should place the object in the hands of the subject merely remarking: "Here is an object. Place your mind *en rapport* with the person who owned it and make an effort to get a knowledge of his actual life." Thus invited, the powers of the subject's mind will work under conditions of *total ignorance*—and this is the only condition of entire success. If, in the course of the sitting, further questions appear to be necessary, these should, like the first one, be no more than simple stimulants without any sort of suggestion of an informative kind.

A well-trained subject will soon arrive at the point of carrying through an entire sitting on the strength of the single initial suggestion, being accustomed to hold himself in the right psychological condition and to await with patience the impact of those informative mental images which he realizes are not continuous. Whilst the sitting is in progress, the experimenter should confine himself to observing the best conditions of work, if he has an assistant, and should have all

that the subject says carefully written down in the exact words employed.

The sitting finished, there should ensue, as already said, a comparative examination of the words uttered by the subject, the informative symbolism, or imaginative figures which motivated the words, and the facts to which they must be related. It should be mentioned that during a certain period of training of a subject, the experimenter should practise with objects whose nature is known to him. Later he will select objects of progressive difficulty. It is a rule that should always be observed with subjects, that they should not be made to use their powers *except in relation to facts which are controllable*. This rule can never be broken without great and irreparable damage. To deal with facts of which no check can be kept is equivalent to the training of a fictionist (*fabulateur*).

TENDENCY TO ROMANCE IN THE
SUBLIMINAL

One cannot too often repeat that the subconscious, when freed from all constraint, has a powerful tendency to fabricate things. The whole course of a subject's education is a striving against this tendency, so that one has to be on guard against giving him the least pretext for developing it, otherwise there will speedily supervene a pernicious habit of mind which may be finally established.

When the subject shall have undergone the right sort of training for such time as will have confirmed him in the right development of his gift, there remains the work of exploring the powers of that faculty on all manner of objects. As I said in the first pages of this explanatory article, subjects are in some measure selective in the kind of objective sought. Each one should therefore be developed according to his own constitutional preferences. But one should

essay all sorts of trials in a tentative way before deciding the one of which he is best capable. One cannot be too bold in experiment. Everything is worthy of trial, however impossible-seeming, provided that it comes within the category of *controllable fact*. The checks imposed will mark for us the limits of the cognitive power. As an example of what may at times reveal the capacities of a subject, I would recall the case of Mons. M. P. Forthuny.

THE CASE OF MONSIEUR FORTHUNY

After about fourteen public séances, when M. Forthuny had been able to glean something definite of the individual lives of the company by paranormal knowledge, I asked him to go to work on the same objectives but from a distance, without meeting the persons assembled, who were gathered in a hall on a lower floor. Having demonstrated with success that he could by supranormal means secure knowledge of persons at a distance *in space*, I wished him to try to obtain the same phenomenon *in time*. This latter kind of experiment implied the bringing of Mons. Forthuny into the closed hall, some hours before the arrival of the company of assistants (these being changed at each sitting in the proportion of about 50%) then to select by lot one (numbered) chair out of about 150 and to instruct him to capture whatever information he could as to the individual who should chance to occupy the said chair at the sitting later: for which purpose he was placed in front of the empty chair. He was told finally to comport himself as if the number of people who would fill the hall some hours later were already there. This type of experiment gave successful results of an exciting nature and were incontrovertible. I have published the records of the sittings which were devoted to these ex-

periments; but the most remarkable verification has been obtained since I made the publication: I shall publish it some day.

HOW THE FACULTY OF SUPERNORMAL KNOWLEDGE IS PERVERTED

Rare indeed are the subjects who have been rightly trained and developed or who, having been so developed, have continued to make judicious use of their faculty. For it is an exceptional thing for any competent experimentalist to discover a *new* subject and to retain the exclusive use of that subject for any considerable time.

The subjects usually met with have obtained some increase of their powers from the exploitation of their gift, but they have not known how to protect that gift against the influences which tend to its distortion, nor how to establish a habit of right practice. Those whose gifts are most striking can evince supranormal knowledge at the moments of its impression, in spite of the degradation of their work: and such are useful to the student by reason of the good results they shew and also of the perturbation of the functioning of their faculty; for these perturbations teach us what the normal functioning ought to be.

Subjects gifted in a minor degree work most often under conditions which bring their normal consciousness into play, with their subliminal reacting in the classic manner (see diagram I. p. 474.) though at times reaching the transcendent plane of intelligence; in which case there will be a display in which reasoning power, imagination, and intuition will unite to produce a mixture of truth and error. At times, truth will predominate and then the fundamental value of the gift will be apparent. Yet these ill-trained sensitives may still be reclaimed for a right method of working if they can be brought

to realize their shortcomings and accept a rational mode of re-education.

There is, however, far less hope of re-educating in any satisfactory manner those subjects whom bad experimentalists have accustomed to work with objectives that cannot be controlled: (i.e. where facts can not be checked concerning them.) Those who have acquired a craze for mythical knowledge can only with great difficulty be rid of this. Accustomed as they are to be satisfied with the *classic trance* condition, in which their imagination has free play without the restraint of any possible comparison with facts, they will continue, in spite of anything one may try to do, to be weavers of phantasy in some degree or other. *These are the spoilt psychics.*

I have seen some of these subjects at work who have undergone a method of training which claimed to prepare them by a series of incitements to take cognizance clairvoyantly of other planets, of the world of the invisible, etc. Their instructor would say: "*Now, you are leaving the earth. . . you are traveling through space. . . you are coming to some place. . . tell me what you see*" etc.: or again. . . "*Your spirit is leaving your body. . . it is entering the plane of that world in which bodiless spirits dwell. . . tell us what you see; in what state you find the spirits you meet; what they are doing; what they are thinking*". . . etc.

The inventive detail of which these subjects had become capable was enough to make the mind whirl. But all that their imagination was able to construct was derived from the category of earthly experience. How many groups of spiritualists have given themselves over to such pseudo-explorations of the Beyond! Desirous of experiment, they have sought out a "medium" and have believed they have found him in some person mani-

festing supernormal knowledge. They have been persuaded that this mysterious power was a certain sign of relations with the world of spirits, and they have therefore employed him to scrutinize the world invisible. From such uses of a human faculty impossible to check, there arise revelations of an unseen world which is nothing but a counterpart of our life in matter;—an extrapolated materialism.

Most of the exploiters of this system of false exploration of the Beyond are annoyed at anyone who, unwilling to accept as gospel this illusory 'knowledge' may seek to discover the real nature of the thought process at work in the transcendental plane of the human psyche which gives birth to phenomena of so great a significance in regard to the supernormal knowledge of realities and the supernormal action upon matter. The partisans of a type of survival traced upon the lines of our earth-life speak with disdain of the *materialism* of those methodical workers who hold no brief for survival in this sense, and are careless save for the discovery of the truth, but are well assured, pending their discovery, that if a continuance of life be possible to the liberated soul, then that life must be of such character as our earth-experience can suggest no description whatever.

The desire to know the truth about hidden matters, or of peeping into the coming destiny of individuals has, at all times and in nearly all places, drawn people to consult those gifted with supernormal knowledge. From this the art of the diviner has become a profession. Today, just as in all other epochs and perhaps even more so, there is a rush for those who have the reputation of possessing special powers for knowledge greater than the rational mind can offer.

No condition of affairs could more certainly make for the perversion of the working of supernormal faculty than this misuse of it. Subjects and their clients are equally responsible for the perversion of a natural gift. It is true that the subject by dint of intensive exercise, may develop a rapid increase in his gift, such as might fit him, if well endowed, for an occasional or even frequent manifestation of an incontestably supernormal nature, possibly even to a brilliant degree. But his work would be so greatly influenced by the factors of distortion that he would at the same time be a fertile progenitor of errors.

NEED OF A NON-COMMERCIAL SPIRIT

The professed medium would need to possess an exceptionally fine soul not to be touched sooner or later by the spirit of commerce. He finds a wish to give satisfaction to anyone coming to consult him; perhaps that his own reputation may not be compromised, or possibly that he may not lose the monetary compensation for his work. He cannot get results with everyone. This he knows, but doesn't like to say so. Knowing also that the great part of his clients are content with few things and will add to what he tells them all that they would have wished to hear said, the medium will reinforce his specific faculty by a clever perspicacity. From what they are able to divine by simple observation,—often from data furnished by the client himself—the medium will utter revelations applicable to all contingencies (*passe-partout*) which, though meaningless in themselves may be taken as having certain significance. Rare are those professionals who, knowing that their faculty of supernormal knowledge is not working, will ask their client to return for another trial, or else candidly avow their inability to satisfy. Nevertheless there are some such practitioners.

There are times when, in unfavorable conditions, the subliminal powers of the medium's mind, are operating rather than the conscious part. Here we have again a case of the *classic trance*, which erects an edifice of errors. The subject here becomes an involuntary romancer. As for the client, he usually does all he can to resist the free play of the supernormal faculty. Among those who patronize clairvoyants, there are some who think it in good taste to pose as sceptics. There is no more certain way of sterilizing the subject. The greater number suffocate the supernormal faculty by constantly appealing to the normal consciousness of the sensitive. Some will explain their case as though they were consulting a doctor, or a lawyer, without recognizing the fact that they are giving away to the medium's ordinary intelligence or at least, to his subconscious mind, all that will furnish material for a logical and therefore worthless answer. In other cases, the sitting will resolve itself into a regular conversation: all that may be said by the sensitive is material for appreciations, explanations, or renewed questions. How can it be expected that anything of a supernormal kind could emerge from such a farcical employment of a faculty so inherently delicate as that of supernormal cognition, which is apt to be disturbed by the least thing?

But even if he should behave with intelligence, the client of a professional seer remains still an involuntary disturber of the paranormal faculty of knowledge. The experimental student gives his subject certain objectives as to the nature of which he is himself usually indifferent: it is seldom that he is personally concerned in the facts to be gleaned from them. But with the client it is otherwise: he is wishful to consult the sensitive about matters relating to his

own personality, his own life, and frequently as to agonizing crises: he is in a state of anxiety as to all that may be said: his whole psychic being is in a turmoil of strained attention. He may be fearing the announcement of some dreaded event; or may be hopeful of the prediction of some much desired good fortune. Now of course this makes for a weight of mental suggestion which very frequently has issue in a sort of "thought-echo"; and in perfect sincerity the medium returns to the client his own fears and his own desires. Yet in spite of all the stumbling-blocks against which the higher cognitive faculty is bruised, a well-gifted professional subject at times will give an admirable sitting. It is these brilliant successes which maintain his reputation.

TODAY AND TOMORROW

The education of psychic subjects is today entirely psychological. Its method consists of rational discipline applied to their unequally manifested faculties. At times research and observation will indicate more efficacious methods, to be applied sooner or later. One begins to ask the question and to seek for explanation as to why the power of supernormal cognition which all subjects possess, will only operate spontaneously or voluntarily with a certain number? Why do those who possess it have it in different degrees? Why should nervous shocks, illnesses, periodical functional troubles or other disturbances augment, diminish or even eclipse this power? A comparison of numerous instances goes to shew that there are physiological factors which make for these differences between individuals and even in the same individual. These factors have yet to be determined. When known, it is clear that their variations should be studied

in a physical organism denuded of specific powers to give them free play. We have commented on the relation between changes in environment and fluctuations in the power of supernormal cognition. According to the electric condition of the air, the barometric pressure, the temperature, the season of the year, etc., such subject finds himself in variable control of his powers. From this point of view there is much to be ascertained.

There will come a day when a Physiology, or a Physical Science of supernormal cognition will have been built up by well-ordered observation and experiment. We shall learn why it is that the human body becomes fitted for the display of the supernormal faculties and from this, how to set it to work voluntarily and under the best conditions.

Those powers which we call supernormal in the human psyche will then be readily explorable, for this reason. The academic psychology as it is found in our Universities of today will then appear merely as a rudimentary science of the Mind. Man will have conceptions of the nature of his being quite different from those which rule today.

Are we yet far from the advent of this era, so charged with consequences of importance, or is it at our doors? What is at least certain today is that the world of Science remains systematically indifferent with respect to the human possession or attribute of supernormal cognition which is teaching us so much concerning man and his life: and that it is allowing this wonderful thing to be relegated to ignorant persons (for the most part) and to the methodical labors of a handful of rare researchers who command but limited means. O! the splendor of Man Unknown! O! the blindness of Men!

DOCTEUR E. OSTY.

A CASE OF 'SPIRIT PHOTOGRAPHY'

BY HEREWARD CARRINGTON

The following case is one of the most curious and best-evidenced I have come across, in the field of psychic photography. The lady who took the photograph (Mrs. Beaupré) is the friend of a close friend of mine, and a business woman, holding a responsible position in the National Broadcasting Company, of New York. She was visiting some friends on July 4th (1931), and had taken with her her own camera and a roll of film, recently purchased. She took six photographs of the house, from various 'angles', on the first five of which nothing unusual was noted. On the sixth, however, appeared the distinct form of a 'spirit child,' apparently running at full speed across the lawn. This is clearly visible upon the negative, and comes out distinctly upon the prints. An enlargement only makes the figure still more clearly visible. The child's 'head' is more or less obscured by the dark bushes in the background; but both legs, the flowing, short skirt, and the movement of the body can be clearly seen. Her own camera was used, subsequently examined, and found free from any imperfections. At my request, Mrs. Beaupré wrote out a preliminary account of the experience, and her first letter follows:

NBC, 711 Fifth Ave.,
New York City.
July 20, 1931

Mr. Hereward Carrington,
504 West 111th St.,
New York, N. Y.

Dear Mr. Carrington:

I am submitting two snapshots here-

with, also an enlargement representing two views of the country home of Mr. and Mrs. L. W. H. . . ., in Brewster, N. Y., July 4, 1931. The household consists of Mr. and Mrs. H. . . ., their twelve-year old son, Bill, and the hired man.* The front view of the house was taken on the fifth exposure on a roll of six, then I went up to a knoll at the right of the house to take the sixth and last picture. Bill, the only person in sight, called to me that it was a good view, and then left, so that there was nobody visible in any direction when this picture was taken. The white patch to the right of the well-house is a tent or tarpaulin. I showed the picture to Mrs. H. . . . and Bill last week and they could not account for the figure. The roll was developed and printed by the Eastman Kodak Co. Their manager told me it was not possible to get this from another film, in developing and printing, nor was it the fault of the camera, as I had them examine it. I have had six prints so far, and the enlargement, and the figure appears on all.

I am not at all credulous, in fact, too skeptical about matters like this,—but since starting this letter, a rather fantastic idea occurs to me. On the night of May 16th, I had a rather weird experience. I dreamed that I went from my bedroom into the living room and was startled to see a radiant young being standing there in the middle of the room. It was clothed in white, with the loveliest face I have ever seen. Light hair, blue eyes, medium height; I could not say whether

* No girl!

man or woman. I was startled. It said "You are not afraid, are you?" I stammered out "I shouldn't be." It came forward and said "Take my hand." The friendly handclasp restored my confidence. Then it said "Come with me. I will take you to places where you can see and not be seen," and led me toward the window and we floated out. One place stayed in my memory, a huge place, well-lighted, with music, and people sitting at tables. As we went down the room, I was surprised at people not moving to let us pass, until I recalled that we were not visible. The rest of the experience is blank, but what I have described is still very vivid. The queer part is that I have felt ever since as if I were going to repeat the performance, and look forward to seeing the lovely creature again, and it occurs to me that it looked like the flitting figure in this picture. If I were credulous, I would like to believe that it is the same.

What do you think of it? Mrs. Smith suggested that I send these pictures to you.

Sincerely,
ENID BEAUPRÉ

Mrs. Beaupré submitted her camera for expert inspection, and also sent several prints to the Eastman Kodak Company, for their opinion,—explaining to them the conditions under which the photograph was taken. The following letter from them was received in reply:

Rochester, N. Y.
August 3, 1931.

Miss Enid Beaupré,
New York City, N. Y.
Dear Madam:

We have examined the print enclosed with your letter of recent date and there is only one explanation that we can offer for the condition, that the faint image

that appears on the film is a secondary image caused by a double exposure. Perhaps the second exposure was made unbeknown to the operator. If an exposure were made indoors with the camera pointed toward a window it would leave just an image of this sort and movement of the camera would account for the blurring.

If the trouble were traceable to a leak in the camera, the effect made would be entirely different. We are returning the print herewith.

Yours very truly,
Eastman Kodak Company
H. P. Maher
Service Department.

I then suggested to Mrs. Beaupré that it would be highly desirable to again go to the house, and take another set of photographs of it, from the same angle, and as nearly as possible under the same conditions, as the first photographs were taken. She did not have an opportunity to do so for about six weeks. Finally she did, however, but nothing abnormal appeared upon any of the films exposed upon this second occasion. One of these is reproduced herewith, for comparison.

In connection with the letter received from the Eastman Kodak Company, Mrs. Beaupré wrote me,—when enclosing it, together with her own:

NBC, 711 Fifth Ave.,
New York,
August 26, 1931.

Mr. Hereward Carrington,
504 West 111th St.,
New York, N. Y.

Dear Mr. Carrington:

Replying to your very kind letter of July 28th, I have delayed writing until I was able to comply with your suggestion.

I went up to Brewster again, Saturday,

August 22nd, and took more pictures at the same time of day from the same spot, but the sun was brighter. There was a haze or a light gray sky on July 4th, when I took the first picture, so that there were no sharp shadow effects.

I am also enclosing the absurd reply I received from the photographic firm: absurd, because I explained when I sent them the photograph that there was no possibility of a double exposure, and no person of this description anywhere in that vicinity.

Sunday, August 23rd, a group of people came to this house in Brewster, and as one of them was quite an expert photographer I showed him the prints, the negative, and a 5x7 glossy enlargement, which shows the figure still more distinctly, and he was completely at a loss to explain it. The figure shows so clearly, even in the negative itself, that a water mark or flaw does not account for it.

Years ago,—about fifteen years I think,

—I determined to smother all my interest in psychic matters, in spite of many personal experiences that were inexplicable. This year, for some unaccountable reason, I find myself obliged to renew my interest, and am better equipped mentally and physically to do so. And an experience like the one I described to you in my letter of July 20th certainly dispels fear. It was thoroughly enjoyable!

Thanking you for your interest, I am,

Sincerely,

ENID BEAUPRÉ

Whatever view one may take of this photograph, it must, I think, be conceded to be an extremely curious and interesting one, and suggestive of genuine psychic origin. With the documents and reproductions of the prints before him, the reader can form his own estimate as to their validity. For my own part, I can only say that they strike me as remarkably convincing, and one of the best and most clean-cut cases of the sort I have ever encountered.

* * * * *

CONVERSING ANIMALS

II. THE HYPOTHESIS OF NORMAL INTELLIGENCE

ARTHUR GOADBY

Since it has been conclusively demonstrated by well attested experiments that Black Bear's phenomena are independent of any sensorial cues it is now in order to discuss the theory that almost all of these phenomena are due to his own intelligence, that in short he elaborates consciously most of the ideas he expresses and is quite aware of their nature and significance.*

* See "The Mind in Animals" by F. Bligh Bond and "Supplementary Report" by A. Goadby—*Psychic Research*, January, 1928.

"Black Bear a Psychic Pony" by Arthur Goadby—*Psychic Science*, London, Oct., 1928.

"Animal Metapsychics" by Arthur Goadby—*Psychic Research*, April, 1929.

"Conversing Animals—The Signal Code Theory, by Arthur Goadby—*Psychic Research*, April, 1931.

However fantastic such a hypothesis as this may appear to some, yet since we have not quite fathomed all the mysteries of this perplexing universe, we should refrain like all true (and therefore rare) scientists from indulging our sophomoric preconceptions; and conceding that all that is conceivable is possible, we should adopt as our provisional canon of truth; that when presented with two possible alternatives we should regard that one as true which is the more probable so far as can be determined by the widest facts of experience, the approval of reason and the sanction of intuition

THE HOME OF MR. AND MRS. H . . .
At Brewster, N. Y.



(I) PHOTOGRAPH TAKEN JULY 4, 1931
(see p. 20)



(II) PHOTOGRAPH TAKEN 6 WEEKS LATER
(see p. 21)

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Now when we observe certain animals plucking significant letters from a rack like Black Bear, or stamping out a code with the feet like the Elberfeld horses, or tapping confidential messages on people's arms with their paws like the Mannheim dogs, we have no more right to assume that they consciously originate and appreciate fully the meaning of their acts than to assume that a jumping telegraph key is clicking intelligible ideas of its own volition. Of course all animals think and possess a certain intelligence appropriate to their species. That is conceded. But the one startling and inescapable fact about conversing animals is that they exhibit in their communications not only an appropriate intelligence, but also a mentality entirely alien to that normally displayed by their respective species for it is distinctly human. And what is stranger still it often transcends the powers of the average human verging indeed upon actual genius, occasionally even evincing the supernormal. For they calculate with a facility far exceeding that of many expert mathematicians; they exhibit a wit that our professional humorists might envy; they possess a fund of information concerning history and current affairs beyond the ken of many cultivated people; their ideas naively reflect the human point of view; and they are often uncannily conversant about matters concerning which they normally could never have become acquainted at all.

And it must be remembered that these feats are accomplished by dumb animals less than ten years old, at an age indeed when human beings are still in their infancy or just emerging from childhood.

Now all of these accomplishments were in the repertoire of the little Shet-

land pony Black Bear, and I must confess that often at his performances whenever he chanced to crane out his neck and peer up into my face with his uncannily human and intelligent eyes, I would find myself wondering whether after all there might not be some truth in the ancient doctrine of transmigration and whether some human soul might not have taken permanent possession of his body or reincarnated there. Yet a few moments later (and in fact whenever I happened to visit Briarcliff) I would find him standing in his stall dull, apathetic and unresponsive, absolutely motionless or idly nibbling at the straw under his feet, without the least glint of intelligence or the least hint of his former brilliant self. There seemed to be two diverse personalities alternating in one body; at one instant we would behold the ironical humorist and courtier masquerading in hoof and hide; and at the next the transmogrified brute heavy and bovine. Certainly no normal human being, I would reflect, could ever have thus stood idle and lonely in a stall for months and years at a time without bursting his bonds or going mad brooding over the shame of his predicament, yet finding no joy in the companionship of those of his own kind.

But let us desist from such sombre reflections as these and revert to more normal considerations, if indeed we can describe as normal the hypothesis we are now to discuss. This hypothesis nevertheless is one that appeals to all who love animals and tend to "humanize" them ascribing to them the excellences which they themselves possess, little realizing that their pets might lose all charm if once they began to rationalize and were to be subjected to the hazards of what Edgar Allen Poe called "the Demon Thought".

If then our conversing animals possess

the mentality of man, how did they come to achieve that high estate? Shall we assume first that they are uniquely endowed individuals which through some fortuitous mutation have suddenly become prodigies transcending their normal intelligence and achieving a potential intelligence equal to man?

Indeed if so exotic an event had occurred, it would contravene all that human experience has yet discovered concerning heredity and race, for we know that mutations are progressive (or retrogressive) and homogeneous, that high mentality evolves in orderly fashion and that genius is but the flowering of racial endowment in eminent degree. Raphaels and Beethovens do not spring full-fledged from Bushmen, nor do stolid Percherons produce racing thoroughbreds like Sysonby and Man-of-War. Rather, then, let us assume for a moment that some species of animals, such for instance as the genus horse or dog could evolve by a series of gradual variations a single individual possessing potentially the mentality of man. Now if such a development had actually ever occurred, then an acquirement so favorable to the species would inevitably have become, by virtue of the Mendelian law, the inheritance of its descendents and ultimately of all the equine or canine race.

Since however there is no apparent reason why horses or dogs should be so exclusively favored we should have to admit that all other species could likewise achieve that potentiality, not only the primates and the higher quadrupeds but all the other mammals even possibly the reptiles and insects as well. And then we might wonder why such alleged potentialities in all the various orders of the animal kingdom had not more often actualized themselves.

Here doubtless some enthusiast might contend that they do manifest whenever the animals have the opportunity of being properly educated by man. But, we might remind him, all who have trained animals report that there is a narrowly circumscribed limit to the educability of every individual animal beyond which it is impossible to go, that "there are limitations to the intelligence of wild animals which are pretty clearly established."²

Should he urge that these limitations are not due to mental deficiencies, but rather to serious physical handicaps, to the lack for instance of organs of speech for the interchange of ideas, of grasping organs for learning the properties of things, and of cones in the retina for the perception of color; should he indeed urge these extenuations, we might contend that although almost all animals have intact their vitally important senses of sight, hearing and touch, yet rarely can they be trained to display more than the most meagre intelligence whereas humans such as Helen Keller and Laura Bridgeman tho completely deaf and blind, and in early youth dumb as well, can be trained to become brilliant thinkers and conversationalists. And moreover, we might further remind him, the human species succeeded without tutelage in actualizing its potential intelligence even to the extent of developing powers of conceptual reasoning, of achieving complex and abstract ideas and of creating a civilization characterized by a high degree of culture. Wherein lay the particular advantage enabling that?

Doubtless the physiologist might intervene here to offer an explanation of that mystery and inform us that throughout the whole animal kingdom there has been observed a distinct correlation between

(2) Bostock, *The Taming of Wild Animals—Century Co. 1913*

intelligence and brain structure, that the degree of complexity of the cerebral cortex indicates the degree of intelligence as evidenced by behavior. And he might add that it was by virtue of "superior cerebral endowment that the human race proceeded from animalhood to civilization and achieved victory over environment and ascendancy over all other animals"¹

To the validity of this argument of correlation, we should be inclined to agree for it is sustained by many facts: but the implications that the superior brain is the cause of that achievement rather than an accessory to it, is an assumption which we must here reject. If however we accept the theory of correlation as true, then we would have to adduce the proposition that since the brain of a horse or a dog is greatly inferior to man's in the richness of its grooves and convolutions, then neither of these species can achieve or normally manifest the mentality of a human being.

Now this theory of correlation is not universally accepted, nevertheless the probability of its approximate truth is well born out by the results of the researches of comparative psychology. "We know" writes W. F. Washburn in her classical work "The Animal Mind"* "that the mind of animals differs from the human mind and that this difference is partly a matter of complexity." And again she writes "All of the experimental evidence indicates that even in the cleverest animals intellectual ability falls far short of that demonstrated by rather dull human beings." Which then, are the cleverest animals? To answer this question we will collate the results of the evidence furnished by both the school of experiment and the school of observation,

and provisionally designate them, rating them in the approximate order of their general intelligence as follows:— First the primates, i. e.;— Gorilla, chimpanzee, orang, monkey. Second, certain of the higher mammals, i. e. the dog, elephant, racoon, wolf, fox, cat, seal, beaver, wolverine, rat, pig. But all the herbivorous animals (except the elephant) including the horse, cow, sheep, goat, deer, etc., are found both as individuals and as a class to rank far below all the other quadrupeds, below the apes, the carnivora and even the rodents, revealing themselves as almost the stupidest of all the animals. The horse indeed is highly esteemed for certain emotional qualities, such as docility and affection, yet in intelligence it is notably deficient. It cannot count beyond four and is probably color blind like most of the quadrupeds and therefor its world is a grey world in various degrees of shade. Whether its mentality is one peculiar to its species and therefore fixed or is part of a principle of a Universal Consciousness having infinite potentialities though at present limited by physical defects—whichever of these possibilities may be true, still in either case its behavior indicates that it possesses a very simple intelligence. As to the results of one crucial test known as the "Multiple Choice", wherein were employed as subjects several normal and defective men and boys, also several monkeys, dogs, cats and a horse, Washburn says "The fact may be noted for future reference that the behavior of the horse in this situation was stupider than that of any other of the subjects." In fact the horse is regarded by those most familiar with it as well as by experimenters as only slightly more intelligent than the cow, and as a gauge of the intellect of this latter, we will cite a significant fact related by Lloyd Morgan "A cow which

* Macmillan 3rd Edition, 1926 pp. 23314.

(1) Master of Destiny—Frederick Tilney—Double-day Doran 1930.

had lamented at being deprived of her calf, on having the stuffed skin of her offspring given her, licked it with maternal devotion until the hay stuffing protruded, when she calmly devoured the hay,"*—a very bizarre incident indeed which some facetious pragmatist might claim really testified to the cow's great intelligence in that she evidently believed in looking only on the bright side of things and in making the most of her opportunities. A more austere researcher however would regard it as confirmation of the probability that all animals are engrossed only in their own immediate sensations and have normally little reflective power. "The ways in which instinctive actions are performed by animals",¹ (again I quote Washburn's excellent work), indicates that ideas are not present as they would be to a human being's consciousness. While ideas are very rare, yet we can in some cases present positive evidence of their occurrence to some extent in the minds of the higher mammals. Nevertheless even in them ideas are hardly so far freed from connection with external stimuli that the animals can shut out the world of sense from their consciousness and dwell in a world of ideas."

One of the higher mammals is of course the dog. Now this animal is far more intelligent than the horse, yet he too seems subject to curious limitations. Terhune observes that on a cold day he might sit cowering before the dying embers on the hearth, and the idea would apparently never occur to him to select a stick from the wood-box and replenish the fire with it, for if the idea did occur to him there would be observed at least some abortive impulse to carry it out. Again a dog shut up in a box with food on the

outside shows no tendency to push down the latch which released him before. He will continue to make other and useless attempts until he hits upon the proper solution—probably by accident. To him the latch is not a thing as it is to a man.

"The problem as to how an animal analyzes its environment" writes Washburn "underlies all experiments in animal behavior." Dogs, the psychologist tells us, do not analyze their environment in the same way as a man. They seem to depend solely upon memory images and when an object is lacking in its usual place in the environment, they may subconsciously miss it, and instinctively desire to replace it "to complete the picture." For instance, a dog when told to go and fetch a familiar sponge which has always been used to bale water out of a boat, might at once successfully do so. But while he could see that the boat was full of water, yet if he could not find the sponge, he would not think of bringing an available bucket, even though he ought to see that a bucket would serve. He has not the capacity possessed by humans for "translating experience." This incapacity is evidently characteristic of all dogs—even of Lola the conversing dog—for Madam Kindermann records of her that her "thinking seems to be at variance with her acts. "Thought therefore," she continues "can have little influence upon a dog's behavior for—as has been the case of dogs of every kind from time immemorial—its actions are due to the excitement of the outer senses such as scent, taste and hearing, and any emotions are but the direct and inward continuation of those external sensations. Lola's powers of reflection do not control her impulses or cure her faults. She will betray by the expression of her eyes that she understands certain commands but will seem incapable of translating them

* Washburn *Ibid* p. 294.

(1) Washburn *Ibid* pp. 294, 296, 347.

into action often rushing about in excitement as if the proper motor centres did not respond to action of the cerebrum. Dogs" she continues "can learn to carry out instructions but this result has been achieved without their thought being actively involved. They may for instance be familiar with a certain road and may be commanded to proceed, basket in mouth, to the baker's. This they successfully accomplish through mere habit and sense impression. But through any attempt on our part to appeal to their brain we can achieve nothing worth mentioning or of distinctive value when it comes to educating a dog for any practical service." This is the verdict of Madame Kindermann, the owner of Lola, one of the most engaging of the conversing animals. Her observation however that dogs in general are incapable of "acting out their ideas" would rather indicate to us that real ideas are only superficially present to their conscious minds.

In short they have feelings and impulses but little reflective power. As a further illustration of this fact we will cite the following incident also quoted from Lloyd Morgan.

"Dr. Alex Hill's fox terrier had been "taught" to open the side door of a large box by lifting a projecting latch when the door swung open. He was never allowed to find anything in the box, but was given a piece of biscuit from the hand. Then a warm chop bone was put inside the box, which was placed in a courtyard so that the dog would pass it when no one was near, though he could be watched from a window. Details of the terrier's behavior are given by Dr. Hill in *Nature* (47-558: April 1903). The net result was that the dog failed to apply at once his quite familiar experience of lifting the latch in the usual way.

Here two situations were presented; first the box with people around and a piece of biscuit to be obtained from one of them by lifting the latch; secondly the box with no one near and a redolent chop bone inside. To us it is obvious enough that the lifted latch is the key to the development of both situations; we analyze them so as to get the essential factor which matters. The dog apparently did not do so—he seemingly was incapable of this modest amount of analysis and abstraction."¹

Now the most generally intelligent animals in the world are the Simians—the Gorilla, Chimpanzee, Orang and Monkey—yet, even the brightest of these are only on a par with the "dullest humans". Even when born in captivity or caught young and industriously educated, their normal performances in no way merits comparison with Black Bear's.

"Experiments with monkeys disclose that they do not perceive what humans perceive; their visual images are less analyzed and the elements dominating those images are other than those which would dominate in our own case. Although a monkey may for instance have been taught to discriminate between a red cross and a blue triangle, he cannot identify the cross if its color is changed" (Washburn p. 243). Black Bear however could identify words, names, designs whether printed in red, blue or black.

Experiments conducted on the orang-outang "Julius" by Prof. Yerkes of Yale University showed that his mental processes were slow: still he persistently endeavored and often vainly in gaining some insight into the solutions of the problems presented to him. The tests proved that he was capable of some kind of thinking, his mental processes might possibly have

(1) C. Lloyd Morgan—*Animal Intelligence*, Encycl. Britt—11th Edn. Vol. 14 p. 682.

been described as rational, as he appeared to solve his problems ideationally. He was far superior to other monkeys in intelligence, and indicated, as Tilsen remarks, that the brain had at length in the line of phylogenetic evolution attained the development necessary for the production of real ideas. When captured young the orang can be trained and taught to obey many words of command."

More intelligent still are the chimpanzees of whom Prof. W. Köhler* records that they display considerable ingenuity in reaching for food baskets suspended over their heads by means of bamboo rods which they sometimes join together, and by piling several boxes one on top of another. But they each act individually and appear to have no conception of mutual aid. From the higher human standards their achievements cannot be considered especially edifying. "Nevertheless," as Tilsen remarks, "the chimpanzee has many sterling qualities, being a buoyant comedian and fun maker and also a most friendly creature and often an affectionate attachment exists between him and his keepers. It is interesting to note that the structure of his brain moreover resembles the human more than any other animal except the Gorilla's." Another chimpanzee named "Sally" was famous for her high degree of intelligence, and Romanes records that under training she acquired the ability to count as far as six or seven, indicating by means of straws the exact number demanded. Tilsen who, like Romanes, is an ardent apostle of Darwinian Evolution also assures us that chimpanzees show human characteristics in being quite convivial: but when more abstruse problems are presented chimpanzees display their

limitations. Elaborate experiments with them were made by Kohts who reports that after great patience he succeeded in making one of them understand that he wished her to match samples with respect to form and color, but he never succeeded in getting her to associate any particular object with the sound of its name. (Washburn p. 245). In this respect the chimpanzee seems to be inferior to the dog, which can be trained to identify the meaning of many words giving evidence of an excellent associative intelligence.

But a young gorilla called "John Daniel the First" was probably the most intelligent animal ever under observation. He was adopted when three years of age by an English lady, a Miss Cunningham, in whose home in London he lived for three years, manifesting the most exemplary conduct. He was childlike, affectionate and gentle. He learned to turn on the water faucet for a drink and was always careful to turn it off again. He played games with both the children and the grown-ups, often manifesting a sense of humor. Once when Miss Cunningham was about to leave to attend a party, he tried to jump up on to her lap, but on being slightly reprov'd was so mortified that he cried like a baby. An instant later he seized a newspaper, unfolded it, laid it upon her lap and begged to be taken up. This act is considered the nearest approach to human conduct by any animal on record. Eventually "John Daniel the First" was brought to New York where he died and his handsome exterior now adorns the anthropoid collection of the American Museum of Natural History.

Miss Cunningham later acquired another young gorilla which once visited New York and gave a tea party to some

* "The Mentality of Apes. W. Kohler. 1915.

scientists and behaved gravely enough until suddenly he burst into such playful diversions as hurling himself upon his guests and toppling them over in their chairs.

The net result of all these intensive studies of animals has been to show that they possess a very rudimentary ability to reason out problems sufficiently for them to arrive at an insight into the solution.

Prof. Yerkes also records his studies of another young gorilla named Congo¹ who gave indications of real insight into the problems with which she was confronted. She successfully responded to memory tests which hitherto had been successful only with men—was superior to the other apes in her ability to learn by ideas, experience, insight and understanding". Tilsen adds "If any final estimation is justified at this time, the gorilla's brain appears to be the most advanced of all the apes and is, in fact, almost human" (p. 238). But Tilsen concludes that while the great apes manifest certain pronounced manlike tendencies and up to certain point they appear to be progressive, yet beyond it they do not go. "They were not equipped to reach the upper foot holds—or to gain the vast plateau on the top of the world. This last achievement remained for another, man, who being freed from many simian restrictions had already outstripped the anthropoids (p. 239)." Evidently then as Washburn remarked even "in the cleverest animals intellectual ability falls far short of that demonstrated by rather dull human beings."

Washburn in commenting on the phenomena exhibited by the Elberfeld horses,* enumerates her reasons for stating that these phenomena could not be produced

by their normal intelligence:— "Certain indications" she says "point clearly away from the possibility that the horses are really mathematical geniuses (1) They learn too quickly to allow of their understanding. A gifted human being could not acquire so fast a real apprehension of mathematical relationships (2) They take no longer for hard problems than for easy ones. (3) They begin tapping without even glancing at the problem written on the board (4) The character of the mistakes they make is not that of the mistakes of a real calculator; very common errors are reversal of figures, or mistakes of a single unit, errors which might easily be made if the feet were confused in the tapping, or if the tapping stopped a little too soon or too late."

Now if the horse exhibits normally an intelligence far below that of the anthropoids which are equal only to the dullest humans then assuredly we must conclude that Black Bear's cerebral consciousness does not elaborate the recalcitrant ideas which he expresses and that when he plucks letters from a rack he has no appreciation of the words which the letters spell, or of the ideas which the words symbolize.

Since however the ideas proceed from him independently of any prompting by people visibly present, then the probability is that he is impelled by a consciousness other than that of his own normal mind. Now whether that consciousness is some area of his subconscious self or of a mysterious external agent who through control of his motor centres directs the phenomena is a problem which we hope presently to discuss in these pages.

Finally, then, as evidence that the cerebral consciousness of conversing animals is not implicated in the answers, there are two very significant instances reported

(1) *The Mind of a Gorilla.*

* Washburn op. cit: p. 316.

from abroad where replies were given automatically while attention was focussed elsewhere just as often occurs in automatic writing. When Lola was receiving her first instruction in units and decimals,¹ she appeared to pay no attention to the lesson but to be absorbed gnawing the leg of a chair. Yet immediately afterwards she rapped out the correct answer to a problem employing decimals.

Again Prof. G. C. Ferrari of the University of Bologna has testified that Muhamed, while preoccupied with reaching around for and nibbling a salad leaf, suddenly rapped three times with his hoof in automatic response evidently to a signal made by an associate who held up three fingers of one hand, the signal however being intended only for Professor Ferrari but not visible to the horse. Ferrari concludes that "certainly this time at least the animal seemed to perform an automatic action," and Dr. William Mackenzie commenting upon these two incidents states:—"To me that leg of the chair is exactly on a par with the salad leaf; the dog did not pay the slightest attention to the lesson but replied without the help of intelligent attention on its part and in a subliminal way, like the unconscious instrument of a psychic automatism, by the use of an intelligence which was not its own."²

The conclusion we have arrived at—that conversing animals do not consciously elaborate or understand the ideas they express—is also that of many investigators both in Europe and America. Mons. Caesar de Vesme of Paris, the

well-known author and student of psychical research who conducted many experiments both at Elberfeld and Mannheim and is now contributing an excellent series of articles on the subject in "Psychica", expresses his conviction that the cause of the phenomena must be sought for in the subconsciousness. Dr. William Mackenzie, of Genoa, who has made an intensive study of Rolf, regards the phenomena as possible mediumistic, giving that term a connotation to which we would apply rather the term psychic.

Others who are convinced for one reason or another that the conscious mind proper to the animal is not involved are, in Europe: Professors Ziegler, Ferrari, Morselli, and Messrs. Ernest Bozzano and Maurice Maeterlinck; and, in America: Dr. William MacDougall, Mr. Hereward Carrington, and Mr. Bligh Bond.

As I have already written,* "Black Bear is not merely an automaton, for he often tinges the product according to the color of his own momentary views, emotions and desires." But this coloring due to his instinctive mind is of course expressed by means of letters plucked from the rack—mere symbols, the significance of which he does not understand, and which therefore must be employed by a consciousness other than his own, whether interior or exterior, but at least *en rapport* with his. This mysterious activating intelligence must, of course, be thoroughly aware of all that transpires in the pony's normal mind—and thus is able by means of the proper symbols to give it expression.

(1) Lola—Kindermann—p. 24. E. P. Dutton & Co. —1920.

(2) Lola p. 184.

* *Psychic Science Quarterly*. London, October, 1928.

ITEMS OF INTEREST

FROM THE ENGLISH AND CONTINENTAL PRESS, ETC.

An interesting departure was made in the lecture series held by the RATIONALIST PRESS ASSOCIATION (Edinburgh branch) recently, when an address on "A Near View of Psychic Phenomena" was given by Mr. G. L. N. Hadden in the Odd-fellows' Hall, Edinburgh. The speaker gave a survey of 60 direct voice experiments held in Edinburgh. At these experiments, he said, as many as 14 different voices might be heard at one séance, and the medium heard speaking simultaneously with "spirit" voices coming from an aluminium trumpet which floated in the air. Some forty persons had witnessed some or all of these phenomena and business men. These observers included hard-headed men who were by no means Spiritualists, but on no occasions differed as to the cause.

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Mrs. Hinchliffe, widow of the airman, Captain W. G. R. Hinchliffe has related her experiences to English audiences. We quote the following summary from the Newcastle Journal for 25 Nov. 1931.

Captain Hinchliffe, it will be recalled, commenced an Atlantic flight, accompanied by the Hon. Elsie Mackay, on March 13, 1928, and both perished in the attempt.

Mrs. Hinchliffe related how, following her husband's death, she first became interested in Spiritualism, deciding to probe the matter thoroughly after letters had reached her from a Spiritualist medium and the late Sir A. Conan Doyle, relating to communications from the

late Captain Hinchliffe.

"This woman medium was *absolutely unknown to me*," she said, "but even after she had shown me messages from my husband I thought it might be imagination, the sub-conscious mind, or telepathy. I said I would not believe, until I had communicated with my husband and he had told me something only he knew.

"On May 22, 1928, I had a sitting with a trance medium, and he described things about my husband which he could not possibly have known beforehand. He also described my husband's flight.

"He said: 'We got right into the force of a storm, and broke a strut. The engine was missing, and I knew at midnight it would be impossible to reach America. I thought of the Leeward Islands, and changed my course, hoping to get out of the storm.

"At 3 a.m. she came down on the water within sight of land. I hoped the tide would carry us on to the rocks. I was between 400 and 500 miles out of my intended course to America. I hope parts of the machine will be found'."

The speaker explained that when her husband referred to the Leeward Islands he really meant the islands to the leeward of the machine, and these were the Azores.

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CURIOUS PLEA IN A FRENCH MARITAL COURT

The "People" a prominent London weekly for Nov. 23, 1931 reports the following from its Paris correspondent:

Paris, Saturday.

When the "reconciliation" stage of a

divorce suit listed in the Paris Courts was reached to-day, even the judge was surprised to learn that the "co-respondent," in the strict technical sense, is a dead man, none other than Rudolph Valentino, the famous film star, or alternatively his spirit, for there is no suggestion that the "erring" wife had ever met Valentino in the flesh.

The husband, who can only be referred to as "Monsieur Untel" for the present, alleges that for some time past his wife has been in the habit of holding amorous conversations in her sleep with Valentino and other famous film actors, and that recently she carried her passion a stage further by getting into touch with a small society which organises Spiritualist séances designed to put admirers into touch with the spirit of the dead artist.

DICTAPHONE EVIDENCE

Acting on the advice of his lawyers, the husband had made dictaphone and gramophone records on his wife's talk in her sleep, and these are offered as part of the case against her.

There are also witnesses who say that at the Spiritualist séances the wife gets into a trance state in which she gives herself over to passionate protests of her devotion to the spirit of the dead star.

The husband contends that these demonstrations on the part of his wife convince him that she has no longer any affection for him, and they have destroyed entirely his chances of happiness with her.

The wife replies that she is not conscious of this interest in Valentino and the other stars, and that she still loves her husband.

The Judge tried in vain to reconcile the couple, and the case now goes on the list for trial.

An incident relating to the late Sir Henry Segrave is quoted by Mr. Hannen Swaffer. Our account is from a Bournemouth paper for 19th Nov.

Sir Henry Segrave used to visit Mr. Swaffer's flat, and always showed a keen interest in an electric lamp fitted above the bed in the bedroom. Just after his death, Mr. Swaffer averred, the electric bulb was removed from the bracket and placed in the fireplace—by psychic agency. What was more, a newspaper which contained a posthumous article of Sir Henry Segrave was removed by similar means from the dining room to the bedroom—this to establish a clue to the identity of the spiritual entity.

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RELIGION AND THE NEW KNOWLEDGE

At Hove (Brighton) Town Hall on the evening of the 15th October last, Sir Oliver Lodge delivered the fourth and last of a series of lectures on Science and Religion; the Bishop of Chichester being the Chairman.

"Religion and the New Knowledge" was the title of Sir Oliver's lecture. He began with a brilliant exposition of those recent discoveries respecting the origin of the universe and the constitution of matter which have worked such a tremendous revolution in human thought. The function of matter, he said, was demonstrative. It was not so important as we thought it was. It was only important to us because without it we should be unaware of what was going on. We did not see life or mind directly: we only studied them by the behaviour of an organism which was animated by them. Matter seemed to have an ephemeral purpose: it wore out and decayed and ceased to be useful: then we discarded it. It was never part of ourselves. It was the instrument we used for manifestation. "What life and mind

are," he continued, "I don't pretend to know, but they are not functions of matter.

LIFE AND MIND

"We employ matter in the exercise of our functions at present, but there is every reason to know that we ourselves continue to operate apart from matter, and that the destruction of the material organism only interferes with our manner of manifestation. The universe seems to me a great reservoir of life and mind. It will continue long after the material universe has run down, if its fate is to run down: I don't myself believe that that is its fate. The region of science is not concerned with the highest entities of which we have some poor apprehension in ourselves. We have to trust our instincts and intuitions.

"We infer those higher entities in human beings, but the spiritual or cosmic existence is not limited to human beings. There are many entities which give no sign of their existence and yet can operate in the physical universe."

Answering the question, why religion was not brought more into science, Sir Oliver said the reason was that it would be shirking the issue. It would be jumping the intermediate steps. The business of scientific inquiry was to ferret out the details of the mechanism. Science probed and investigated: religion accepted and worshipped. There was room for both, but if they attempted to mix them there would be confusion.

SOME 1,900 YEARS AGO

Defining, however, his attitude towards the Christian religion in the light of what he had said, Sir Oliver said: "Our belief is that there was one Personality, who chose to become incarnate in matter some 1,900 years ago for the purpose, partly, perhaps, of acquiring experience of that state of existence, but

mainly for the sake of helping those who thus became His brethren, and who lived such a life that the very matter of His body became on a certain occasion transfigured and shone with an unearthly light. We are also taught, and some of us believe, that when by the priests and orthodox people of his day he was put to death, his body was so transfused with the Spirit which had animated it, that it dematerialized and left the tomb empty. There is nothing in that which seems to me impossible or incompatible with the line of future discoveries. It seems to me that His case was an exhibition of what in time may happen to many. It seems to me that in time our bodies may become dematerialized, and that burial and cremation shall no longer be necessary.

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Dr. Barnes, the Episcopal Bishop of Birmingham (England) is quoted by the Catholic Herald for the 14th Nov. 1931 as remarking in a recent sermon that, as regards the immortality of the souls of the righteous:

"With our recent enlargements of knowledge, our doubts and difficulties have become many."

He is further quoted as asking how man could differ from the beasts seeing that his constitution

"seemed to eliminate the idea that any element of his personality could survive bodily death. And yet I personally hold that any such conclusion is to be rejected. Man, as it seems to me is potentially immortal. . . . In some other realm I am forced to assume that all that is of value in his personality will endure."

Who cares nowadays for the deliverance of merely personal opinions on the part of any individual, however highly placed? "Of course", says the writer of

this report, "he shows his absolute lack of philosophical training." We might add also that he shows a disdain of any scientific enquiry. The article proceeds: "and, strangest of all, he affirms in a rather magisterial tone, his own opinion, as if that, except for himself, were of the very smallest account.

"Why should he 'be forced to assume that all that is of value in (man's) personality will survive death'? Is his assumption of any more weight than that of Sir Arthur Keith, for example, who finds himself 'forced to assume' the precise opposite? It would be interesting to know how a personality, which is a simple and indivisible entity, can have a part that is valuable, and a part that is the contrary. The last thing we have the right to do is to judge any man as being in bad faith; but Dr. Barnes holds an official position in which he is bound to teach with authority *Credo in . . . vitam aeternam*, as absolute truth, not as personal opinion. If he cannot do this in his conscience, the road is open to him as to any honest man. It seems not inappropriate to quote yet again the popular 'limerick':—

"His Lordship the Bishop of Birmingham

Says doctrines, and all that's concern-
ing 'em,

Are myths of past ages;

But bishops get wages—

My lord, are you worthily earning
'em?"

It is doubtless true that a busy diocesan bishop has no time for reading or for philosophic reflection. His business is pastoral visitation, Committee work and finance. He should leave to those who are qualified by knowledge and special training the solution of problems of the after-life, unless he feels he has some

definite contribution to offer. Until he has something solid to go upon, he had better stick to his creed, which is after all, his warrant for the exercise of his profession.

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THE DREAM OF BISHOP LANYI

The following remarkable war-vision was quoted from Hungarian papers in the New York Times for the 18th Oct., in connection with the death of Bishop Lanyi at Buda-Pesth on the 1st Oct. It is held by some to be one of the most remarkable 'war-visions' on record.

On June 28, 1914, Bishop Lanyi awoke at 3.30 A.M. from a dream which was so vivid and to him so horrifying that he immediately sat down at his desk to record it and then, rosary in hand, dropped on his knees in prayer, where he was found by his servant at 5.30 A.M.

The Bishop wrote that he had dreamed he was opening his letters at his desk. Among them he found an envelope with heavy black borders addressed to him in the handwriting of the heir to the Austro-Hungarian throne, the Archduke Francis Ferdinand. At the head of the letter, in bright blue, was a sketch of a street scene showing the Archduke seated with his wife in a motorcar; opposite to them was a General, and beside the chauffeur sat an officer. From the crowd lining the streets, two youths had stepped forward and were firing at the imperial car. The text of the letter ran:

"This is to tell you that I have been killed today in Sarajevo with my wife. We were the victims of a political murder. We beg you to remember us in your prayers and masses. We beg you to care for our poor children in the future as you have so far always done."

FRANCIS FERDINAND *Archduke*.

The Bishop's dream was so vivid that he was even able to reproduce the calligraphy of the Archduke in respect of certain letters. He sent a servant to fetch his mother and a visitor that they might assist at a mass for the Archduke and Archduchess. All day he sat nervously awaiting news, and exactly twelve hours later, at 3.30 P.M., he received a telegram from Vienna saying that the imperial pair had been assassinated at Sarajevo. That same afternoon he made another copy of the letter and a sketch of the scene as it had been depicted on the "dream letter" and had it certified by witnesses. It agreed exactly with actual press photographs received subsequently.

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At the last annual meeting of the British Association for the Advancement of Science, the session on Sept 29th was devoted to the topic of the Evolution of the Universe. Sir James Jeans opened the debate, and put forward his theory of a cosmic expansion, the gradual conversion of matter into energy, and energy into mere spatial magnitude. Such an universe, as he admits, is destined to go on changing—swelling in size yet never attaining either complete dissolution or truly infinite size. "Even the most confirmed optimist could not claim that any of the possible lines of development or final ends is of a particularly exhilarating nature, and the most consoling thought I can offer is that when the worst comes to the worst we shall none of us be there to see."

Small wonder that such views meet with resistance from some of his learned colleagues. But the mere study of phy-

sical process in the cosmos can never be the highroad to a real understanding. How shall we judge of truth from its ever-mutable symbols?

Following him in the debate comes that bright star in the firmament of thought, Bishop Barnes of Birmingham. Doubtless his academical hearers will have listened to him with all the respect befitting the representative of the National Church, but we think their patience must have been a little strained when they gave ear to such speculations as the following:

"I have no doubt that there are many other inhabited worlds and that on some of them beings exist who are immeasurably beyond our mental level. We should be rash to deny that they can use radiation so penetrating as to convey messages to the earth. Probably such messages now come.

"When they are first made intelligible a new era in the history of humanity will begin. At the beginning of the era the opposition between those who welcome the new knowledge and those who deem it dangerously subversive will doubtless lead to a world war. But the survivors, when they extricate themselves from the consequences of the peace treaty, will begin what we may correctly term a strenuous correspondence course. I should like to be living then. We might get a true understanding of the evolution of the universe."

Dr. Barnes outlined the theory of the evolution of the universe. Collisions between the suns in the various universes had taken place, and so planetary systems had been born. Ours was quite possibly one of the youngest planetary systems. On the cooling earth primitive forms of life appeared at least a thousand million years ago, and gradually

by a slow evolution more highly developed living organisms arose. Finally, about a million years ago, submen emerged from a group of anthropoid apes.

It was fairly certain that our space was finite, though unbounded. Infinite space was simply a scandal to human thought.

Let them accept that the primal mist that filled all space in the beginning aggregated into masses of roughly equal size in a finite universe, and that they began to condense and revolve. Out of condensation and rotation came the universe of thousands of millions of stars with which space was strewn.

PUZZLE OF THE PLANETS

It was when they came to the formation of planetary systems that he felt especially uneasy. If the current theory of collisions be true, planetary systems must be rare, and therefore consciousness as we knew and possessed it was rare.

"We are then apparently forced to conclude that the universe was not created with the primary object of producing beings in whom mind should lead to spiritual excellence."

Sir Oliver Lodge's contribution, which ends the debate, leaves a better flavor in the mouth. We give the summary which appeared in the Daily Telegraph (London) for Sept. 30th. 1931.

THE GUIDING HAND

Sir Oliver Lodge, summing up the discussion, said that Sir James Jeans's theory did not account for "us."

"Here we are, life and mind," said Sir Oliver. "Physics does not account for that. All the arguments to-day have been on the assumption that the universe is simply a chemical and physical process. Physicists tell us we are living on the ashheap of a world which is just the remains of what has been a conflagration and is now settled down to sobriety and stupidity, and that that ash has

given rise to life as a kind of disease afflicting matter in its old age. We must remember, however, that the data are purely physical data."

We should realise that the universe was not solely inorganic. Some of the matter was animated.

A mathematician, given sufficient data, could predict every ripple and every line of foam on a bench; but the splash of a fish, the ripples of a boat, would put his calculations out.

"So I venture to think that before we can philosophise upon such a theme as the ultimate fate of the universe we must be able to take everything into account and philosophise with a very wide and comprehensive knowledge of reality."

It was doubtless instructive to learn from high and competent authorities what the unadulterated—or, rather, unvivified—laws of physics applied to the universe would lead to. We were faced with a steady running down or degradation of energy to a predetermined end, without hope of novelty introduced at any stage of the process, all settled and dull events just going through the hollow form of taking place.

"But it is all on the assumption that there is nothing or no one to wind it up or to guide it to some nobler end. Guidance has only recently intruded itself into the scheme of physics, but already there are guiding waves which determine the path of a particle of matter.

"And what the significance of those guiding waves may be, whether they have any connection with the observed phenomena we know of life and mind, is at present an unanswered question.

"To philosophise from a restricted point of view is interesting enough, but it is not conclusive. It does not fully account for the state of the world to-

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day, nor can it be depended upon to formulate its course tomorrow.

"The Association is now beginning a new century, and we have turned our attention from matter to space. If we be-

gin to attend to space properly we shall find it is not only lumps of matter that we find, but life and mind; you will find intelligence, you will find mind throughout space. That is what I think we are going to do."

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WAR AS AN AGENT IN SPIRITUAL EVOLUTION

BY EDWARD RUSSELL EVANS

Sir Arthur Conan Doyle is dead. His death brings to the fore the alleged truths and facts of Spiritualism, for which he so stoutly and ingeniously contended during the last eleven years of his eventful life. He turned his back on a literary career that brought him riches and honor, and devoted himself to a much derided pursuit, the study and expounding of Spiritualism. Many thousands of dollars from his own fortune were expended in this pursuit. To an Associated Press correspondent, he solemnly stated, "I pledge my honor that spiritualism is true, and I know that it is infinitely more important than literature, art, politics, or anything else in the world."

In the great War, Sir Arthur lost his son, Kingsley. This loss, and unnumbered similar losses, led the brilliant author of the Sherlock Holmes stories to study the problem of continuity of life, and to make this study his main occupation.

The student of history is aware that war is invariably accompanied by psychological changes of drastic character, and these changes are very likely to be in the domain of religion. The last war is certainly no exception. And among these transformations is an altered conception of what is involved in death.

Ponder Bible history, and observe how a similar change is reflected there: The Old Testament has very little to say about immortality. A flash of inspired insight here and there points to life after death, but that is all. The Old Testament was closed with the Book of Daniel, whose date is conceded to be about 165 B.C., the Maccabean period. The Bible maintains absolute silence concerning the history of the Jews, and of Jewish thought, from that date, 165, until the birth of our Lord. But, during this period of canonical silence, a mighty progress of faith is clearly indicated; for, when Jesus began his ministry, we find fixed doctrines and amplified ideas about the life beyond the grave. These conceptions had, in his time, become a sign of orthodoxy among the Jews; and they divided the conservative Pharisees from the very heterodox Sadducees. Are we left entirely in the dark as to how this change—so important and so revolutionary—came about? No, fortunately not.

The profuse apocalyptic literature that has come down to us—like the Book of Enoch, the Book of Jubilees; also the apocryphal literature, as Second Maccabees, much of it dating from 200 B.C., down to the Christian Era (indeed, some of it extends well into the Christian Era)

—this literature reveals very much concerning the progress in Hebrew belief about life hereafter. Read, for example, in Second Maccabees, that account, namelessly horrible, and yet gloriously triumphant, of the martyrdom of the seven brethren, and of their mother's radiant faith in immortality.

Now from a study of this literature,—writings voluminous, composite, complex, requiring for their adequate study that a scholar have as many lives as the proverbial cat—we find that something like this took place: Religiously minded people, at a time when Hebrew conceptions of immortality were exceedingly vague, much like those of the ancient Greeks, practically non-existent, began to reflect on the martyrdoms and other sufferings of God's people in defense of their precious faith; and the question was raised with increasing frequency and earnestness, 'Can a just Jehovah permit those that have died in defense of His honor to pass out of existence? Must He not preserve them and reward them? Also, must He not continue the existence of their wicked persecutors in order to punish them for their crimes?' Thus a belief in continuity of life took shape by degrees; it increased in general outline and in detail; it was elaborated with all pharisaic loyalty to theological embellishment; until, by the beginning of the Christian dispensation, there was an eschatological teaching that was labyrinthine,—not to say bewildering. A mighty change thus took place between 165 B.C. and the year 1 A.D. Of course, long before 165 B.C., there were believers, among the Jews, in life after death. But, the point here made is, that this belief took a fresh start during and after the Maccabean period, and advanced marvellously, both in the content of the belief itself, and in its appeal to an ever

increasing number of people. From being an obscure object of groping faith, it became an elaborated belief. From being the priceless spiritual possession of a comparative few, it became the consolation and joy of very many.

There are some who claim that an analogous transformation of belief concerning the status of the so-called dead has been going on during the last fifteen years, and that this change has been mightily accelerated by the War; that it is one psychological issue of the War. The general Protestant belief has been that death has determined everlasting states and conditions for the soul of man. John Newton's old hymn expresses the essence of this belief:

"While with ceaseless course the sun
Hasted thro' the former year,
Many souls their race have run,
Never more to meet us here:
Fixed in an eternal state,
They have done with all below;
We a little longer wait,
But how little, none can know."

Observe particularly two expressions: "Fixed" (eternally) and, "done with all below." That the dead are hopelessly "fixed" has been contested in the Christian Church by many, beginning as far back as Origen (born 185 A.D.), the most famous Christian writer and teacher of the third century, and continuing to the present. But, that those called dead "have done with all below" has been most generally accepted by all classes of believers, at all times, down to comparatively recent days. And yet from the era of the judges in Israel, thro' the times of the prophets, kings and priests, on into New Testament history, and down to this very hour, may be clearly traced a conviction, shared by a greater or less number, according to the time and the place, that the dead not only are alive,

but that they may have, and on occasion do have, relations with mortals.

In the New Testament, notably in the Epistles of St. Paul, both bad and good spirits are recognized as influencing men, as important factors in their lives. For example, the apostle employs a very striking utterance in Ephesians 6, where he affirms that our wrestling is not against flesh and blood, but against the spirit forces of wickedness; and he even adds the astounding information that these spiritual hosts of wickedness are in the heavens! (A conception possibly borrowed from the Book of Enoch, with which, doubtless, the university-man, Paul, was well acquainted.) No wonder that mortals need "the whole armour of God" in fighting such opponents.

Now whether the early Church regarded the spirits as former mortals, or as a kind of angel or demon that never was in the flesh, or—as sometimes one and sometimes the other—is not clear. But, it is unmistakably clear that the early Church fully believed that spirit-beings, both good and bad, mingled in the affairs of man; and that the discerning between good and bad was a "gift" of God. St. Paul, in the midst of the shipwreck, asserts that a messenger of God stood by him in the night. Whether this messenger was once a human or not, or whether it was a phantasm of one then actually alive, does not appear. At any rate, the apostle, at various crises in his dramatic life, seemed to be under spirit guidance, and such guidance came in the form of a vision.

On what other basis can we account for Joan of Arc and her "voices"? Here is a consummate miracle of history, that a peasant maiden in her teens, under guidance of "voices", should lead the hitherto defeated soldiers of France against the mighty hosts of Britain, and

conquer them. The "demon" of Socrates guided him in all things to the hour of his martyrdom. The biographer of Catherine of Siena points to the same truth; so does that of William Blake, artist and poet. Wordsworth sang, "Heaven lies about us in our infancy." Possibly, just possibly, we may permissibly leave off from this line, "in our infancy", and say, "Heaven lies about us." Indeed, some poet has declared, "The spirit-world around this world of sense floats like an atmosphere."

Some of the most noted divines have, at various times, boldly declared their belief in the nearness of the so-called dead, or, at least, some dead. Of course, every student knows more or less of Swedenborg's teachings and professed experiences. John Bunyan asserted that he beheld visions, heard voices, and was even touched by invisible hands. John Wesley, father of Methodism, concerning whom it is fittingly said, that, in England of the 18th century, "no single figure influenced so many minds, no single voice touched so many hearts"—John Wesley had this belief. In one of the earlier editions of his works, we read his cogent comment on the opponents of this belief: He affirms that they are "in direct opposition not only to the Bible but to the suffrage of the wisest and best of men in all ages and nations. They well know, on the other hand, that if but one account of the intercourse of men with separate (i.e. separate from the body) spirits be admitted, their whole castle in the air (Deism, Atheism, Materialism) falls to the ground." And Rev. Adam Clarke, D.D., author of the famous "Clarke's Bible Commentaries", eagerly read by our fathers—himself a disciple of Wesley's, writes, "I believe there is a supernatural and spiritual world in which spirits, both good and bad, live in

a state of consciousness. I believe that any of these spirits may, according to the order of God, in the laws of their place of residence, have intercourse with this world and become visible to mortals."

But, to come to times nearer our own day. Henry Ward Beecher is on record as saying: "It is generally admitted from the very beginning of things, this world has been open to the influence of spirits. That false notions have arisen, during all ages, concerning this spiritual doctrine, does not prove its fallacy by any means. If you have a sense of personal communication with the spirit world, believe that God has found you."

Gladstone accepted honorary membership in the English Society of Psychical Research, and made the astonishing statement, "This is the most important work that is being done in the world,—by far the most important." Gladstone was not the only English Prime Minister vitally interested in this investigation. Right Hon. A. J. Balfour was originally vice-president, and later became president, of the English Society of Psychical Research. Tennyson; also the great painters, G. F. Watts and Lord Leighton; also famous writers, as Ruskin and R. L. Stevenson, were supporters of the Society. Whether these people mentioned as connected with the Society were believers in spirit presence and communication, the writer does not know. But the late Archbishop of Canterbury, Edward Benson, D.D., is on record as "convinced of the genuineness of certain super-normal phenomena which he himself had witnessed." The illustrious German philosopher, Fichte, wrote: "Notwithstanding my age and my exemption from the controversies of the day, I feel it my duty to bear testimony to the great fact of spirit presence. No one should keep silent."

The literary classic to date on this whole subject is the monumental work of F. W. H. Myers, "Human Personality and the Survival of Bodily Death." Parts of it read with as much painful struggling as "Kant's Critique of the Pure Reason."

We have mentioned noted clergyman, scholars, artists, statesmen, and literary men, as believing in the possible nearness of the dead. It is interesting that they do, yet not very convincing; significant, yet not satisfying. What is needed for educated and astute minds is the testimony of first class scientists, men of transcontinental fame, who have for many years brought their genius and their knowledge, their experience and their opportunities, to the most painstaking investigation possible of all available phenomena. There are many such scientists. They confess that they began investigation with the strong prejudice of a purely materialistic philosophy. But the weight of irrefutable evidence forced them to a conviction of the survival of bodily death, and the possibility of intercourse with discarnate intelligences.

But, you ask, why all this research? Of what practical value are all these investigations even if they prove their main contention? The answer is, for those who are so positive in their belief regarding continuity of life beyond the grave that no personal experience can possibly shake it, if such persons exist, all this is of no value so far as proof of man's deathlessness alone is concerned. Yet, even in their case, if they have loved ones in the Beyond, it may be a source of unspeakable comfort to know and actually to feel that these dear ones are around them, in the home, helping them, by suggestion at least, in a thousand avenues of tender ministry.

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nomena is amazing. It was so up to fifteen years ago. But since then, or ever since the War in Europe began, the publication has increased with leaps and bounds. In America alone, more than one hundred scholarly books on the subject have appeared since 1914, and librarians report an increasing call for such.

The number of magazine articles, pamphlets, etc. is legion. What the figures for England are, we cannot say; but they are many times larger.

What does all this mean? Why, this, in part, at least: That, just as those that lost their loved ones in the Maccabean War came to believe that the ones they held so dear could not have passed out of existence altogether, after having died in a cause so noble; so today rapidly increasing numbers of the thousands that yielded up their beloved in this last War are coming to realize, not only that the beloved still live, but also that they cannot be entirely out of sympathetic and even helpful relations with those that were so dear to them in the flesh. "We are compassed about with so great a cloud of witnesses." Hence this absolutely unprecedented demand for such books

President Wilson delivered a notable Memorial Day address, May 30, 1919, at Suresnes Cemetery, near Paris. The following paragraph is worthy of mention:

"Ladies and gentlemen, we all believe, I hope, that the spirits of these men are

not buried with their bones. Their spirits live. I hope,—I believe—that their spirits are present with us at this hour. I feel the compulsion of their presence. I hope that I realize the significance of their presence."

Perhaps Immanuel Kant's prediction is on the threshold of fulfilment: "At some future day it will be proved—I cannot say when and where—that the human soul is, while in the earth-life, already in an uninterrupted communication with those living in another world; that the human soul can act upon those beings, and receive, in return, impressions of them, without being conscious of it in the ordinary personality. It would be a blessing if the state of things in the other world, and the conditions under which an interchange of the two worlds may take place—perceived by us in a speculative manner—would not only be theoretically exhibited, but practically established by real and generally acknowledged facts."

"We see but half the causes of our deeds,

Seeking them wholly in the outer life,
And heedless of the encircling spirit-
world,

Which, though unseen, is felt, and
sows in us

All germs of pure and world-wide pur-
poses."

(Lowell: "A Glance Behind
the Curtain.")

THE CONTINENTAL JOURNALS

DR. GERDA WALTHER

The September-issue of the "*Tijdschrift voor Parapsychologie*" principally contains:

Dr. P. A. Dietz: "*On psychic blood phenomena*", in which he tries to explain the phenomena of Paul Diebel and other similar phenomena. As no change of the skin and the pores whatever can be discovered after the blood has appeared, he thinks it must be an apport, which only more or less casually settles on the body of Diebel, perhaps because the psychic forces are taken from him. (Why not rather a so called penetration of matter without outer changes of it, i.e. penetration of the flesh and skin of Diebel by his own blood? G.W.) Other blood-phenomena seem to call for a similar explanation, thus the phenomena of Abbé Vachère from Grateloup, who lived in Mitebeau near Poitiers from 1908-1921. On Sept. 8th 1911 blood began to run down the face of a picture of "Christ of the Holy Heart", and the abbé heard voices telling him the catholic church had forsaken the principles of the Savior. The blood also ran down the picture when the abbe wasn't present. It was taken away, then the blood ceased to flow, but showed on other pictures (simple oleographs) in the possession of the abbé. When the first picture was returned it began to bleed again. The abbé was excommunicated by the pope, but the blood continued to flow. When he visited Aken in 1920 a picture there began to bleed too. The blood was examined chemically and found to be real blood (unfortunately one doesn't seem to have examined if it was of the same kind as the abbé's). When the abbé died in 1921 the blood ceased to flow. Dietz thinks it was an apport. Another case is the miracle of San Gennaro at Naples, where a relic, a bottle supposed to contain blood of the saint (who is alleged to have died as a martyr under Diocletian) is publicly exhibited to the people in the Capella del Fesoro three times a year. If the saint is gracious and disposed to bestow favours on his believers he is supposed to show this through a miracle: the dried blood in the bottle becomes liquid again and foams up. The crowd fervently waits for the miracle to happen. Some especially pious women, the so-called "aunts of San Gennaro," sitting just in front of the

altar, fall into ecstasy. From these women, Dietz thinks, and from the crowd, psychic forces may be taken that bring an apport of fresh blood into the bottle, especially as the quantity of blood inside the bottle often increases during the miracle. Of course the bottle was never opened to examine the blood, but during the miracle a spectrum analysis was made of it showing the lines of genuine blood; so there is blood in the bottle in any case, though it may be mixed with other liquids. During the middle ages again and again the Jews were cruelly persecuted in different parts of the continent, on the pretext they had smeared blood on the holy been apports of blood directed on the wafers through the hatred of the Jews concentrating on this symbol of the Christian creed. The tales of vampires being recognised by dead bodies having fresh blood in their veins and on their lips after they were buried may perhaps also be explained by apports of blood.

Drs. W. H. C. Tenhaeff: "*Ideoplasty II*" (concluded from the July-issue). Among "ideoplasty" the author reckons all phenomena of matter (especially organic) being transformed by the influence of mind and idea thus producing the new form of matter. He then describes various phenomena of this kind: psychogenous ("hysterical") phenomena as pseudo-pregnancy, ideo-secretory phenomena: (Prof. Hansen of Heidelberg gave a patient the suggestion she was getting several kinds of food and though she didn't eat anything her gastric juice always showed the ferments wanted for that particular food): phenomena of stigmatization of Roman Catholics (St. Paul, St. Francis of Assisi, Stina of Ham, Gertrudis of Delft, Katherina of Siena, Lidewina of Schiedam, Katherina Emerich, Maria of Mörl, Anne Louise Lateau, Theresa Neumann), stigmatisations of Moslems showing the wounds of Mohamed; skin-phenomena similar to stigmatisations (Justinus Kerner in his "Magikon" (IX, 228) narrates a case of a woman who dreamed of a big red rose and the next morning had the image of a rose on her arm. R. B. Carter writes about a mother who after having seen a sash-window fall on the fingers of her child and crush

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them got a very sore finger herself); stigmatisations of so-called obsessed persons (the scratchings of Mr. Giles' children communicated by Father Thurston in "The Month" and similar phenomena observed with Eleonora Zugan); artificial stigmatisations (investigated by Dr. Osty and others with the psychic Mrs. Kahl on whose arms figures, letters and words appear through the telepathical influence of the investigator thinking of them; viz. Krafft-Ebbing told a patient in hypnosis that a metal letter "R" placed on her back for a short time would appear on her skin the next day, and it did though her whole back had been bandaged and sealed to make sure the phenomenon wasn't produced artificially); the impressions of pregnant women (if it really is a fact that the maternal impression marks the foetus according to the object seen by the mother); phenomena of materialisation (among these the author doesn't only reckon the well-known materialisations of mediums, but also the wound with the nail in it, the "wedding-ring" received of Christ as obtained by some persons in ecstasy (St. Francis of Assisi, Katherine of Siena) these may be merely hallucinations but sometimes, the author thinks, they may be real materialisations produced by a psychic person as he thinks was the case with Marie Julie Jahenny, who had a red, ring-like stigmatisation round her finger. Of course all the psychic phenomena of materialisation as investigated by Crawford, Schrenck-Notzing, Geley, Price etc. according to Dr. Tenhaeff can be explained by "ideoplasty".

The annual report of the Dutch S.P.R. by the secretary Drs. Tenhaeff is concluded.

* * * * *

Zeitschrift für Parapsychologie for August 1931 contains an illustrated article on the ectoplasmic phenomena of the medium Stanislaw P. by Dr. Schwab: also the following:

Hans Schubert: "The Poltergeist in the castle N." Mrs. N. had restored for her use a part of the old castle N. (near Halle) to live in it, without heeding the rumour that it was haunted, as she didn't believe in such things. When she had moved into it she was greatly disturbed by strange noises, a cold wind (which also disturbed her dog) and a sort of nightmare. Some spiritualists from Halle then tried sittings with a medium through which a deceased Count who was supposed to have lived in the middle ages was

thought to manifest. In her trance-state the medium showed a staring, menacing look, she became very violent and had to be held by three gentlemen as she tried to jump out of the window. When a crucifix was held before her eyes she sank to the ground. The usual control said the Count didn't believe he was dead and was trying to kill himself, he thought he was condemned for ever to hell. Then the sitters tried to make him understand he was dead already and might progress if he tried to. A week later another sitting was held and after that the control said the spirit of the Count had fallen into a magnetic sleep and had been taken away by other spirits who would help him (conf. similar cases recorded by Dr. Wickland and Dr. T. Bull). In any case the strange noises ceased after this sitting.

Leopold Gunther-Schwerin: "Spectres and materializations." The author thinks that the phenomena of materialization are due to the same processes by which phantoms (as the "white lady") and the so-called "double" of a living person come to be. Only the faculty of producing such phenomena is not always equally well developed. The living or deceased persons first have to learn to produce a well-formed man-like body, the matter they use for this purpose is usually taken from a "medium" (be it known as such or not) or it may be stored up for many years in dark parts of haunted places so that no medium is required in these cases.

Dr. R. Bernoulli: "Occultism or legerdemain?" reviews a lecture delivered in Zurich by the famous Austrian conjurer Ottokar Fischer with an introduction by Prof. Bleuler. The conjurer tried to reduce most psychic phenomena to tricks without however always being able to prove that they really had been used by the mediums he mentioned (Willy Schneider, Eleonora Zugun, Frau Silbert, Kordon Veri, Fred Marion, the fraudulent medium Karl Krauss.)

Hans Hanig: "On spirit-lights" gives an extract from a book by F. Schronghamer-Heimdal: "Alle guten Geister." containing many interesting reports of spirit-lights and will-o'-the-wisps observed by peasants and others especially in the mountains of Bohemia (Bohmerwald).

DR. GERDA WALTHER.

BOOK REVIEW

THE ANSWER OF THE AGES

BY STANLEY A. COBLENTZ. 1931

The Question to which this book seeks an answer is very old; it is, in fact, none other than the Riddle of the Ages: "If a man die, shall he live again?" Mr. Coblentz, who is a member of our Society, has surveyed the whole history of thought—summarizing the views of the ancients, the answers of science, and the theories of the philosophers, ending up in a summary of the findings of psychical science and spiritualism. He reviews the beliefs of primitive peoples, the ideas entertained by the ancient Egyptians, Babylonians, Greeks and Romans, as well as surveying the views of the Hindus, the Chinese and the Japanese; he deals with the myths of the Scandinavians and the ideas entertained by the early and mediaeval church; he touches upon the visions of the mystics, the inspirations of the poets, the sayings of priests. He summarises the teachings of the more modern philosophers (from Bruno onwards), and concludes this portion of his book with an eminently fair Chapter dealing with "The Verdict of Science." A considerable quantity of interesting material is thus brought together and presented—beliefs, theories, dogmas, facts, hypotheses, historic speculations of all kinds—the ultimate upshot of which being that "where there is so much smoke there must be some fire," and that the instinctive belief of mankind in immortality is rather borne out by the accumulation of material thus far made. Still, Mr. Coblentz rightly maintains that conclusive proof has not so far been obtained; a strong *presumption* in favor of survival may have been raised, but thus far lacking rigorous proof. This proof, he believes, is obtained through and by means of psychical and spiritualistic phenomena, and he accordingly devotes the last four chapters of his book to

these topics—two to psychical research and two to Spiritualism. The titles of these chapters are: "The World Below the Threshold," "On the Trail of the Specter," "In Touch with the Beyond," and "Pictures of Life After Death." As might be surmised by the titles, the first two are devoted to general psychic manifestations, the third to 'communications', and the last to statements as to the nature of the after-life, based upon these communications. In a thoughtful concluding chapter, Mr. Coblent summarises his findings, and evidently comes to the tentative conclusion that perhaps the nearest to ultimate truth is to be found in some of the Oriental teachings, and that reincarnation is probably a fact. The spiritual evolution of man is but part and parcel of the spiritual evolution of the whole Universe: "man originated in the divine and eventually will return to the divine."

Mr. Coblentz's method of handling his material is to be commended; he is nowhere dogmatic, he is always interesting and readable, and arrives at no set conclusions which the reader is expected to accept willy-nilly. Indeed, he says (pp. 340-41):

" This does not mean that one should be ready to grasp at all the claims or alleged results of spiritualism or at the obvious interpretation of those results; nor should I myself, being still one that doubts and questions, expect anyone to believe without personal experience. All that I am appealing for is an impartial attitude of mind; for it may indeed be true that psychical research and spiritualism have opened the doors of the Beyond; and it may be that we actually have heard whisperings from another world. . . ."

To those who wish a sane, readable presentation of this question, Mr. Coblentz's book may certainly be recommended.

HEREWARD CARRINGTON.

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JOURNAL

OF THE AMERICAN SOCIETY FOR PSYCHICAL RESEARCH

For February, 1932

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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.

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JOURNAL OF THE AMERICAN SOCIETY FOR PSYCHICAL RESEARCH

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Vol. XXVII, No. 2; February, 1932

EDITORIAL NOTES

We are glad to be able, in this number, to offer readers the further history of the thumbprints of the late Charles Stanton Hill, the record of which has so long been awaited. It will be remembered that Dr. Richardson's first account of this new development of the 'Margery' mediumship was published in the Journal for November 1930 under the title 'The Judge's Sign-Manual'. In December 1930 we announced that the detailed account would have to be held over, pending further developments.

* * * * *

Since that time, the research group at Boston have been constantly busy. Under the direction of 'Walter', the control, other lines of experiment had been initiated and were in progress. Of these it was too early to speak; but it was within our knowledge that they already promised great success and that they represented certain quite novel and startling demonstrations of the reality and independent activity of the psychical organism. It is therefore with great satisfaction that we are now able to say that the publication in this number of the

full history of the Hill Thumbprints will be only the prelude to a disclosure of an intensely interesting nature regarding these other lines of experimental research and that these are to follow in our March and following numbers.

* * * * *

The work of the Boston group at Lime Street has been under the control of a special Research Officer for this work, in the person of Mr. Brackett K. Thorogood, Director of the Franklin Union of Boston and his colleague and assistant, Dr. Ralph G. Adams, of the Massachusetts Institute of Technology. Mr. Thorogood's reports will not only maintain a high standard of technical and scientific character for the chronicle of these important happenings, but will possess that measure of independence which is demanded for the assurance of the general body of scientific workers and professors through the world that these results are not merely the work of a private group of enthusiasts interested in the defence of a particular medium and her work. Nevertheless their efforts will have this result;—that the status of the mediumship of Mrs. Crandon (Margery) will

henceforth be a scientific status, and the critic will in future base his observations upon the values discoverable in these later phases of her phenomena and not upon those alleged (however trustworthy and well-attested) during the long era of controversy which has now closed.

* * * * *

We have to announce the accession to the Board of Trustees of a new member, Mr. Albert S. Crockett, the well-known

author and journalist, of New York. Mr. Crockett was the N. Y. Correspondent of the London Daily Telegraph as early as 1901, and also for many years special correspondent of the N. Y. Herald. He is Editor of the 'World-Traveller' and President of the World-Traveller Publishing Company; also Editor of the Nomad magazine. His press affiliations will be of great value to our Society and on personal and other grounds his accession is very welcome.

* * * * *

A.S.P.R. ANNUAL MEETING. Jan. 1932

PRESIDENT'S REPORT

At the beginning of the last year, your Board of Trustees did me the honor of electing me President of the Society. I accepted this office because of my conviction that the work of the Society is of the utmost importance and also because the phenomena with which it deals are the most fascinating in the world.

I feel that during the year the Society has made very satisfactory progress, possibly more than has been apparent. To a considerable degree that progress has been in the way of reorganization and the laying of foundations for future progress. Yet such has not been all that has been accomplished. Much constructive work has gone on at the same time.

I do not desire to anticipate in any detail the reports of the various committees which will presently be made. However I believe you will feel that the finances of the Society are in a satisfactory condition despite the great depression that has existed during the year. Of course, as always, we could use much more money to great advantage and I

trust that during the year to come some may be moved to assist us in that way. The membership of the Society also has kept up in a gratifying degree despite the same influence of the depression, which undoubtedly has had an adverse effect upon the membership. Even the small amounts that are required to maintain membership in the Society seem to have been of consequence to quite a large number during this period. It is to be hoped that a concentrated effort to increase the membership may be made during the coming year. Under the able editorship of Mr. Bond the Journal has appeared regularly and in most instances on time. The New York Section under the leadership of Major Scott and Mrs. Bigelow has kept up its activities and has accomplished much. I therefore believe that we can look with some degree of satisfaction at the progress made in the last year and with much confidence to the continuance of that progress during the year beginning.

The most important work that concerns the Society is its research. It was

organized for the purpose of carrying on that work. Much has been accomplished in this line. The results accomplished by Mrs. Bigelow's group which have been published to an extent in the Journal are interesting and important. The credit for that should go to Mrs. Bigelow and her associates. The results obtained through Mrs. Garrett who has been in New York for some time have been remarkable. The credit for this should go to the New York section.

The Margery mediumship continues to be the outstanding mediumship of the century. The evidence already published and that which shortly will appear in the second volume of the proceedings in regard to this case is in my opinion sufficient to convince anyone desirous and capable of weighing evidence of the validity of the phenomena that have been involved. Such phenomena have been of the most varied character. That mediumship is still most active and during the past year the phenomena have been continuous and more amazing than ever. We were fortunate to have secured the services of Mr. Brackett K. Thorogood early in the summer to direct the development of further phenomena in the Margery mediumship. He is connected with the Franklin Union in Boston and a most excellent man for the work that has been committed to his charge. He has also been fortunate in procuring the assistance of Dr. Ralph G. Adams of the Massachusetts Institute of Technology. I expect and trust that the results of this research will shortly be published and I dare say their publication will begin in the February number of the Journal.

This Society counting from its original organization is now nearly fifty years old. The British Society is somewhat older. Many other societies in various countries in the meantime have been organized, all for the purpose of investigating the reality of psychic phenomena and throwing such light as possible upon their nature, origin and meaning. A mass of evidence has been published but the singular fact remains that with one or two possible exceptions none of these societies so far as I know have announced any conclusion on any phase of the phenomena. Many individual opinions of validity and sometimes otherwise have been expressed.

In view of the great amount of evidence that has been published as a result of the protracted research of these societies and of many individuals; which evidence this Society in many regards has been able to supplement and verify through the Margery mediumship and otherwise, it seems to me that the time has now come when this Society should take some positive stand on the question of the reality of the facts that it was organized to investigate. I believe that the evidence which I have referred to without question establishes the existence of telepathy, clairvoyance, telekinesis, the direct voice, ectoplasm and possibly other things. I therefore hope that during the coming year the Society may be moved to formally take the position that some at least of these phenomena have been established as facts and then on that assumption proceed to investigate not so much the existence of these facts as their meaning and the conditions under which they occur.

THE JUDGE'S SIGN-MANUAL

By Mark W. Richardson, M.D.

In *Psychic Research* for November, 1930, I published a preliminary note concerning certain post-mortem thumb prints, produced in the presence of Margery and her circle, prints alleged to be those of the late Charles Stanton Hill. Inasmuch as "Judge" Hill, in routine fashion, as one of the Margery circle, had placed his fingerprints on record some time before he died, experts were able immediately to compare the ante-mortem and post-mortem prints, the report being clear and unequivocal that both series were characteristic of one and only one individual—namely, Charles Stanton Hill.*

The supreme importance of these observations was, of course, apparent, indicating as they did, for the first time, in an absolutely scientific manner the survival (post mortem) of human anatomical characteristics; these characteristics furthermore identifying with complete certainty the individual bearing them. At least such would be the claim of finger-print science today.

The details concerning these original observations have been held back, in the hope that confirmatory data along similar lines might be secured. As a matter of fact such data have been forthcoming, but not to the extent hoped for. For events and circumstances have conspired seemingly to interrupt the work. It has been deemed best, therefore, to publish, without further delay, the observations thus far made. They will carry conviction, I believe, to all who consider carefully the evidence.

This evidence will be largely scientific in character, but I shall include second-

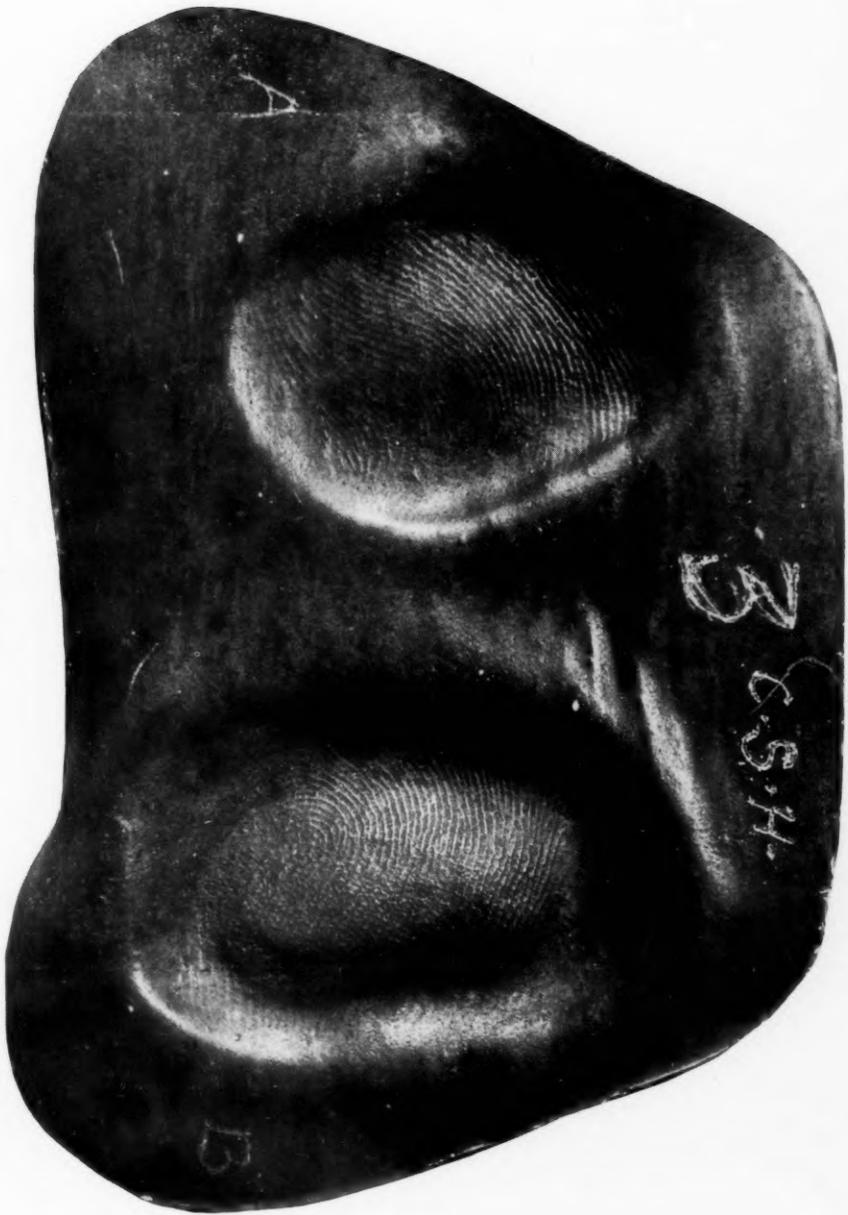
ary data of a more personal nature; which data, though non-evidential in the ordinary sense, have nevertheless carried great weight with us of the Margery circle.

To recapitulate—Charles Stanton Hill had been a member of the Margery circle for several years previous to his death on September 2, 1930. Some time during 1926 he recorded, in wax, his two thumb prints and these prints were reproduced photographically in *Psychic Research* for April, 1926, p.215 (See Fig. 1). Furthermore, on July 14, 1930, prints in ink from all fingers and both thumbs were made by E. E. Dudley (See Fig. 2).

After a considerable period of failing health Judge Hill died on September 2, 1930. This last illness, associated as it was with the gradual clouding of a brilliant mind, made his passing an event not entirely to be regretted. From a cold-blooded experimental standpoint, as can well be imagined, the Margery circle was very much on the alert and expectant:—for had we not complete ante-mortem records of the Judge's fingers? Would he be able to reproduce them post-mortem? And when?

Students of psychic literature have been impressed strongly with the alleged fact that, after death, an individual may, indeed generally does, remain for a considerable period of time, even months or years, in a condition of non-activity or sleep. Therefore, any possibility of com-

* Mr. Hill is referred to throughout this article as the "Judge". As a matter of fact, however, he was never a judge either by appointment or election. As a lawyer of great ability he held many important positions of trust and administration, and in such capacities, I believe, lawyers are frequently given the courtesy title of "Judge".

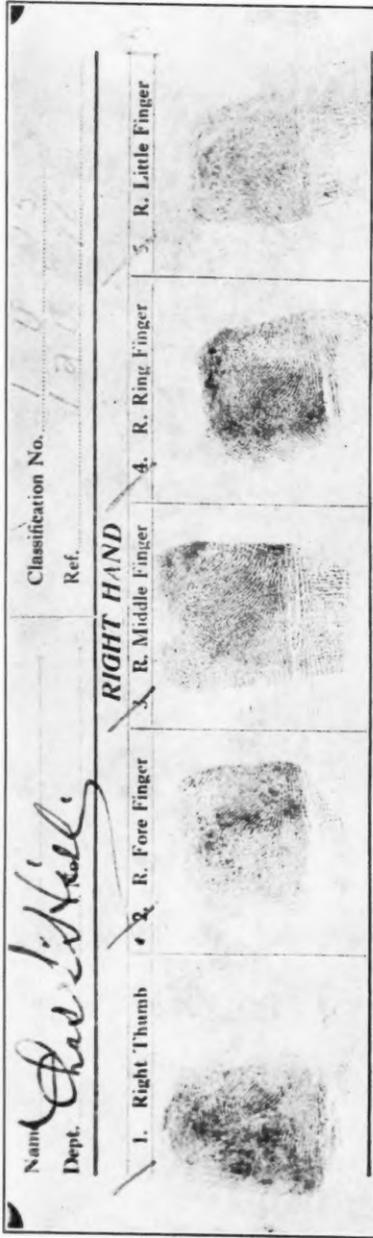


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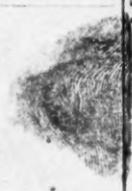
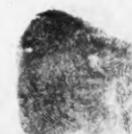
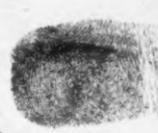
Fig. 1.
Two Thumbprints of Charles Stanton Hill taken during life in 1926
(pp. 48-53).

Fig. II.
Set of fingerprints in ink of Charles Stanton Hill of Boston, July 14th, 1930.
(See p. 48).



II (A)

LEFT HAND

6. Left Thumb	7. L. Fore Finger	8. L. Middle Finger	9. L. Ring Finger	10. L. Little Finger
				

LEFT HAND

RIGHT HAND



Name of Expert *W. H. ...*

Date Taken JUL 14 1930

W. H. ...



Fig. III

First post-mortem prints in wax produced at the sitting of October 12, 1930. These are imperfect as the wax, which was spread upon a thin board, was penetrated by the pressure. (see p. 53)



Fig. IV.

Two further prints produced at the same sitting on wax supplied by (1) Dr. Richardson and (2) Mr. W. H. Button. (see p. 53).

munication with friends of this world might well be delayed—perhaps indefinitely. With Judge Hill, however, we believed there would be, probably, no such delay. Long a deep student of the occult, he was familiar not only with the literature, but also, through actual experience, with the rites, ceremonies and purposes of occult organizations. Of all persons, therefore, the Judge might, in all probability, be least surprised and confused by conditions alleged to exist on the next plane.

We were, nevertheless, surprised when, on Sept. 8th, six days after his passing, the Judge indicated his presence in the séance-room. He did not speak either directly or through Margery's voice, but used the alphabetic code. As instrument he used raps; also a red light which for other experimental purposes had been placed in the center of the table. This light in some supernormal manner the Judge was able to turn on and off at will. By the intermittent use of the light and the alphabet, words and sentences were spelled out. As a result of this conversation it appeared that, as expected, the Judge's transition had been easy and without confusion. He had been able to "face the Great Light", but it had not been as he had expected. He promised to produce his thumb prints and other evidence of survival.

Then occurred one of those unexpected, unpremeditated events, which, though of minor importance to the general reader, carry great weight with the actual sitter.

During his life the Judge had been an accomplished musician. Indeed, in his youth, his tenor voice is said to have been one of the best in Boston. He had, furthermore, written lyrics, one song being called "Old Uncle Moon". This

popular song had been recorded and had been played on the victrola many times during our sittings. For some reason during the sitting of Sept. 8th, I had mentioned this song. Thereupon we all (five of us) tried to remember how it went. We all failed—whereupon I said, jokingly, "Perhaps the Judge can tell us how it goes." Immediately from the cabinet there came into my right ear (I was at Margery's left) in a low whistle the first bars of "Old Uncle Moon". Now of course, the whistling might have been by Margery, but, so far as known, Margery does not whistle, and supposedly she was in trance. Then, too, we have had hours of beautiful whistling by Walter when Margery's mouth has been under absolute mechanical control. The whistling might have been Walter's, but in no other way did he indicate his presence on this evening. Later Walter said he had been present and had helped the Judge to make himself understood, but had not whistled.

Between Sept. 8th and October 11th, eight sittings were held. Although the Judge was present at these sittings, they were said to be preparatory in character. Certain events, however, not bearing on finger prints, and, non-evidential in the ordinary sense, made strong impressions on the sitters.

SEPTEMBER SITTINGS

On Sept. 22nd, for instance, Dr. Crandon reminded the Judge that, before his passing, he often came, before lunch time, to our (insurance) office for a few moments of discussion and light conversation, and that he would then say, "Well, gentlemen, I must now go and nourish my emaciated form". (He was quite stout.) Dr. Crandon asked, "Judge, how is your emaciated form these days?" Immediately was rapped out "Not my

emaciated form, but my *emancipated soul*", a brilliant play upon words worthy of the Judge in his best days.

Again on Sept. 23rd the sitting was most extraordinary, so much so that I shall quote the notes practically entire.

Sitting at 10 Lime Street, September 23, 1930. 9:00 p.m.

Present to left:—Dr. Richardson, Mr. Litzelmann, Miss Patty Richardson, Miss Harriet Richardson, Mrs. Richardson, Mr. Sherburne, Mrs. "Sary" Litzelmann, Dr. Crandon and Psyche. ("Sary", also mediumistic, working in conjunction with Margery.)

It should be noted that this afternoon Walter's mother, Mrs. Stinson (83 years old, nearly crippled with rheumatic arthritis) had an impulse to write with pencil; she asked the question, "Who would control tonight?" and the pencil wrote, "Walter". This is interesting because Walter has not appeared for nearly two months.

Walter came after a few minutes and whistled with his usual skill to the tune of "*Happy Days Have Come Again*". He told us this was an important night. He said, further that Mr. "Chubb" Sherburne's operation on the mastoid, due September 25th, would amount to nothing; that it was merely another hole. Walter then said, "I am going away, but I shall be watching." Whereupon, at once the cabinet tilted and cracked and remained tipped backwards. There was a motion in Sary's left hand corresponding to every cabinet movement though the hand was controlled and not touching the cabinet. The table was pushed here and there, and the megaphone flew from the cabinet over its west wall. Sary became very violent and kicked Dr. Crandon with considerable temporary damage. Walter said to Dr. Crandon, "Stand up," which

served to protect him from serious injury.

The Judge then came through with raps and spelled out "CLEARING SHOWER". Walter then said, "No more sittings this week", and the Judge rapped four times: whereupon Dr. Crandon turned on the side red light, to close the sitting.

We found, however, to our amazement both mediums in deep trance, and they did not wake as expected. Then, in the midst of profound silence (no circle), Margery rose to her feet and with eyes tightly closed and hands in front of her, walked around the west end of table in front of Sherburne, and put her two hands on the sides of his head. He was standing, but Margery pushed him into his chair. She then tore off all the red paper from the side light, tore it into two masses and put one in Sary's left hand. As Margery returned to her seat one of her feet dragged as the Judge's foot did after his stroke. Margery was now seated, and put her half of the mass of red tissue on the lighted glass top of table. She then fished a match out of Dr. Crandon's right vest pocket and tried to scratch it after the classic method used by men since the invention of trousers. She failed to light it, so Dr. Crandon lit it for her and put it in her right hand. Whereupon, she lit the red paper, held it till nearly all burned and put it on the glass table. As it burned, she stood and bowed over it very profoundly seven times using hand gestures known to Mr. Litzelmann (from his occult studies) but not to Margery or the rest of us.

Then she went around table again to between Sherburne and Sary, pushed the former's head backwards and then went back to her chair with a few more most dignified gestures, as if that which was

necessary had been accomplished.

During all this "Sary" was in deep trance, sitting on front edge of her chair with back bowed backwards.

Both mediums then came out of trance and were apparently unaware of the preceding events.

Sitting closed at 9:50 p.m.

This was indeed a most thrilling experience never to be forgotten by those who observed it. The Judge apparently through Margery, had carried out mystic rites of seeming great importance in their bearing upon "Chubb's" coming operation. This operation took place as planned and was crowned with complete success.

FURTHER SITTINGS IN OCTOBER

On October 3rd after the sitting Margery wrote automatically 1, 2, 3, 4, 5, 6, 7, 8, 9, with two scrolls after the figures. This was interpreted (correctly) to indicate nine preparatory sittings with finger prints on the tenth and eleventh sittings.

At the sitting of October 10th Walter said the Judge had been conversing with one of the Chinese controls. As a result he spelled out the following proverb, which certainly has an oriental flavor: "Loose missiles are never thrown at unfruitful trees". This proverb is, moreover, reminiscent of Walter's saying, "No one ever stops to kick a dead horse".

On Oct. 11th as predicted (it was the 10th sitting) an attempt to produce prints was made, but failed because the water was too hot for the wax.

On Oct. 12th came the first fingerprint success. The notes are as follows:

Sitting at 10 Lime St., Oct. 12, 1930.
9:00 p.m.

Present to left: Mr. W. H. Button, Dr. M. W. Richardson, Mr. B. K. Thoro-

good, Dr. H. R. Nichols, Capt. J. W. Fife (Fingerprint Expert), Mrs. Richardson, Dr. Crandon, Dr. Edison W. Brown and Psyche.

Button's right hand controlled Margery's left, and at times the two hands were held close over the telegraph key used by the Judge for rapping. Occasionally the Judge would resort to the floor to rap, as if the hands near the key prevented him from getting access to it. Dr. Brown's left hand controlled Margery's right hand.

Doctor Richardson, Mr. Thorogood and Mr. Button each had a marked piece of wax ready. Mr. Thorogood had stuck his wax to a thin piece of wood to prevent curling up of wax.

The Judge came through in a good state of mind and said he was going to put through the experiment. After awhile he rapped the HO code signal (hot water); then he was heard twice pouring water from cold water dish into hot water dish without spilling any. The conditions of manual control were perfect. Mr. Thorogood then put his piece of wax in the hot water, and, after awhile, it was heard to splash in the cold water. The Judge then rapped to take it out saying, "It's not so good." The Judge reported that the wood had buoyed up the wax so that it did not get thoroughly softened. Examination of the piece later showed a thumbprint, but in the middle of it the pressure had thinned it out so much that there was a cracked place in the center. See Fig. 3.

This experiment was now tried a second and third time, Dr. Richardson and Mr. Button in turn putting their pieces of wax in the hot water. Each man then kept his own piece in custody.

We all congratulated the Judge and Walter, who was behind it all. The sit-

ters adjourned downstairs at 10:20 p.m.

A FIRST EXPERT INSPECTION

Capt. Fife now made comparison of the three prints which had been obtained; comparing the three with each other and comparing the three with an enlarged print of the Judge's thumb which has already been published (*Psychic Research*, April, 1928, p.215). He declared without any reservations that they were all made from one identical thumb and that they were positively to be identified as prints made by the thumb of Charles Stanton Hill. Each print was that of the Judge, but no two were photographically identical. In other words, they were just what would have been obtained by a normal thumb making three separate prints, with the unavoidable differences in pressure or amount of rolling.

Capt. Fife now produced a box and out of it brought the original print made in wax by Judge Hill's thumb ante-mortem (see publication record above). On the upper part of the Judge's thumbprint Capt. Fife had impressed his own right thumb positively to identify that piece of wax as being the wax on which Judge Hill, in the flesh, had made his print and for ever to prevent the ante-mortem and the post-mortem prints from being mixed. He now compared the lower half of the Judge's ante-mortem print with the three prints obtained this night and again declared them all to have been made by the same thumb.

CAPT. FIFE'S OFFICIAL REPORT

On the night of Oct. 12, 1930 I was one of a group of sitters present at the house of Dr. L. R. G. Crandon, 10 Lime St., Boston, Mass. Others present besides Dr. and Mrs. Crandon, the latter known as "Margery" the medium, were: Dr. and Mrs. M. W. Richardson, Dr.

Nichols, Dr. Brown, Mr. Wm. Button, Mr. B. K. Thorogood and Mr. Carl Litzelmann.

Proceeding to the séance room at the top of the house, the medium was searched by Mrs. Richardson, who later reported negative results. The medium was seated on a chair within a cabinet with a small table in front of her with approximately twenty-four inches of space intervening between so that her hands could about reach to and rest on the inner side of the top. This table contained two dishes to be used for hot and cold water, and a small instrument similar to a telegrapher's key.

Dr. Brown was seated at the right of the medium and held her right hand, with Mr. Button holding her left, directly over the telegrapher's key, the others formed a circle.

The object of this sitting was to try to obtain thumbprints in dental wax known as "Kerr", of the late Judge Hill who had passed away early in September, 1930.

After the lights were extinguished by means of a rheostat controlled by Dr. Crandon, noises were heard coming from the direction of the cabinet that sounded as if someone was tapping on some object, and later a series of tapping sounds apparently caused by pressure on the telegraph key. On counting the number of taps and using the alphabet, different words were formed into sentences and in this manner a conversation was carried on between the sitters and apparently Judge Hill. During this time the medium was under control and apparently in trance, with all other sitters holding the hands of persons on either side of them.

Hot water was then poured, by Dr. Crandon, into one of the dishes containing a single strip of linen. In a brief



Fig. V

Enlargement of the print shewn in Fig. IV on wax supplied by
Dr. Richardson (see p. 53)

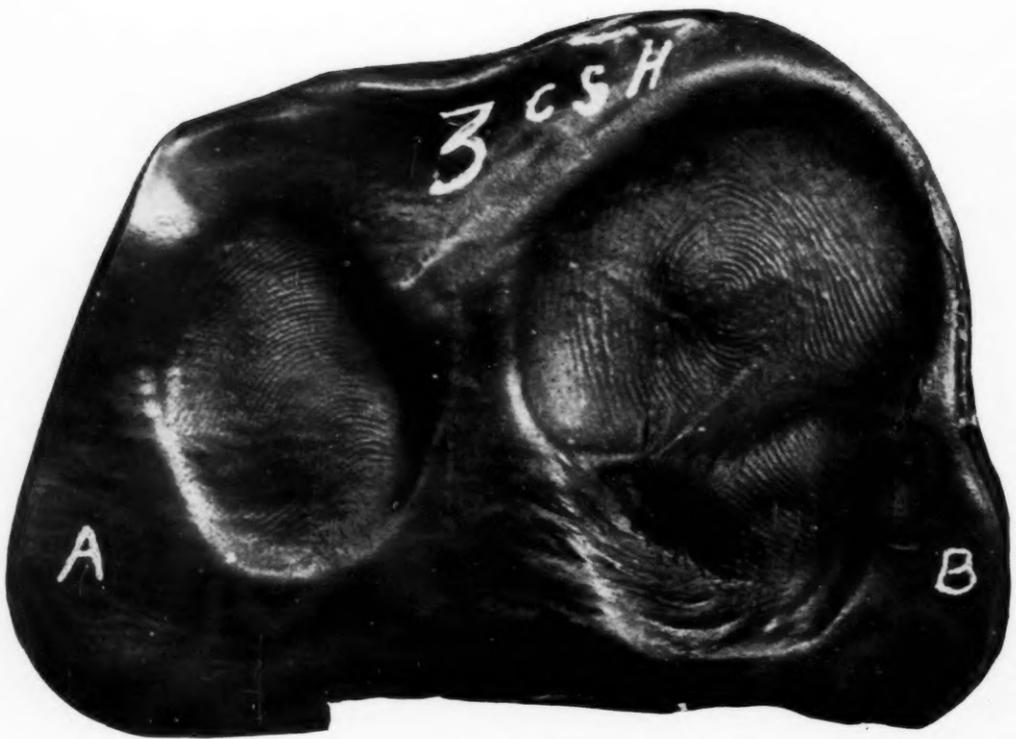


Fig. VI.

Normal (ante-mortem) right thumbprint of Judge Hill marked for identification with the thumbprint of Captain Fife superimposed.

ANTE-MORTEM (1926)

POST-MORTEM (1931)



Fig. VII.

Comparison of the normal (ante-mortem) thumbprint of Judge Hill with a post-mortem print obtained July 24th, 1931. (see pp. 54-57).



Fig. VIII.

Enlargement of Judge Hill's thumbprint obtained at the sitting of November 7th, 1930. (see p. 56).

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space of time Mr. Thorogood placed in this dish one piece of wax fastened to a small piece of wood. Pouring the water and placing in the wax was done in red light. In approximately five minutes time a message was tapped out to remove the wax from the cold water dish. During this interval splashing of water could be heard as if pouring water from one dish into another, apparently pouring some cold water into the hot to cool it, and the wax had been removed from the hot water and placed into the cold. The red light was put on and Mr. Thorogood removed the wax from the dish and placed it on a shelf in the room directly over his head. As the wax is very brittle and easily broken, care must be taken to keep it in a safe place.

The hot water was then renewed and another piece of wax placed in by Dr. Richardson. Conversation carried on by tapping between the Dr. and apparently the Judge revealed that the Judge was trying to press his right thumb into the wax. Splashing of water was heard at intervals, and in about five minutes time, a message received said the Judge had succeeded and for Dr. Richardson to remove the wax from the cold water. In red light the doctor removed the wax and retained it in his possession until the close of the sitting.

A third piece of wax was placed in by Mr. Button, who in turn removed the same from the cold water and retained it in his possession until the close of the sitting.

After the sitting Dr. Richardson and Mr. Thorogood positively identified their pieces of wax as those marked by them. Mr. Button however was unable to do so. He had several marked and several unmarked pieces in his pocket and discovered that he had inadvertently used an

unmarked piece. This was evident because he still retained all his marked pieces and all his unmarked pieces save one.

On examination I found that one piece of wax, the one fastened to the piece of wood, and the first piece to be used contained two prints, one of which had been destroyed, as the centre in the vicinity of the core had fallen in, due to the piece of wood it was fastened to. The other print was not very well developed, that is the impression was faint but clear enough to make a comparison and count the number of lines between the core and delta. (See Fig. 3).

The other two pieces of wax contained one print each, these were clear and distinct and a comparison proved all three prints to be ulnar loops, having the same core and delta, the same number of lines between these two points, all characteristics being identically alike. (See Fig. 4 and 5).

A FURTHER COMPARISON

Another comparison was made by using a photograph of the right hand thumb print made in wax by Judge Hill sometime in 1926. (See Fig. 1). This photograph was printed in the Journal of the American Society for Psychical Research published in January-December, 1928.

On hearing of the death of the late Judge Hill in September, I recalled that he had made impressions of his right and left thumb prints in wax after one of the sittings held in Lime Street. This piece of wax I located in the files at my office and found the prints to be in perfect condition. I then decided to mark this piece of wax, and unknown to any living person, I softened the wax by dipping it into hot water and pressed my own right thumb into it directly above the right thumb print of the Judge. Great care

and good judgement had to be used in doing this so as not to destroy the only positive evidence in existence. (See Fig. 6).

I must confess that my sole object in doing this was to make certain that this piece of wax [containing the only thumb prints ever made by the Judge in dental wax when alive on this earth and enjoying good health] could never be exhibited as being made by him after death, without a question being raised as to the ownership of the odd print also present, which by the way is a whorl, and a different type of pattern from that of the Judge.

I attended this sitting prepared to make a positive identification should any prints be obtained during the séance, and had in my possession a small box containing the above prints, and also the prints of several other visitors to Lime Street, taken after the sittings for use in eliminating the prints of the sitters from the prints obtained during the séances.

On entering the library on my arrival at Lime Street I turned over this box to Mr. Button without disclosing its contents and requested him to keep it in his possession until the close of the sitting, at which time it was opened. I then explained to Dr. Crandon and the others present my purpose in placing my own thumbprint on the original piece of wax.

With all present in a group about me, I made a comparison of the three prints with the original, explaining to the group the different characteristics and how they compared in all four prints. This identification was absolutely positive as all four impressions were identical in every respect.

Dr. Nichols was the only sitter present whose prints had not been previously taken, so I prepared some wax for

this purpose and had the doctor press his right and left thumb into it.

A comparison was then made of the prints of all sitters with the ones obtained and the original, with negative results.

JOHN W. FIFE, F.P.E.

For comparison of ante mortem and post mortem right thumbs see Fig. 7. The post mortem print was made July 24, 1931.

Note: Capt. Fife assumes above that no other wax prints were made by the Judge during his life. Of course such a possibility must be admitted. According to our best information, however, no such additional wax prints were made.

On Oct. 31, 1930, the Judge indicated by raps that he was ready to give a left thumb print. This promise was greeted with great enthusiasm by the circle. Indeed the enthusiasm apparently reacted strongly upon the Judge, for, when Dudley asked for a forefinger, he immediately amplified his promise to include all the fingers of his left hand. Great enthusiasm! It will be seen from what follows that Dudley had indeed started something.

NOTES BY MR. E. E. DUDLEY

"As soon as the comments had died down Walter broke in with some rapid-fire comments. His voice was loud, the words sharply spoken and the whole tenor of his remarks indicated irritation. It was the voice of authority. He said, to the Judge, in effect. "What is this that you are promising? Who do you think you are anyway? A *whole hand!* Where do you get that idea? You would wreck the machine just to make a whole hand. *You will do nothing of the kind.* You can make a thumb print or nothing. You are all swelled up with a lot of exalted ideas of what you can do. *I am running*

this and you are not going to make any whole hand." (All this was spoken rapidly and is not verbatim.) There were further remarks to the effect that the Judge was to get out. Silence for a few moments and then Walter resumed his discussion of the project to make a whole hand. He said, in effect, "Just because he saw a little energy here he thought he could use the whole of it to make a hand. He would wreck the machine just to do it. Well, I won't let him. I told him he could make a thumb print or nothing and he got mad and said he wouldn't make anything." "Say Dudley, what did you want to start him on that hand idea for?" Dudley, "I was not aware that I had. I would have been satisfied with one finger, even a little finger."

Walter, "Well, you encouraged him to make a hand."

Dudley, "I did not intend to do so. I was rather surprised at the idea that he could do so since you had never made a whole hand print."

Walter, "Well he can't make a whole hand and I told him so."

"From all of which it would seem that transition to the next plane does not necessarily bring omniscience or conditions of complete domestic harmony."

* * * * *

In the sitting, then, of October 12, 1930 we had secured under adequate control a properly certified print in wax of the Judge's right thumb, and to many people this success would seem to have been sufficient.

It was quite apparent, however, that the sceptic would not accept this success without a struggle. He would argue somewhat as follows: "Yes, your wax was marked so that a previously made print could have been smuggled into the

séance room." "You say, too, that your control was perfect; but I am inclined to doubt it." "I believe the control was not complete; that Margery brought to the séance room and used a die made from an ante-mortem right thumb print."

To meet this probable criticism I suggested to Walter on Nov. 3, 1930 the following procedure.

I would bring to a sitting ten calendar numbers (properly marked for identification) in two series to match the ten fingers: R1, R2, R3, R4, R5—L1, L2, L3, L4, L5. From these ten numbers (properly shuffled) a single number would be chosen (in the dark) and shown to Walter (in the dark). The Judge should then produce the print suggested by the number thus fortuitously chosen. (The reader must remember that Walter reads in the dark without difficulty.)

With such a procedure it is plain that the use of dies would require (a) that Margery smuggle into the séance room ten dies; (b) that she read the chosen number in the dark; (c) that she pick the proper die in the dark, and (d) that she impress the die upon the wax in the dark even though both hands were adequately held.

Such an experiment was carried out at Lime Street on November 7.

SITTING OF NOV. 7, 1930

Circle: Margery, Dr. Richardson, Mr. Button, Harriet Richardson, J. W. Fife (Fingerprint Expert) Patty Richardson, Mr. Dudley, Mrs. Richardson, Mr. Litzelmann, Mrs. Litzelmann, and Dr. Crandon. Outside circle: R. G. Adams and B. K. Thorogood.

Sitting began at 8:55 p.m. Trance very deep, interval between respirations occasionally as long as seventy seconds. After some preliminary conversation Walter asked me to bring out my two series

of numbers. For identification each number was marked on the back by the print of my right thumb. At Walter's request the numbers, properly shuffled, were placed upon the table for Walter's inspection. After this had been carried out the numbers were given to Mr. Fife with the instruction that he should count them. This he did but could find only eight slips. Fife then chose from the eight a single number and placed it on the table. In a few minutes Walter placed this slip in my hand and I turned it over to Mr. Button who put it in his pocket. The remaining seven slips were given into the custody of Mr. Dudley.

Walter then asked for hot water and the usual procedure was carried out. Wax properly identified by Thorogood and later on by Dudley was placed in the hot water. In a few moments the print was heard to splash in the cold water and was removed by Fife. Walter then said that Hill had made his print "and now he is going back to sleep and you won't hear much from him for some time."

Sitting closed at 10:45 p.m. Search was then made for the two missing slips, and one was found on the floor under the northwest corner of the table and the other was on Margery's chair.

It must be understood that all the fingerprint procedure was carried out in absolute darkness. Downstairs in bright light Mrs. Litzelmann wrote something in mirror writing and stated that this writing designated accurately the number on the slip held by Button. Fife and Dudley examined the wax and made a preliminary diagnosis of the Judge's left thumb. Markings were very faint, however, due probably to the fact that in life the Judge's left upper extremity after his stroke was paralysed so that the finger

markings might well have been, as a result, somewhat atrophied. (See Fig. 8).

At the sitting of November 10th Button for the first time disclosed that the slip consigned to him was marked L1. Litzelmann then said that the mirror writing of Mrs. Litzelmann also stated that the print was L1. Fife in one envelope had L2, L3, L4, L5, and R2, R4, and R5. On the floor and in Margery's chair were R3 and R1.

CERTIFICATION OF THE HILL THUMBPRINTS

Capt. Fife's report upon the print of Nov. 7, is as follows:

Oct. 20, 1931.

The print No. 128 received at Lime St. on Nov. 7, 1930 is an Arch, and the same type of pattern as that found in the life time left thumb print of the late Charles S. Hill.

In and around the lower part of the print there are approximately ten (10) distinct characteristics that compare with the ones found in the same location in the Hill print. In the upper part of the print there are some characteristics that do not compare exactly with the ones found in the life time Hill print, but the ones found in the lower part are enough to enable an expert to make a comparison.

"In my opinion it is a Hill print."

JOHN W. FIFE, F.P.E.

TWO MORE AUTHENTIC PRINTS

On July 24, 1931, a sitting was held just for conversation with Walter, no special object in view. When, however, a desire was expressed for further prints from the Judge Walter, rather unexpectedly, said we could have them. He said "Get ready, but don't hurry. It will take me half an hour to get the Judge. "Button and Walton, go down stairs and

get your wax ready and marked. Brother-in-law, (Crandon) get the hot water."

As a result there were produced two prints, one of which appears as the post-mortem right thumb print in figure 7. The other was a so-called mixed print of which several have occurred in our experience. These will be discussed in a later publication. Concerning these prints Captain Fife's report is as follows:

HILL'S PRINTS

A. The first print (A) is the same pattern and in my opinion is identically like the life-time impression of the right thumb of Charles S. Hill.

B. In my opinion it does not represent any particular one of Mr. Hill's prints but is composed of the same characteristics as found in all of his ten fingers.

Respectfully,

JOHN W. FIFE.

When we review the above detailed facts and experiences what do we find?

THE FACTS SUMMARISED

1. Previous to his death Charles Stanton Hill recorded his thumb prints (a) in wax, and (b) all his fingers on paper in ink.

2. Subsequent to the death of Charles Stanton Hill there have been produced in wax, in the presence of Margery and her circle, two excellent impressions of Judge Hill's right thumb, and one less excellent impression of his left thumb, (due to ante-mortem condition of paralysis?)

3. The identity of the ante-mortem and post-mortem prints has been confirmed by experts.

4. These post-mortem prints indicate the survival in some form of the physical entity known *ante mortem* as Charles Stanton Hill, and these physical experiences have been accompanied by many corroborative facts and observations of a

subjective character.

PROBABLE OBJECTIONS CONSIDERED

The sceptic will not, however, accept without a struggle the suggestion that human survival has been demonstrated by the above experiments. Among other objections he will urge.

1. That the prints alleged to be post-mortem were really ante-mortem in time, and were smuggled into the *séance* room.

Answer: The prints were made on wax which had been marked for identification just before the *séance* and had been held in the custody of individual sitters up to the time of their use in the *séance* room.

2. That dies can be made from wax impressions and even flat surfaces, and that the post mortem prints were made with such dies.

Answers: (a) Such dies can be made from three dimensional wax impressions, but the resulting prints may be distinguished easily by experts from prints made by real fingers.

(b) Although the statement is made that three dimensional dies can be made from flat two-dimensional prints, we have not been able, after much experimentation, to produce dies good enough to defy even superficial examination.

(c) Even with perfect dies the experiment of November 7, 1931 would, as stated, require that Margery have in her possession ten dies—would be able to read the fortuitously selected finger number in the dark—and would then choose in the dark the proper die from the ten possible ones—and would, finally, make, in darkness, the print in soft wax even though her hands were adequately controlled.

Finally, although the sceptic may acknowledge that the prints are made supernormally by ectoplasmic hands ex-

truded from Margery's body, he may claim (in fact such a claim has been made) that Margery, through association with the Judge, has been able to store up a subconscious memory of his thumbs, which memory is recorded in the post-mortem identifying prints. This explanation I believe to be in highest degree improbable. Eight years' experience with Margery, however, makes me hesitate to characterize anything as impossible; but if a physical medium can reproduce freely the finger prints of anyone with whom she has shaken hands, what becomes of the science of finger printing as a means

of personal identification? The alternative explanation is, of course, that Charles Stanton Hill has survived—that his spiritual body has retained the anatomical characteristics of his physical body—that he has been able to clothe his spiritual thumbs with the homogeneous ectoplasm of Margery—and that, with these materialized thumbs, he has produced the characteristic identifying prints.

Detailed technical discussion of these prints will be found in a forthcoming volume of Proceedings of the American Society for Psychical Research.

* * * * *

MARGERY VISITS MRS. GARRETT

When Mrs. Bigelow told me in September of Mrs. Garrett's approaching visit to this country I determined, if possible, to have an early sitting with her. Realizing that it would be much better if she did not know who I was, I went to New York and called up Mrs. Bigelow on Thursday, November 5th, 1931 at 10 a.m., asking her for a sitting with Mrs. Garrett, telling her not to mention my name. My 'incognito' was strictly preserved. Mrs. Bigelow told me that Mrs. Garrett had two sittings already arranged, one at 10:30 and the other at 11:30, that day. There seemed no hope; but she would do what she could for me.

On reaching the A.S.P.R., I found the 10:30 sitting in progress and the 11:30 sitting cancelled. I was given the 11:30 appointment, Mrs. Bigelow taking care that my name did not appear on the sitters' list.

I was sent up to Mrs. Garrett at 11:30. During the sitting I took as many notes as possible although the communication came so fast I lost much

of it. Many of the results were so personal that I am using fictitious names.

* * * * *

SITTING WITH MRS. GARRETT, NOVEMBER 5, 1931, HYSLOP HOUSE

Mrs. Garrett has no knowledge as to who I am. She has just finished with another sitter.

She started at once by asking: "Have you ever sat before?" To this I replied: "Yes".

Mrs. Garrett: "Do you know what happens?"

Margery: "No". (I thought she meant to ask me if I knew what her séance procedure was).

Mrs. Garrett then went into trance. She spoke as follows, through her control: "I get a peculiar circumstance. You are a powerful medium. You could be a mental medium as well as physical, but I think you are physical. Am I wrong?" (I did not answer.) She then continued: "A very vital young man appears." I immediately thought of Walter. "A man is walking up and down

this room and he smiles on you and he is very friendly. His smile is a very friendly smile and his eyes crinkle and he says: "Margery, you were such a good friend, would to God I had taken your advice. I died in California." This was correct as to a certain man, not Walter, and I immediately guessed who it was, and proceeded to test that hypothesis. Mrs. Garrett continued to make several correct statements as to his family and state of mind. (Omitted, but entirely correct.) Then I exclaimed: "Theron! If this is Theron Pierce, you have purported to come through before. Other mediums have not really proved identity, so here's your chance. Answer this one question: "What did I call you and Mr. Bligh Bond, when you travelled about together?" The reply came instantly: "Mutt and Jeff". (Correct.) I have in my possession a cable from Mr. Pierce from London during his last visit there saying: "All Mutt's love and a little of Jeff's."

This was so striking I asked the alleged Theron Pierce if he would stand by till I called Mr. Bond, who was downstairs. He said he would and I sent for Mr. Bond.

Bond and Pierce talked for about ten minutes, (notes are herewith appended) when suddenly Walter came in at this moment and said: "Run along, Bond, and sell your papers." (I am not sure this was Walter. I took it to be him.) Then Mr. Bond left the room.

Mrs. Garrett again spoke of the presence of the very vital young man. She said: "He comes into the room, laughs at Theron Pierce, seems very much amused, and whistles. He calls you "Kid" and says: "Thank God I don't sing. Well, Kid, you certainly are an old fraud but I am in on it. Never

mind, let them think what they like." Then he spoke of "Ma", (Walter always annoyed the whole family by insisting in calling his mother "Ma"), saying "She disliked dying, but she had to do it sooner or later. She is getting on first-class. She and Aunt Liza (correct) are having a grand time. How is the Doctor? Behaving himself, I hope. Give my love to Tad. (His nickname for his sister Clara).

The medium then said, "Walter (the young man), is laughing.

"He now walks over to the mantel-pieces and picks up a picture of a fingerprint* and says: "I had a hand (not a bad pun) in that. Not so good—I could do better." She goes on as follows: "Dr. C's. grandmother is here: Mary Ann (correct). She sends her love to him."

Mrs. Garrett next spoke of Charles (correct) and calls him Judge, (correct), and says he isn't so well physically but he (Walter) will do the best he can for him. For further identification, he speaks of Uncle John (correct) and says Ma has seen him too.

The medium next spoke of Mark and John Richardson, (Sons of the Richardsons of the Margery circle). They both send their love to Mother and Father. John asks how we like Walter's poetry; thinks it is rotten himself. Then the medium says: This attractive young man says: "Have you ever heard of Walter? Well, that's me. Now come on Kid, seriously, how do you feel about sittings? You know you really wouldn't give them up if you could. Tell the group that I have seen A.C.D. (Conan Doyle), the "old horse", and tell him

*This refers to an enlarged and mounted photograph of one of Walter's thumbprints which I placed on the mantel shelf of the Committee Room. It has been there since the Summer. F. Bligh Bond.

the cartoon the circle has of him is very good. He certainly is the same old horse. (correct).

Mrs. Garrett then said that the whole atmosphere changes. She said: "There is a person called P.L. I don't know how she died. I think it was an accident, but I cannot be definite. Then Walter said: "Give my love to Sarah. Don't paint the ceiling red at Lime Street." (This recently had been suggested as an aid to photography). Then the personality who seems to be P.L. takes the place of Walter with a message for Mr. F. "Tell him on a table in his office there is a long knife with a peculiar handle and twice I have tried to move that knife. His office is a mess. The room or place is piled high with papers. (correct). If I were there I would file them and have the office in perfect order."

Walter then spoke again through the medium: "Give Mrs. Bigelow my love. Tell her Junior is well and happy. Tell her Elizabeth sends her love. Stillman (should be Talman) is O.K. Dora or Dorothy says her plans will work out all right. Mr. Bigelow is much better and

not suffering the way he was when he left New York. (signed) Gillette. (Gillette is a code word between Walter and Mrs. Bigelow).

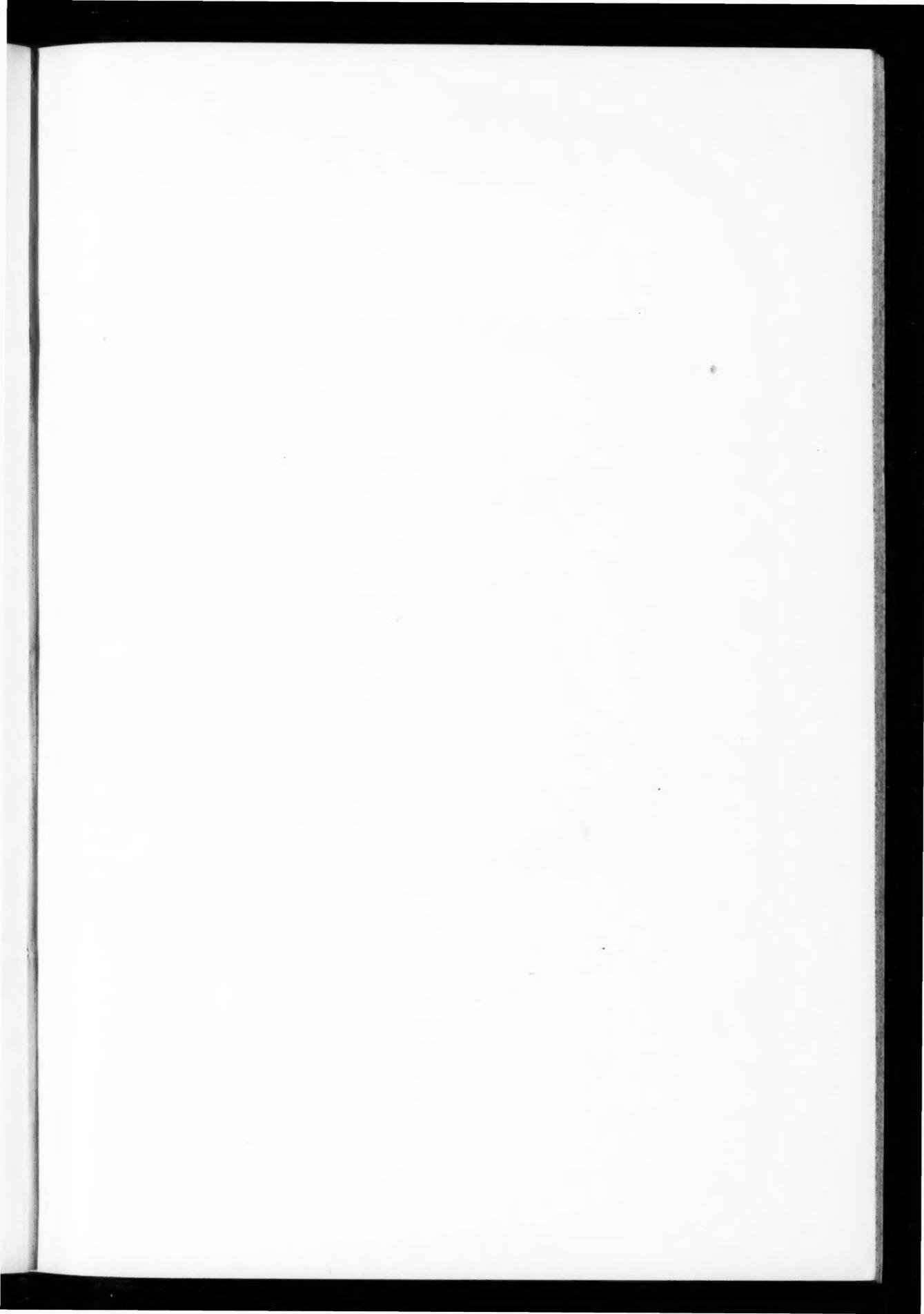
Walter evidently speaking again: "Bell is sending you grand news so you carry on and be of good cheer." (Very significant and shortly proved correct.)

Walter says he has a great admiration for Mr. F. He thinks he is doing a great work.

Walter: "You are going to be offered a dog. It looks like a white elephant in a *lime* grove." Whereupon Margery said: "If this is Walter you can tell me the name of our dog." The answer came instantly: "Victor". This is the name of a dog we were very fond of as children.

Of course the threadbare remnants of the telepathic theory will occur to some. I have a conviction and a hope that whatever ideas I may have are not such common property, besides which the episodes of the office and its disarray and the news coming from Bell were not in the mind of either Mrs. Garrett or myself, nor could be.

"MARGERY"





Micro-photograph of teleplasmic structure shewing thread-like forms in the mediumship of Frau Ideler. (see p. 463 of the *Zeitschrift für Parapsychologie* for October 1931.) The original photograph is the work of Dr. W. Fischer of the University of Riga.

ECTOPLASMIC THREADS

A Phenomenon of the Mediumship of Frau Ideler (Translation of an article by Professor C. Blacher, of the University of Riga, appearing in the Zeitschrift für Parapsychologie for October, 1931)

The experiments of Dr. R. Bernoulli and Director E. K. Müller in the investigation of ectoplasm published in the *Zeitschrift für Parapsychologie* for July 1931, induce me to add a short report. Particulars will eventually follow later, as a still larger accumulation of material awaits publication.

In the *Zeitschrift für psychische Forschung* for April-June 1929, I wrote about a series of ectoplasmic phenomena of the Medium Mrs. Ideler. From these and their telekineses developed the phenomenon of a quite peculiar thread, which led to my obtaining a piece for investigation. I bring here only short accounts, provided with two photographic plates* and would say that the material, which I gained through my attempts, though ample could not yet in its outcome, be driven to the point of the exact establishing of the results. The whole issue of the phenomenal series is brought nearer to the understanding through the more exact description of observations, which stretch over a long period of time. These I must here omit.

By the medium Mrs. Ideler, the lifting of objects in the dark above the heads of the participants has been observed for some time. Luminous cards were attached to these objects. Stimulated through another medium, who did not succeed in lifting an object from the tabletop in the state of trance,—this at

least being the opinion a short time ago of Mrs. Ideler herself, who was present as spectator at the meeting in question,—she began in the state of trance to make attempts, first in the dark, to lift an object off the tabletop. The intelligence "Irmela"† called out, as far as I can gather from my notes, for the first time in the meeting of July 13, 1928. "We shall spin threads", which we at first conceived to be symbolic. However, when we strengthened the visibility through application of red light, we could observe that objects, such as a pencil, a celluloid ball, a cardboard cube, were really lifted by threads, which were distinctly visible. Gradually we exchanged to still brighter light—to a bright blue light, and there we had the satisfaction of seeing how the medium before the eyes of all participants pulled out ectoplasmic threads from the inner side of the hands with the finger tips and lifted objects with these threads. The threads, which gave the impression of a doughy, elastic substance,—at first thick and then pulled finer,—could be touched with the permission of Irmela; they felt soft and dry. At a meeting on April 30, 1929, in which also the well-known clairvoyant, Fred Marion, was present, the medium cut off a piece of thread,—so as to do me a favor—as Irmela said (for reasons into which I need not here enter).

* One only is reproduced here. Ed.

† See *Zeitschrift für Psychische Forschung* for 1929, May, page 130 and following.

The thread which was distinctly visible, diminished perceptibly in volume. A medical man took the remaining piece with him for examination. Irmela had already said that the thread would volatilize. As later this medical man told me, the thread, preserved in a receptacle in a safe had proved to have vanished completely. Subsequently my son, Dr. M. Blacher, M.D., participated in the meetings. He besought the medium, Irmela, to give him a piece of the thread for examination. The medium likewise at the meeting of May 27, 1929, cut off by blue light a piece of the thread. My son brought it immediately on a covered glass into the next room, where a microscope was set up. I took along the thread, which gradually hardened, for further examination. Microscopic pictures were taken and a chemical examination was instituted. We obtained also from other meetings several pictures of the medium, as she lifted an object by means of the threads. I present here a microscopic picture of the thread at a powerful enlargement (1:72)* I would like to point out the interesting fact, that this piece is composed of very fine (not organized) threads. It is as if thus the Medium's notion of the 'thread spinning' had realized itself as fundamentally ectoplasmic. The threads were kindly examined by the Professor of Chemistry of the Lettish University of Riga, Dr. Wald. Fischer. He verified, first of all, that they do not represent in their chemical composition and their structure any of the known textile fibres. For more detailed examination, one would have to have a bigger piece; we only obtained a short one, a few millimeters long. It is just now in the Meta-

physical Institute of Berlin with Professor Schroeder. Up to now it was not possible for us to obtain a bigger piece. I still hope nevertheless that in the course of the continuation of the meetings, Irmela will give us a bigger piece for examination. It is not impossible that this publication will stimulate the mediumistic 'Psyche' of Mrs. Ideler to give it to us.

I am happy to be able to give this information, to show that the "positivists", with whom I count myself, just through their loyally affirmative attitude towards the medium, can thus accomplish, without a straight jacket, many a thing the reality of which the dubitants will hardly be able to challenge. They must also see that even a minor research period can last a few years. In view of this no one who, by chance or intent may have taken part in one meeting only or possibly two or three has the right to be a judge of difficult longdrawn systematic experimental work.

In conclusion I must, to characterize our work, make mention of my colleagues. First of all Mrs. Ideler herself, who comprehends the scientific ideas intelligently and realizes them in a certain manner through influence of a waking suggestion in the trance. Secondly Engineer Voegeding, who has equipped for purposes of experimentation a room in his home with an illumination device, an apparatus for stereophotography and other arrangements, and also Mrs. Voegeding, who took over the necessary rôle of hostess. Not least also the former corporation manager Herrn von Wrede, whose merit it is to have persuaded the medium to sit in blue light. Many more, however, are co-operating, each in his own way, about whom I shall report at another opportunity.

* The microscopic picture is by Mr. W. Fischer of the Ceramic laboratory of the University, which under the direction of Dr. Kossut, served for the examination.

JEANNE D'ARC A SYMBOL OR A REALITY

A Short Consideration of the Historicity
of Her Psychic Powers

BY GUY ENDORE

The question which I should like to discuss here is: Can it be possible that history has preserved for us, in the midst of its sober recital of material turmoil, the record of a supernatural interruption? Is there proof in history of the existence of people possessing super-normal powers?

By history I mean of course documentary history.

And by proof, I mean of course documentary proof.

And right there our difficulties begin for what to one person may constitute sufficient proof, to another will be wholly unconvincing. Documents have been rejected in wholesale lots by historians who declared them unworthy of credence. If documents can be cast aside or accepted according to our fundamental preconceptions, then such a thing as documentary history does not exist, except in publications of complete files of documents. And history therefore is always some man's interpretation of what took place, being then a personal selection, a personal re-telling according to the private convictions of the historian.

No wonder then that one can reach such opposite conclusions in history. No wonder then, that histories of the same events differ so startlingly, that the student is left amazed.

The general run of the public rarely

observes this phenomenon correctly. A man reads his Republican or Democratic or Communist paper and sees only one side of the daily events. The news has already been colored for him. Commonly he makes friends only with people of his own class and beliefs and selects books that confirm his views rather than oppose them. His carefully sheltered mind avoids doubt like a pampered body avoids a draught. At last he grows unable to see an opposition. He becomes so to speak historically color-blind. The sudden opening of a door leading to wider views is likely to strike him down with mental pneumonia.

Now the proper attitude of man is that of scepticism. The modern sceptic has however ceased to be a sceptic and has become a scoffer. We wish to be neither scoffer nor gullible, but maintaining ever a sceptical attitude inquire carefully into each detail and avoid as far as possible a bias. By so doing we may examine and select documentary material and form a history which will be an honest digest of the documents in the case.

The attitude of the average modern historian has generally been one of materialism and rationalism. The supernatural is relegated to mythological pre-history and is tolerated there only symbolically.

Mankind, severed somehow from the

beasts, arose, progressed, made history. The pediment of such a history is made to look as solid as possible, but we know that the base is pure speculation, of such stuff as clouds are made of. But in as much as our historians deny the supernatural in their own lives, they deny it in all history. Though they have never seen life created by chance in our own day, they are willing to believe that in a former day, chance did create it. Though why that former day should have tolerated creative chance and been intolerant to the supernatural, is of course inexplicable, but we are assured that this is a question likely to be solved soon.

Opposed to this materialistic history is the average religious history which is alas no less reprehensible. In the former the supernatural is ignored, in the latter it is dragged in at every moment.

Still it is simple enough for any observer to note that the intrusion of the supernatural is the exception rather than the rule, it is private, more often than public. In short the operation of fixed laws accounts for almost everything in our lives and particularly in public affairs. How these fixed laws arose is another matter. The supernatural, we see, is remote. It concerns the origin of things, less than their continuation in time. True we may look even upon their continuation in time as a perpetual miracle, but where all of us witness a phenomenon a thousand times a day, there is no longer any reason to see it as a supernatural event. Though we may wonder how it ever came to be, and ask ourselves if it arose by the operation of natural law or was created by supernatural command, such speculations have nothing to do with its present occurrence.

An example is the rising of the sun.

To return to history. Is there any proof in history of the existence of the supernatural manifesting itself in inexplicable events or in people exhibiting supernatural powers?

The case of Jeanne d'Arc will furnish us with material for the discussion of that question. We shall follow the documents and see what they say and with that we shall close the subject. For the present writer was not an eye-witness of the events in question. But we shall take care to present the evidence in full so that the listener may judge for himself, and we shall make no snap judgment. It will then be seen that the story of Jeanne d'Arc takes on new interest, new significance, new fullness, and ceases to be either a mawkish tract or a dry recital of pre-interpreted, predigested so-called facts which in truth are not facts at all.

Here is a quotation from a popular college text-book on the middle ages. The period is of course the Hundred Years' war.

"The city (of Orleans) seemed to be doomed, when help came from an unexpected quarter. Jeanne d'Arc, a peasant girl, seventeen years of age, believed herself to have received a commission from God to lead her king, Charles VII, to Rheims and secure his coronation. The troubled times had wrought upon her mind till she was fully possessed with this idea. She was not the only woman in France who thought herself appointed for this high work. In these times of excitement and national depression other women came forward with about the same claim."

Let us stop here a moment and examine what our historian has stated as historical fact. He was not an eyewitness, any more than myself. He has only the

same documents to work upon that I have. We will assume that he worked from original sources and not from secondary works, an assumption which is probably unwarranted, but will simplify matters.

Our historian, then, claims that times of excitement are likely to cause women to fancy themselves appointed by God to relieve the national distress. Jeanne d'Arc's mind, wrought upon by the troubles of the period, was possessed with an idea that she was to save the besieged city of Orleans and lead her King Charles VII to be crowned at Rheims. She was not the only woman so possessed, other women came forward with about the same claims.

This is a logical idea. The author shows consistency. Jeanne, he intimates, was a natural product of her period, and the proof of it is that she was not unique: others came forward with like claims. It was a kind of epidemic that afflicted France, affecting particularly the female sex, and due to the national depression.

So far so good, at least so a casual reader, unacquainted with the original documents, and foolish enough to believe that historians never lie or invent, might suppose. But notice the number of unsupported statements made by this historian who at all costs wishes us to believe that there was nothing unusual in Jeanne's case.

To begin with: Is it true that times of national depression incline women to become possessed with the idea of saving their country, and to the point of deluding themselves that they are appointed by God to do so? Having myself lived through what was perhaps the most troubled period of the history of the world, I can say that for myself I

witnessed no such phenomenon. Still I would allow the idea which is after all not so far fetched, were it not for the fact that in order to prove his contention our historian expressly states that: Jeanne "was not the only woman in France who thought herself appointed for this high work . . . other women came forward with about the same claims."

Now having examined all the documents bearing upon the case, I can say that this is a decidedly unsupported statement. In all the documents on Jeanne d'Arc, all of which have been published, there is nothing to support the notion that other women presented "about the same claims." No other woman came forward, as far as we know. In fact great efforts have been made by the so-called rational school of historians to find in history other characters like Jeanne. It could not be done!

Anatole France, who makes similar statements in his preface, is, in the body of his work, unable to cite any support thereto except by going through several hundred years of history and thereby managing to scrape up only two or three characters only vaguely resembling Jeanne, and almost utterly unknown to historians and for the very good reason that these characters never amounted to anything!

In all the documents there are four women who might come under consideration. This is to say that we shall here consider these four women, since someone might suppose we were purposely ignoring them. The documents which devote thousands of pages to Jeanne give us information of a sentence or two on these four women.

The first is Mary d'Avignon, a Cassandra of the period, who dreamed of

weapons and armor, and being frightened, was reassured by a voice that these were not for her but for a maid who was to restore France. Marie d'Avignon came to the King with her vision. This was some time before Jeanne appeared on the scene.

Between Marie and the other three women, is an intervening period during which Jeanne came forward, presented her claims, fulfilled her prophecies, reached the apogee of her career. Then only came these three women. Two of them, from Brittany, claimed no more than that God bade them follow Jeanne. For this they were tried in Paris and one recanted. The other, Pierronne, was burnt.

The last woman, Catherine de la Rochelle, is really the only competitor of Jeanne. She does not appear until after Jeanne's success, and claims not so much to be able to battle for France as to be able to discover hidden gold to finance new armies. The little we know of her shows her to have been a common adventuress.

Mind you, I am merely following the documents. They may be all wrong, but they are all we have to inform us what took place at that period. There may, for all I know, have been a hundred claimants for the post Jeanne filled so well. If so, it is passing strange that they have left not a trace on the hundreds of documents. I am tempted to say that it is quite remarkable, supernatural indeed, that these other women, mentioned so glibly by our historian, passed on without so much as a remark in any document known to me.

A final competitor was the shepherd of Gévaudan. Another one, a male this time, who has a line or two about him among the thousands of pages that refer to Jeanne. He achieved no success. Per-

ished miserably in his first encounter.

* * * * *

Before we continue with our text-book historian let us briefly consider some other theories as to how Jeanne arose.

Jeanne, we know, was born in Domremy to a simple peasant family, who were possibly serfs, though very likely in fairly affluent condition considering their station in society. Neither her exact name, nor her exact birth date have come down to us, which is not surprising considering the meteoric nature of her career. As near as we can state, her name was truly Jehanne d'Arc, and her probable date of birth was Epiphany night of the year 1412. This last has been rejected by many historians because it is connected with a miracle, to the effect that even as at the birth of the Savior the cocks had crowed all night long, as if to herald a greater dawn than the rising sun, so at the birth of Jeanne, in deepest night, the cocks of the village had awakened and crowed.

When Jeanne was thirteen she had a vision of Saint Michael, subsequently she had many visions wherein she saw Saint Catherine and Saint Margaret, and was told to be a good girl. Gradually she was instructed in her mission. After four years she had mustered enough courage to leave her parents and strike out.

All reports on Jeanne agree that she was a healthy, pious girl leading a normal life in normal, peaceful surroundings. But, it is claimed, healthy people do not have visions. Visions belong to pathology. So we have various theories.

The first was that she had fasted and thus weakened herself. This was shown to be a mistranslation of the Latin record of the trial that resulted in her condemnation, where she expressly states

that she had *not* fasted.

In 1848, Dr. Hecker, a psychiatrist of Berlin, proposed the theory that Jeanne's visions were the natural objectivization of strong subjective desires. This view was adopted by a number of historians, and received great impetus by the researches of Simeon Luce, who uncovered a number of documents showing that the region of Domremy was much harassed by war during Jeanne's youth.

This, if true, would conflict with dozens of witnesses, neighbors of Jeanne in Domremy, who deposed at the trial of rehabilitation and whose statements reveal no such bellicose conditions at Domremy, indeed give a picture of pastoral peace. The Luce theory, adopted in part by Anatole France, was that Jeanne, amid the torment of constant warfare, raids without a night of peace, etc. grew up with a strong subjective desire to throw the invading English out of France. This strong subjective desire later objectivized itself in visions.

But carefully examined it is seen that Luce's discoveries regarding war around Domremy are not in accord with the witnesses. For Luce did not really show more than two raids on Domremy in all of Jeanne's early life, and it is possible that these two raids are really one and the same, and furthermore the village suffered little from these incursions because its overlord stood in well with both English and French and was thus particularly well suited to protect his property.

I have weighed the evidence carefully and cannot credit the picture which the followers of Luce have propagated. At the process of rehabilitation dozens of the fellow-villagers of Jeanne deposed and their stories say almost nothing of the perpetual alarms of war found in Luce. There is nothing in the two great

trials, which are our main documents, to support the Luce theory; and that those who have used it have been impelled largely by a desire to exclude the supernatural in most naively revealed in Anatole France.

Jeanne left Domremy which her contemporaries considered safe to go to Chinon where the King resided, a voyage that was thought highly dangerous by these same contemporaries, and it was held to be miraculous that Jeanne should have been able to traverse so extensive a bit of enemy territory without interference.

Why does Anatole France change this about? Could her contemporaries be really so unanimously blind? If conditions were really as Luce and France picture then, Domremy perpetually harassed and the road to Chinon safe, would not the inhabitants instead of trying to dissuade Jeanne, have joined her rather, and emigrated en masse?

And what proof have we that a strong subjective desire can manifest itself in vision? Jeanne, it would appear, was unconscious of the motive that really impelled her, namely the turbulent conditions in Domremy. And her subconscious tricked her by means of a clever fairy-tale. That is the way historians have explained the matter.

Jeanne said: "In me alone is help, albeit for my part, I would far rather be spinning by my poor mother's side, for this life is not to my liking. But I must go, and so I will, for it is My Lord's command that I go."

Anatole France analyzed Jeanne's speech as follows: "She said what she thought. But she did not know herself, she did not know that her voices were the cries of her own heart, and that she longed to quit the distaff for the sword."

It takes several readings of that paragraph to realize fully what a nightmare of verbal incest is there! Let the reader read it and ponder. It follows that Anatole France knows what Jeanne thought and knows that she was saying what she thought. She did not lie, she simply did not know herself as well as Anatole France knows her. He knows that Jeanne's heart had cries. He knows what Jeanne failed to realize, namely that the voices of her saints were only the cries of her heart.

"That," says Chesterton, "is the modern method, the method of the reverent sceptic. When you find a life entirely incredible and incomprehensible from the outside, you pretend that you understood the inside."

The voices of Jeanne have thus been explained as a trick of her unconscious, and this explanation will not hold because (1) its basic premise is unproven (2) history is distorted to furnish the necessary motive, (3) the documents are abandoned and it is claimed that an investigator five centuries removed is more capable of seeing into her heart than she herself was.

Dr. MacLaurin attempted to explain the voices as due to a repressed sexual condition. It is claimed on evidence which is rather insufficient that Jeanne suffered of amenorrhea, that is to say she never menstruated. Now Dr. MacLaurin claims that at puberty, Jeanne's body made up for its lack in this direction, by calling up visions.

I have considered and quoted in my book all the evidence for and against MacLaurin and can say that his case is very weak indeed. Jeanne died at nineteen more or less. There is no reason to think that she reached puberty at thirteen when the visions and voices first

began. And there is no reason to believe that if at one time she did suffer of amenorrhea she continued to do so subsequently. While we do know that her voices persisted to the stake.

If Jeanne were unique in having heard voices we might demand a physical reason. But students of such matters have no difficulty in citing many other men and women who have lived normal existences and have heard voices all their lives.

Walther Rathenau, for example, insisted that he had heard a voice all his life. All that he did or wrote was done upon its command. He failed only when he disobeyed that voice, or when he acted when the voice was silent.

I quote here an American example.

STILWELL'S DREAMS

Railroad Builder Declared Spirits Furnished His
Plans

To The Editor of The Sun:

I read with a great deal of interest a full-column story on your editorial page entitled "Stilwell's Folly." The sub-heading, "Promoter Did Not Live to See His Railroad Dream Realized," impressed me particularly because I did not believe that the author used the term "dream" in a literal way but rather in an abstract sense.

It may be recalled by many of your readers that Arthur E. Stilwell was regarded by the late Arthur Conan Doyle and other authorities as having had the greatest psychic experiences of any man living. He attributed his success of 3,000 miles of railroad construction to the spirits that visited him in his dreams.

Several years ago prominent mention was made regarding Mr. Stilwell's dream experiences when spirits would tell him

what to do. Dr. William S. Sadler, in his recent book "The Mind at Mischief," quotes the particulars reported by a correspondent of the Chicago Tribune, as follows:

"New York, June 14 (Special)—At an exhibition of spirit pictures at the Anderson Galleries today, a railroad builder told how spirits had furnished him nightly with the plans for more than 3,000 miles of track, which he constructed.

"Arthur E. Stilwell, formerly a leading figure in Chicago railway circles, according to Arthur Conan Doyle and other authorities on this subject, has had the greatest psychic experiences of any man living. He has been president of many railroads and was president for seven years of the National Surety Company.

"'I have built more than 3,000 miles of railroad,' Mr. Stilwell said, 'and that, I believe, is more than any other living man has built. Every part of every route has been determined by spirits who have come to me in my dreams and told me what to do.'

"When he was building the route of the Kansas City Southern, Mr. Stilwell said, he was warned by his spirits not to build the terminal at Galveston, as was planned, because that would lead to disaster, but to terminate it at Lake Sabine, where he built the terminal of Port Arthur, which is named after him.

"'Four days after the terminal was completed,' he said, 'the great tidal wave wiped out Galveston.'

"Mr. Stilwell said that nearly all his life he had made a secret of his powers, because he feared that people would think him a 'nut.' For years, however, some of his friends and many directors in companies associated with him knew

the source of his inspiration and believed in his spirits.

"'Today I am telling everything. I don't care whether I am called a "nut" or not. I receive communications today from a corps of spirits, I do not know how many. The engineering plans that I have put in effect have all come from an engineer who has been long dead.

"'I have transcribed scores of poems which have been dictated to me by spirits. I have written the music of many songs which have been dictated to me by spirits. I ask them why they choose me. They say, "For some reason it is easier to communicate through you than through others. You don't know why and neither do we." I do not know the names of any of them. I have asked them and they tell me that it makes no difference and that I should not bother about who they are.'

To students of psychic phenomena, spiritualism, Christ-consciousness, fourth dimension, etc., it is altogether obvious that Mr. Stilwell has not "died" and is at the moment realizing in his higher form of consciousness—on a great spiritual plane—the "dream" he had of a short route to Mexico and his railroad penetrating the last of the Southwest's wide-open spaces.

FRANK H. KAUFMAN.

New York, November 13th, 1930.

* * * * *

Dr. George Dumas, at Anatole France's request made a post-mortem diagnosis of Jeanne. He concludes: "If she was hysterical then it was only to give the secret feeling of her heart an objective form; it was the door through which the divine or whatever it was that Jeanne considered to be divine, entered her life. But as far as her intelligence and her will go, Jeanne remains healthy and

straight, and the science of neuro-pathology sheds only a faint light on this part of her soul." Maury (1908) commented. "Faint, yes, very faint." And Andrew Lang declared it to be a peculiarly dark light.

I myself see no reason for trying to explain the voices. Why should she not have had visions and voices? But I do think it important to comment on this fact. Her three saints, particularly Saint Catherine, mirror her life before it was accomplished. She like them was to command an army, stand before doctors and refute them, and suffer martyrdom for her belief. They are thus a strange prophecy of her career.

We have been away from our text-book historian for some time. Let us come back to him. He had said that Jeanne's mind had been upset by the troublous times and other women had suffered of the same affliction. We have, I hope, proved him wrong on both points. He continues:

"No one at first had any confidence in her, but at last, when there was no other help possible, she was taken before the young king, who determined to give her a chance to test her divine calling."

True, no one had at first any confidence in her. But it was not because there was no other help possible that she was taken before the young king. That is a ridiculous statement. The country had any number of soldiers and commanders and there were undoubtedly all manner of schemers proposing one plan or another. Indeed we know of plans to turn the Burgundians against the English.

Here we touch one of the most important points in Jeanne's life, and the author of our college history appears to have deliberately omitted it. For it was

nor because there was no other help left that Jeanne was given her chance, but because she exhibited on two occasions psychic powers, of prophecy, clairvoyance and *vue à distance*. The first exhibition convinced the military commander of the stronghold of Vaucouleurs, near Domremy, to send Jeanne under escort, to the king. And the second exhibition convinced the king that he ought to put her in command of his army.

I have made no attempt to explain the strange powers of Jeanne in any other fashion than that which she herself gave and which was the current explanation in her day—that is to say the explanation provided by Catholic theology. The documents lend themselves best to this sort of explanation, which is not surprising considering the fact that she lived in a period that accepted, at least outwardly, no other.

Jeanne had first convinced her uncle Lassois of her mission and had then appeared twice before Baudricourt; on both occasions she was dismissed with a laugh, a sneer and an insult. Finally she managed to convince him. How? Historians have given us many rational explanations of this affair, but best of all I prefer what history has given us in the documents: namely a logical and beautiful story mentally satisfying and safer than these perpetually renewed and changing hypotheses.

Here then are the documents:

1. *Chronicle of the Maid*. After telling how Baudricourt mocked Jeanne and refused to consider her entreaties, the *Chronicle* goes on: "She urged the aforesaid Captain constantly and forcefully to send her to the king, to provide her with male dress, horse and companions to conduct her, and among other things, she said to him one day: 'In the name of

God, you delay too greatly in sending me; for today our gentle dauphin, very near to Orleans, has suffered great reverses; and he shall still have greater, if you do not send me soon to him.' The Captain put these words into his memory and imagination and knew subsequently that this day was when the Constable of Scotland and the Lord of Orval had been cut to pieces by the English; and the aforesaid Captain was much in thought as to what he should do; he deliberated and concluded that he would send her." This battle is often called the battle of Herrings.

2. *Journal of the Siege.* After speaking of the battle of the Herrings, the chronicle says: "That same day, Jeanne the Maid knew this discomfiture by divine grace. She said to Baudricourt that the King had had a great damage befall him near Orleans and that he would have further damage if she were not taken to him. That determined Baudricourt, who had already examined her, found her very well-behaved and had almost come to believe that which she said of her visions."

3. *Mystère of the Siege of Orleans.* The Maid comes to Badricourt and to prove her missions says:

"Now must we make great diligence.
For today in truth,
The French have had in war
Great defeat and adversity."

I will not argue the involved question as to whether we have here three independent sources, or only two, or even only one. The point I shall present is that this version coincides very well with the testimony of Lassois, Jean de Metz, of Bertrand de Poulengy and of Catherine, wife of Henry the Cartwright. All tell of how Baudricourt would not listen

to Jeanne. Jean de Metz tells how he came to Jeanne and said: "My friend, what are you doing here? Must the king be thrown out of the kingdom and we become English?" Jeanne answered that Baudricourt would not pay any attention to her, but that hope lay in no one but her and before mid-Lent she would have to reach the king if she had to drag herself there on her knees.

Bertrand tells again how Baudricourt would not heed Jeanne. Both he and Jean make much of their own determination, to lead Jeanne to Chinon and both fail to explain Baudricourt's change of mind.

Catherine, however, says. "During this time [between Jeanne's arrival in Vaucouleurs and her departure] I saw entering my house Robert de Baudricourt, captain of this city, and the priest Jean Fournier of whom I have spoken. [She had told of Jeanne confessing to Fournier.] Jeanne told me [Catherine affirms that she saw these two men entering her house, she herself was not present at what followed but heard of it later from Jeanne] that the priest wore his stole and in the presence of Baudricourt adjured her, saying that if she were a thing of evil, then she should remove herself, and that if, on the contrary, she were a thing of good, then she should approach. Jeanne said that she dragged herself to him on her knees; she said further that the priest had not done well, for he had heard her confession."

Lassois confirms the general story that at first Baudricourt would not consent, and that subsequently he did.

What do we have so far? We have several chronicles and several depositions all dating after Jeanne's death. All possibly written in 1456 or later. The witnesses say nothing of the miracle: Why?

Perhaps because they did not know it in detail, perhaps because they were limited to answering specific questions. But we have these significant statements: Baudricourt would not listen to Jeanne. Then he did send her to Chinon. Evidently the tale of Fournier exorcising Jeanne is of momentous importance. Why was Baudricourt present? Was it not because Fournier was commanded by Baudricourt? Why did Jeanne say the priest had done wrong "quia suam audierat confessionem"? What had she confessed to the priest? Why did the priest nevertheless exorcise her? Was it not because Baudricourt had insisted?

Only a single contemporary statement exists and that is by Perceval de Boulainvilliers that Baudricourt "did so [that is sent Jeanne to Chinon] after having been witness of several marvelous signs."

If the chronicles were written after the depositions and with these depositions at hand, their authors must be credited with great subtlety to have hit on so possible and plausible an explanation, that so miraculously fits into the holes left by the various witnesses and the letter of Boulainvilliers. (But neither this letter nor the depositions was disseminated!)

I shall let Andrew Lang sum up the matter for me. Here is his paragraph. First let me say that my presentation, above reveals that Lang is not fully aware of all that the exorcism might signify:

... but how did the jolly Baudricourt—who had rejected all the Maid's petitions—come to think of having her tested as a witch? He had hitherto taken her for neither witch nor prophethess, but for a silly girl.

"There is a conceivable answer to our question. In the *Journal du Siège d'Or-*

léans, and in a kind of synoptic and composite chronicle which coincides much with the *Journal*, namely, the *Chronique de la Pucelle*, and in the *Mystère du Siège d'Orléans*, a play of uncertain date (1480?), we read, that on February 12, 1429, Jeanne went to Baudricourt and said: In God's name you are too slow in sending me; for this day, near Orleans, a great disaster has befallen the gentle Dauphin and worse fortune he will have unless you send me to him.' The captain kept these words in his mind, and learned later that the day of Jeanne's revelation, was the day when the Constable of Scotland and the Seigneur d'Orval were defeated by the English, namely, in the battle of the Herrings, at Rouvray, near Orleans. (February 12, 1429.) Some six days might pass before the news of that rout reached Baudricourt and Jeanne left for Chinon with her escort on February 23. Supposing that the tale is true, we see why Baudricourt, after he knew that Jeanne's prophecy was fulfilled, no longer regarded the Maid as merely a silly lass, but as either a thing of the devil or of God. She had *vue à distance*, knew of a remote event through no normal channel of the senses. She was inspired, whether by God or the Evil One! Being in doubt, Baudricourt would consult the curé, who thereon did the exorcism and settled the question. It is the same chronicler, Cousinot, author of the story of Jeanne's clairvoyance, who alone tells us that Baudricourt at first wished to make Jeanne a leaguer-lass for the diversion of his men-at-arms; he seems to have special information about the bluff captain, and adds that Baudricourt wrote a letter to Charles VII mentioning the prophecy. Baudricourt did write about the Maid to Charles, when she set out

for France, as we learn from other evidence.

"Be the story of Jeanne's clairvoyance true or false, it does not appear among the surviving contemporary legends about her except, perhaps, in a reference of Boulainvilliers in his letter of June 21, 1429; 'after she had shown many marvels,' Baudricourt ordered the men to lead her to the king. Jeanne *does* say that she spoke about her visions to Baudricourt, and to no other man except the king; and *this* vision when confirmed, and when Fournier proved Jeanne to be no witch, was well calculated to shake the captain's incredulity." Thus Lang.

Now when Jeanne had managed to persuade Baudricourt and thus succeeded in reaching the king, she had to gain that personage's confidence. How did she do it? In the literature on Jeanne d'Arc this has become known as the famous sign given to the king.

Let us consider this sign given to the king, as a result of which Jeanne is given her chance (though she has still to satisfy an ecclesiastical tribunal). I shall here quote practically all the evidence on the subject. The reader may then judge for himself if my conclusions be sane or insane.

But the reader must keep a parallel in mind. Let us imagine that he or I, poor and unknown, have decided to associate ourselves with Pershing in the conduct of the war in France. We must convince various people of the necessity of our being put in charge of operations, or at least associated with the high command, and finally having reached Pershing himself, we must convince him. We must then pass a lengthy examination and finally show our worth in action. And that is only half the job if we are male. I should say one hundredth of

the job; has there been even one female general to every hundred male generals? The desperate state of affairs in France in Jeanne's time is generally considered to have aided Jeanne in convincing people. The opposite could easily be argued: "in this extreme state we can't be bothered with cranks."

Jeanne has difficulty in leaving her parents, she has difficulty in convincing her uncle, difficulty in convincing Baudricourt. Finally she reaches Charles. If he says "No! Nonsense! Box her ears and send her home!", even as Baudricourt said, the likelihood of another opportunity is practically excluded. Charles is not so easily reached as Baudricourt. Jeanne convinces Charles at the first meeting. How? Here are the passages referring to the first interview with the king.

1. The Lord of Rosethlaer, *chargé d'affaires* of the Duke of Brabant, as early as April 22, 1429, that is scarcely more than six weeks after the event, says, in the letter which was already quoted in the text: "that she said she would deliver Orleans, put the besieging English to flight; that she herself would be wounded by a bolt before Orleans but would not die thereof; and that this summer the king would be crowned at Rheims; *she told him several other things which the king is keeping secret.*" That is the earliest written mention of the secret.

2. Alain Chartier, famous poet of his day and secretary to both Charles VI and Charles VII, wrote as early as July, 1429, shortly after the coronation, a letter from which I shall quote, first remarking that Chartier erroneously places the examination before the interview: "The king, informed of the wisdom of her replies (to the examiners), and of her

firmness, causes her to be brought into his presence and lends an attentive ear to her. What did she say to him? No one knows; but what was plain as day to all was that, as he listened to her, the prince was as if divinely inundated with a great joy." That is the earliest description of the scene itself.

3. *The Chronicle of the Maid* (Cousinot's). According to this writer there were present four men, Alençon, the lord of Trèves, de Harcourt and the king's confessor, Gerard Machet. "At the request of Jeanne they swore never to reveal or say anything thereof [that is to say, they would neither reveal the secret nor tell of their presence there, nevertheless something of the affair did leak out since Cousinot knows of it] whereupon she told the king a matter of great importance which he had done in great secrecy. He was greatly surprised thereat for there was no one could have known of it except it be God and himself. And from then on it was concluded that the king would use her."

4. *The Notary of La Rochelle*: "And it is said that in secret she told the king certain things of which he was greatly startled."

5. *The Journal of the Siege*: "Because of the manner in which she had foretold the battle of Herrings to Baudricourt," etc.: "and also because she had since told the king in the presence of his confessors and a small number of his intimate counselors, a good deed that he had done, of which he was greatly surprised, for no one but God and he could have known it; for these and other reasons it was decided to lead her to Poitiers"

6. Thomas Basin, in his *History of Charles VII*: "Jeanne brought into the

presence of the king, caused all witnesses to leave and for over two hours held a conversation with the prince. The king listened to what she had to say and questioned her on the matter which she revealed to him. Her words, her answers, the signs and convincing manifestations of very profound secrets given in proof of her mission and of the command from heaven, caused him to begin to believe somewhat in what she had told him. It is related, and I have this from Dunois (the Bastard of Orleans) who was most intimate with the king—it is related that the king said, that in proof of the truth of her words, the Maid revealed things so hidden, so secret, that no mortal except himself could have known it without divine revelation." Basin writes fifty years after the events, Alain Chartier writes a few months thereafter, the others between, but the story is still the same. Is this the growth of a legend?

7. *The Morosini Chronicle*: But we have a contemporary news record that must not be forgotten. Among the most recently discovered documents on Jeanne d'Arc is the Morosini chronicle wherein Morosini intercalated news-letters from many correspondents. This is taken from a letter written by Pancrace Justiniani to his father, from Bruges, dated July 9, 1429, received August 2, 1429, twenty days in transit if we assume that it left on the day it was written. Pancrace abstracts his information from "many letters from Brittany, dated June 4, 1429, and other letters from elsewhere, from people, worthy of faith, whom we have seen and spoken to, some of whom have seen the Maid. In substance they all affirm that, due to her, very miraculous things are taking place, which are nevertheless real." Justiniani then relates a

number of things regarding Jeanne's youth and comes to the interview with the king wherein Jeanne explains what she will do to the English, etc. "The dauphin, hearing such things from the mouth of a girl, laughed at her. He thought her crazy, possessed by the devil, and her speech nothing but effrontery. She, seeing that her words were not believed, revealed to him things which, so it is said, only God and the dauphin could have known."

This we see is even earlier than Charlier's but by a man far from the scene.

8. Here is one far removed in both time and space. It comes from the pen of Giovanni Sabadino of Bologna, and was written in 1483, and first printed in 1888. Jeanne comes before the king and speaks to him of her plans. The king hesitates. Jeanne asks for a secret hearing. "The king then took her by the hand and led her to a private room. What she said, no one knew. The king having heard her, and perhaps made some objections, remained thoughtful and surprised at the will of heaven, and at once made her general of his army, without the opposition of his barons." In Sabadino we find truth and romantic decoration beautifully mingled. This tale concords in time with Basin's given above. We see the manner in which this story (or two stories: in the one the king is alone, in the other he has with him a small group of counselors) spread from the king or from one of the counselors who did not keep the secret.

9. That enormous play, *The Mystery of the Siege of Orleans*, which was played partly at Gilles de Rais' expense (he spent the equivalent of several million dollars on it) either in 1435 or in 1439 or perhaps at both times, which took days to play and was most superbly

produced with real cannons, etc., contains a verse which already hints at the further unfolding of the secret of the king. The full revelation not having occurred until much later, one is surprised to find the hint of it here. To unravel this question one would have to know who wrote the play, which is in many respects historically superior to some of the chronicles. The Maid on her knees before the king says:

Dieu vous a eu en souvenance
D'une prière d'un tel jour
Que lui fistes en reverence
Dont il vous a pris en amour.

(God remembered you by a prayer, which one day you reverently [kneeling] made to Him for which He took you into His love.)

The secret that Jeanne reveals is thus a prayer. Nowhere else is that mentioned until over sixty years later. But it is possible that some of this poem was added a number of years after the rest, but surely not as much as sixty years later. The probable date of the play is generally held to be 1439. Was it then written by one of the counselors or by someone who knew one of the counselors intimately?

10. In 1456, among the witnesses called at the revision of the trial, was Simon Charles, who in the course of his life occupied many high diplomatic posts. He deposed that in the year when the Maid came to the king he was off to Venice as Ambassador. Upon his return in March, he heard from Jean de Metz that she was with the king. He goes on to state that he knows "for certain," whether he was present or not he does not say, that "when the king knew she was coming, he went aside, away from the others; Jeanne nevertheless recognized him and conversed long with him. It

was noticed that the conversation had made the king happy."

11. Simon deposed in Paris, May 7, d'Aulon deposed in Lyons, May 28. He says "that after her presentation, the aforesaid Maid spoke secretly to our lord the king and told him secret things, which he, d'Aulon, does not know; but that what he does know well is that shortly thereafter, the king sent for several of his counselors among whom he, d'Aulon, was, and the king told them that his Maid had told him she was sent by God to help him in recovering his kingdom, which at that time was for the larger part occupied by the English, his ancient enemies."

12. We next bring forward Paquerel, Jeanne's confessor, deposing at Paris, three days before Simon Charles—May 4, 1456. Paquerel himself was not with Jeanne until before leaving for Orleans. He reports these matters as things he had heard from Jeanne herself: "The king put many questions to her and Jeanne said again: 'I tell you upon the order of Our Lord, that you are the true heir to France and son of the king; He sends me to lead you to Rheims in order that, if you so desire, you may receive your crown and your sacring there.' These words were heard by all present, and to them the king said that Jeanne had revealed to him secrets that could not be known to anyone but God; which fact gave him great confidence in her.—All this which he, Paquerel, has just said, he holds from Jeanne herself, for he was not present when this happened."

We have heard three witnesses: Simon Charles who was either present or nearby; d'Aulon who was present; and Paquerel, who was not present but had Jeanne's own word for it. We have

seen what the chroniclers, the letter writers and even a poet have said. Some of it is almost contemporary, some of it is early, some of it is late, some hearsay, some actual experience. There are differences, errors, slight contradictions, but in general lines we have a clear story, or rather, two stories: but these are much the same.

13. Now we come to the trial, where Jeanne herself was at length questioned on the sign of the king. It will not be necessary to reproduce all the extensive material. We shall simply sum it up here.

Jeanne had frequently told her judges that she could not tell them everything. She had frequently said that God had revealed to her things that she had told her king in secret and which she would not reveal should it cost her her head. At the very second examination the sign given to the king came up, and Jeanne replied evasively that the king had had many visions and glorious revelations before he confided her with the task of saving France. Again and again in the three following sessions the judges came back to the question and she replied evasively as above, and finally declared that she herself, of her own accord gave her word to her saints not to betray the secret.

Still the judges persisted, so that finally Jeanne, at the seventh meeting, began her allegory regarding the sign. She developed this during several examinations and often made plain what she was doing. Her allegory is in résumé as follows:

Archangel Michael and a host of angels along with the two saints come to the inn where Jeanne dwells in Chinon and take her to the king's palace. Michael enters, Jeanne follows. "Here,

lord," says Jeanne to the king, "is your sign, take it." Thereupon Michael salutes the king and gives the Archbishop of Rheims a crown of rich gold. The archbishop gives it to the king. Its value is beyond calculation, it comes from God Himself. It smells sweetly and will continue to do so as long as it is maintained as it should. It will last a thousand years or more. It is kept in the king's treasury.

The allegory is transparent enough. On the day of her death, according to the unsigned portion of the trial, she revealed that the angel sent by God was herself, and the crown was the news she brought the king that he should regain his kingdom.

In short, Jeanne did not reveal her secret, but she implied its nature: it was a revelation to the king, it assured him that God would help him regain his throne.

14. How did the secret come out?—About 1500 the unknown abbreviator of the trial, working upon documents by order of Louis XII, gives the secret as something which he could find in no chronicle, but which he heard from many high personages of France, who themselves had seen it in chronicle.

15. Alain Bouchard in his *Annals of Brittany* (1514) reveals it again but in a different version.

16. *The Mirror of Virtuous Women*, about 1520, takes Bouchard's story almost word for word.

17. Bouchet in his *Annals of Aquitania*, apparently draws from the above sources.

18. It is Pierre Sala, who is generally cited as the first to reveal the secret, in his book, *Hardiesses des grands rois et empereurs*, which was dedicated to Francis I and is dated 1516, but which seems never to have been printed. Several

manuscript copies are preserved. Sala is very explicit in the manner in which he heard of the secret. I here translate his pages on Jeanne in full, because it is in full that their degree of truthfulness can be best appreciated.

"It is a notorious fact that in all ages Our Lord never abandoned good kings, when their need was great. Have you not heard, above, the beautiful miracles that He wrought for King Clovis, who was the first Christian king, and later for King Dagobert and Charlemagne, and several other kings, and within the memory of man for that gentle King Charles VII, of whom we are now speaking.

"When he had been brought so low that he had nothing left but to retire into seclusion at Bourges or some other castle of the neighborhood, Our Lord sent him a simple virgin, by whose counsel he came back into his complete inheritance and enjoyed his throne in peace.

"And since it may, perhaps, be difficult to make some people understand that the king should have been willing to believe her words, know that she brought him a message from God, wherein was revealed a secret so carefully enclosed in his heart that in all his life he had revealed it to no one in creation, except in his prayers to God. And for that reason, when the king heard this Maid tell him privily what she could not have known except by divine inspiration, he, from then on, put all his hopes and guidance in her hands. And though the king even then had good and sufficient captains for the purpose of his war, nevertheless he ordered that nothing be done without the Maid.

"It happened now and then that her opinion was just the opposite of that of the captains; but on whatever it be, if

they believed it, the result was always to their advantage; on the contrary, when they persisted in following their own opinion despite her, evil resulted. But you may ask me how I came to know that which I now tell you, and this I shall relate to you at once.

"It is a fact that in the year 1480, I was one of the council for the noble king Charles VIII, who might well be called the Bold, for he showed it well at Fornovo, when he was returning from the conquest of his kingdom of Naples, and there, accomanied by but 7,000 Frenchmen or thereabouts, defeated sixty thousand Lombards, some being killed and the rest put to flight.

"This noble king espoused Madame Anna, Duchess of Brittany, and had from her a beautiful son, called Charles Rolland, born at Plessis-lez-tours; and there he was brought up by order of the king, under the guidance of a very noble knight of ancient lineage, his chamberlain, Sir Guillaume Gouffier, Lord of Boisy, chosen among all the knights of the kingdom for his loyalty, his honesty and goodness. The king, therefore, wished him to have charge of his son, as one in whom he had entire confidence. With this noble knight were associated the Lord of Selle-Guénault, two major-domos, a physician and I who was appointed his pantler; in the beginning, this was all the prince's state, no more, except the ladies and twenty-four archers for his guard.

"As a result, I followed this good knight, My lord de Boisy, whenever he took his recreation in the park; and I loved him so for his great virtues, that I could not bear to be away from him, for his mouth gave utterance to nothing but beautiful instances, from which I learned much that was good. He had

been to Jerusalem and to Sainte-Catherine of Mount-Sinai, and would recount to me many marvels thereof, and I too used to tell him the events of a voyage I made into Barbary, and where, likewise, I had seen strange things. And it seems to me that if I know aught of value, it is from him that I hold it.

"He told me among other matters the secret that existed between the Maid and the king; and well he might know it, for in his youth he had been well liked by this king, indeed to such a point that he would suffer no other nobleman to sleep in his bed, except de Boisy. And in this privacy the king recounted to him the words that the Maid had told him, and even as you shall find them below.

"It is true that in the period of his great adversity, this King Charles VII found himself in so dire straits that he no longer knew what to do, and thought of nothing but how to remedy his condition, for as I have said he was surrounded on all sides by his enemies. In this mental extremity, the king, one morning, entered his oratory, all alone, and there he uttered in his heart, without pronouncing a word, a humble request and prayer, to Our Lord, that if he be the true son and descendant of the noble house of France, and that the kingdom ought rightfully to belong to him, then might it please the Lord to guard and defend him, or at the worst give him the grace of escaping without death or prison, to Spain or Scotland, whose kings were from ancient times brothers-in-arms and allies of the king of France, wherefore he had chosen these lands as his last place of refuge.

"Shortly thereafter, the king being still in the mood as I have described, the Maid was brought before him. While guarding the herds in the fields, she re-

ceived divine inspiration to go comfort the good king. She did not shirk the task. She had herself brought to the king by her own parents and there gave her message with the signs given above and which the king knew to be true. From then on he employed her counsel; and good came to him thereof; for she led him to Rheims where, despite all his enemies, she caused him to be crowned King of France and reinstated him in the peaceful possession of his realm. Then-after, even as it please God to order these events, this saintly Maid was captured and martyred by the English; whereof the king was much grieved, but he was unable to offer any help.

"The aforesaid lord also related to me that ten years later another self-styled virgin was brought before the king. She resembled the first very much, and by the stories that were circulated everywhere it was supposed to be really the first come back to life. The king hearing this news commanded that she be brought before him.

"Now at this time the king had a wounded foot and wore a *faulve* (tawny-red?) shoe; a sign of which the leaders of this treachery had instructed the false Maid in order that she might not fail to recognize him among his gentlemen. Now it happened that at the time when the king ordered her brought in he was in a garden beneath a great trellis. The king commanded one of his gentlemen to go forward and greet her as if he were the king as soon as he should see her enter, which was done. But she, knowing by the aforesaid sign that he was not the king, snubbed him and came straight to the king, whereat he was greatly surprised and did not know what to say except to greet her very gently: "Maid, my dear, welcome, welcome, in

the name of God who knows the secret that exists between you and me." Then miraculously, after having heard but this single word, the false Maid threw herself on her knees before the king, crying for mercy; and she confessed at once the whole treachery; as a result of which several were severely punished as was but rightful in such a case."

* * * * *

This concludes the documents on the secret, as far as I think it necessary to quote in order to give the reader the complete information without duplication, for Alain Bouchard, mentioned under 15, gives a story that combines the tale of Sala concerning the king revealing the secret when old, and the prayer much as in the abbreviator, except that the prayer has only two parts: a) If he be the true heir to his kingdom may God grant him strength to expel the enemy. b) If he be not the true heir, may he be given a humbler lot and allowed to live in peace. Bouchet, mentioned as 17, is curt, the secret is revealed by the king after the death of the Maid, and the prayer consists of a simple appeal to God for help.

If the reader has had the patience to follow me this far I think he will agree with me that the earliest documents describe the affair, whatever it was, *from the exterior only!* They have witnessed something, they do not know exactly what and they can only describe the visible effects.

The importance of the secret is acknowledged by all, and at the trial the judges make a special effort to extract it from Jeanne. We may presume that since this secret concerns the king's legitimacy, Jeanne was determined not to reveal it, not only because of her loyalty to the king, but also on account

of her general principle of avoiding the incrimination of anyone. Jeanne refused to reveal the secret and makes up an allegory to slip out of the questions.

That the secret concerns a prayer is revealed first in the mystery play on the siege of Orleans, perhaps as early as 1439, but there is not a further hint of it, except in so far as "something known only to God and the king," may imply a prayer, until 1500.

The full secret, that is, the inside of the affair, now comes out, legitimately enough, from old men's talk, and appears in several versions which would seem to emanate from at least two distinct sources. All versions agree and satisfy the demand of the occasion, that an unknown girl convinced a king that he should make her a general!

Quicherat, deservedly given first rank for his monumental collection of the Jeanne d'Arc documents, says: "So many versions drawn from sources so pure, completing each other with such perfect harmony in their common circumstances, and with that gradation so characteristic of a secret divulged little by little, seem to me to set the authenticity of the revelation beyond all doubts."

Now only does Jeanne reach an ecclesiastical tribunal, which, having at last passed her, allows her to go on to her real work, that of relieving Orleans and crowning the king.

In this connection allow me to repeat the letter from Lord Rosethlaer, *chargé d'affaires* of the Duke of Brabant. This letter was written at least two weeks before the fulfillment of the first of these prophecies namely the wounding. The letter sent off to the Duke of Brabant was received by the recorder of the court of accounts of Brabant and dutifully inscribed, under its proper date,

in the so-called Black records of Brabant. And there, preserved in the Royal Library of Brussels, it may be seen to this day: *dixit quod Aurelianensis salva-bit, etc., . . .* "She has said that she will save Orleans, drive away the besieging English, herself be wounded in an engagement before Orleans by a shaft but not die thereof, and before the end of the summer have the king crowned at Rheims; and several other things. . ." The authenticity of the record is unimpeachable. These four prophecies were all realized to the last letter. Nothing can be said against it except that after so prophecying, she did her best to see that the prophecies were fulfilled and that by exposing herself in battle she was very likely to be wounded.

A number of other prophecies are credited to Jeanne. Some, such as that of the fortunate change in the wind, when the ships could not proceed to Orleans and that of her approaching capture have less documentation to uphold them so that I omit more than mention of them here.

Interesting is the story of the resurrection of an unbaptized baby at Lagny. Much more has been made of this than the story will bear. The child, black and to all intents dead, was brought to church and virgins, according to an old custom, came to pray for its unbaptized soul now condemned to purgatory. Jeanne was begged to add her prayers. The child yawned, changed color, was hurriedly baptized and died. It could be buried in consecrated ground now. Jeanne disclaimed any merit for this miracle.

Similarly she disclaimed the power to cure people or bless objects. "Touch them yourselves", she said to the people who crowded around her. She had no

prophecies to make of matters that did not concern her mission. She was modest, humble, discreet. In only one direction was she firm, arrogant, intractable. That was on whatever concerned her mission.

It will be wondered how some historians have been able to write a life of Jeanne and credit her with no prophetic power whatsoever, when the documents are so numerous and so definite. The documents are of course not all of equal value. The most important is the trial which resulted in her conviction, that is to say the court records taken down by her enemies. The next is the rehabilitation trial which took place some 25 years later and which overthrew the first trial. Over 100 eye-witnesses were called to depose concerning their knowledge of the events. The third documents or rather group of documents includes letters, financial records, written orders and reports, entries in diaries, etc. The final group of documents is the chronicles and histories, some written during her life, some compiled subsequently.

Now it is a fact that each group of documents, independently considered presents the same picture of Jeanne, a woman who proclaims her divine guidance, whose course is plain. She treads her appointed way unafraid, and sets her will against all others. She is extremely pious, absolutely chaste, unusually intelligent. She is attractive, astonishing, inspiring. She is gifted with remarkable powers. She prophesies and performs other miracles.

Those who speak of a growth of the Jeanne d'Arc legend, seem to be unaware of the actual situation. If legend there is, it sprang full-armed into existence, like Minerva from the brain of

Jove.

These documents cannot be set aside, they are *the* documents. There are no other documents on the life of Jeanne. In order to write of a Jeanne who had no gifts, who was just a simpleton who only imagined she had gifts, historians have not used other documents, but just there very same documents, only instead of condensing and extracting with fairness, they have carefully skirted such matters as for example the sign given to the king and omitted other important material, giving undue prominence to whatever is in opposition to the reports of her supernormal powers.

Anatole France, for example, in order to prove that Jeanne had no prophetic ability, quotes an unfulfilled prophecy from the Morosini chronicle which in his preface he described as "all imaginary and fabulous," while he says nothing of prophecies supported by almost every document on Jeanne, and these documents of the highest credibility, such for example as the trial, which as I have said, was taken down by her enemies, by men who were only too anxious to prove that she was a false prophet.

Now in this trial Jeanne prophesied:

"Before seven years have passed the English will lose a greater stake than the one they lost at Orleans. They will lose all in France. They will have a sorer loss than ever before in France, and that will be by a great victory which God will send to the French.—This I know: my king will recover the kingdom of France. I know that as surely as I now that you are before me in this room."

Here were four prophecies, all to be realized: Paris, a greater stake than Orleans, was lost to the English within seven years. Of great victories over the

English there were several. They did indeed lose all in France, and it was during the lifetime of Jeanne's King Charles VII.

Consider too the following sentences spoken by Jeanne and which it seems to me point to a foreknowledge of her own martyrdom.

"Did your voices promise you anything else," the examiners asked.

"They did give me another promise, but I shan't tell it to you for it does not concern the trial. In less than three months I shall tell you of another promise."

"Did your voices say that you would be delivered before three months have passed?"

"That does not concern the trial;" Jeanne answered, "nevertheless I may say that I do not know when I shall be delivered, but it may well be that those who wish to put me out of the world may leave it before me."

"Did your council say that you would be delivered from the prison where now you are held?"

"Speak to me of that in three months and I shall tell you. I must very well be released some day. But I need permission to tell you. Meanwhile grant me delay."

Later she added:

"Saint Catherine promised me that I would be delivered. What my voices have said mostly is that I shall be delivered by a great victory. They then add usually: 'Take everything easily: do not worry about your martyrdom, you will finally come into the kingdom of Paradise'."

"What do you mean by martyrdom?"

"I understand it to mean the pain and suffering of my imprisonment. I do not know whether I shall have to suffer

more; for that I put my trust in Our Lord."

I think that from the above we can gather that Jeanne saw through a glass darkly what the future had in store for her. Martyrdom in less than three months. Delivery from prison by the great victory of death!

I think Francis C. Lowell's conclusion admirably expresses the best opinion regarding Jeanne d'Arc's prophetic powers.

"What I have called modern philosophy," he says in an appendix to his book, "may admit the authenticity and fulfillment of all Joan's predictions, as it must admit the authenticity and fulfillment of some of them, without admitting her divine inspiration or that there is such a thing as divinity or inspiration in the universe. Those, on the other hand, who believe that Divine Providence exists will probably be inclined, though they may not be compelled, to find its workings in the life of Joan of Arc. Doubtless their theory of her inspiration will differ more or less from that in vogue in the fifteenth century, but this difference will be the result of a different theory of inspiration in general, rather than of a different theory of Joan's particular case.

"It seems to follow, then, that our opinion concerning Joan's insanity or inspiration is likely to depend not so much upon our beliefs concerning Joan, but principally upon our beliefs concerning insanity and inspiration in general."

Elsewhere Lowell observes that even if we could medically show beyond doubt that Jeanne was diseased and insane, we would still have to show that God did not thus prepare her for her mission. In short, our own private religious beliefs come first and everything is regarded accordingly.

But the nearer we cling to the docu-

ments the more historical and logical we shall be, and the nearer, in my opinion to the truth, at any rate the truth as far as we can know it. For the past is a sealed book to our senses.

Anatole France (I quote him again and again, because it is in his work that the rationalists have achieved their best), Anatole France says: "Shall we ever discern the true features of Jeanne's countenance? Behold her, from the first and perhaps forever enclosed in a flowering thicket of legends!"

To which Marius Sepet answers (*Original documents*, 1907): "The word legend, too often pronounced in the case of Jeanne with incredulous obstinacy or *banale étourderie*, is the falsest of notes when it concerns her. Jeanne lived and died in the full light of history, gathered and preserved for us in the most authentic documents."

And that is my own conclusion.

I think it a mistake for anyone to enter the controversy on the subject of Jeanne d'Arc without an excellent knowledge of the documents. It is to that lack of knowledge that must be attributed the failure of the spiritualists to make much from the history of Jeanne. Mere enthusiasm, mere personal conviction will not do. Again, the documents, as I have said, were written by Catholics, Jeanne was a Catholic, the period was Catholic, and the greatest students of Jeanne have been Catholic. To enter this field without adequate study is a mistake. In my researches I came across many articles and books by Spiritualists claiming Jeanne as one of their main historical figures. I have found her treated as such in a number of American, French and English magazines. Captain Marin was perhaps the first to do so, arguing from the spiritualistic researches

of Sir William Crookes. Denis (1910?) wrote a book on Jeanne d'Arc as viewed by the Spiritualists, and included a number of mediumistic communications received from Jeanne. (Conan Doyle translated parts of it in a book published in 1924.) I found nothing to excite me therein. Denis in the historical part of his work is full of errors, but perhaps Jeanne does not know the documentary history of her life.¹ Certainly Denis misquotes her as saying to the examiners at Poitiers: "Je lis dans un livre où il y a plus de choses que dans les vôtres!" What she said was not that *she* read in a book, but that *Our Lord* reads in a book wherein there is more than in the book of the examiners.

But there is no field of research without its magic casement opening upon, etc. Picture to yourself my surprise upon opening the July, 1914, issue of *La revue Spirite* published in Paris on the fifteenth of every month, to find an article by Abbé J. A. Petit (unfrocked or retired Spiritualist Catholic) purporting to be a communication from Jeanne d'Arc on the terrible relaxation of morals, the confusion of economics, politics and the upsetting of society in general *that would follow the war*. What war? In July, 1914, there was as yet no war!

In a long footnote, Abbé Petit explains that last year (1913) in *Vie Nouvelle* he published a previous communication from Jeanne d'Arc. It had been received through an ignorant peasant girl. Abbé Petit gives a short résumé of his previous article, which was fortunate, for I was unable to secure a copy of *Vie Nouvelle*.

In 1913, then, Jeanne d'Arc, through

¹ On the other hand, the life of Jeanne, by Dufaux, said to have been taken down by a fourteen-year-old girl, reveals a good knowledge of the documents. What shall we deduce here: (1) that the documents give a true picture, (2) that Jeanne knows her documents, or (3) that the author knows the documents?

the mediumship of an ignorant peasant girl, predicted that a great war would soon break out. This war she described in great detail, according to Abbé Petit, and the main lines of which, he repeats, would be as follows: The war would come soon and it would begin suddenly. There would be a mass invasion of France by the Germans. Several departments would be occupied, and the Germans would threaten Paris. They would be thrown back, however, and would retreat across the Vosges mountains and also into Belgium which they would occupy as a conquered province. The Belgian government would protest, other powers would thereupon intervene, the Germans would be crushed by united effort and the empire would collapse. During the war the spirit of Jeanne d'Arc would help the generals of her country's armies.

It strikes me that was a remarkably accurate prediction of the war. And her second communication beginning: "My

friends, my brothers, these instructions are to inform you of the progress of events which will follow that terrible war. Frightful destruction of human flesh, cries of anguish, general desolation: great will be the pity thereof," is not a bad guess either. And that is where I leave the reader and this strange matter, which he may look up and examine in more detail if he pleases.

Undoubtedly then, history does furnish us with at least one character of supernatural powers, with at least one interruption by the supernatural, and no matter how Jeanne may have been disfigured by rationalists, by theorists of all kinds, and by college text-book historians, as long as the documents remain we shall be able to say that strange events took place five hundred years ago in France,—events of which we were not eye-witnesses, but which have left so bulky a record in history, that it will take much better explaining than has been done so far, to explain them away.

* * * * *

Dr. Oliver Wendell Holmes wrote of himself once, and maybe he was considering his epitaph: "Only when you have worked alone can you gain the secret of isolated joy of the thinker who knows that 100 years after he is dead and forgotten, men who have never heard of him will be moving to the measure of his thought."

ITEMS OF INTEREST

FROM ENGLISH AND EUROPEAN SOURCES

UNSOLVED PROBLEMS OF SCIENCE

In the series of papers published under this heading last year by 'John o' London's weekly' occurs a rather interesting one by Professor Sir J. Arthur Thompson, LL. D. (Jan. 10, 1931) on the subject of Clairvoyance. His point of view as a physicist is that the facts of elementary clairvoyance may be brought into line with those of hyperaesthesia: but it is a question whether the higher feats of clairvoyance, such as booktests, divination from crystal-gazing, or psychometry of articles held can be reduced to the same category. As to these he remarks: "All that we can say about these higher feats of clairvoyance is that if they are absolutely reliable they put the hyperaesthesia theory out of court and remain an unsolved problem.

* * * * *

EYELESS SIGHT

As to hyperaesthesia, Prof. Thompson offers the instance of the Anommas or blind ants which, he says, 'often march in broad daylight and behave as if they saw things; the blind troupe has been seen to react to a shadow of a cloud. "It has been shewn that they have very highly-developed senses of smell and touch, and there is evidence of a 'photodermatic sense'—that is to say a sensitiveness to light and shade through nerve-endings in the chitinous covering of the body. Of this skin-sense there is ample proof in a number of the lower animals, and its existence should give us pause in regard to the limits of our own susceptibilities."

"In this connection some reference

should be made to the strange conclusions (1920; trans. 1924) of Jules Romains, who found that some people, especially in a state of mild hypnosis, could see by means of their skin, utilizing minute integumentary structures which are sometimes called Ranvier's menisci. Not only could the blind or blindfolded subjects distinguish light and shade, but they could read a page of a book! Personally we fancy that there was some snag in the experiments, but some of the conclusions were vouched for by Anatole France, and Romains' book excited some highly-coloured controversy. It seems to us to prove too much that a blindfolded man could read a column of JOHN O' LONDON'S WEEKLY by holding it to his bared bosom, yet what are we to make of the photodermatic sense of some insects with their apparently callous cuticle? The moral is, not to be too sure that we have reached the limit of what our senses can do for us; and this expresses our attitude to the phenomena of clairvoyance."

CLAIMS FOR CLAIRVOYANCE

"Professor Hans Driesch, well known as an abstruse philosopher, and in other circles as a highly-skilled experimental embryologist, playing very illuminating tricks with sea-urchin eggs, has avowed his thorough belief in clairvoyance. In his "Crisis in Psychology" (1925) he says: "By clairvoyance we understand the abnormal acquisition of knowledge about facts other than another subject's knowledge, *i.e.*, about material states or conditions. Clairvoyance may relate to the past, the present, and probably also the

future." Later on in the book he tells us that, after long hesitation, he has become convinced of the possibility of clairvoyant *prophecy*.

"Prophecy is obviously a far cry from the innocent little powers that we have spoken of in this article, and this leads us to emphasize our method of treatment, as previously suggested in the case of telepathy. The procedure that seems to us most in the line of science and good sense is to begin with the simpler phenomena, making surer of them before even discussing such high flights as prophecy. Let us begin with reading through an envelope or a door; let us obtain data from open-eyed performances before blindfold ones; let us deal with wideawake clairvoyants before utilizing those in a trance; let us inquire how far the phenomena can be linked to hyperæsthesia in man and to extreme sensitiveness in some animals. There is much to be said for keeping clairvoyance in the strict sense entirely apart from so-called "second sight," crystal-gazing, divination, or seeing of visions—where we have in many cases to deal with the expressions of an exalted state of mind.

BOOK TESTS

"An investigator in a house several doors away selects three English classics and opens them on the table at a well-known page, and no one but he knows either book or passage. Yet this is declared by the clairvoyant to his or her circle in the distant house, and the gist of the passage is given even when the passage, as such, is unknown. Then the clairvoyance is verified. If telepathy is possible, this might be telepathy."

* * * * *

In this connection there is no doubt that a great deal of evidence might be adduced as to the development of a

quasi-visual sensibility among the blind. This seems often connected with the sense of touch and texture; and there are instances of a correct interpretation of colors by the blind, through the nerve-terminals of the fingers or otherwise.

* * * * *

In a case known to the writer of this note an elderly woman, Mrs. Croad, of Bristol, England had been totally blind for many years and had also become stone-deaf. As a further disability she was quite paralysed from the waist downwards. Yet she was undoubtedly able to detect quite clearly the forms and colors upon printed objects such as Christmas cards. Her case was the subject of a special enquiry by local physicians and their Report in the form of a printed booklet was preserved on the shelves of the Bristol Medical Library not many years ago and should still be there.

* * * * *

John Masefield, in a letter to the London 'Times' last November on the subject of a grand old seaman, John Brander, Captain of the 'Wanderer' who rounded Cape Horn twenty-seven times, relates the following:

In the early morning of April 14, 1907, Captain Brander roused his household from sleep by crying out that the Wanderer was sunk, and that he had seen her lying on her side and her crew leaping into a boat. Later in the day he learned that at the moment of his vision the Wanderer had been run into at Altenbruch, while lying at anchor, and had become a total loss, the crew escaping as he had said.

ANCESTRAL CONTROL IN FAMILY AFFAIRS

The following curious story, illustrative of the deep respect for family tradi-

tion among the French nobility of the *ancien régime* comes from Pontoise and is related in a London weekly, the 'People', for Dec. 20, 1931.

"Though titles are supposed to be non-existent in France, the representatives of the old nobility cling proudly to them, and whether they are rich or poor in the world's goods, their titles ensure them an exalted position in the social world.

"Therefore, when it was announced that the heir to the historic Marquisate de Favras was about to marry Mlle. de Tergnier, representative of another famous house, the wedding was looked forward to as one of the events of Society, and all the noble families were laying themselves out to celebrate it in a fashion recalling the past glories of the Courts of the Bourbons. Great was the dismay, therefore, when it was quietly announced that the wedding would not take place, and for the intimate friends of the young couple surprise was not lessened by the knowledge that they appeared deeply attached to each other.

"The break was evidently a severe ordeal for both, because it is known now that the girl has a nervous breakdown and has retired to a convent, determined to renounce the world for ever.

"The prospective bridegroom disappeared entirely from the hunting-field and the gay places in Paris he was wont to frequent, all efforts of his former friends to get in touch with him failing.

He has now left for a long stay abroad to hunt big game in the jungles of India and Africa, and with his departure the mystery of the broken romance has been solved, the present head of the family having consented to reveal the secret in order to prevent misunderstandings.

"At the bottom of the rupture is that

ancestor worship which is deeply ingrained in the French people, though we usually associate it with the Eastern races.

"When the revolutionary storm clouds were gathering in France, the then Marquis de Favras was attached to the Court as man of affairs for the uncle of the ill-fated Louis XVI., who afterwards became Louis XVIII. at the restoration.

PLOT DENOUNCED

"The year after the fall of the Bastille, when fears were entertained for the safety of the Royal Family, the Marquis entered into negotiations for the escape of the King and Queen, but the plot was denounced through action taken by another nobleman named de Tergnier, and the Marquis was hanged in front of the Hotel de Ville, the guillotine not then having come into its own as the official method of execution.

"The rival parts the two families had played in revolutionary times does not seem at first to have troubled the young couple, but when all the arrangements had been made for the marriage the bridgroom declared that the spirit of his dead ancestor, garbed as though it had stepped from the famous painting of the execution scene, appeared to him three times running, looking at him with mute reproach.

"And finally, one night, in a dream, the spirit came again and warned him solemnly that only misery and ruin could follow on the union of a Favras with a descendant of a de Tergnier.

"There was a family council at which the heir told the story of his visions, and it was decided that the apparition must be taken seriously.

"When the family of the girl was told of the reason for breaking the engagement they raised no objection."

REALITY OR HALLUCINATION?

One of the most vital questions in human experience is raised in a recent correspondence which has appeared in the London 'Spectator' for December last. Mr. F. Yeats Brown related the case of an Indian friend of his who, by means of one of the Yoga methods of mental discipline, was enabled to recall his deceased wife's image so perfectly that she appeared to him 'real and living'. The differences in the terms use by Orientals and those of the Western world in describing such experiences, make it difficult, he admits, to discuss them. In his letter printed on the 12th Dec., he says:

"I cannot say, therefore, whether this was "a hallucination of sense, or a strictly spiritual experience." The senses *are* spiritual to the Yogi, and he claims that the universe in a sense *is* hallucination.

"But I questioned my friend closely concerning his converse with his dead wife, and gathered that it did bring to him "conviction in regard to the present." A point which I forgot to make in my article was that his desire to see her again was not only natural human affection, but a feeling (I think) that he could not progress in his study of Yoga without her; that she must be with him at every stage until he joins her in the Universal Cosmic Consciousness at the death of his body. I imagine that her personality appears to him to be entirely distinct from his own; that it is the same personality that he knew when they married, but that it expands and develops as the Path they follow opens out to them. I doubt, however, whether he takes counsel with her in regard to the future. I do not think he talks to her during their meditations together: rather I suppose them as remaining silent, content by the mere presence of the beloved, as friends

so often are, and drawing from each other not words, but greater things unspoken." 57 Glebe Place, Chelsea, S.W. 3.

* * * * *

Perhaps the most difficult thing to realize is that the actual living personality of a friend may become a permanent part of ourselves and that this spiritual association founded as it is in memory, may be capable, as Mr. Yeats Brown indicates, of expansion and development, growing towards a dimension beyond our experience of time, because it springs from every contact in the past.

* * * * *

But of course if we *do* realize this permanence of mental or spiritual association (and apparently a growing number of individuals are becoming intuitively aware of it) then the vexed question of the 'sub-conscious' begins to find its solution in a new and more inclusive conception of Personality in the fundamental union of subject and object in the higher mental world.

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MRS. MEURIG MORRIS AND HER CONTROL

From among the large number of appreciative reports and comments on this remarkable young medium and her platform addresses, we select the following extracts from the Cambridge Daily News for the 10th December, 1931. Mr. Lawrence Cowen, who is responsible for arrangements for her publicity, usually prefaces the proceedings by a brief account of the genesis of Mrs. Morris's mediumship and indicates how it entirely transformed his own outlook two years ago.

Her normal voice and personality are those of a gentle girl; and the contrast between these traits, as evidenced at the opening of the meeting, and the deep masculine utterance which supervenes upon the commencement of the address

is very vivid. We quote now from the press report:

RARE USE OF GESTICULATION

"As she progressed, so one could feel the concentration of the audience growing, yet rarely did she make use of demonstration, or gesticulation. For the most part her hands tightly grasped her collar, like some Parliamentary speaker; but on occasions she flung wide her arms as if in appeal to the people.

"For over an hour her unceasing flow of eloquence continued, leaving the audience hushed. The benediction was the first indication that her address was coming to an end. Then she faltered slightly and paused for a second or two; her breath came in short, sharp gasps; and with a few bewildered shakes of the head she returned to her seat.

THE SUBJECT OF DEATH

"Discounting the belief that matter was an illusion, because of the fact that the physical body was made up of matter, she declared that there must be some means of bridging the gulf which would give them the pathway that humanity might treat. There was a pathway, and it was slowly but surely being trod by the scientist in his study of creation. "Let us," she said, "when we speak of death, know what it means."

"It meant that what was called life had departed from the human form of man and woman; yet although that something had gone from the physical body, to the observation of those around, the body had not changed at all. If they imagined their eyes had a clearer vision than was understood from the physical point of view they would see there was a body called the etheric body, made up of substance and a replica of the physical body.

PURPOSES OF THE ETHERIC BODY

"That etheric body had three purposes; firstly, to keep together the atomic structure of the physical body; secondly, to act as the medium by which the rays of the sun could pass through the body and revitalize the physical body, and thirdly to be the means or the channel where the discarded entity might use the physical body of one of the dwellers upon the earth.

"Elaborating the third use, she said that they used the etheric body to make themselves heard, and the change in voice and personality was due to the fact that the soul body had for the time stepped aside, but was still linked with the body by the silver cord that linked the soul body to the physical body. It was the severing of that silver cord which caused what was known as death."

BOOK REVIEWS

EXPERIMENTAL SPIRITUALISM

Vols. I and II. Vol. I Primitive Man; Vol. II

The Peoples of Antiquity. Laureated by the French Academy of Sciences. By César de Vesme. (Rider & Co. London).

These two books, with the third which is shortly to appear, should be landmarks in the History of Spiritualism in its true and legitimate sense. It is 'experimental' as being the result of all human experience as well as the result of experiment properly so called.

Spiritualism did not begin with Swedenborg, nor in the Hydesville cottage nor with Sir Oliver Lodge, nor with Sir Arthur Conan Doyle, as some persons seem to believe. It is co-eval with the human race, and was the *only* means for the generation of the 'religious idea' in mankind. This is the theme of these two books, replete with learning, and with abundant references to every position advanced.

It is generally admitted by men of science that Man has been on the earth for 100,000 or even 150,000 years. This is based on very solid data connected with the Glacial Epoch. The first rude primitive flint weapons may be taken as dating from some 100,000 years ago. Unfortunately, arms, bones, and rude ornaments give us but very vague ideas of primitive Man. Thanks to the genius of Herbert Spencer, it was then imagined that the difficulty might be to some measure avoided by studying the men who are still in a primitive state, that is, the savages of the present day. This study has been widely pursued, and its results are interesting and instructive. There are over 200 works in English and as many more in French and German, dealing with the manners and customs of savages who have had little or no contact with Europeans or Asiatics. But the men who followed this line of research, have, with very rare exceptions, been ignorant of present-day studies of psychological phenomena. They sought for "natural" explanations of the obvious beliefs in survival, and found them in the difference between the living and the dead body, in dreams, reflection in water, shadows, and the echo. These gave birth to conclusions which M. de Vesme successfully combats. These are:

"Primitive man, struck by superstitious astonishment at these things, forthwith attributed them all to 'spirits'. Whence followed, that having come from a supernatural interpretation of natural facts, religions are the daughters of ignorance, error, and superstition, and as such, are proper to the mentality of a child, a savage, a troglodyte, a pithecanthropus &c &c, and as such to be discarded by men of science."

This conclusion is entirely false. The truth is that the phenomena now called 'supernormal' are the only ones which could have engendered the first religious beliefs of mankind. M. de Vesme begins with

THE "MANA"

Edward B. Taylor, though accepting Herbert Spencer's primitive animism, remarked that a whole crowd of explorers and missionaries had reported among peoples of low mentality, not the belief in spirits, and still less in survival, but a belief in a mysterious power which of course had different names according to the country where it was held. Over a large portion of Polynesia it was called "Mana".

It is not abstract, for it really signifies nothing precise, exactly like the word *Cryptesthesia* which has replaced it among our civilized and learned professors. Animatism long preceded Animism; that is, it is anterior to the belief in the soul, its survival, and spirits. The Animatist who says, as many do nowadays, "All objects *therefore* are in some degree animated" is making a "scientific" hypothesis. It is in fact the primitive concept of the origin of life.

The book goes on to give instances of the 'larva' or 'shell' as the first idea of a surviving entity; and thence to the belief in spirits, gods, and survival.

This work is the first genuinely scientific synthesis of well-known facts. We must remember that we are not dealing with a transitory and exceptional belief. We shall find this idea of the 'shell' still flourishing at epochs of relatively advanced civilization. It is common today among those who wish to discredit a true spiritualism.

Mr. Seabrook tells us in his *Jungle Ways*,

that Diisi, an African negro, used his grandfather's arm dried hard and as black as ebony, suspended by a cord, as a means of divination. He never made any vital decision without consulting it. Many people who go to palmists and fortune-tellers to get forecasts of winners at the races, the affairs of their neighbours, advice on their marriage, or speculations, or the like, are no better than Diisi with his grandfather's arm. They are practising fetish, often dishonest at that. They are responsible for the impression that this is spiritualism—a medley of superstitious practices.

It is, in truth, far other than this; it is the analysis of phenomena which are the original foundation of the belief in the soul and its

survival of bodily death, which is the radical idea at the base of all religions, and of none more than of genuine Christianity.

His enquiry into the motives which determined the prohibition of necromancy under the Mosaic Law, leads to conclusions both novel and surprising. This is followed by a study of Jewish demonology, and of the prophets from the modern psychological standpoint. These are considered in the light of actual scientific knowledge, and open the way to unsuspected conclusions, rectifying the errors caused by the almost inextricable mixture of superstition with proofs gathered by empirical observation of actual facts.

STANLEY DE BRATH

THE NATURAL YEAR

By

Frederick Edwards

"Whereas the symphony as a musical form has four movements developing the conception through various themes, here "The Natural Year" may be said to have twelve movements, and each movement developed through a large number of themes which in themselves deal with many moods and subjects. These twelve movements correspond with the twelve months of the years, and in that cycle gather not only the multifold and multiform procession of the earth's fulness and transition from season to season, but appropriate this processional to symbolize the birth, growth, experience and transition of Man against eternity".

This excerpt from the introduction by William Stanley Braithwaite to the poems of Frederick Edwards is eloquently expressive of the scope of these poems.*

These poems are not all perfect. There are instances of imperfect consonance in the rhyme sounds and ineptness in the meter. One encounters strained hyperboles and grotesque forms; but one ends by being grateful to the poet for abstaining from too much polishing. As a whole these six volumes contain the vibrant, rugged virility of a Beethoven sonata. There are beautiful lyrical passages in plenty,

interspersed, it is true, with others which are merely pretty—but the whole collection sounds in one's mind like the multi-stopped organ of life, itself: deep, compelling and harmonious.

Frederick Edwards is a retired Dean of St. Pauls Cathedral, Detroit, and a past President of the American Society for Psychical Research. These poems form a sort of spiritual autobiography, reflecting an evolution rich and many-faceted in experience and illuminating as a synthesis.

Undeniably close as he is, to nature, and sensitized to the flow of life, he is at his best, to our mind, in his exemplification of these things. "The Young Earth" is an example of this which is unmarred by any of the faults noted above. Its authentic, soil-warm beauty shines jewel-like from a few brief lines. Its theme is grand enough to furnish inspiration for a volume of verse. Although not truly representative of the entire work we quote it here because better than any of the many sonnets, odes, triolets, ballades and ballads and other forms which go to make up this collection, we feel that it is the best single testament to Frederick Edwards's genius:

The young earth, mother-proud,
Lifts high
A swelling breast of milky grain
With a white vein
To a young cloud
And nourishes a growing sky.

—HENRY TREAT SPERRY.

* The Natural Year, a series of six volumes, by Frederick Edwards, Schulte's Book Store, Inc., 80 Fourth Ave., New York City, \$1.50 per volume.

THE CONTINENTAL JOURNALS

BY DR. GERDA WALTHER

The "*Zeitschrift für Parapsychologie*", September 1931 contains the following principal articles:

Dr. E. Mattiesen (author of the famous book "*Des jenseitige Mensch*", (Man of beyond) "*THE EXTERIORISATION OF THE EGO AS AN ARGUMENT FOR SPIRITUALISM*". The phenomenon of exteriorisation, bilocation, or appearance of the 'double'—implying a temporary functioning of the consciousness of a still living person at a distance from his body—suggests the possibility of the conscious individual ego continuing to exist apart from the physical body. This might be regarded as a proof for the spiritualist theory that the soul leaves its body after death retaining its full consciousness and the memory of its life on earth. The adherents of spiritualism have greatly neglected the proof afforded by this phenomenon of bilocation.*

* Another form of which is the one apparent to others (spoken of in older German works as the "*Doppelgänger*." Ed.)

Not even Driesch or Bozzano seems to have grasped its importance, and Myers only mentions it now and then. The essence of this experience consists of the ego seeing its body from outside, from the view-point of an outer observer; of its seeing this body and its surroundings as it would be seen from another person in the neighborhood, and not as it is always seen normally from the "center of consciousness" somewhere inside the head. It is hardly possible to explain this main point as a "hallucination" or "illusion", especially if other persons see the "phantom" of the exteriorized ego, or if the latter observes the doings etc. of others at a distance from where its body is lying, and his observations are afterwards confirmed by these other persons. The author describes in detail some interesting cases of exteriorisation. (Quoted from the Proceedings S.P.R., the "*Occult Review*", Crowe, Durville, Cahagnet, Charpignon, Wyld, Ludlow, Gibier, R. D. Owen, Mme. d'Espérance, the *Revue spirite* and the "*Annales des sciences psychiques*".) *To be concluded.*

Prof. C. Blacher: "*ON SOME PRINCIPLES OF PSYCHICAL RESEARCH*" (dealing with the same questions as part of Dr. Kindborg's article in the April issue. Cf. "*Psychic Re-*

search", October 1931, p.459) Though being an adherent of animism, not of spiritualism the author is against the extreme critical point of view (as represented especially by Mr. Besterman). He thinks one should examine the phenomena with an open mind and without suspicion; one would then be able to obtain the best results and to accustom the medium little by little to better conditions of control and especially of light.

Dr. O. Schmotzer: "*THE 'WHITE LADY' IN UPPER AUSTRIA*" narrates reports of the apparition of the phantom of the so-called "white lady" in haunted castles and other places in Upper Austria and the legends as to who the "white lady" is supposed to be in each of these cases. (The places concerned are: Aisterheim, Wartenfels, Kremsmünster, Wolfsegg, Burgstein, Gröbmung, Tollet, Walchen.)

W. Kühnbaupt: "*A STRANGE EXPERIENCE OF A HAUNTING*". Coming to his native town Ehringen (Hesse) last year the author heard the case there from an old man aged 78, who is well-known to him, and whom he thinks credible. This man, Mr. George Ritter, told him that one day he went out to work at 6 o'clock in the morning. It was summer; so it was quite light already. He went along the little river Erpe, with some low hills on the other side of the path. Suddenly near the rock "*Scharfenetsin*", where a murder had occurred many years ago, a phantom clad all in green like a hunter floated past him, across the river, through the bushes on the other side towards an old ruin on the hills. Another workman and three of his apprentices coming along saw it also. Mr. Ritter was struck by the staring expressionless look the eyes of the phantom had.

Kunibert Koralli Koralewski in the "small notes" reports "*a poltergeist case in Corfu*" which he himself experienced in his country house on this Greek island: steps were heard on the stairs, the doors opened by themselves etc. The author also speaks of an excellent physical medium in Attica known to him whom he hopes will be investigated scientifically by others as he himself has not the means to do it.

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JOURNAL
OF THE AMERICAN SOCIETY FOR
PSYCHICAL RESEARCH

for

MARCH, 1932

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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.

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JOURNAL OF THE AMERICAN SOCIETY FOR PSYCHICAL RESEARCH

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Vol. XXVI, No. 3; March, 1932

EDITORIAL NOTES

The fundamental distinction in aim and method between Psychical Research and Spiritualism is apparent most clearly in those experiments which have for their object the proof of the transcendent powers of the living human personality. This 'transcendency' means a rising beyond and above the limitations of space, time and the ordinary sensory restrictions. Before we can rightly approach the ultimate problem of the soul's Survival of Bodily Death with the assurance that our feet are on firm ground all the way, there are other propositions on which we must satisfy ourselves, if a consistent scheme of proof is to be achieved.

* * * * *

There are, then, at least two directions for our enquiry, and if whilst engaged on discovering the truth about these we may appear to some of our colleagues to be less concerned with the ultimate problem that they, in their enthusiasm for the spiritist hypothesis might deem to be the case, this is not really so. The truth is that the trained researcher is constantly reminded that unless every step of the way is paved with ascertained fact, and no gaps are left in which the foot of the

explorer may sink, the ultimate certainty of Survival will remain just as it has been in the past, a matter of faith rather than knowledge, and the shadow of doubt will linger over the path.

* * * * *

These two main lines of enquiry and research are, first, the evidence such as is supplied by clairvoyance and its kindred demonstrations of supernormal faculty: the exercise of those powers which compel the assumption that the individual consciousness is somehow in contact with a larger sphere of awareness in which the memory and experience of others quite outside the field of the personal life is touched and appreciated. There is also the mass of evidence that the thinking subject, when in dream, trance or meditation, or when moved by strong emotion directed to some other, will appear at a place perhaps far distant, in his phantasmal form—a thought-picture of himself with all his usual characteristics of expression, garb, etc.

* * * * *

In the great Census of Hallucinations collected and analyzed by the London S. P. R. in 1894 we have the classic on

this subject. The phantasms alike of the living and the dying or dead are faithfully chronicled and the conclusion seems irresistible that there is a connection, not of any chance nature, between such appearances and the passing of the individual whose apparition is noted. From this emerges the idea of a transcendence of bodily limitations under those conditions which are favorable to a loosening of the link between mind (or soul) and body and these conditions are parallel. They are SLEEP and DEATH. In studying the phenomena of the disengagement of the soul in sleep we are thus using a ready means of acquiring further knowledge of that greater change which we shall all of us meet later.

* * * * *

The second direction in which Psychic Research finds it a duty to turn its enquiries is that of the reality of a subtle or etheric counterpart of the physical body. The existence of this vehicle of the personal self as the model on which the physical entity is moulded, the unseen framework of co-ordinated energies by which that body is held in its own proper form and which, on the release at last of the whole essential being from his temporal frame, persists in its integrity and is able by using borrowed substance, to manifest its own characteristics in the processes of materialization, is affirmed by all authentic phenomena of the physical order. If Psychical Research, therefore, is able to prove the perpetuation of an etheric vehicle, and, side by side with this, to affirm as incontestable fact, the transcendence of the personal consciousness, then these two facts taken together, will carry us on firm ground towards the final demonstration of individual survival.

Both these elements are present in the

remarkable chronicle for the first time unfolded in this number of our JOURNAL. It is the consummation of years of steady and unremitting labor on the part of one who laid the plan, and who has shown in this a consistency of purpose, an imaginative resourcefulness and a steady evolution of method which at every turn bespeak him a true individual, and forever bringing into contempt the childish fiction that he, "Walter," is a 'hypnotic personality' of the medium or the synthetic product of her subconscious mentality.

The achievement of Walter is unparalleled, and will surely make history. He has, by processes whose nature we can but dimly fathom (and which would, in all probability, be impossible to describe in physical terms) taken from the most famous of living exponents of Psychic Science whilst his physical body was in slumber, perfect impressions of his thumb and fingerprints. These prints are impressions in wax from materializations of the living tissues; but the fleshly counterparts being some two thousand miles away in southern England where the sleeping form of the great scientist lies unconscious of the transfer made by psychic agency, the replicas obtained in the séance-room at Boston are not physical but metaphysical and must argue the reality and presence of a dual organism which, for want of any better term, we call etheric. This word would satisfy Sir Oliver Lodge, and although there are now some schools of physicists who deny the existence of an ether as a plenum filling all space, we need not dispute about terms, since we are really considering a Substance or Force outside physical matter and capable of traversing space.

We would conclude these notes with

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the brief and emphatic statement that no fingerprints of Sir Oliver Lodge produced in the normal manner have at any time been in the possession of any one or other of the group engaged upon this experiment and (in spite of any newspaper statement to the contrary) no such prints have, so far as can be ascertained, been deposited up to this time, on the continent of America.

* * * * *

FORMATION OF TWO NEW SECTIONS

We are glad to announce the formation of two new Sections of the A.S.P.R.; one for San Francisco and the other for Los Angeles. In both cases a Charter has been granted by the Board of Trustees. Formal notices will appear in due course as soon as we are advised as to the election of Officers. We congratulate the groups of members responsible on the successful outcome of their efforts and feel that they have taken a most important step towards the co-ordination of work in the West upon scientific lines of research, and the systematic collection of case-records and other material of value.

WORK OF THE NEW YORK SECTION

A new Research Committee has been constituted and is already at work under the direction of Chairman, Mr. Arthur Goadby and Mr. Hereward Carrington. Progress has been made in the equipment of a laboratory at Hyslop House. Since the commencement of the 1931-32 session there have been two series of class-lectures given; the first by Mr. Bligh Bond, the second by Mr. Hereward Carrington. The latter have covered a large field of mediumistic phenomena and have dealt with the nature of mediumship generally.

* * * * *

DISTRIBUTION OF LITERATURE

In order to meet an increasing demand, the Executive Secretary of the New York Section has been now empowered to maintain at Hyslop House a stock of some of the more important works upon psychic subjects which are appearing; and many of these can now be purchased at the office. Orders will be executed for other works and these can be had at short notice. Special attention is being given to works of educative value and advice is at the disposal of enquirers.

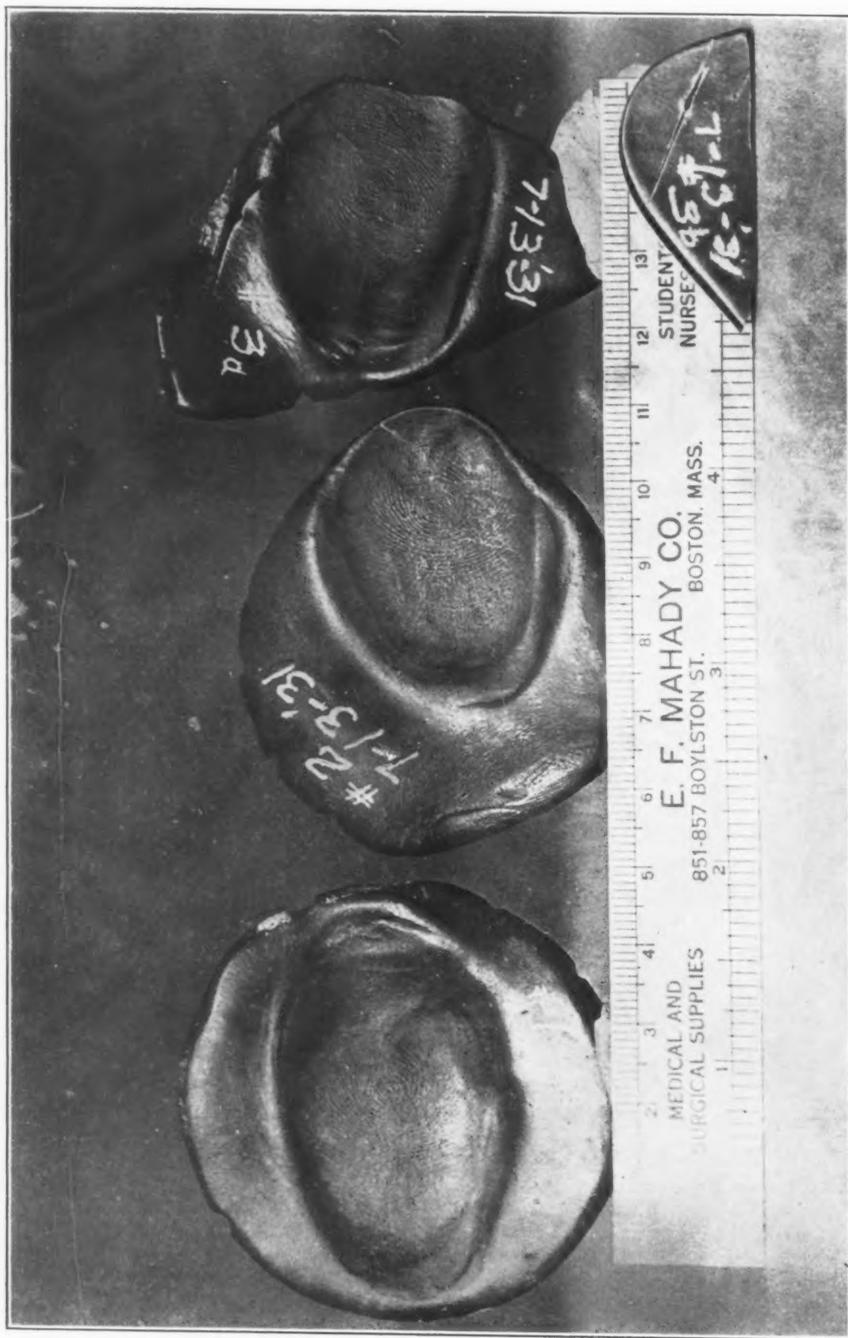


Fig. 1

First three impressions obtained of Sir Oliver Lodge's right thumb.

Wax 3a was made with no one in room except "Margery" and the writer.

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The Sir Oliver Lodge Finger Impressions

By Brackett K. Thorogood

The finger impressions with which this article deals are three-dimensional prints which were produced in wax (Kerr) at séances held in Boston, on July 13th, 14th and 15th, 1931, and which at the time were said by "Walter" (Margery's control) to be those of Sir Oliver Lodge. Finger print experts have since certified that they are, indeed, identical in characteristics with ordinary ink prints of Sir Oliver's thumbs.

The data presented here were collected by the writer from his personal observation and from notes and stenographic records of the meetings. That this record may be as complete as possible all data, photographs, and reports of the finger print experts, as well as the reports of the writer pertaining to the events of the above dates are included.

In addition, photographs and brief statements covering similar finger impressions, made after the above dates, are included here solely because they have the same characteristics as the others, viz: those of Sir Oliver Lodge's thumbs, although they have no bearing on any of the above mentioned reports or data previously made.

As far back as June 12, 1931, "Walter" began to make references to July 13th, which was to be a "big night". He made several intimations as to what might occur, varying somewhat each time, but, on July 10th he gave definite instructions with regard to preparations for the "big night" promised July 13th when, he said, he was going to carry out some of the experiments which the

writer had listed on a memorandum, and that one he purposed to execute was the making in wax (Kerr) of the finger print of someone still living, without the latter's presence or knowledge. Later he named Sir Oliver as the person. No one knew of this plan except the writer and his associate R. G. Adams, who were alone at the time with the two psychics, (Margery and Sary) who were in trance, all other persons having previously been ordered by "Walter" to leave the room; and at "Walter's" request the writer and Mr. Adams agreed to say nothing about the plan.

Details of this meeting may be found in the report made by the writer on "Salient Points Prior to July 13, 1931" (Exhibit 1, Part a). It should be noted that up to this time the finger impressions which "Walter" had produced were supposed to be those of persons not living, but he has since told us that one print of the three made on a piece of wax and sealed in a glass beaker on November 5, 1929, is that of a woman who is living. (An article on these prints will appear in a later number of this Journal.)

Following this meeting of July 10, 1931, a séance was held on Monday, July 13, 1931, (Exhibit 2) at which three different right thumb impressions, (Figs. 1 and 2) said by "Walter" to be those of Sir Oliver Lodge, were obtained, each on a separate piece of wax, the last one being made with only the writer and Margery in the locked séance room and with both her hands securely held by him.

The following night, Tuesday, (Exhibit 3) three more pieces of wax (Figs. 3 and 4) were impressed, each with two prints which "Walter" stated were of the right and left thumbs of Sir Oliver Lodge.

On Wednesday afternoon (Exhibit 4) another right thumb impression (Fig. 5) similar to those previously secured was obtained, with Mr. Daniel D. Walton controlling Margery, and Mr. William H. Button controlling Sary in another part of the séance room, and with no one else present. (No one except these four knew of this séance until after the evening séance was over.)

On the evening of this same day, at another séance, (Exhibit 5) five pieces of wax (Fig. 6) were impressed, each with from one to four prints, some not clear enough to identify and others sufficiently distinct to show their similarity to the impressions obtained on Monday

and Tuesday. Also at this séance an impression was obtained on one of these waxes (Fig. 7) which looks very much like the under side of a wrist, as if it had lain against the wax while the finger impressions were being made.

All the wax impressions made during these last four séances were immediately taken away by the writer, photographed, and enlargements made for better study. They were then examined by Capt. Fife, finger print expert, and as may be seen from his report (Exhibit 6) he says they are probably right and left thumb impressions and that they are not the thumb or finger impressions of any person present at these sittings. All the rights have a whorl with the same characteristics, and the lefts a loop. (Incidentally, "Walter" had told the writer during the first séance while making the last impression that Sir Oliver Lodge's right thumb showed a whorl.)

* * * * *

REFERENCE TO SIR OLIVER LODGE AND TO INSPECTOR BELL OF SCOTLAND YARD

By July 30th the writer had prepared a brief report (Exhibit 1, Part c) on the photographs of these twenty impressions and had forwarded one copy to the Society for Psychical Research, and two to Dr. Crandon, one of which the latter sent with a letter to Sir Oliver Lodge in England. In this letter he briefly stated what they were supposed to represent and asked Sir Oliver to get Mr. Bell, a finger print expert, to determine whether the characteristics were identical with his (Sir Oliver's) and to make a report on his findings.

The report by the writer (Exhibit 1, Part b) as of August 19th, on "The Salient Points of the 13th, 14th and 15th", covers a few items which were

not mentioned in the signed records of these meetings to which we have already referred.

The report and photographs which had been sent by Dr. Crandon to Sir Oliver Lodge were not forwarded by the latter to Mr. Bell until about October 10, 1931. In the meantime "Walter" on numerous occasions specifically stated that these prints were of the right and left thumbs of Sir Oliver Lodge, and that he ("Walter") would either rise or fall on the decision.

After Mr. Bell had examined the photographs he wrote Sir Oliver Lodge asking for his thumb prints in order that he might make the comparison. These were made and sent to Mr. Bell by Sir

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Oliver about October 21, 1931.

The following excerpt from the report of the meeting of October 23, 1931, is of interest here. "Walter" said: "Here is a little advanced news. They have decided *It is Sir Oliver's*. They have

probably arrested Sir Oliver by now."

Again, "The decision on the thumb prints is in; Sir Oliver has it now." And upon being asked if Sir Oliver were pleased he replied, "Pleased as ! Figure that out for yourself!"

INSPECTOR BELL'S FIRST REPORT

After careful study Mr. Bell stated clearly and very definitely in his report, that the photographs of all the legible impressions showed them to be of either a right or left thumb and that they were identical in characteristics with those of Sir Oliver Lodge's right and left thumb ink impressions; and Mr. Bell went further and prepared an exhibit showing first the right thumb impression in wax beside the actual right thumb print of Sir Oliver Lodge, enlarged to the same scale (Bell Exhibit A) (Fig. 8) and marked fourteen points of similarity which he stated were sufficient to satisfy him, although there were still others; and in a similar manner he arranged the left thumb and its fourteen points (Bell Exhibit B) (Fig. 9).

Mr. Bell's report (undated) was received by Dr. Crandon on Nov. 25, 1931. In it Mr. Bell, having learned, presumably from Sir Oliver Lodge, how these impressions were supposed to have originated, offers a possible solution in the following statement:

"In view of the circumstances in which many of these impressions were alleged to have been obtained it is imperative for me to state that even with a comparative-

ly short association with a person it would be quite a simple matter to obtain thumb impressions and afterwards to reproduce these identical replicas by artificial means."

He also stipulated that if any part of his report should be published the parts which he had underlined must be included. (The complete report is given here as Exhibit 7).

Prior to this time Mr. Bell had called upon Sir Oliver to tell him about this examination, and had reported to him that the prints were identical.

Sir Oliver was very much surprised that his fingerprints should have been obtained in Boston; but Mr. Bell apparently made it quite clear to him that it would not have been at all difficult for them to have been made artificially;—that it was quite a simple matter to develop latent prints from a piece of paper that he (Sir Oliver) might have handled;—that such a print could easily be photographed and then by a process of which Bell apparently knows, that this could be further reproduced in metal or India rubber and an impress made on wax. This was not an accusation, but merely a statement of possibilities.

DR. CRANDON'S VISIT TO ENGLAND

Upon receiving Mr. Bell's report, Dr. Crandon decided to go to England to confer with Sir Oliver and Mr. Bell.

After he had gone, a letter was received from Mr. Bell, as of November

20th. (Exhibit 9) asking that a complete set of the finger prints of both Dr. and Mrs. Crandon (Margery) be sent him, in order that he might see if there were any similarity between these, and those

alleged to be Sir Oliver Lodge's.

In view of Mr. Bell's report it seemed advisable to have Dr. Crandon ask Mr. Bell to produce or have produced artificially in wax some two and three-dimensional finger impressions from original ink prints and see if they could be detected as replicas. His success would of course substantiate his state-

ment and convictions, although it would not mean that the thumb impressions in question were thus reproduced.

Consequently, while Dr. Crandon was in England early in December he requested Mr. Bell, both verbally and by letter, (Exhibit 10) to take his (Crandon's) thumb prints and make such artificial reproductions as above mentioned.

FURTHER CORRESPONDENCE WITH MR. BELL.

Shortly after his return Dr. Crandon received a letter from Mr. Bell, dated December 11th (Exhibit 11) in which the latter declined to comply with the above request for reasons which he set forth at length in an accompanying report. (Exhibit 12). He apparently based this refusal on his study of an article in one of the Journals of *Psychical Research* on the identity of the alleged supernormal "Walter" print on a cast made several years ago. The writer fails to see any connection between any "Walter" print whatsoever and the prints which Mr. Bell himself has agreed are identical with those of Sir Oliver Lodge. Neither does he see the remotest connection between the "Walter" prints and an artificial reproduction of Dr. Crandon's thumb-print in three dimensions by Mr. Bell. Since Mr. Bell in his own report states that it would be relatively easy for such a replica to be made, it would seem as if he should be willing to add proof to his already expressed conviction. Mr. Bell's refusal to make the reproductions surely reflects upon his ability to carry

out what he claims is a simple procedure, and the reasons he advanced for this refusal are not sufficient to account for it. The writer feels that he can understand Mr. Bell's unwillingness to become further involved in a line of investigation quite foreign to his own line of work as a finger-print expert, but could only wish that he might have been induced to make or have made the reproductions requested of him, for as yet we have had no proof that replicas can be made which would not be subject to immediate detection under the scrutiny of an expert.

In reply to Mr. Bell's letter of December 11th, as well as the one of November 20th which had arrived during his absence, Dr. Crandon on December 24th (Exhibit 13) wrote to him answering the points raised and calling his attention to the fact that the only matter submitted for his consideration in the first place had been whether or not the photographs of thumb impressions sent to him bore the characteristic markings of those of Sir Oliver Lodge.

* * * * *

SUMMARY OF IMPORTANT POINTS

We have now given a brief synopsis of all the documents and in conclusion would like to call attention to the following points.

1—That the writer had definitely asked "Walter" to make an identifiable impression in a plastic of the finger of some living person.

- 2—That such impressions were obtained and were said by "Walter" to be those of Sir Oliver Lodge.
- 3—That the impressions in these waxes have been declared by Mr. Bell, finger print expert, as identical with the two-dimensional ink prints of Sir Oliver Lodge.
- 4—That the writer certifies that, with one exception, these impressions were made on pieces of wax which he himself controlled and which were not out of his possession except while being impressed.
- *5—That it is a fundamental fact, in the science of finger print identification, that no two people have exactly the same finger print patterns, although it is true that some types of pattern shew similarity in general appearance; and that undoubtedly some fingers show family relationships. This is said to be especially true in the case of identical twins.
- 6—That if the foregoing statement be true these impressions of the right and left thumbs of Sir Oliver Lodge could not have been produced by him because he was not present at the time; and no one who was present at any of these séances has designs identical with his as shown by their two-dimensional finger prints.
- 7—That while it may be possible to produce apparent replicas (as Mr. Bell suggests) it seems unlikely that they could escape detection by an expert when critically examined by magnification or enlargement. This would seem sufficient to eliminate any serious consideration of the possibility of these impressions having been artificially produced.
- 8—If, on the other hand, it should finally be shown that replicas which defy detection can be produced artificially, it will then be necessary, in order to prove scientifically and definitely that these phenomena are supernormal, to have them produced under still more complete control, such, for instance, as in a closed, sealed box containing nothing but the marked, hot wax.†
- 9—To summarize, therefore, it appears that the evidence presented by these experiments (in which three-dimensional finger impressions with a definite pattern were produced in a plastic medium), when viewed in conjunction with the experience gained from conducting many experiments, with the precautions taken, and the technical care observed, seems to support the contention that the phenomenon of producing these impressions, through or by the aid of the medium "Margery" is supernormal.

* Galton Francis. (1892) 'Finger-Prints'. London.

Wilder, H. H. (1904). 'Duplicate Twins and Double Monsters'. (Amer. Journal, Anat: III).

Bonnevie Kristine. (1924) 'Study on the Papillary Patterns of Human Fingers' (Journ. Gen: XV).

Cummins, H. and Midlo C. (1927). 'Dermatoglyphics in Jews' (Journ. Phys. Anthropol. X.)

Newman, H. H. (1930). 'Fingerprints of Twins'. (Journ. Gen: XXIII).

† This has since been accomplished and will be described in a later article.

Obviously this assumption does not of itself describe a method, or even offer an hypothesis as to the mechanism or mechanics of the procedure.

However, we believe that this phenomenon is in no way beyond explanation, that, indeed, it must be governed by very definite laws even though at present they are unknown—or if known, unrecognized—in this relationship.

LATER LODGE IMPRESSIONS

As indicated at the beginning of this article several "Sir Oliver" right thumb impressions were obtained at séances after July 15, 1931.

The first of these was a right thumb obtained on November 23, 1931 (Fig. 10). It was a fair print but rather near the edge of the wax and therefore only the central portion shows. Later, on November 26, 1931 four impressions were made, one after the other, the first being

an unusually fine "Walter" print (Fig. 11); the second a typical Lodge right thumb not particularly clear in the photograph although covering more area than the one of the 23d (Fig. 12). At this point Capt. Fife, who was present, (the writer was not) asked for an irregular or imperfect print and the third, as may be seen in Fig. 13 is another Lodge right thumb but the wax is quite irregular, as asked for by Capt. Fife. The fourth and last of this series is rather poor but still is a Lodge right thumb. (Fig. 14).

The detailed report of these experiments of July 13, 14, and 15, 1931 states that the waxes were all carefully marked for identification in different ways.

All these photographs are direct prints or enlargements finished without retouching from negatives made by the writer. The exhibits mentioned in the text follow.

EXHIBIT 1 (Part a)

REPORT ON FINGERPRINTS

SALIENT POINTS PRIOR TO JULY 13, 1931

On Friday, July 10, 1931, a brief test was held at 7:45 P.M. (E.S.T.) at 10 Lime Street, Boston. The usual members were present, but as indicated later, who they were is irrelevant to the following:

It had been arranged to carry out some special experiments, and after a few minutes "Walter" came through but stated that he was not going to do much on this night as he was getting ready for the "big night"—July 13th or thereabouts.

"Walter" said that he was going to carry out some of the experiments which I had on a memorandum in my inside pocket—not those first on the list but some not very far down. (It was true that there was such a list in my pocket.) Moreover, on the memorandum of January 21, 1931, which I had sent to Mr. W. H. Button of New York under *Psychic Phenomena*, p 3, sec. III, item 2 (b), I had suggested that we try to obtain a supernormal print of someone still living; and on a memorandum sent to Dr. L. R. G. Crandon of Boston on November 21, 1930, a similar suggestion had been made, viz:—supernormal print of one of the investigating group. "Walter" himself has suggested on one or two occasions that he would make Sir Oliver Lodge's fingerprints while he was still alive, this in answer to a question by the writer as to whether he could make a fingerprint of a person still living. He said that after that series of sittings all other mediums would jump on us, but excitement would do us good.

After further conversation, not directly connected, "Walter" ordered everyone out of the room and downstairs except Margery, Sary, R. G. Adams and B. K. Thorogood. Margery and Sary were both in trance at this time and during conversation which followed, so far as the writer could determine.

When the above-mentioned four were alone, and the door closed and locked, Adams controlling Sary by holding her hands and Thorogood controlling Margery in the same manner, all lights were out and room was dark except for a 5 x 7 inch electric photographic dark-room lamp which had a Wratten filter which gave a soft, low-intensity green light outside and to the side of the cabinet.

"Walter" started by saying that on Monday, July 13th, he would make for us Sir Oliver Lodge's thumb prints. He wished us to say absolutely nothing about it to anyone, but to be prepared with wax, water, etc., on that date; and as a blind for those who had been sent out of the room, to have half a dozen other things prepared in addition to the above and simply to say that almost anything might happen. "Walter" said he had not intended to get these prints now but he had to or might not get another chance.

He said that from now on all fooling and spectacular stunts would be eliminated; that we would work together and produce some real results from the physicists' point of view.

He then again warned us to say nothing; said that he was going; and told us to be prepared on Monday. The psychics shortly awoke and after we were all downstairs Sary was asked to write automatically what "Walter" had told Adams and the writer upstairs, and she wrote that there was nothing to say at this time. (I believe Dr. Crandon has this paper.)

EXHIBIT 1 (Part b)

SALIENT POINTS OF JULY 13, 14 AND 15

On Monday, July 13th, after the first two fingerprints had been made, and Walter had sent everyone from the room except Margery, Adams, and the writer, he stated to us that the prints were not very good; that he would make more on Tuesday, and also make the left thumb at that time. At this point I asked Adams to do something for me out of the room, and while I was alone "Walter" discussed with me the method of approaching Sir Oliver Lodge. He said I was to send a letter and photographs to Sir Oliver Lodge and put it right up to him to identify them.

IMPORTANT NOTE—He then said, "Thorogood, I'll tell you what I'll do. I will make the fingerprints of six living scientists for you, and you shall pick your own men"; and when I suggested some be made in an enclosed space he said he would do that

The séance beyond this point was irrelevant to this subject and was shortly ended.

Following is a brief description of the production of the fingerprints, method of marking, control, etc.

The details of conversation and other points of importance were written up quite completely for all three tests by Mr. Wm. H. Button. The writer was constantly occupied in taking care of and preparing the wax both before and after the impressions were made, and could not pay much attention to this part of the proceedings.

On July 13th and 14th R. G. Adams took brief notes (in the dark) for the writer, and a copy of these is on file.

On July 15th Miss Barry, one of Dr. Richardson's stenographers, took down a limited amount of the conversation.

The dental wax (Kerr) used was previously marked for identification by Wm. H. Button, President of the A. S. P. R., and by Daniel D. Walton, counsel for the same organization, or by the writer. From the time of marking until they were placed in position either in the hot water dish which was on the table, or directly on the table in front of the medium, in a plastic condition, they were handled by the writer only. He also removed them as soon as it was indicated that the impressions had been made; the one exception being in the case of No. 1, made on July 15, 1931, at 3.30 P.M. (E.S.T.), which was marked and handled, I understand, by Mr. Walton.

In order to be certain afterwards of the order in which they were made, each wax was numbered (usually on the back) immediately upon removal from the séance table after having received its impression as above mentioned.

After each séance each piece of wax used was carefully examined for the identification marks and also checked as to the number of pieces used with the number of pieces prepared for use at that particular time, and the date and sequence number carved on its surface and filled in with white ink as shown by the photographs.

What control was used in each of the four tests is indicated I believe for that series in Mr. Button's notes but, briefly, in all cases it consists of marked wax as previously stated, the holding of the psychic's hands and those of others present, and some protection afforded by a wire screen of $\frac{1}{4}$ -inch mesh over the ends, front and top of séance table (open on psychic's side). It was planned that Adams and the writer should control the psychic by Adams holding her right hand and Dr. Richardson's left with one hand and her ankle with the other; the writer holding Dr. Crandon's left and psychic's right hand with one of his and her ankle with the other, a baseball catcher's mask which had, securely fastened to it, a fine-mesh wire, having previously been placed over her head. This method of holding the medium and use of the head mask, however, were abandoned because of conditions which arose that made this course seem inadvisable.

If these prints prove to be those of a person now living who was not present in flesh at the time of their making, and, further, if it be true that there is no known normal way of producing one's *bona fide* fingerprints except by the actual contact of one's own flesh fingers with the wax, then these prints obviously were made by super-normal means and, therefore, control is of secondary consequence.

In all, 20 impressions or partial impressions were made, 16 of which have been identified by the fingerprint expert as being probably a right and left thumb print, the others being too scant to determine, yet in no case are the impressions exactly alike, though having common characteristics.

Finally, in the opinion of the fingerprint expert, Capt. J. W. Fife, the official prints of those present at each and all these tests do not correspond with any of the wax impressions made on these three days. The only records not on file are the stenographer's; but she was not present on July 13th and 14th when we got the first groups; and those of Miss Brooke Sherburne, who was present part of the time only on July 13th, and whose prints have not yet been classified. Further, on the 13th the last print, No. 3, was made, with only the writer and Margery in séance room, and on the afternoon of July 15th I understand Mr. Walton controlled Margery and obtained print No. 1, Mr. Button controlling Sary, they being the only other persons present.

Respectfully submitted,

B. K. THOROGOOD.

August 19, 1931.
Boston, Mass.

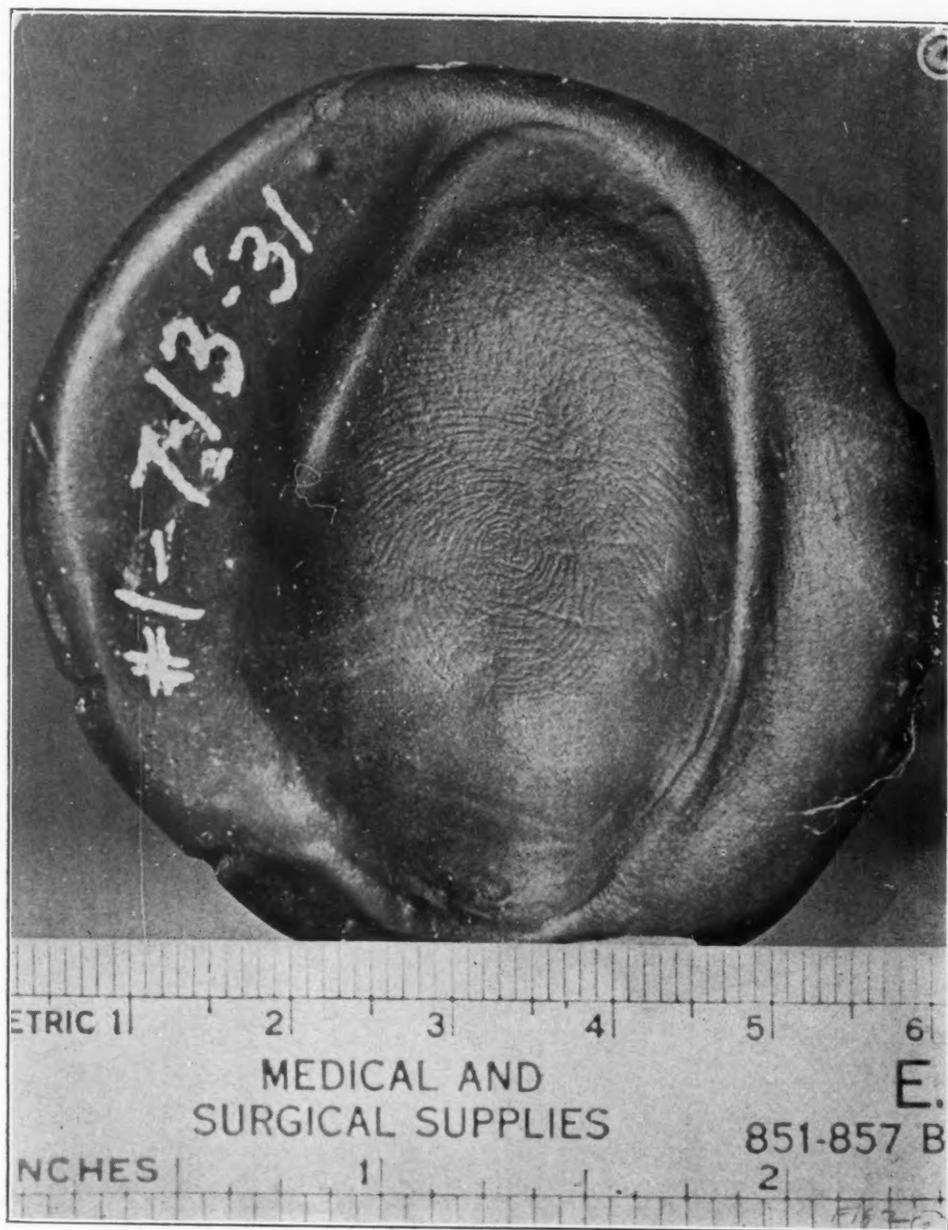


Fig. 2

Enlargement of first impression made, showing clearly whorl type of pattern.

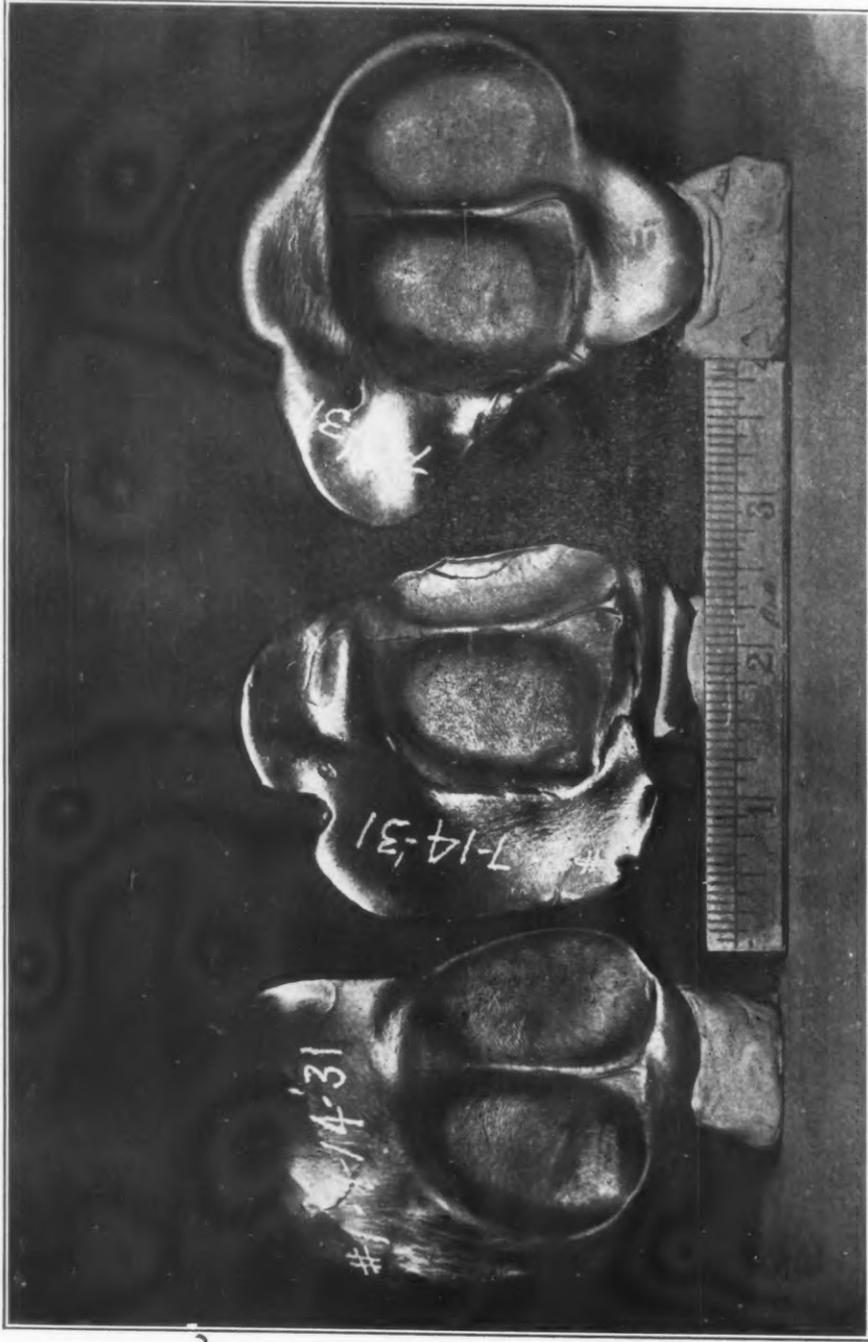


Fig. 3
Showing three pairs of right and left thumb prints made during second séance of this series.

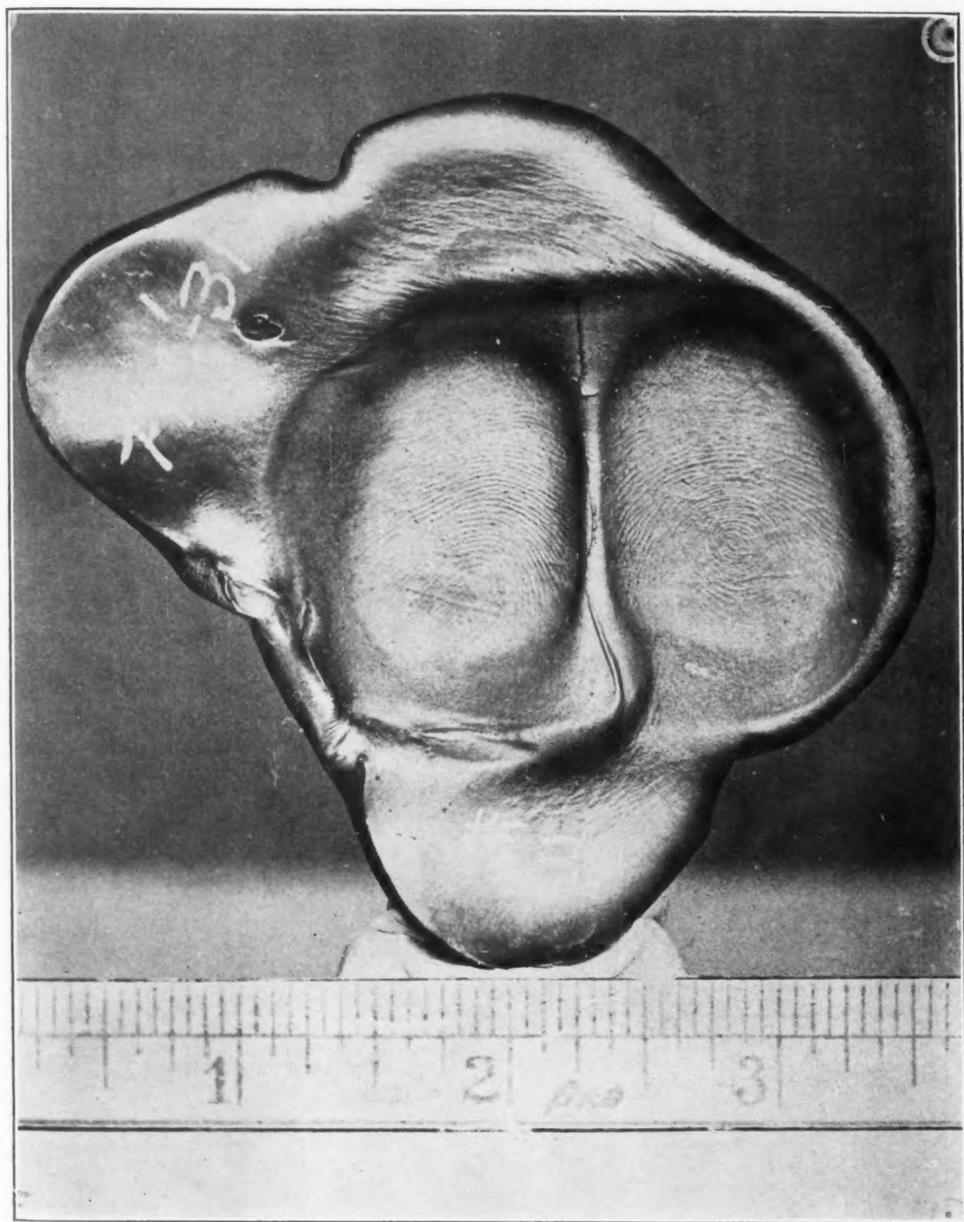


Fig. 4
Enlargement of one of pairs shown in Fig. 3, showing whorl in right thumb
and loop in left.



Fig. 5

Right thumb impression obtained in afternoon with Mr. Walton controlling "Margery" and Mr. Button controlling "Sary"; no one else present.

EXHIBIT 1 (Part c)
PHOTOGRAPHS OF FINGER PRINTS

Made July 13, 14, and 15, 1931

Boston, Massachusetts

BRIEF DESCRIPTION OF PHOTOGRAPHS

The following photographs, with the exception of print No. 1, Series III, are of impressions made in dental wax (Kerr) during tests on July 13, 14 and 15, 1931, between 7.30 P.M. and 9:00 P.M. (E.S.T.), at 10 Lime Street, Boston, Massachusetts. No. 1, Series III, I understand was made on July 15th at 3:30 P.M. (E.S.T.) at the same place.

The photographs are direct contact prints from the original photographic negatives, made without retouching, and include enlargements for better study. The size of each impression is indicated by the scale shown in each print.

Some of these photographs, because of the method of lighting, may give an impression that the prints are raised rather than depressed, which is merely an illusion.

Each wax is marked with the date and number in the order in which the impressions were made in each series.

SERIES I (Figs. 1 and 2)

This series was made on July 13th and consists of three single impressions which appear to be of a thumb. (The size of the impressions indicates a thumb rather than a finger).

The small piece of wax 3b was cut from piece 3a for identification before 3a was used. Fig. 2 is another view of No. 1 in Fig. 1.

SERIES II (Figs. 3 and 4)

This was made on July 14th and consists of three double impressions—side by side—apparently of right and left thumbs, the right impression being of the same design as those made on the 13th. There is no way of telling whether they are of the same person without having for comparison the finger prints which they are supposed to represent.

Fig. 4, is another view of No. 3, Fig. 3.

SERIES III (Figs. 5, 6, and 7)

This series was made on July 15th and consists of single and multiple impressions, some partly crossed (i.e. as of crossed fingers). Several of these are of the same design as those made on July 14th, but because some of the characteristics in the design are lacking on account of the small area of contacts, it is not wholly clear whether they are all thumb impressions or whether some are of fingers. Here again this might be determined if we had for comparison a set of the finger prints which they are supposed to represent.

Fig. 6—No. 2 wax—contains no design whatsoever, and No. 3 contains only a few lines

Fig. 7 also shows the impression of what appears to be part of a wrist, indicating quite clearly pores in the skin and impressions made by hairs, as well as a depression which might be caused by bones of the wrist.

The data pertaining to the characteristics of the finger prints were furnished by a finger print expert, Captain John W. Fife, of Boston. He states, after comparison with their recorded finger prints, that these are not the prints of anyone present on the dates mentioned.

The photographs were made by the writer who, in the capacity of special investigator for the American Society of Psychological Research, was present with his associate, Mr. Ralph G. Adams, at all the tests except on the afternoon of July 15th.

Respectfully submitted,

B. K. THOROGOOD.

Boston, Massachusetts.

July 30, 1931.

EXHIBIT 2

RECORD OF SITTING AT 10 LIME STREET, JULY 13, 1931

8:30 P.M. Daylight saving time.

Present to left: Dr. Richardson, Mr. Button, Mr. Sherburne, Mrs. Richardson, Mr. Walton, Mr. Litzelmann, Sary, Dr. Crandon and Psyche. Mr. Adams and Mr. Thorogood were free in the room.

Thorogood brought in a large wire-mesh screen, like a fire screen, $\frac{1}{4}$ inch mesh. Lower edge was tacked to the edges of the table and enclosed it on three sides—curved towards the cabinet, and opened on that side, the top of the screen towards the cabinet being 18 inches from the table-top. The result was that no one could reach the table top except from the side towards the cabinet.

The two mediums went into trance in a few moments and then Walter came through full of business. His voice was particularly strong and his directions were clear and concise.

Sherburne had brought his daughter Brooke with him but she had been left in the bookroom. Walter immediately asked why that girl had been left downstairs. He directed that she be brought up and seated in the far corner. He said that she was young and would see something she had never seen before. Sherburne brought her up and seated her as directed. Walter then gave a dissertation substantially as follows:

"There are to be no more repetitions of the old physical experiments. They are all done. We are now to proceed to show you that there is no death; that each of you is living one life now and hereafter, each made up of steps. This life may assume another form which we call 'after-death'. These experiments will disrupt many ideas, and particularly the theories of the S. P. R. Those in the S. P. R. opposed to physical phenomena will 'pass out' because here are facts that do not fit such theories. *I am going to make a print of Sir Oliver Lodge's right thumb.* After this series send Sir Oliver Lodge photographs of the prints. He will cooperate. I shall get his thumbprint from him while he is asleep. (10 P.M. Boston; 3 A.M. Salisbury, England.) Tell him that if his right print is not enough I will get his left print. He will be glad to help."

After the first prints were taken as below Walter was asked many questions as to what he actually brought from England. He would only reply, "I have brought this thumbprint." Also, "It has a bearing on all apports. It has a tremendous bearing on so-called spiritualism. Think that over."

At 9:30 Walter called for hot water which was put on table and Thorogood, in red light, put in a piece of marked wax. Light then turned off. Walter said this one was only an experiment. He continued to state that this would upset the spiritualists. He would start a new science. "Here's one living, one dead." He called for more hot water which was furnished. Presently Thorogood retrieved the wax from cold water dish at Walter's direction.

At 9:45 Walter called for second piece of wax. Thorogood furnished it exactly as before and shortly this piece was likewise secured by Thorogood. Walter said, "They will have to say either that Sir Oliver is a liar or that this is genuine."

Walter then directed that Sary, Walton, Litzelmann, Sherburne, Brooke, and Mrs. Richardson leave the room, which they did. This left Crandon, Richardson, Button, the two investigators and Psyche in room. Circle formed with Adams and Thorogood outside it. Walter said he would make a fine print,—but after a couple of minutes directed Crandon, Richardson, and Button to leave, which they did. He then directed Adams to leave and call Button upstairs to mark a piece of wax. Button returned and Thorogood handed him a blank piece of wax through the séance room door. There were no prints or markings on it except the trade name "Kerr." Button marked it and handed it back to Thorogood who went back into the séance room alone with Psyche. He arranged the hot water, put in wax and shortly secured the

third print which was immediately returned to Button as soon as sitting was over. Button identified his marks and observed a good thumbprint on it.

Thorogood identified the markings he had put on the first two pieces.

Walter remarked several times that this was Thorogood's experiment and would make him either notorious or famous "both of which are the same."

Sitting closed at 10:20 P.M. and downstairs it was found that there had been produced three prints of a right thumb alleged to be that of Sir Oliver Lodge. During the séance Walter had said the prints were unusual and each had a central circular core, which proved to be the case. During the sitting Walter announced several times that he was going away and each time silence would ensue for two or three minutes.

Each signer certifies only to what occurred in his or her presence as indicated.

WILLIAM H. BUTTON	BROOKE SHERBURNE
L. R. G. CRANDON	EDWARD H. SHERBURNE
SARAH B. LITZELMANN	JOSEPHINE L. RICHARDSON
C. H. LITZELMANN	DANIEL D. WALTON
MARK W. RICHARDSON	B. K. THOROGOOD
RALPH G. ADAMS	

EXHIBIT 3

SITTING AT 10 LIME STREET, JULY 14, 1931

9 P.M. Daylight saving time.

Séance room very warm with much humidity. Electric fan on. Victrola playing.

Order of sitters to left: Dr. Richardson, Mr. Button, Mrs. Richardson, Mr. Walton, Mr. Litzelmann, Sary, Dr. Crandon and Psyche. Mr. Adams and Mr. Thorogood outside circle.

Walter came through in about two minutes. Both mediums in trance.

Walter ordered the Victrola stopped. It was done. Thorogood stopped fan. Walter ordered it on.

Walter's voice was very strong. Said he would doubly amaze us tonight. Would do something never done before. Would complicate all our wires with Sir Oliver's fingers and toes. Also that the arguments and discussions caused by last night's phenomena were good for us, we were too complaisant, that he would puzzle us more tonight. He then ordered Button and Mrs. Richardson to change places; then Sary and Carl Litzelmann. Walter continued his comments to the effect that it was good to know we were worried, it would keep us going.

Walter then ordered us to form two circles. *First*, to left, Margery, Richardson, Mrs. Richardson, Button and Crandon; *second*, to left, Litzelmann, Sary, Adams, Walton. (Walter ordered Adams into this circle.)

The first circle surrounded the table, the screen being in place as on previous evening. Later Walter said the object of the two circles was to increase the power.

After arranging the circles Walter asked Thorogood if he had marked the wax. Thorogood said he had. Walter asked if the pieces were large. Thorogood said "not particularly." Walter wanted large pieces and directed Thorogood to go downstairs and get them and Walton and Button to accompany him to mark the wax. The three went to the back room and opened a new box of wax containing eight pieces. Walton and Button marked five. Thorogood took these and one not marked. Button took the other two unmarked pieces and the three returned to the séance room where the two circles were formed as before.

Walter then ordered hot water on table. Thorogood placed it there in red light. Cold water already there. Thorogood placed one piece of wax on cloth in hot water. Those in first circle could plainly see these operations. Red light turned out. Walter was asked how Sir Oliver slept last night. He said, "Restlessly." Was asked how he brought Sir Oliver's thumb prints over. He said he looked around and decided on the American Express. Crandon said it was out of business. Walter said, "Nothing ever dies."

Both mediums in deep trance, Walter ordered Sary out of trance peremptorily. Said, "Sary, come out immediately." She did. Sounds heard as of wax being dropped in cold water dish on table. Margery in trance complained of discomfort. Walter ordered Thorogood to take out wax. Said there were two prints on it, he would name them Walton and Button—they were so different. Thorogood secured the wax.

After a few moments Walter ordered another piece of wax in hot water. After a few seconds Walter ordered Sary into trance. She obliged as far as her controls could judge. After about 2½ minutes flopping sounds in water were heard. Wax ordered out. Thorogood secured it. Walter said it was a poor print and shortly ordered another piece of wax in more hot water quickly. Thorogood did this exactly as before. After a moment Walter ordered Sary out of trance. She obeyed so far as appearances could indicate. A minute later he ordered her back into trance and she evidently obeyed. In the next two minutes Walter ordered her in and out again and she evidently obeyed. This made four times in all during the séance.

Some flopping sounds were heard, and Thorogood on direction secured the wax. Walter said it had two thumb prints,—Sir Oliver's right and left; that they were the best prints he had ever made. Left one something like Walter's own. Right entirely different. Walter then said he was through. Everyone said "goodnight". After a few moments Walter said "Good night."

In the book room Thorogood produced three pieces of wax with prints on them. Walton and Button identified them as pieces marked by them. Thorogood dated them. Thorogood produced the two unused pieces marked by Walton and Button and one unmarked piece; Button produced the two other unmarked pieces. The prints proved to be as follows:

First: A left and a right thumb. The right one was much more unusual than the left.

Second: A left thumb print—not so good as preceding. Also part of a right.

Third: A right and left thumb print which were very plain. The right thumb-prints were of the same pattern as those of previous evening. Towards the end of the sitting Walter requested Thorogood to weld several pieces of wax together to make larger pieces for tomorrow night. He said Sir Oliver slept with his hands clasped and his thumbs crossed. He would reproduce the crossed thumbs.

The signers certify to the occurrences indicated to have happened in their respective presences.

(Signed) WILLIAM H. BUTTON
L. R. G. CRANDON
SARAH B. LITZELMANN
C. H. LITZELMANN

MARK W. RICHARDSON
JOSEPHINE L. RICHARDSON
DANIEL DAY WALTON
B. K. THOROGOOD

RALPH G. ADAMS

EXHIBIT 4

The following was written by Margery at 10 Lime Street, 3:30 P.M. (D.S.T.), July 15, 1931.

WHB: WE WILL SIT AT 4:30. HAVE HOT WATER AND WAX. ALL O.K. W. S. S.

July 15, 1931, at 3:30 P.M. Walton, Button, Sara and Margery were sitting in library at 10 Lime Street, discussing things in general. Suddenly Margery went into trance, went across the room, shut off fan, got pad and pencil and wrote the above.

Walton and Button marked five pieces of Kerr, got hot water, and went to séance room at 4:30. Red light and victrola. Red light off. In about two minutes Walter came through and asked what we wanted. Button told him we were there at his invitation. He said "put in wax." Red light turned on. Walton put hot water in dish and placed it on table. Cold water already there. Walton put wax on cloth in hot water. Red light off. Walter ordered Sary and Button to go to back of room near widow, which they did, and Walton to sit squarely in front of medium. Walton leaned over wire screen and held both of medium's hands. In about two minutes flopping sounds were heard in dish. Walter said wax was stuck to cloth and he couldn't get it off. Walton would have to do it. Walter said it was a da—good print of Sir Oliver Lodge. Walton retrieved it and took it off cloth. Walton told Walter it was fine. Walter said it was a wonderful print. He then said good-bye until 9 o'clock. Button and Walton identified wax which had a thumbprint on it. Time 4:30 to 4:50 P.M.

(Signed) WILLIAM H. BUTTON
DANIEL DAY WALTON
SARAH B. LITZELMANN

At the request of Walter the above sitting was not divulged to any one until after the 9 o'clock sitting of the same evening.

EXHIBIT 5

NOTES OF SITTING AT 10 LIME STREET, JULY 15, 1931

9:05 p.m. Daylight saving time.

Sitters to left: Dr. Richardson, Mr. Button, Mr. Sherburne, Mrs. Richardson, Mr. Walton, Mr. Litzelmann, Sary, Dr. Crandon and Psyche. Mr. Thorogood and Mr. Adams were free outside the circle.

Double trance at 9:07. In about two minutes Walter came through. Dr Crandon said, "Before starting I want to ask you, Walter, at beginning of trance last sitting, Psyche held Dr. Richardson's and my hand very tight as if she were falling." Walter replied, "Maybe she was, how do I know? I never was a psychic."

Mr. Thorogood told Walter he had a heater there for him to heat the wax on and would like to have him try it out. Walter whistled.

Miss Barry, stenographer, was outside circle prepared to take notes. She took her notes by a red light which was on throughout the sitting. Before the sitting Mr. Walton gave Miss Barry some instructions as to what notes were to be taken down. In the seance room Walter told her to take down what he (Walter) told her to for those were the most important facts.

Walter said to Miss Barry, "Take this down. I am telling you that on this I will rise or fall, THEY ARE THE RIGHT AND LEFT THUMBPRINTS OF SIR OLIVER LODGE."

There was a knocking sound from the fan in the room, and Walter said it sounded like Adams's head. Mr. Thorogood smiled and Walter passed a remark about his smiling and said, "Some one (Thorogood?) will get his turn. Well, you had yours, Walton." Dr. Crandon said, "That's a cryptic remark."

Walter then said, "I am going away now." In a few minutes Walter requested that Sary be put outside the circle in a corner with Mr. Adams and Mr. Walton. Walter then said, "Come out of it, Sarah." Sary out of trance 9:15.

At 9:16 Walter asked for small piece of wax. Also light. Wax in. Sary in trance; out at 9:20. In about three-quarters of a minute Walter said, "The wax is too soft to make a good print. I don't like your flatiron method. It takes ten times the energy to cool it." Thorogood said he could heat it in hot water and put it on a card. This he did. In a minute or two Mr. Button said, "What is this I have? It hit me." Walter threw cardboard with wax on it into Button's lap. Walter said, "There is your thumbprint. A rather imperfect right thumb of Sir Oliver Lodge." Mr. Thorogood took it from Mr. Button.

Dr. Crandon said, "Walter, why did you leave out the cold water stage?" Walter said, "How do you know I did?"

Thorogood, "Let me know when you are ready for the next one."

Walter: "Right away." "Relax, Sarah."

Walter: "Get ready a large piece of wax." "I give you the phenomena but God gives you the weather."

Thorogood put in large piece of wax at 9:27. Walter: "Come out of it, Sarah." 9:27½ Thorogood took it away. Walter: "That is not so pretty. Soften wax a little more next time. This is a right and left thumb. He had crossed his left thumb over his right one. He changes his position now and puts the right one over the left."

At 9:30 Thorogood put in a softer piece of wax. Walter: "A very good thumbprint, rather larger, just opposite to the other one."

Walter now called for a small piece of wax. He then changed it to a large piece. Walter: "Hurry up." Thorogood: "Just a second, Walter, and I will have it for you." Thorogood places the wax. 9:35. Respiration of Margery much increased in speed. Walter: "This shows two thumbprints, tips of fingers and palm of hand. Not very good."

Dr. Crandon: "We would like to ask you a few questions. Has Feda made any communication with Sir Oliver concerning these experiments?"

Walter: "I wouldn't tell you if I knew."

Dr. Crandon: "The Chief had a brain-storm today, Walter. What if we were to ask you to make a thumbprint of one of your regular group of sitters who nevertheless couldn't put his own thumb on the table?"

Walter: "Just think of that! It might be done. You may go now and God bless you and keep you."

Dr. Crandon: "When do we sit again?"

Walter: "God knows, I might melt away. Come out of it, Sarah."

Mr. Button: "Is Sir Oliver going to cooperate?"

Walter: "Sure. What I have told you is the truth. I did what I did because I had to do it now or never. Goodnight!"

Sitting closed at 9:40 P.M.

Downstairs in the Book Room, after the séance, Sary wrote as follows: (mirror writing).

"Charles

"Walter says that in this world and the other he has met all kinds of people but he has never yet had the extreme privilege of meeting so many d. . . fools at one time. He would like to tell a few of you what he thinks. You wouldn't like it but it might be good for you. He asks this, *simply*. What do you think he is trying to prove? Is he proving to you that he does not exist? I ask you! Are you prepared to go and show him that he is worthy the faith he is trying to prove? He really is about ready to say you are all *hopeless*. What do you say?"

(Signed)

WILLIAM H. BUTTON
L. R. G. CRANDON
SARAH BURLEIGH LITZELMANN
C. H. LITZELMANN
MARK W. RICHARDSON

EDWARD H. SHERBURNE
JOSEPHINE L. RICHARDSON
DANIEL DAY WALTON
B. K. THOROGOOD
RALPH G. ADAMS

EXHIBIT 6

PRINTS OF SIR OLIVER LODGE

CAPT. FIFE'S REPORT

August 3, 1931.

- Fig. 1. The three impressions are alike and in my opinion were made from a right thumb.
- Fig. 2. An enlargement made from Fig. 1, all patterns being identically alike.
- Fig. 3. The two pairs of impressions in my opinion are right and left thumbs. The single impression is the same pattern and identically like the first pattern in both pairs. The second prints of both pairs are identical with those in Fig. 1.
- Fig. 4. An enlargement of one of the pairs of prints in Fig. 3, and identical with them.
- Fig. 5. An enlargement of print identical in design with Fig. 2.
- Fig. 6. No. 2. Not clear enough to identify.
- No. 3. The right thumb and the same pattern as found in the three double pairs, and identical with Fig. 1.
- No. 4. Two impressions are right and left thumb prints crossed.
- No. 5. Right and left thumbs crossed and the same pattern as found in No. 4; and identical with those in Fig. 7.
- No. 6. Right and left thumbs crossed and same pattern as the others contained in Fig. 7. The two single prints not clear enough to identify.
- Fig. 7. In my opinion the two impressions in the centre are a right and left thumb crossed, and are identically the same pattern as contained in Fig. 3. The two other impressions have not enough detail by which a comparison can be made.

None of the above prints I have examined correspond in any way with the prints of any person present during the sittings at Lime Street.

Respectfully,

(Signed) JOHN W. FIFE.



Fig. 6

Group of five waxes, each bearing from one to four impressions, some too faint for identification.



Fig. 7

An enlarged view of wax No. 6 shown in Fig. 6, showing quite clearly skin impression which might be from a wrist.

EXHIBIT 7

REPORT (UNDATED) BY W. T. BELL

On the 10th October 1931 I received from Sir Oliver Lodge a series of photographs of digital impressions for examination and report.

These impressions were *alleged to have been* made on dental wax at the home of Dr. L. R. G. Crandon, M.D., 10 Lime Street, Boston, Mass., U. S. A., on the 13th, 14th and 15th July, 1931.

I have carefully scrutinized the photographs referred to and am in a position to say that all the legible prints are thumb impressions, *or manufactured replicas of thumb impressions.*

In making this report I feel that it is necessary to stipulate that if publication is made in which my name is used, it must be published verbatim, or, if any extract is published regarding any particular photograph, then the sentences and paragraphs underlined by me in this report must also at the same time be quoted.

*In view of the circumstances in which many of these impressions were alleged to have been obtained it is imperative for me to state that even with a comparatively short association with a person it would be quite a simple matter to obtain thumb impressions and afterwards to reproduce these identical replicas by artificial means.**

I. The imprints shown in Series I are all of the whorl type, are identical with each other and represent a right thumb impression.

II. In Series II the impressions on the right of each pair of prints are identical with those in Series I.

The incomplete print on wax No. 2 discloses little characteristic data, but it is probable that this print is also identical with those of Series I. A definite opinion cannot be given regarding this partial imprint. The imprints on the left of each pair are of the loop type and prove to be impressions of a left thumb.

III. In Series III the impressions on wax marked No. 2, No. 3, No. 4, and No. 5 are lacking in characteristic data and therefore useless for purposes of fixing identity.

The impressions on wax marked No. 1 and No. 6 are repeat imprints of the thumb prints recorded in Series I and II. The large impression shown on wax No. 6, print G, certainly appears to be a skin mark and may conceivably be that of a wrist showing a depression on the wax the wrist bone would make.

I am not in a position to make any further observation as to this mark as the question of identity cannot arise.

With regard to the identity of these prints this is not affected in any way by the appearance in some cases of ridges as furrows.

Such reversal of ridges and furrows can be satisfactorily accounted for by the manner of lighting the object whilst being photographed.

In such cases as these the lighting problem is oft times difficult.

An example of reversal of ridges and furrows is to be seen in the loop print, No. 6, dated 7-15-31.

On the 21st October, 1931, I received from Sir Oliver Lodge normal imprints of his thumb taken with ink in the ordinary way.

I have prepared an exhibit showing an enlargement of a normal impression of the right thumb of Sir Oliver Lodge, together with an enlargement of imprint on wax marked No. 2, dated 7-13-31, Series 1, made at Boston, Mass. See Exhibit "A". (Fig. 8, *infra*).

In this case I have marked on each photograph 14 skin ridge characteristics which are to be found in agreement.

The characteristics indicated do not exhaust the supply of data available for comparison but is sufficient to convince me that these impressions are identical with each other.

Photographic enlargement of impression
of the right thumb of Sir Oliver Lodge.



Photographic enlargement of impression marked
2 and dated 7.18.01. Series I.

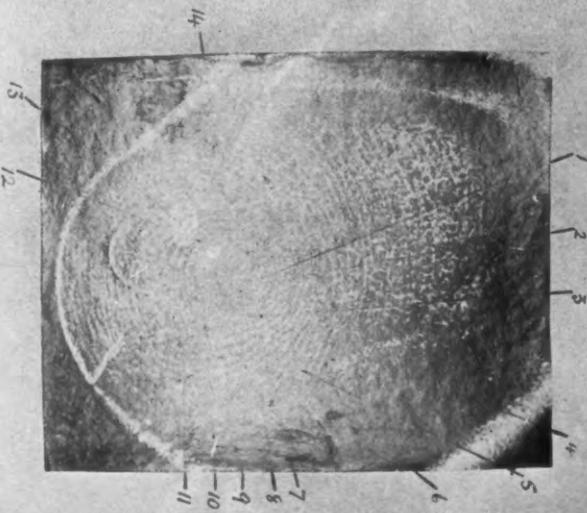


EXHIBIT 'A'

Fig. 8

Mr. Bell's Exhibit A with the fourteen identical characteristics marked. Sir Oliver Lodge's right thumb ink print. At right a poor reproduction of a copy of a photograph by the writer of wax No. 2 of Fig. 1.

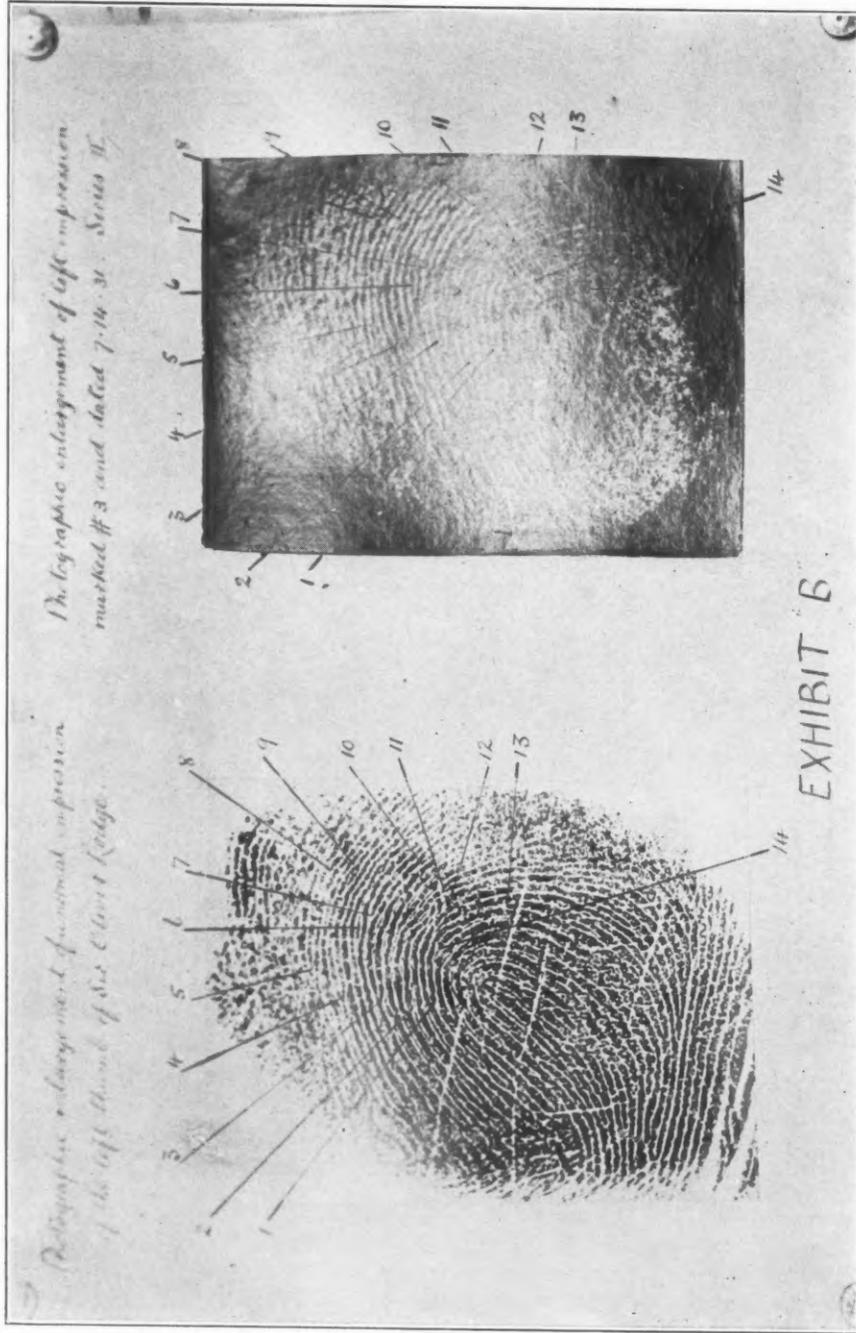


Fig. 9
 Mr. Bell's Exhibit B with fourteen characteristics of Sir Oliver's left thumb compared
 with a photograph of a wax No. 3 of Fig. 3.

Exhibit "B" (Fig. 9, *infra*) is a photographic enlargement of a normal impression of the left thumb of Sir Oliver Lodge, together with an enlargement of photo of impression on wax marked No. 3, dated 7-14-31, Series II, made at Boston.

I have marked 14 skin ridge characteristics in agreement in these impressions.

Other unmarked data are to be found in this case and I do not hesitate to say that these impressions are also identical.

Regarding the exhibits it will be seen that the subsidiary ridges (these are perhaps best described as an attempt of additional ridges to develop between the main ridges) are more pronounced in the prints produced at Boston.

This may be due to varying degrees of pressure. The bold appearance of these subsidiary ridges in one print in contrast to the fine lines disclosed in the other might lead to confusion in the mind of the inexperienced when checking the all important sequence of detail.

Another noticeable point is the absence of pore marks in the ridge lines of the impressions obtained in Boston. These are reproduced in the normal impressions of Sir Oliver Lodge.

My experience has been that imprints in wax reproduce these minute pore marks with extraordinary clearness. It should be stated, however, that the appearance of pore marks normally produced, depends to a certain extent upon the temperature of the digit at the time the imprint is made.

I have been engaged continuously on the work and study of identification by means of finger prints for thirty years. Judging, as I do, by my experience I have no doubt that the legible impressions of the whorl type referred to in this report are identical with the right thumb impression, and those of the loop type with the left thumb impression of Sir Oliver Lodge.

The foregoing report deals with the question of comparisons of identity only.*

(Signed) W. T. BELL,

(Ex) Chief Inspector in charge of the Finger Print Bureau,
New Scotland Yard, London.

*It is in this sense, therefore, that Inspector Bell will have made his claim "that it is quite a simple matter to obtain thumb impressions and afterwards to reproduce these identical replicas by artificial means. This is the routine identification. But the question here involved is not the identification of the prints as being those of a particular person, but the very different one of the verification of originals *versus* copies or replicas. (See also Dr. Crandon's letter—Exhibit 13 *infra*).—ED.

EXHIBIT 8

CHIEF INSPECTOR W. T. BELL

LETTERS AND REPORT

Wembley, Middlesex.
20th November, 1931.

Dear Doctor Crandon,

Sir Oliver Lodge has, I believe, written you regarding the extraordinary duplicates of his thumb impressions which were obtained in Boston during a recent series of sittings.

As an expert I was compelled to vouch for their identity, but for my own satisfaction I should be personally indebted if you would be kind enough to let me have a complete set of the thumb and finger prints of both hands of your wife "Margery" and also both hands of yourself, in order that I may see whether there are, by any chance, any points of similarity between these and the "Lodge" imprints which were obtained.

Yours sincerely,

(Signed) W. T. BELL.



Fig. 10
Another Sir Oliver Lodge right thumb impression.



Fig. 11

An unusually fine detailed impression of a "Walter" print obtained at same time with three right thumb prints of Sir Oliver on Nov. 26, 1931.



Fig. 12
One of the Sir Oliver Lodge prints of Nov. 26, 1931.



Fig. 13

A very good Sir Oliver right thumb print, the photograph showing clearly the irregular surface of the wax for which Capt. Fife had asked during séance.

EXHIBIT 9

DR. L. R. G. CRANDON TO MR. W. T. BELL

London
6th December, 1931.

My dear Mr. Bell,

This note is merely to recall to your mind the comparisons and experiments which I would like to have you carry out.

1. I have given you two enlarged thumb print photographs on one sheet. Make comparisons. Are they of the same thumb? (Exhibits C and D.)

2. I have left with you ink-on-paper prints of my two thumbs made by you today (two dimensional). I have also given you a box of dental wax (Kerr). You said in your recent report to Sir Oliver Lodge (Page 1, Para. 5), "That even with a comparatively short association with a person it would be quite a simple matter to obtain thumb impressions and afterwards to reproduce these identical replicas by artificial means."

I take it from the above that you believe it would be "quite a simple matter" to reproduce a flat (on paper) print a large number of times on another flat surface by photography.

I take it from the above that you *do not mean* that you believe it to be "quite a simple matter" to reproduce this flat surface print on a three-dimensional piece of dental wax (Kerr).

I have left with you my paper thumb prints and a box full of Kerr begging you forthwith to experiment, trying to make from my two-dimensional flat paper print a three-dimensional identical print in Kerr of such clearness and quality that an expert would not know at once what has been attempted.

Please send me your results in the experiments above together with your comments and expert opinion.

I am putting the same problem up to Mr. Fife (U. S. N.), and to Mr. Taylor at the Fingerprint Bureau, Navy Department, Washington, D.C.

Please report on Problem No. 1 as early as possible; on Problem 2 entirely at your convenience.

With my thanks for your kindly interest,

Very truly yours.
L. R. G. CRANDON.

EXHIBIT 10

W. T. BELL TO DR. CRANDON

Wembley, Middlesex.
December 11th, 1931.

Dear Dr. Crandon,

I received your letter dated 6th December, 1931, sent from the Carlton Hotel, London.

I had no idea you were leaving London so soon as I understood you would be staying here till the 14th December. It was only when an endeavour was made to secure an interview with you that I learned you had left.

In view of the request made to me to report as to the identity in regard to certain seance imprints obtained in Boston, and which were sent to me by Sir Oliver Lodge on October 10th, 1931, after making my report upon these imprints I thought it advisable to refer back to some previous published thumb prints alleged to have been obtained in a similar manner. The result is disclosed in the report and exhibit which I have prepared and, I think, calls for some explanation before it is published.



Fig. 14

Last of this series, showing a Sir Oliver Lodge right thumb, although not very clearly.

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I would point out here that on Page 11, of the book reprinted from the Journal of the American Society, Jan.-Dec., 1927-1928, it is quoted that "it is impossible to mistake a toe print for a finger print." I have experimented with big toe prints of persons aged about fifty and find it impossible to determine whether the prints obtained are of a toe or a thumb.

With regard to the statement on Page 87 of the same book, that "in a certain family relationship a correspondence of special characteristics amounting to 75 per cent is usually noted," I must point out that about four months ago I wrote to Mr. Fife, asking to be supplied with examples of this. I have not yet had a reply to this letter. My experience does not agree with this claim, which, if generally accepted as a fact, would, I am afraid, severely shake judicial faith in finger print science and cause infinite harm to the system.

Seeing the position at the moment I consider it unnecessary to proceed with the report and marking of the thumb print enlargements you left with me or to experiment with the dental wax.

In these circumstances I feel bound to return herewith the cheque value £6. 6s. 0d. dated 7th December, 1931.

I shall be glad to receive a reply relative to this matter by return with any observations you care to make, as you will realize the matter is one of such importance that publication cannot be delayed.

Yours faithfully,

(Signed) W. T. BELL.

EXHIBIT 11

REPORT BY W. T. BELL

ON THE IDENTITY OF THE ALLEGED SUPERNORMAL "WALTER" PRINT ON PLASTER CAST OF MAY 17TH, 1924.

In view of the request made to me to report as to the identity in regard to certain séance imprints obtained in Boston, which were sent to me by Sir Oliver Lodge on October 10, 1931, after making my report upon these imprints I thought it advisable to refer back to some previous published thumb prints, alleged to have been obtained in a similar manner.

In 1929 a book "The Thumbprint and Cross-Correspondence Experiments Made with the Medium "Margery" During 1927 and 1928" was sent to me by Dr. L. R. G. Crandon.

This book is reprinted from the Journal of the American Society of Psychical Research. At the séance sittings under Margery's Mediumship during 1927-1928 many alleged supernormal digital impressions were produced.

These imprints are in most cases identical and are referred to as the "well known Walter print." A photographic copy of a supernormal "Walter print" shown on Page 91, and marked 2.3.27. appears in exhibit and is marked 1.

On Page 96, a photograph of a digital impression appears, which is described as "Thumb of the paraffin glove of May 1924, showing the Walter print; photographed direct from the plaster cast of the glove made at the time." This print is reported on by Mr. John W. Fife, who is described as a civilian finger print expert and Chief of Police of Charlestown (Boston) Navy Yard. Mr. Fife's report appears on Page 87, and reads:

CAPT. J. W. FIFE'S REPORT

(Quoted in Mr. Bell's Report [Exhibit 11])

"I then examined the plaster cast of a hand, marked May 17, 1924, and find that the ridges and depressions are clearly marked over most of the area of the thumb, but that the thumb, like the rest of the hand, is *distorted*. The ball of the thumb seems to have been pinched up into a ridge above the core and this gives a different appearance to the pattern in that region as compared to the wax prints. In spite of the distortion, the pattern is in general identical with that of the wax prints in the corresponding area. The ridge count from the core to the delta is the same and the relationship of numerous bifurcations is consistent with those of the wax prints. In spite of the peculiar distortion of this thumb I am convinced that it is the same finger print pattern as the other prints and that it proves that the convex prints above referred to are actually models of a normal thumb.

"I have compared Margery's thumb print with the ones produced by 'Walter', and found her thumb prints to be of the ulnar type, and that they revealed some characteristics in the vicinity of the core that are almost identical with the ones found in the 'Walter' prints. Although their prints resemble each other so far as characteristics are concerned, they are not the same identical prints. The resemblance is sufficiently close to show blood relationship.

"In comparing both Margery's and Walter's prints with those of their mother, Mrs. Stinson, I found that the patterns and characteristics contained in the prints of all three resemble each other closely enough to indicate blood relationship. In families there is usually noted a correspondence of special characteristics amounting, in the case of a mother and son, to as much as seventy-five percent, and between brother and sister to fifty percent.

"It is my opinion, based on a most careful examination of the wax prints originally submitted to me by Dr. Crandon and the prints obtained at the séance of March 21, 1927, that these prints have been made by a living thumb, that the patterns are the same in all the prints except that some are reversed from the others, that the convex prints were not made from any of the concave prints which I have seen, that the prints of March 21st were not made by the thumb of any person in the room, and *that the thumb of the plaster cast carries the same pattern as the thumb which made the normal wax impressions.*"

(Signed) JOHN W. FIFE.
19 Chestnut St., Somerville, Mass.

MR. BELL'S REPORT *(Continued)*

On page 95 it is quoted "An examination of the photograph in question (i.e. 'Walter print') and of the original plaster reveals much of interest."

It does, for after careful scrutiny of these photographs, I declare emphatically that these impressions apart from similarity of type or pattern, do not disclose any ridge characteristic data in agreement, are not identical with each other, and therefore must be imprints or replicas of different digits. See reversed photographs of digital mark on plaster Cast 11.

It should be pointed out that the reason for reversing the photographs of the cast is that the cast must show a reversal of the print in the paraffin. A photographic reversal of the plaster print produces a copy of the original print in the paraffin.

Having satisfied myself beyond doubt that the claim regarding the identity of the alleged supernatural "Walter" and plaster-cast prints must fail, I realized the im-

portance of tracing, if possible, a normally made duplicate impression of one or the other of these impressions. Knowing that imprints of the fingers and thumbs of Margery were on record in London I proceeded to examine them.

On examination I was at once struck with the similarity between the plaster cast imprint and the right thumb impression of Margery.

A photographic enlargement of Margery's right thumb print appears on exhibit as number III.

I have carefully scrutinized the photograph of the plaster cast impression together with the photograph of the normal imprint of Margery's right thumb, and have marked 18 skin ridge characteristics on each photograph which are in agreement. I have no hesitation in saying that the coincident sequence of ridge characteristic data found in agreement in the plaster cast and Margery's right thumb print determine definitely the identity of these imprints.

Mr. Fife in his report draws attention to the very distorted appearance of the plaster print. This is true, but finger print experts are not easily deceived by the distorted appearance of finger impressions.

Identity of finger prints is fixed by the type of ridge characteristics disclosed and their appearance in correct sequence.

So far as I am concerned the origin of the so-called "well known Walter print" remains a mystery for the present.

Of this I am certain, that the alleged supernormal imprint on the paraffin glove of May, 1924, is not identical with the frequently produced and alleged supernormal Walter print, as it is claimed to be, but is identical with a normal impression of the right thumb of the medium Margery.

W. T. BELL.

EXHIBIT 12

DR. CRANDON TO MR. BELL

Dec. 24, 1931.

My dear Bell:

I acknowledge receipt of your letter of December 11th and the enclosures. I have also found upon my return to Boston your letter of November 20, 1931, which is surprising, as none of us can understand any possible relationship between the prints of Margery and myself and those already identified by you as being prints of Sir Oliver Lodge. In that letter you state that the evidence of identity between the prints sent you and those of Sir Oliver Lodge were such that you were "compelled to vouch for their identity." This was the only matter that was submitted at that time for your consideration, and your opinion would seem to be sufficient to settle that question.

You state further in your report that it is a simple matter to obtain thumbprints and then reproduce identical replicas of them by artificial means. We are informed and still believe that this cannot be done. At least, that a three dimensional print cannot be successfully made from an ink print without immediate detection. To test whether we are correct was my motive in requesting you to perform the operation, a request which I confirmed in writing while in London. I now find that for some strange reason you are unwilling to discuss that matter further and refuse to make any attempt to demonstrate the correctness of the statement you so positively made in your report. Under the circumstances, I am forced to the conclusion, which is shared by the experts who have cooperated with me in this country, that you have found it impossible to make such reproduction and preferred to discuss something else. If I am mistaken in this conclusion the way for you to demonstrate it is obvious.

I am not surprised at your evident amazement at the situation raised by Walter's production of the Sir Oliver Lodge prints, nor that you searched for some normal explanation thereof. As a matter of fact, the circumstances surrounding the production of the Sir Oliver Lodge prints in Boston were such as to leave no possible doubt of their supernormal character, and, therefore, I do not expect you either now or hereafter to explain the exact way in which they were produced.

In regard to the report which you enclosed in reference to the seven-year-old plaster cast, the tone of your letter as well as that of the report indicates that you have made a discovery. As a matter of fact, the resemblance between the prints that appear on that cast and the prints of Margery, as well as the later thumbprints so well known as those of Walter, have been well recognized and fully discussed. The latter also will be more fully discussed and competently disposed of in the forthcoming volume of the "Proceeding" of the American S. P. R. Your sole contention seems to be that a certain print on that cast is a print of Margery's thumb. This is contrary to the well-considered opinion of several experts in this country who have examined the original cast and raises nothing but a question of opinion between experts which it will not be profitable to pursue in this letter.

I feel that it is a matter of regret that you are inclined to do so much work which you were not requested to do, and have refused to do that which you agreed to do.

Very truly yours,

L. R. G. CRANDON, M.D.

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WALTER HELPS TO PERFECT THE CONTROL

BY WILLIAM H. BUTTON

Attached hereto is the report of a sitting at 10 Lime Street on February 16th, 1932, and several other reports which tell their own story. A few comments, however, on the phenomena and their implications may be in order.

In the February number of the Journal there appeared an article by Dr. Richardson in regard to the production of the post-mortem thumbprints of the late Judge Hill. In it the conditions of control under which such prints were produced were described in detail. In the present issue Mr. Thorogood, Research Consultant of this Society, describes in detail several sittings at which there were likewise produced the thumbprints of Sir Oliver Lodge, who at the time was in England. Mr. Thorogood's article also describes minutely the conditions under which those prints were obtained.

The implications from these phenomena are as important as from anything that has ever been published in regard to psychical research.

It will be observed that the control that existed on these occasions was very strict but the phenomena are so remarkable that they emphasize the fact that too much cannot be done to perfect the control.

The Lodge article shows the reaction of Mr. Bell, the ex-Scotland Yard fingerprint expert, and it is characteristic. Bell knew that some years ago the Crandons had spent a day or so with Sir Oliver Lodge at his home in England. He undoubtedly knew of Crandon's correspondence with Sir Oliver. Therefore Bell was not to be

caught. He immediately advanced the theory that any person who had associated with Sir Oliver for even a short time could easily get his fingerprints (two dimensional) and manufacture therefrom a die from which three dimensional impressions could be made. When called upon to demonstrate this proposition, however, Mr. Bell drew a red herring across the trail. It is extremely doubtful that such reproductions could be made and not be immediately recognized as such.

The circumstances attending the Hill and Lodge print sittings were such that no die could have been used and none was used. Nevertheless, it is desirable that any additional control that ingenuity can devise should be applied to the production of such phenomena.

For a long time various researchers in this field have been impressed with the desirability of producing phenomena under circumstances that do not depend upon personal control. Sir William Crookes realized the desirability of this. Mr. Dudley was impressed with it. From the beginning of his association with the subject Mr. Thorogood has felt strongly that such control was the most important thing to be developed, and has exercised much ingenuity in perfecting such control with a success that will be apparent from the situation herein described. It is evident herefrom that Walter himself is fully aware of the importance of these ideas.

On February 16th, 1932, the writer was in Boston to attend a sitting at Lime

Feb 16, 1932

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Fig. 1

Last page of Mrs. Litzelmann's writing. (to read, hold up to a mirror).



Fig. 2

'Walter' thumbprint produced in locked box, Feb. 16th, 1932.

Street that evening. He unexpectedly received a telephone message from Mrs. Litzelmann from her home in Cambridge stating that by automatic writing she had received a message from Walter for the writer which ran thus:

"Walter has a message he would like given to Mr. Button.

"I want you to ask Thorogood if he will take his lock off the box and let you put one of your own on it just for experiment tonight. This is confidential, tell him."

Mrs. Litzelmann has kindly furnished the original writing, a portion of which is reproduced in the accompanying illustration, figure 1.

Mrs. Litzelmann herself is a remarkable medium. She was an important factor in the cross-correspondence that took place in connection with Margery and Hardwicke. Her writing comes with rapidity and is of the mirror type, that is, to be read it must be held against a light and read from the back or from its reflection in a mirror. She produces this writing spontaneously, very rapidly and regardless of all distractions.

It is startling enough to have received an intelligent message purporting to come from another plane when the event proves that message to have an important bearing on subsequent experiments.

The writer carried out the instructions thus given by Walter, called up Thorogood, explained the situation to him and Thorogood agreed to take his lock off the box in the séance room at Lime Street. The writer went to a hardware store and bought a heavy Yale lock with two keys. This lock and the keys thereto he kept in his own pocket continuously until fifteen minutes before the sitting when he

procured the key to the séance room, which is always locked. He went to that room, found that Thorogood had removed his lock from the box and had removed all the articles he had in it with the exception of a small wooden duck. The writer thereupon placed in the box a small china coffee cup and a piece of Kerr with two notches on it, his idea being to provide something that Walter could break if so inclined. He also put in the box a calendar sheet, the number on which nobody in the world knew, as detailed in the report herewith.

He also placed in the box a mass of plasticine for the purpose of receiving a fingerprint impression. He locked the box with the padlock he had procured and kept the keys in his pocket until the box was opened. He also searched the séance room and kept the key in his possession until the beginning of the sitting. He then checked the sitters as they entered and locked the door behind them. Walter after a short time gave a correct description of the coffee cup, duck and the piece of Kerr in the box, correctly read the calendar number and made a distinct Walter thumbprint in the middle of the mass of plasticine, all as discovered upon the opening of the box in the light of a red electric torch as described in the report.

Captain Fife's report herewith shows that the print obtained is one of the well known Walter thumbprints. (Fig. 2). The illustration (Fig. 3) shows the other articles contained in the box.

The box itself is no flimsy affair. There are illustrations herewith of the box both open and locked. (Fig. 4) Mr. Thorogood's description is as follows:

"Voice Box No. 3 was designed for experimental purposes in connection with the study of the "Walter" voice phenomena and is to be superseded by an improved type No. 4. It has been used in studying other phenomena including the making of

thumb prints in a sealed closed space.

The box itself is approximately cubical in shape, dimensions being about 20 inches on a side and weighing about 40 pounds, and the inner space where a plastic may be placed for the reception of an impression is about 8 inches on a side, making the walls about 6 inches thick and from the inside outward it is constructed of the following material; pine, spun glass, mazewood board, felted hair, corrugated cardboard and weatherwood. The only opening in the box is by a hinged door which outside is the size of a side of the box and when closed makes the box on all six sides practically continuous and alike in construction and material.

For other purposes there is an electrical connection which may be seen in the cut.

The box is practically tight, though not fluid tight.

When the door is closed and properly locked there is no way by which one could pass any solid or plastic article from the outside in or the inside out without damage to the box which would be very evident upon examination.

Practically each layer of different material of the box is sealed to its neighbor by rubber latex in the form of a thin film."

Here then is much food for reflection. Following the directions given early in the afternoon through Mrs. Litzelmann and purporting to come from himself, Walter succeeds in an enclosed space, inaccessible to everyone except the writer, in cognizing three articles, reading a number known to nobody and leaving his thumbprint.

These phenomena involve a great variety of the classes of phenomena familiar to psychical research. In a remarkable degree the production of the fingerprint under these circumstances of automatic control supplements the force of the evidence connected with the Hill and Lodge prints and all other prints obtained.

That the importance and value of this contribution to the subject is fully recognized by Walter is evident from the directions given by him. He realized that the box had been in the séance room for some time and that it might be claimed that duplicate keys existed. He therefore insisted on a new lock. He insisted that the locking of the box be verified by all the sitters before and again after the phenomena occurred. The writer has had occasion before to point out that Walter

himself is one of the best investigators.

In this connection it may be of interest to consider Walter's statements about the box and his relationship to it. During the sitting of February 12th, 1932, Walter asked, referring to the box involved herein, "What do you think they are going to say if I should work in this box?"

Thorogood: "I think they are going to believe it."

Walter: "Well, strange to say, I think they are."

Later in the same sitting the following conversation occurred.

Thorogood: "Are you going to try your own thumbprint first?"

Walter: "Certainly. Did you put plasticine in the box?"

Thorogood: "Yes".

Walter: "Monday night put a small piece on the table".

Thorogood: "I can put it in now".

Walter: "No, I am half in the box and half out. Do not put it in too soft or it will spoil the impression."

Later Walter said "In the next eight or ten sittings, prepare your box and have your cameras set, not a lot of light, do not fuss with the box, just open the door,

put the stuff in and leave it alone". Walter also requested Thorogood to put the box behind the cabinet when he was taking a flashlight picture.

At a sitting on February 14th, 1932, Walter said that he must not be hurried, that the program was stupendous but would be constantly progressive. He said too that he was going to read the cards, break the telephone receivers and make a fingerprint in plasticine, all inside of the locked, sound-proof box. He then added "That will be the last of that box. Then I will do the big box that Thorogood is making and that will end all boxes." He made some complaint that the black cloth had not been kept on the box and said "That box is surrounded with energy like the ring around the moon or like a six inch covering of gelatine all over it. You will all have to be very strict about no light and not crossing the circle and keeping the black cloth on. Every letter of my instructions must be carried out."

At a sitting on February 15th, 1932, Walter said "Let me tell you some news. I have succeeded in getting into the box and thereby hangs a 'tail'. I have suc-

ceeded in getting in and out."

The above quotations from the séance records show Walter's attitude toward these phenomena and the control he exercises over them.

A study of the phenomena of February 16th, 1932, will make it clear that in a closed, isolated space, phenomena of materialization and telekinesis occurred as evidenced by the thumbprint. Intelligent cognitions occurred as evidenced by the naming of the duck, the coffee cup and the Kerr with the marks thereon. The telepathists may get some comfort for their theory in this regard but no one knew of these articles except the writer. Next there was the cognition of the calendar number, known to nobody in the world. Therein was clairvoyance or some similar phenomenon. Next there was some active intelligence producing and regulating all of these phenomena. The animists and spiritists can argue that out at their leisure.

There are few sittings that have been published which combine so many varieties of phenomena; and none, so far as we know, that occurred under such remarkable conditions of control.

SITTING AT 10 LIME STREET,
FEBRUARY 16th, 1932 at 9 P.M.

Sitters to left: Psyche, Dr. Alfred W. Martin, Dr. Richardson, Mr. William H. Button, Mrs. Roland Baker, Miss Herrika W. Button, Mrs. Richardson and Dr. Crandon.

The medium was rather slow in going into trance but finally did go into a deep trance. On the table in front of the medium there was the Thorogood box made for the purpose of containing a microphone for voice tests, but of late used for various other experiments. It was covered by a large black cloth. The cloth was immediately removed from the box. By the sounds it was judged it had been given to Dr. Martin. Martin denied this, whereupon Walter said "Here is the coffin cloth" and put the cloth over Martin's arm. Martin and Crandon announced that their control of the medium was perfect during this episode. Walter then greeted Martin as "Parson". He greeted Mrs. Baker as an old sitter and Miss Button as the "little lady" and said he was sorry that John was absent and thought John was afraid of him. He then said "You are all here, from the President down." Mr. Button said "You mean from the President up." Walter said "Maybe you are right because at this sitting tonight you are going to be right up against it." Walter then said to Button "Did you get

my orders?" Button replied "I did". Walter asked "Did you carry them out?" Button answered "I tried to and think I did". Button suggested that Walter examine the box and see if it was satisfactory. Walter directed that the first thing to be done was for all present to examine the lock on the box by torch and verify the fact that the box was locked. This was done by the use of a red light electric torch and each person present verified the locking of the box by handling the padlock thereon. Walter then directed the sitters to relax and amuse themselves by telling stories, etc. A number of stories were told and Walter made pertinent comments in regard to many of them. Walter then said he was inside the box. Crandon inquired how it happened that his voice was outside the box. Walter said that he did not have to be all in.

He then said he could get into the box as he pleased. He would see what was in it. Walter then began to catalogue the contents of the box. He said "First, there is a piece of Kerr." Richardson asked if it was just an ordinary piece of Kerr. Walter said "No, it is notched." After a few moments he said "There is a small cup with a handle on it in the box." After another few moments he said "There is a damned little wooden thing in here, some kind of a bird." After a few more moments he asked if there was anything in the box to read. Button said he thought there was and Walter said "Oh, yes." After a number of moments, Walter said "The number in the box is 29". The intervals between Walter's naming the above articles in the box and reading the number 29 were somewhat protracted and seemed to the sitters to indicate that Walter was spending some time in an endeavor to learn its contents. Quite a few moments later Walter said "Oh, yes, there is another thing in this box. It is my thumbprint." Button then said to Walter that some arrangement should be made for opening the box in the proper way before proper witnesses and suggested that after the sitting a committee be appointed to do it. Walter said, no, it was unnecessary. That the scientific committee was already present. That the old guard was perfectly competent to attend to it and he directed that the "little lady" should open the box but before doing so everybody in the room should again verify the fact that the box was still locked. Everybody examined the lock with the same red electric flashlight and by feeling the lock and pulling it observed that the box was properly locked. Thereupon Mr. Button gave his daughter, Miss Herrika Button, the keys to the padlock. Miss Button then inserted the key, took off the padlock, opened the box and with the aid of the searchlight she took out and handed to Mrs. Baker a small coffee cup with a handle on it (demi-tasse), a little wooden duck, a piece of Kerr with two notches on it, a calendar number with 29 on it. It was observed that there was a lump of plasticine in the box with a thumbprint in the middle of it. Dr. Richardson carefully removed this and took charge of it until after the sitting. Mr. Button then asked Walter if he should tell them the story of what had happened. Walter said "Yes, it will help them to relax and will entertain them." Thereupon Mr. Button gave the following account of the afternoon's happenings which he stated was a true account thereof. He stated about 2:30 in the afternoon, Mrs. Litzelmann called him on the telephone from her home in Cambridge and stated that she had received a message from Walter for Mr. Button and that it was as follows:

That Walter wished Mr. Button to get hold of Thorogood and have Thorogood remove his lock from the box in the séance room and then to procure a lock of his own and put it on the box for the purpose of an experiment during the sitting that evening and to keep the matter confidential.

Thereupon Mr. Button called up Thorogood, explained the situation to him and Thorogood agreed to take off his lock. Mr. Button went out and bought a heavy Yale padlock with two keys. He kept this lock with the keys in his pocket until 8:45 p.m. at which time he procured the key to the séance room, went into that room and searched it to see that nobody was there, then with the red torchlight examined the box and found that Thorogood had removed his padlock and that there was nothing

in the box except a small wooden duck. Mr. Button thereupon placed in the box a small coffee cup, a piece of Kerr with two notches on it and a calendar number. The calendar number was selected as follows: Mr. Button, before going to the séance room, turned a day by day calendar on its back and tore out ten leaves at random. He dated and numbered them in sequence 1 to 10 on the back and did not at any time see any number among the ten. He put these in an envelope which he put in his pocket. In the séance room on the above occasion he turned out the flashlight, took the envelope out of his pocket, selected one of the numbers at random and put it in the box without knowing what it was. Mr. Button had earlier prepared a mass of plasticine on a small piece of tin. He had modeled it into an oval mass with the center quite high, something like half an egg. He then smoothed the surface off with the blade of his knife, examined the plasticine through a magnifying glass to see that there were no marks or thumbprints on it. This Mr. Button lastly put into the box. He then locked the box, put the two keys in his pocket and replaced the cloth over the box. Mr. Button retained the key to the séance room until 9 p.m. when he unlocked the door and checked the sitters as they entered and then locked the door. None of the sitters knew any of these facts.

After the above happenings something was heard to drop on the floor. Walter said it was the medium's cough drop. This referred to the fact that at the beginning of the sitting, both Margery and Mrs. Baker said that they were chewing cough drops. A cough drop was retrieved from the floor after the sitting. Crandon asked Walter if he was looking over Button's shoulder while Button was putting things in the box. Walter said it would make no difference whether he was or not. It would not account for the thumbprint. When asked if he knew what was in the box, Button said he did. Walter immediately corrected him and said that Button did not know what the number was. This Button admitted. Before the box was opened Button asked Walter if he would break the Kerr. Walter said "Do you want to paint the lily? I have done enough for one night."

Sitting ended at 10 p.m.

In the book room Dr. Richardson examined the thumbprint on the plasticine. It was a comparatively distinct print of some depth in the middle of the mass of plasticine. Dr. Richardson thought it was one of the Walter prints. It was given to Mr. Button who kept it in his possession until the next day when he sent for Captain Fife who said he thought it was a Walter print but would examine it further. Mr. Button then delivered it to Mr. Thorogood for photographing with the request that he deliver it to Captain Fife.

A copy of the writing received automatically by Mrs. Litzelmann is attached.

There was much conversation by Walter during the sitting not pertinent to the above phenomena which is not included in this report.

Each signer certifies only to the events indicated to have taken place in his or her presence.

WILLIAM H. BUTTON
MARK W. RICHARDSON
L. R. G. CRANDON

EDITH M. BAKER
JOSEPHINE L. RICHARDSON
ALFRED W. MARTIN

HERRIKA W. BUTTON

Boston, Mass.
22 Feb. 1932.

William H. Button, Esq.
27 Cedar St., New York City.

Dear Sir:-

The print on plasticine dated 2/16/32 submitted to me for identification I find to be the right hand thumbprint of Walter Stinson deceased.

Respectfully,
JOHN W. FIFE, F.P.E.

ATTESTATION BY MRS. SARAH LITZELMANN

Cambridge, Mass.
Feb. 21st, 1932.

My dear Mr. Button,

Having passed through all the stages of emotion, amazement, doubt, keen interest, etc. during six or seven years of automatic writing, I have ceased to write simply to satisfy idle curiosity. Many times, however, through Charles, my friendly though somewhat pedantic control, I am able to be of great assistance to some one in trouble. Also, through Charles, Walter is often able to get a very important message delivered to the one whom it most concerns.

This is exactly what happened on the afternoon of Tuesday, Feb. 16th.

A friend had come to me for help, I had written some four or five pages; the mirror writing is some times very hard to decipher, and as I was struggling through it, I came upon this:

"Walter has a message he would like given to Mr. Button. I want you to ask Thorogood if he will take his lock off the box and let you put one of your own on it, just for experiment tonight.

"This is confidential, tell him."

This message I immediately telephoned to you, in Boston, reaching you about two thirty in the afternoon. Later I sent you the original writing, after your return to New York.

Most sincerely yours,
SARAH B. LITZELMANN
"Sary"



Fig. 3

Articles cognized by Walter on Feb. 16, 1932. inside locked box

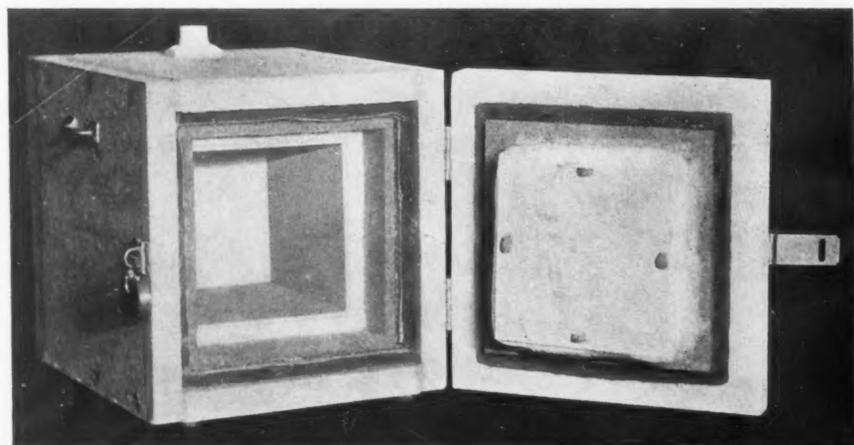
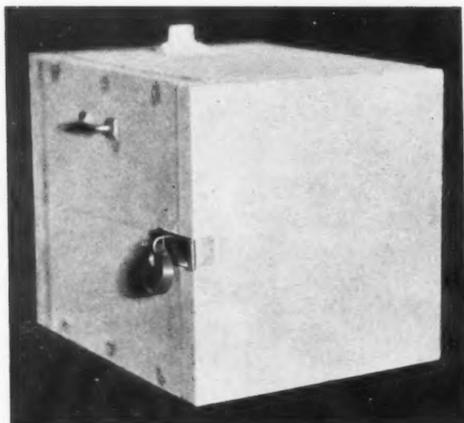


Fig. 4 (a) and (b).
Box locked and open. Inside this box, when locked, Walter brought about
the phenomena of Feb. 16, 1932.

PSYCHIC FOOTPRINT OF AN UNBORN CHILD



Photograph of impression obtained in dental wax (Kerr) on March 9, 1932, said by "Walter" to be that of the right foot of a child, unborn, but expected shortly, in the family of D. and J. R. of New York.



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MR
JOH
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DR
MR

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JOURNAL
OF THE AMERICAN SOCIETY FOR
PSYCHICAL RESEARCH

for

APRIL, 1932

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JOURNAL OF THE AMERICAN SOCIETY FOR PSYCHICAL RESEARCH

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Vol. XXVI, No. 4; April, 1932

EDITORIAL NOTES

In the article on Genius which we publish in this issue, Mr. Carrington has summarised a great variety of views held by prominent writers on the question of the origin, nature, and operation of the faculties which we are wont to group under this name. The collection is deeply interesting since it demonstrates the widely different angles from which people of intellectual discernment may view the process by which Genius is able to manifest itself in the individual human subject. The reader, in his general survey, may well be led to conclude that whilst each exponent holds a certain amount of truth in the opinion expressed, yet that truth is in almost every case of a very partial kind, and that the view is limited by the mental bias of the writer or the particular school of thought for which he stands.

* * * * *

From the purely intellectual side it would seem that it has been the mechanism of Genius rather than its essential nature which has been appreciated: whereas it has been reserved for the poet or the intuitive thinker to estimate the more intrinsic and real values implied by that word. But until the advent of Frederic Myers no one has apparently been able to achieve a complete and well defined presentation in terms of scientific accuracy of the probable nature of those elusive and obscure elements which determine the emergence of those transcendent faculties of mind which constitute Genius. It is evident that Mr. Carrington appreciates the splendor of the synthesis which Myers has bequeathed to the world. He has brought together in the grand sweep of his hypothesis of the Subliminal Mind all the phenomena of Classic and Romantic Genius as normally known to man on the one hand and, on the other, the phenomena of Mediumship. It is not too much to say that since the time of Myers, practically all psychic research of a legitimate nature has been built upon the foundation which he laid.

* * * * *

There is no doubt that even the most enlightened students of Genius

have been unconsciously hampered and restrained in their estimation of its nature by the ever-present intellectual limitation of their concept of Personality: that is to say, they have always had with them the basic narrowness of outlook which would attribute the manifestation to a personal or individual origin. This same limitation is obvious enough in the works of the many modern students on the subject of multiple personality. Their work is vitiated by the *petitio principii* that the emergent personality is to be regarded as something proper to the individual, either as a dramatization of characteristics of others latent in the field of the subconscious memory, or as 'sub-personalities' having no independent existence outside the mental constitution of the subject himself. This narrowness of idea has sterilized and rendered ineffective perhaps as much as ninety per cent of the works of students of those phenomena of mind which lie below the threshold of the individual consciousness. They have gone far to bring into disrepute that much misused and misunderstood term 'the subconscious'.

* * * * *

But the congenital adaptiveness to new ideas displayed to a rapidly increasing extent by the new generation is now seen more clearly than ever to be a racial rather than an individual heritage: and the difference between Genius and Mediumship is beginning to appear not as a difference in kind so much as a difference in the conditions attendant upon their manifestation. In Genius, the power is welded into, and harmonized with, the machinery of expression consciously exercised by the subject: in Mediumship, the subliminal uprush creates for itself a means of expression at the expense of the subject whose intelligence is for the time being submerged and drawn below the threshold.

* * * * *

LE LIVRE DES REVENANTS

A Further Verification Received

Mrs. Laura O. Austin of Washington D.C. writes under date March 28th as follows:

"In the January issue of the Journal of the American Society for Psychical Research, p7 (Le Livre des Revenants) occurs the following entry:

SITTING XXV. *Second Control* (C.2.)
EDWARDS. LA CROSSE, Wisconsin.

"I lived in La Crosse until my mar-

riage and the Edwards family are close family connections. It would interest me to learn whether there was any indication as to whether the control was man or woman and whether that control ever appeared again."

NOTE BY EDITOR. No recurrence of this name has been observed on a general glance through the remaining files of the Livre des Revenants. There may be an opportunity ere long of asking further information as to this control in which event the result shall be duly reported.

THE PSYCHOLOGY OF GENIUS

BY

HEREWARD CARRINGTON

CONTENTS

<i>What is Genius?</i>	<i>Genius and Talent.</i>
<i>Is Genius Originality?</i>	<i>Precocity and Genius.</i>
<i>Is Genius Concentration?</i>	<i>Age and Genius.</i>
<i>Is Genius Patience?</i>	<i>Musical and Arithmetical Prodigies.</i>
<i>Is Genius Common Sense?</i>	<i>Environment, and Other Factors.</i>
<i>Is Genius Constructiveness?</i>	<i>Racial Experiences and Memories.</i>
<i>Is Genius Anticipation?</i>	<i>Physiology and Genius.</i>
<i>Is Genius Breadth?</i>	<i>Genius and Talent: (continued.)</i>
<i>Is Genius Merely Hard Work?</i>	<i>Myers' Theory of Genius.</i>
<i>Is Genius Character?</i>	<i>Genius and the Supernormal.</i>
<i>Genius and Insanity.</i>	<i>Intuition and Inspiration.</i>
<i>Classical vs. Romantic Geniuses.</i>	<i>The Source of the Information.</i>

PART I.

WHAT IS GENIUS?

Genius may roughly be defined as original, brilliant and creative work of some sort, and the "man of genius" as one who has the faculty or ability to produce results of this character. But it will be realized at once that this definition is superficial and tentative, and that it does not attempt in any way to define the nature of the product, far less the *modus operandi* of its production. Yet, from the psychological point of view, that is the interesting problem which confronts us. How account for such extraordinary powers? Whence do they originate? What happens inside a man when he is in the throes of some creative effort? Is the man of genius a normal individual? Is there any traceable connection between the inspirations of genius and other

supernormal powers? These are a few of the questions which at once come to mind as soon as we begin to discuss this question, and seek to discover its inner nature. In view of the scarcity of material available, and the scant references to it in the literature of borderland psychology, an analysis of this problem can hardly fail to be of interest.*

In the first place, then, what do we mean by genius? Is this word to be used as synonymous with talent? With intellectual brilliance? With original, creative work? With musical or artistic or scientific ability? With inventiveness? With originality? Are the various music-

* For example, the word "genius" does not even appear in the index of McDougall's *Outline of Abnormal Psychology*; only the most fleeting references are made to the subject in William James' *Principles of Psychology*, etc.

al and arithmetical prodigies to be counted as geniuses? Are all geniuses necessarily erratic, defective or mad? Or are they superior individuals? Is genius merely hard work? Each of these questions must be considered in turn before we can hope to come to any clear understanding of the problems involved.

The first serious attack upon this vital problem was made by Sir Francis Galton, in his book *Hereditary Genius*. His inquiry was however largely statistical, and constituted an attempt to show that genius probably was hereditary, inasmuch as a brilliant man frequently had a brilliant father, or various members of a family showed marked ability, if one of them did. The number of families that had served as the basis of the work was about 300, and included nearly 1000 men of note, of whom 415 were illustrious. Taking judges, statesmen, generals, men of letters, scientific men, poets, artists and divines, as the basis for his calculations, Galton concluded that "the probability that a man of mark would have remarkable kinsmen is, on the average, for his father thirty-one per cent.; brothers, forty-one per cent.; sons, forty-eight per cent.; grandfather, seventeen per cent.; uncle, eighteen per cent.; nephew, twenty-two

per cent.; grandson, fourteen per cent.; etc.

Galton's figures have been considered problematical for various reasons, though they *do* seem to indicate, in general, that genius of a sort may often be hereditary,—just as other psychological factors are.* Galton apparently made genius more or less equivalent to intellectual brilliance, or outstanding artistic merit, but, as we shall presently see, this conception is far too limited in its scope, and not nearly comprehensive enough to include all types and varieties of genius. We shall return to this question, and also that of the possibility of hereditary genius, however, later on.

Let us now, first of all, examine a few of the various tentative definitions of genius which have been given in the past, in order to discover, if possible, in what genius consists, and what it is and is not. We shall reserve our general discussion of the question until later. These definitions, and a brief discussion of them, each in turn, will at least serve to clear the air, so to say, and perhaps enable us to arrive at some sort of understanding of the nature, functions and peculiarities of genius.

* Cf. Ribot, *Hereditly, A Psychological Study*, etc.

IS GENIUS ORIGINALITY?

Undoubtedly a genius, in order to be such, must be original. Royse says: "We can not conceive of genius except as something extraordinary, and of this quality originality is the very essence." Doctor Johnson, in his essay on Milton, says that "the highest praise of genius is original invention." Emerson says: "Every great man is unique The highest merit we ascribe to Moses, Plato and Milton is that they set at naught books and traditions, and spoke not what men, but

what *they*, thought." George Eliot declares: "Genius itself is not *en règle*; it comes into the world to make new rules." Hazlitt, in his *Table Talk*, says: "Genius, or originality, is for the most part some strong originality of mind, answering to and bringing out some new and striking quality in Nature Originality consists in seeing Nature differently from others, and yet as it is in itself." Lowell asserts that "to make the common marvellous, as it were a revelation, is the test

of genius." Bain contends that "the principle of like recalling like, through the disguises of diversity, *this* I count the leading fact of genius." William James, in his *Principles of Psychology* states that "the most elementary single difference between the human mind and that of brutes lies in this difficiency on the brute's part to associate ideas by similarity . . . Genius is identical with the possession of similar associations to an extreme degree." (II, 360).

It is undoubtedly true that where there is no originality there is no genius; hence originality is an essential, constituent factor. But does this serve in any way to *explain* the genius? Or does it not rather define its quality—one of its qualities? We are assuredly no nearer a solution of the main problem: what constitutes genius—*why* and *how* the original ideas come into the man's head, where they come from, and why he should see similarities and associations which another man does not see. Certainly this does not consist in mere intellectual clarity or in profound learning. Many men have exceptionally clear and logical minds who are not in the least original, and there are many men of great eru-

dition who do not show the slightest indications of true genius. Nor does the sparkling, versatile mind, as a rule, make any real mark in the world; it is usually a pseudo-genius rather than a true one. Invention shows originality; but this is often only on one line, and the man is otherwise anything but a genius; he is more likely to be a mere crank. Franklin was a real discoverer when he drew lightning from the clouds; so was Edison when he invented the electric light bulb: yet the great scientifico-philosophical geniuses (Darwin, Laplace, Kant) must surely rank as the greater. Artistic, musical and literary geniuses shine within their own spheres. Finally, such definitions of genius as those given above do not in the least explain or help us to understand *why* such men as those already mentioned possess the originality they do, or *why* they are enabled to perceive differences and make associations that others do not. In short, all they do is to point out and emphasize one essential element of genius, without in the least making plain to us the underlying psychological factors involved, or what happens in the mind of the genius when his original ideas are created or brought into being.

IS GENIUS CONCENTRATION?

Goethe, Johnson, and others, defined genius as concentration, but it is very evident that thousands of individuals concentrate, none of whom are geniuses! It is probably true that genius of a certain type (as we shall see) *is* brought into action by means of concentration, but there are geniuses of another type who do not have to concentrate in the least.

and their best work is produced when their minds are more or less blank and seemingly inactive. Some artistic and musical geniuses are of this type, and the same is true of arithmetical prodigies, etc. It cannot be said, therefore, that concentration is essential to genius, though many geniuses have possessed unusual powers of concentration.

IS GENIUS PATIENCE?

Buffon gives us this definition, but in many ways it is precisely the opposite of the truth. The slow plodder is, as a rule, just what he appears to be, and is such because of his lack of the true 'spark'. Hard work may prepare the soil of the mind, so to say, and cultivate it, so that genius may 'sprout' in it, if the germs are really there. But it is a palpable truth that there are tens of thousands of hard workers for every true genius, and, as we shall presently see, genius is not

the result of work but rather the cause of it. This definition, therefore, places the cart before the horse, to a certain extent, and is in no sense a true definition of genius.

IS GENIUS COMMON SENSE?

To ask this question is to answer it. Genius consists essentially in *uncommon* sense, in originality, in the ability to think differently from other people. This is precisely what genius is *not*.

IS GENIUS CONSTRUCTIVENESS?

Emerson says: "Genius is intellect constructive;" and Matthew Arnold and Taine seem to agree with him. But, in order for the mind to construct anything, it must first of all have a vision of the thing to be constructed—a comprehensive grasp of its entirety as well as its essential constituent parts. Every engineer must possess this faculty to some degree: but every engineer is not a genius! It represents, rather, a special talent which

has been trained; and as we shall see more fully later on talent is not at all the same thing as genius. Also, there are many types of genius which are not at all constructive, in the ordinary acceptation of that word, and are even altogether unconscious of how their results are obtained. It cannot be said, therefore, that this is in any sense a true definition of the essential constituent of genius.

IS GENIUS ANTICIPATION?

Longfellow, in his "Hyperion," says: "It has become a common saying that men of genius are always in advance of their age"; which is true. There is something equally true, yet not so common; namely, that, of these men of genius, the best and bravest are in advance not only of their own age, but of every age . . ." Macaulay says much the same thing, and so do Richter and Alison.

What has been said above, with regard to originality, applies here also to

a great extent. In order for the possible future to be in any way envisioned, there must be originality and fertility of imagination. Every man possesses this to some degree. But the vast majority of our prophets fall hopelessly by the wayside, and the degree of originality they possess is soon found to be far from surprising. The true genius anticipates because he is a genius, but anticipation does not make him such. In short, the cart has again been placed before the horse, here as elsewhere.

IS GENIUS BREADTH?

Grant Allen, in one of his Essays, has this to say:

"The peculiarity of a genius is that he possesses in some one department a few more elements of mind than most other people, his contemporaries; that he combines in himself a certain large number of mind-factors, all, or nearly all, of which are to be severally found in other people, but which are not to be found in any other one person in the same combination."

Much this same thought may be found expressed in the writings of Carlyle, Emerson, Lowell, DeQuincey, and others.

This vast, almost cosmic, sweep of the mind is to be found in many geniuses, such as philosophers, great generals, etc.

If it is not "shallow breadth", it undoubtedly constitutes a variety of genius. Such minds cannot be bothered with details, with minutiae. But just because of that fact the majority of men of this stamp fail to become geniuses: they cannot gather and patiently assemble vast quantities of facts, as Darwin did. Many of them are, therefore, their own worst enemies, and the peculiar constitution of their minds prevents them from becoming geniuses. Thus, the majority of geniuses probably possess great breadth of mind, but breadth of mind does not in itself constitute genius. The "divine spark" is not present, and it is that which constitutes the very essence of the state we are considering.

IS GENIUS MERELY HARD WORK?

There are many, as we know, who hold this view, but we have very largely answered it in what has been said before. Hard work *per se* will rarely develop the genius, though it may prepare the soil in which genius may sprout—especially genius of a scientific character. But there are many other varieties of genius of which this is not at all true, and any definition

of genius which we may be tempted to give must be more or less inclusive of all types. The spark of genius may cause a man to work hard, but hard work is more likely to develop a (more or less) latent talent, rather than evolve true genius. The God-given fire is lacking, and it is that which constitutes the true essence of the genius, as we are attempting to define it.

IS GENIUS CHARACTER?

John Burroughs was of the opinion that the former depended to a large extent upon the latter, but this is directly contradicted by Lowell who, in his essay on Rousseau, stated that "genius is *not* a question of character." And it may be said that the whole experience of mankind is against this view; for many men of irreproachable character have been

anything but geniuses, while, on the other hand, some of the greatest geniuses the world has ever known have been men whose character was deplorable. It cannot seriously be contended that there is any essential connection between the two.

Having now cleared the ground, so to say, of much of the rubbish and undergrowth surrounding this subject,—and

having shown that the various definitions of genius which have been attempted in the past do not really define genius in any true sense, we may now pass on to a more general theoretical discussion of having shown that the various definitions our problem,—considering various aspects of it in turn, and see what light,

if any, may be thrown upon it, before advancing any explanatory hypotheses or attempting to draw any conclusions or similes. Let us begin with a brief discussion of that moot question—the possible connection or inter-relationship between:

GENIUS AND INSANITY

This aspect of the problem was brought prominently to the fore by Max Nordau (*Genius and Degeneration*), Lombroso (*The Man of Genius*), F. Nisbet (*Insanity and Genius*), and many others. Nordau and Nisbet attempted to show that the "eccentricities of genius" were often so glaring that they bordered upon true insanity, while Lombroso endeavored to prove that certain definite "stigmata" were invariably present, just as they were claimed to be present in the cases of criminals—a theory now almost entirely abandoned. The idea that there is some connection between the two dates back from the veriest antiquity. Both Plato and Aristotle drew attention to the fact, as did Pascal, Diderot and Lamartine. Perhaps the oft-quoted lines of Dryden sum-up this point-of-view with precision:

Great wits are sure to madness near allied,

And thin partitions do their bounds divide.

One of the best summaries of this theory is doubtless that of Dr. James Sully, who endeavored to prove the point by a collection and analysis of numerous incidents in the lives of well-known men. Thus: we find instances of extreme abstraction, amounting almost to absence of mind—Archimedes, so absorbed in a problem as not to be aware of the approach of his Roman slayer; Newton,

judging from the plate that a prankish friend had emptied that he had really eaten his dinner; Beethoven standing in his night-clothes before an open window, etc. The persistence of vivid ideas has also been noted in men of genius: Peter the Great afraid to cross a bridge; Johnson's repugnance to certain alleys in London; Pascal's fear of a gulf yawning in front of him; Marshal Saxe terrified at the sight of a cat; Schiller keeping a row of rotten apples in his study as a necessity of living and working, etc. Hallucinations were experienced by Luther, Malebranche, Descartes, Goethe, Pope, Byron, Napoleon, Shelley—and many others. Extraordinary violence of temper was common, while melancholy and hypochondria were frequently noted in men of this type. In a number of cases, this terminated in clearly developed mental disease. Whimsical and erratic ideas were frequently noted, while inconsistencies and contradictions were observed in many instances. Dr. Sully thus sums-up his argument:

"Our conclusion is that the possession of genius carries with it special liabilities of the disintegrating forces which environ us all. It involves a state of delicate equipoise, of unstable equilibrium, in the psycho-physical organization. Paradoxical as it may seem, one may venture to affirm that great original power of mind is incompatible with nice adjustment to sur-

roundings, and so with perfect well-being.¹ The genius is a scout who rides out well in advance of the intellectual army, and who by this very advance and isolation from the main body is exposed to special perils. Thus genius . . . is a mode of variation of human nature which, though unfavorable to the conservation of the individual, aids in the evolution of the species . . ."

It is doubtful, however, if any of these charges against men of genius can seriously be maintained. How many tens of thousands of cases of violence of temper, irrationality, hallucinations, temptation to commit suicide, hypochondria, irritability, etc., might not be cited in cases of men who were not at all geniuses? These are semi-morbid traits which occur in all walks of life, and the mere fact that a few men of genius similarly displayed these traits does not in the least prove that they were the *cause* of the genius, or even necessary concomitants of it. Rather, the man was a genius in spite of these handicaps of temperament! The mere fact that the man was a genius

made him a marked character—one subject to public criticism and analysis. And the mere fact that one or more of these peculiarities was found in him by no means proves that they were, of necessity connected with his original, creative powers. Many geniuses appeared to be eminently sane; while many, possessing not a spark of genius, exhibited them in a striking degree. The only charge which might perhaps "hold water" would be that of occasional fits of abstraction; but these were surely due to extraordinary concentration upon the problem in mind, and represent a supernormal, rather than a sub-normal, mental functioning.

It is obvious, therefore, that no logical connection exists between genius and insanity, as commonly understood; however, we shall return to this question again in due course, after having made a more systematic psychological analysis of the whole problem. This we shall now accordingly attempt; and I shall begin by calling attention to a very illuminating distinction between the various types or kinds of genius—first advocated, if I am not mistaken, by Prof. Ostwald, the famous physicist, of Germany, noted for his theory of "energetics."

(1) Psycho-analysis has, of course thrown considerable light upon this question, of late years.

CLASSICAL vs ROMANTIC GENIUSES

There are those, as we know, who contend that genius consists mostly in hard work, while there are others who contend that work has little to do with it, but that flashes or inspirations of true genius come quite unsought. "Well", says Professor Ostwald, "there is a certain amount of truth in both these theories"! But they apply to different types of genius. There are in reality two distinct types, and not one. We have what might be called the "classical" type of genius, and we have the "romantic" type.

Most of the well-known geniuses are of classical type. They were masters of their genius, while, in the romantic type, their genius is master of them. The classical genius is centralized, and has purpose; he is intent upon producing, rather than upon recognition. He is not so flighty and passionate. He adopts the Greek motto: "Nothing in excess".¹ The classical geniuses, as a rule, live apart from people and work hard.

(1) Robert Louis Stevenson said that Art consists largely in "knowing what to leave out."

The romantic geniuses, on the other hand, are more "fluid" in type—as against the more "solid" type of the classical geniuses. They got their ideas with less effort. They live in the fire of enthusiasm, while the classical genius does not get so fired or excited. The romantic genius is more intuitional. As a rule, the classical genius produces his work relatively late in life (40 to 50), and the romantic genius, early in life. The romantic genius is the suffering type—melancholy, excitable, erratic, etc.

The romantic genius works in fits and starts, while the classical genius works more continuously. Hence, it is only of

the classical genius type that it may be said that "genius is nine-tenths hard work." Work is not the *cause* of genius, but the *result*. So, the "capacity for taking infinite pains" is due to the fact that the genius *must* work, and is naturally industrious. The genius of the classical type cannot be lazy. The genius of the romantic type, even when he is working, can be lazy *when the mood is on*. The old adage "genius is born and not made" is only partially true: the genius is born *and* made. The cause of work is the genius. The great artist is absorbed in his work; the lesser artist, or pseudo-genius, in the product.

GENIUS AND TALENT

What is the essential difference between them? *Work* is the Key. Genius makes a man work; talent does not. Talent is the *result* of work, while genius is the *cause* of it. The work of the true genius is unconscious; the work of the talented is conscious. Thus, the true genius may be said to be in the grip of a higher power of spirit. The genius sees associations which other people do not see; he combines old things in new ways; he blazes new trails.

Talent is subject to training and can be cultivated. Talent grows by external accretion, like a crystal; while genius springs from within, like true growth.

While it is probably true that "every genius is a crank," not every crank is a genius! Mrs. Carlyle remarked that "no woman should ever marry a genius," which may be true from her point of view, but may perhaps be set against Nietzsche's remark that "a married philosopher is ridiculous!"

The genius runs counter to the traditions of the times in which he lives; he

is "different." Therefore, we make him suffer—because of his differences! The romantic genius loves *beauty* most, while the classical genius loves *truth* most. Hence, philosophers and scientists are of the classical genius type, while artists and poets are of the romantic genius type.

The romantic geniuses are the ones who often verge on insanity, and supply the majority of cases which have been quoted. Possibly, this theory is a half-truth. Classical geniuses are probably *farther* from insanity than is the average person. Lombroso contended that the 'inspiration of genius' resembles an epileptic fit, characterized by unconsciousness; visions (usually weird); and exhaustion. St. Paul, Mohammed, Napoleon, Cæsar, Peter the Hermit, Swift, Molière, Handel, etc., were all epileptics. Lombroso's theory applies, at best, to a few representatives of the romantic type of genius. Examples of this could certainly be found: Coleridge was a drug fiend; Mozart had delusions of persecution; Swift became insane, and prophesied on the streets of

Dublin, where the people came to consult him like an oracle; Baudelaire dyed his hair green and wrote erotic poems to a negress, etc.

This theory of the relations of genius and insanity did not, of course, originate with Lombroso. Aristotle pointed out that men of genius were usually sad, and were of the melancholic temperament. Horace said that a natural genius either becomes insane or a poet! He becomes either a genius or a fool! He does not become *both*, as we have been told. While it may be true that many geniuses are sad, this may be due to temperament—or because they see more of the truth than other people!

We are inclined to class together the half-witted and the one-and-a-half witted. In the latter case, we see only a third of their wits, their powers. Hence, we tend to class them with the half-witted.

Genius and insanity are both egotistical. Precocity occurs in the romantic genius type; rarely in the classical genius type. In both genius and insanity we find erotic irregularities; they are both original; both different; both suffer from *wanderlust*; both are fearless (we speak of insane courage); both are passionate; both are awkward; both are insufficiently adapted to their surroundings; both believe themselves inspired—but the genius

produces original work, while the insane man does not!

Genius, then, is not a form of insanity—though the genius may become insane. When the central control is lost, this occurs. The mind of the genius is more complex (as opposed to simple) in structure, and hence more easily destroyed. Geniuses are the advance-guards of civilization; they forge ahead, they make original experiments and try-out new theories. They take risks and develop themselves further along certain lines. They are more highly strung, and "the tauter the string, the more readily it breaks."

The genius has to repress himself more than the majority of people, to fit into his environment; hence there is a greater "pressure" on him, as psycho-analysis has shown us. This, of course, is especially true of the romantic genius type.

Every normal child is to a certain extent a potential genius, inasmuch as he could give one new idea to the world, one original suggestion, if he were properly trained. We often bring-up children in a way calculated to squash and stifle all originality, and hence all genius. For "differences" make genius. Hence, we should let the child develop and cultivate any "differences" which he may exhibit, allowing him to be original, within the bounds of rationality.

PRECOCITY AND GENIUS

At what age does ordinary genius begin to manifest itself? The answers to this question are difficult and contradictory. But, as a general rule, genius of the romantic type begins to manifest at an early age, while genius of the classical type only becomes pronounced fairly late in life. Thus, to take but a few examples:

Aristophanes, the great comic poet of Greece, gained his first prize when but nineteen years of age. Cowley received the applause of the great at eleven, and Pope at twelve. Byron's general information, as a boy, was unusually large and varied, and the list of works, in divers compartments of literature, which he had perused before his fifteenth year, is

something astonishing. His first known poetical effusion was penned at twelve, and at eighteen he published his first volume of poems. Burns was a poet at sixteen, his first recorded poem having been written in memory of a fair girl companion of the harvest fields, from whose hands he was wont to remove nettles and thistles. Henry Kirke White was but seventeen when his first volume of poems was given to the public; Schiller published a poem on Moses when only fourteen; Klopstock began his "Messiah" at seventeen; at eighteen Tasso wrote "Rinaldo;" Calderon, the famous Spanish dramatist, penned his first play at fourteen; Goethe composed dialogues when only six or seven; Alfred de Musset wrote poems when only fourteen; Victor Hugo, called the "infant sublime," versified when a school boy, and at sixteen produced work of permanent value; Beaumont composed tragedies at twelve; Coleridge revealed his poetic genius at sixteen; Mrs. Browning began writing poetry at eight, and published an epic at twelve, while Mrs. Hemans published a volume of poems at fourteen.

Leonardo da Vinci, the most comprehensive and versatile of all the great Italian masters of art, when but a small boy, puzzled his teachers by his original remarks and searching inquiries. In his first effort at drawing, he surpassed in grace and naturalness of outline the models of his experienced instructor. When Michael Angelo was placed at a grammar school, preparatory to his entering one of the learned professions, he spent his time chiefly in drawing, much to his father's disgust! Apprenticed to an eminent artist, his progress was so rapid as to excite the latter's jealousy, and to compel the confession that his pupil had no fur-

ther need of him. Raphael, before he was sixteen, copied the illustrations of Perugino's designs so perfectly that his copies were frequently mistaken for the originals. Gainsborough became a painter at twelve, and Turner exhibited creditable work at fifteen. Sir Christopher Wren, at the age of thirteen, had invented an astronomical apparatus, a pneumatic machine, and several curious, if not useful, instruments.

At the age of nine years, Handel composed "motets" and other pieces which were sung in the Cathedral; and, when only two years older, he provoked the mingled applause and envy of the foremost composer and organist of Berlin by his astonishing instrumentation. When but a choir boy at St. Stephen's, Hayden composed a mass, and was only twelve years old when he wrote his first opera.

Mozart, when barely able to reach up to the key-board of the piano, would pick out thirds and other chords while his older sister was taking her lesson, and at the age of four began to compose. At nine he wrote sonatas for violin, viola, cello, horn, oboe, bassoon and harpsichord; also a small oratorio; and at twelve, in the presence of the whole imperial family of Austria, he wielded the conductor's baton at the performance of a mass composed by himself for the consecration of a new church.

Charles Dickens, when but a small boy, became famous among his playmates as the writer of a tragedy called "Misnar," and also as the relater of impromptu stories. Bonaparte was very young when he displayed his extraordinary military genius. Alexander the Great was only twelve when he assumed the head of the Macedonian government; Peter the Great became Czar at seventeen.

AGE AND GENIUS

Many similar instances could be cited, showing that numerous great men displayed their genius at an early age. On the other hand, many of the world's greatest geniuses did not become famous until they were long past middle age. To mention but a few of this character:

The world-famed Cervantes developed no special brilliancy as a student, and was fifty-eight years of age when the first part of "Don Quixote" was given to the public. Bunyan did not write "Pilgrim's Progress" until he was more than forty years of age. Virgil's Aeneid was written between his forty-third and fiftieth years. Aeschylus, the founder of the drama, won his first prize at forty-one. Dante was thirty-five when he began the composition of his 'Divine Comedy.' Chaucer's 'Canterbury Tales' were the product of his old age. Wordsworth did not gain renown until after forty.

Scott was forty-three before he began to attract attention by his writings. Daniel DeFoe was fifty-eight when he pro-

duced his masterpiece 'Robinson Crusoe'. Milton was sixty when he began to compose his famous 'Paradise Lost.' Bach did not compose until he was past forty. Columbus was fifty-six when he planted his flag on San Salvador. Franklin was more than forty when he began his investigation of electricity. Harvey published his discovery of the circulation of the blood at fifty. Darwin did not begin to write his 'Origin' until long past forty, and his 'Descent of Man' was published some ten years later. Descartes and Leibnitz, the great philosophers, did not achieve distinction until they were past fifty; and Kant was forty-six. "Had Cromwell died at forty-three, England would never have known a Commonwealth."

It is obvious, therefore, that genius—and particularly genius of the classical type—often does not manifest itself until late in life, and that the age-expressions of genius are extraordinarily elastic, extending from the earliest years to advanced age.

PART II

MUSICAL AND ARITHMETICAL PRODIGES

It will be observed that, in the above discussion, I carefully limited myself to the manifestations of *normal* genius—meaning by that, mental output of some sort of a high order, bearing the stamp of originality and brilliance. And, while several of the musical and poetic geniuses (especially) began composing at a very early age, hardly any of them (with the exception of Mozart) could rightly be defined as "infant prodigies." Curiously enough, this seems to be the rule rather than the exception, in cases of arithme-

tical prodigies,—where one would expect the result to show much later-on in life! Yet this is not the case. Frederic W. H. Myers compiled a Table (with the help of Dr. Scripture's collection) in which he showed that, in thirteen cases of the sort, the gift was first observed, in all instances, before the tenth year, and in several at three or four years of age. Thus, in the cases of Colburn, Prolongeau, Safford and Van R., it was noted at six; in Mangiamele and Mondeux at ten; in Whately at three; in Bidder at ten;

in Ampère at four; in Gauss at three; and in the other cases in 'early boyhood.' In practically all instances, the gift lasted but a few years,—then disappeared. In some of these cases the adult intelligence was good, in others average, and in still others low. In after years, none of these men could remember the means they employed to solve the problems set them. The answers 'just seemed to come into their heads;' they gave them, and they turned out to be right! So, of Van R., it is said:

"He did not retain the slightest idea of the manner in which he performed his calculations in childhood."

Of Colburn it was stated:

"He positively declared that he did not know how the answers came into his mind." And so on. Thus of Bidder:

"He had an almost miraculous power of seeing, as it were, intuitively what factors would divide any large number, not a prime. Thus, if he were given the number 17,861, he would immediately remark it was 337×53 He could not, he said, explain *how* he did this; it seemed a natural instinct to him."¹

(These cases of arithmetical prodigies, of course, in which the results are obtained quite without the coöperation of the conscious mind, have an interesting bearing upon the reported cases of calculating animals, such as the Mannheim dogs, the horses of Elberfeld, etc. The literature upon this subject is already fairly voluminous, but, inasmuch as it is not the province of this paper to touch upon

(1) It is true that there are many ingenious "systems" and short-cuts by which a number of apparently complicated problems may be solved; see, e.g., *The Master System of Short Method Arithmetic*, by Joe Bond, Chicago, 1924. These are doubtless known to expert mathematicians. It may be taken as certain, however, that such methods are quite unknown to mathematical prodigies—because many of these systems have only been evolved of late years, and partly because a thorough knowledge of arithmetical principles is necessitated before these short-cut systems become intelligible; and, in the majority of cases, the subjects themselves had no idea as to how the given results were obtained.

this question, I shall not do more than refer to it in passing.)

In addition to these arithmetical prodigies, however, there are, as we know, prodigies of other types—artistic, musical, etc. Nowhere have I been enabled to find a psychological analysis of any of these cases which would prove illuminating or helpful in solving the problem in hand. A recent work of the kind, *The Psychology of a Musical Genius*, by G. Révész, (1925) I found most disappointing. Aside from the fact that the young genius in question (Erwin Nyiregyházi) was shown to be some three years more advanced, mentally, than his age would warrant (as shown by the Terman tests) I can find nothing of much value in the book, from the psychological point-of-view. And, as against this, we have such cases as "Blind Tom," who was practically an imbecile, yet, when placed at the piano, played like an angel. It can hardly be contended, therefore, that Erwin's mental prococity proves anything, since, in other instances, this was notoriously lacking. The explanation of these cases is obviously yet to find;* they form part and parcel of the general problem of genius, and we shall accordingly have occasion to refer to them again when we come to our discussion of the mechanism of genius—now *genius works*. Before doing so, however, a further discussion of the peculiarities and general psychological characteristics of genius will be in order.

ENVIRONMENT, AND OTHER FACTORS

The environmental influences which might be thought to have some influence upon the development of genius are, probably, (1) Early training, home and school; (2) Geographical surroundings;

*It need hardly be pointed out, perhaps, that the Theosophists and many others see in such cases clear evidence of the theory of "reincarnation."

- (3) The race to which one belongs, and
 (4) The age in which one lives.

(1) One would be inclined to believe that this might have a profound influence upon the budding genius; such, however does not appear to be the case; many of the world's greatest geniuses have come from poor families, and have risen to great heights despite educational and social handicaps. They were, moreover, trained for some trade or profession utterly different from that in which they ultimately made their mark. Paradoxical as it may seem, this influence seems to be very slight, in the majority of cases.

(2) This, on the other hand, appears to be considerable—beauty of surroundings and an equable temperature seeming essential factors. Royle indeed goes so far as to assert that "no genius has ever been known to have sprung-up in a country of pronouncedly unfavorable physical conditions." It is possible, of course, that this may be due, in large part, to the lack of educational facilities and the need of devoting all the energies to the practical affairs of living.

(3) Race again has an important influence upon genius; only the best and most progressive 'stock' has produced geniuses—which represent the best of that stock. But race itself is, in great part, the natural outcome of geographical environment; and so the influence of race upon genius resolves itself ultimately into the prior consideration of the influence of geographical conditions upon genius.

(4) The influence of the age in which he lives upon the genius has long been recognized as enormous. Macaulay, in his essay on Dryden, goes so far as to say "It is the age that forms the man, not the man that forms the age. Great minds do indeed react upon the society which has made them what they are;

but they only pay with interest what they have received." The scientific genius flourishes only in a scientific age; the artistic genius in an artistic age; the literary genius in a literary age, etc. There is doubtless a great truth here; but it must be remembered that many of the world's greatest geniuses (witness Roger Bacon) expressed themselves in a spirit directly contrary to their age, and in opposition to it. Progress has certainly been rendered possible by reason of scientific discoveries, but more particularly because of intellectual freedom, in ridding the mind of grotesque beliefs and fears. It may be largely true that "great geniuses and great epochs go together," but the main-springs of the individual genius seem just as hard to find as ever, even granting the greater facilities for its expression. And it must never be forgotten that the genius, in turn, helps to mould the environment in which he lives. In the words of William James: "both factors are essential to change. The community stagnates without the impulse of the individual. The impulse dies away without the sympathy of the community."

Many facts which have in the past been held to be proofs of hereditary genius may thus doubtless be explained—by environmental influences and the spirit of the age in which such men dwell. Many geniuses have been driven into their ultimate career as the result of pure accident. Having thus discovered the vital center of their lives, they have henceforth devoted themselves to it with passionate devotion.

While it is true that many men have only achieved greatness as the result of continuous mental effort, it is also true that many others have done so with but slight conscious direction. With them, ideas seem to spring-up spontaneously in

the mind—being flashed into it with lightning-like speed and clarity. At the same time, a certain devotion to work is always necessary—giving objectivity to the ideas thus implanted. When this is *not* the case, the man remains nothing

more than a dreamer, a visionary. He may be truly 'inspired,' but he must give expression or external form to his inner conceptions. This necessitates *application*, and the driving force back of this is usually the power of genius itself.

RACIAL EXPERIENCES AND MEMORIES

In her book *Everyman's Genius*, Mary Austin attempts to account for genius by the theory of 'racial experiences.' She says:

"Genius is primarily a type of psychological activity Genius shows itself in the individual by the sudden appearance of ideas or concepts, often of the greatest complexity, seeming to come not by way of observation or cognition, but from somewhere above or beyond him, with sourceless connotations of authority. It is this unexpectedness and this authoritativeness which led the Greeks to name the experience genius, conceiving it to be the whisper of a spirit, a genius, at the ear of the inner mind. Practically all peoples have had some such notion of the process—noted as going on in themselves,—the savage attributing it to his totem animal, or to the spirits of his ancestors. Modern psychology admits the whisper, but names the source as the deep self, the accumulated emotional and conceptual experience of the race, expressing itself through the individual as the 'race mind.' Genius itself (is) an inborn capacity for utilizing racial experience in meeting immediate exigencies It is the free play of man's inheritance"

This idea of some sort of a racial memory has played a large part in modern psycho-analytic literature, as we know,—Dr. C. G. Jung dealing with it extensively in his book *The Psychology of*

the Unconscious. Dr. Eugenio Rignano has also discussed it from a totally different angle in his *Biological Memory*. How this can be held to account for genius, however, I cannot see. The outstanding and essential characteristic of the genius is that he is *different* from the rest of humanity, and does *not* share with them a common viewpoint. To take one tentative definition of genius, as 'a man who sees similarities which other men do not,' how can 'racial experience' account for that? The composition of masses, operas and sonatas, the instantaneous solution of complicated mathematical problems, the discovery of new scientific truths, the sublime rendition of music by a man totally devoid of mentality—how can 'racial memory' account for these things? This theory has, it seems to me, been pushed to absurd extremes by various investigators,—even to the extent of accounting for our 'flying dreams' by supposing that they represent a sort of memory, inherited from our ape-like ancestors, when they lived in trees! Much of Jung's material is purely fantastic. There is undoubtedly a grain of truth in this idea of a racial memory; we probably inherit a set of mental patterns, a sort of psychological groundwork, just as we inherit certain physiological stabilities,—or even peculiarities,—but this in no wise serves to explain genius. Such racial memories would tend to make all men very much alike (as indeed they are) but the essence of the

true genius is that he is different from other men,—this constituting the basic quality of his genius. It is doubtless true that a large percentage of our conscious mentation is rooted in the sub-conscious mind; but not all that rises into the conscious mind is of equal value; some of it is good, while some of it is the veriest rubbish. That is a mistake which many spiritualists are inclined to make: they believe that just *because* writings or "messages" have been obtained, by automatic writing or otherwise, that therefore these messages must necessarily come from some higher spiritual source, and are to be believed in consequence. Precisely the reverse of this is usually the case; they emanate from a lower level of mind than the normal consciousness, in many instances, and are accepted as

'revelations from the beyond' merely because the subjects have hypnotized themselves into the belief that they must necessarily be so! If they used ordinary common sense, in estimating the value of these revelations, they would at once see that this is a fact. It is, of course, true that many striking communications have been received in this manner, apparently beyond the power of the individual to produce normally, in which information is given unknown to the scribe, but these cases must be judged on their own merits. They represent apparently supernormal phenomena, and are not characteristic of the normal output, or manifestations of genius in the ordinary acceptance of that word. We shall have occasion to return to this aspect of the problem later on, however, when discussing the mechanism of genius and its possible causation.

PHYSIOLOGY AND GENIUS

Inasmuch as the mind is in some manner undoubtedly dependent upon the brain for its manifestations in this life, various daring and ingenious theories have been advanced, from time to time in the past, to explain genius from a semi-physiological standpoint. One of these is that advanced by Mr. Aleister Crowley, in an article entitled "Energised Enthusiasm" in Volume IX of *The Equinox*. The theory is there advanced that, in addition to the gross secretion of the sex glands, there may also be formed (provided the suitable 'magnetic relations' be established) a more subtle, secondary secretion, which is poured into the blood stream, stimulating the nerve cells, and particularly the brain cells, thus constituting as it were, *the physical basis of genius*. It is to be observed that, at the time when this article was written, next to nothing was known of the en-

doctrine glands. Today, this 'secondary secretion' is known to exist—though its functions have not been finally determined. There is doubtless much material of interest, in this connection, which might be obtained by making a careful, systematic and comparative study of the whole subject. Inasmuch as so little is known of this aspect of the question, however, it would be useless to discuss it further. I mention it here mainly for the sake of historical completeness, and because of the ingenuity of the idea.¹

(1) In his *Goetia of Solomon the King* Crowley has pursued this line of suggestive inquiry, particularly with regard to magical ceremonies and invocations, and he there says:—

" What is the cause of my illusion of seeing a spirit in the triangle of Art? Every matterer, every expert in psychology, will answer: 'That cause lies in your brain.' These unusual impressions, then, produce unusual brain changes; hence their summary is of unusual kind. Its projection back into the apparently phenomenal world is therefore unusual. . . . The spirits of the Goetia are portions of the human brain. . . . Our Ceremonial Magic fines down, then, to a series of minute, though of course empirical, physiological experiments. . . ." He elsewhere speaks of "inflaming the brain" by means of magical ceremonies, etc

GENIUS AND TALENT, *Continued*

Before coming to our final discussion of the nature of genius, a few words must be said as to the essential differences between true genius and mere talent—a topic which has been touched upon before, but only in a superficial manner. Frequently they are confused, but there is a great difference between them, from our present standpoint. Many men have possessed and developed great talent, relatively few of them have been great geniuses! Thus, in those ages of the world's history when wars were of almost constant occurrence, there were many expert generals; they possessed undoubted talent, which was developed by the spirit of the age in which they lived. Cæsar, Napoleon and Alexander the Great were, however, military geniuses. Many men have written upon evolution, but there was only one Darwin. Tens of thousands of men have composed music, written poetry and painted pictures, but the great geniuses in all these fields stand-out like beacon lights, and have become household words. The same is true in any department of human endeavor. The output, intellectual or artistic, of the merely talented man is easily understood by us, and requires no stretch-

ing of ordinary psychological theories in order to account for his results. The same cannot be said of the products of true genius—particularly if we take into account, as we must, the results obtained by the various musical, arithmetical and other prodigies. For, in their cases, as we have seen, no intellectual background or training has usually been present,—“Blind Tom,” a virtual idiot, who could nevertheless play the most difficult musical compositions divinely, when placed at the piano; children extracting cube-roots and stating the number of seconds they have lived, almost before knowing their mathematical tables; veritable infants composing great music before being taught the elements of harmony and composition. *These* are the cases which are difficult to explain by means of normal psychological principles, and these are the cases which represent, in the *nth* degree, those flashes of inspiration which constitute the essence of true genius. In practically all these cases, the conscious mind does not seem to participate in the results,—the ideas being seemingly flashed into it with lightning-like celerity, from some apparently external source. What is this source, and how may we explain genius of this character?

MYERS' THEORY OF GENIUS

The credit for the original attack upon this problem must be given to Mr. F. W. H. Myers who, in July, 1892, published his article on “The Mechanism of Genius” in the *Proceedings S. P. R.* (Vol. VIII, pp. 333-61). He subsequently extended and amplified his view in his *Human Personality: and its Survival of Bodily Death*. At the time when Myers wrote, practically nothing of value had

been written upon the subject, and the daring originality of his views must always be given due credit. His article constituted one of a series of nine brilliant papers on “The Subliminal Consciousness,” contributed to the publications of the Society. Myers' views may be summarised, in his own words, as follows:

“I suggest that Genius should

be regarded as a power of utilising a wider range than other men can utilise of faculties in some degree innate in all;—a power of appropriating the results of subliminal mentation to subserve the supraliminal stream of thought;—so that an 'inspiration of genius' will be in truth a *subliminal uprush*, an emergence into the current of ideas which the man is consciously manipulating, of other ideas which he has not consciously originated, but which have shaped themselves beyond his will, in profounder regions of his being. I shall urge that there is here no real departure from normality; no abnormality, at least in the sense of degeneration; but rather a fulfilment of the true norm of man, with suggestions, it may be, of something *supernormal*;—of something which transcends existing normality as an advanced stage of evolutionary progress transcends an earlier stage . . . When the subliminal mentation forces itself up through the supraliminal, without amalgamation, as in crystal-vision, automatic writing, etc., we have sensory or motor automatism. In accordance with this definition, the *content* of the inspirations of genius is supposed to be of the same general type as the content of ordinary thought. We have regarded genius as crystallizing fluid ideas; or, if you will, as concentrating and throwing upwards in its clear fountain a maze of subter-

anean streams For any valid appreciation of what I may call the vague supernormal content of moments of inspiration, we shall have to examine a very limited group of men of genius . . . Subliminal uprushes, so far as they are intellectual, tend to become *telaesthetic*. They bring with them indefinite intimations of what I hold to be the great truth that the human spirit is essentially capable of deeper than sensorial perception, of a direct knowledge of facts of the universe outside the range of any specialised organ or of any planetary view . . . When Dase solved all those sums in his head, his power of solving them was not a fresh development in his ancestral stock, but depended on the accidental adaptation of his organism to the manifestation of the indwelling computative power. I do not indeed venture to follow Plato in his ontogenetic argument—his claim that the individual computator has had already an individual training in computation. I do not say that Dase himself learned or divined the multiplication-table in some ideal world. I only say that Dase and all the rest of us are the spawn or output of some unseen world in which the multiplication-table is, so to speak, 'in the air.' Dase trailed it after him, as the poet says of the clouds of glory, when he 'descended into generation' in a humble position at Hamburg"

GENIUS AND THE SUPERNORMAL

Myers' theory of genius is not only original and *ingenious*,—not only does it enable us to understand much of the mechanism actually involved,—but it also dovetails nicely into a series of supernormal facts. Assume a stream of subconscious intellection of a far-reaching

character—a subliminal consciousness—rushing along and maturing ideas of its own.¹ Normally, this process remains

(1) It is hardly necessary, at this late date, to adduce evidence that such subconscious mentation goes on; the literature of normal and abnormal psychology is filled with such material,—aside from many evidences furnished by purely 'psychic' phenomena.

unconscious; occasionally, however, the final end-products, so to say, are flashed into the conscious mind, by reason of the pressure of the psychic energy lying behind these ideas. They then emerge into consciousness,—much as a bubble might burst upon the surface of water, when liberated from some reservoir in the depths beneath. The finished product is thus brought vividly into consciousness, in the form of the solution of some problem, the explanation of some puzzling question, etc.,—constituting an 'inspiration of genius,' or some 'intuition,' or 'hunch,' and so on, as the case may be. The elaboration or working-out of the problem has been effected in the depths beneath, and the product of the subliminal mentation has emerged into consciousness in some more or less clearly defined form.

This final product may take one of various forms—visual, auditory, etc., if it emerges in the form of some "sensory automatism;" automatic writing, *typtology*, etc., if in some *motor* form. Or it may appear as a purely mental product—as some "idea" which emerges into consciousness. In all these cases, the result is given, but not the means by which this result is obtained. The intermediate steps, the working-out of the problem, has all been purely subconscious.

It is right and normal that our subconscious functions should remain such; too easy access to these depths of our being is not usually to be desired. Just as there is a physical diaphragm across the middle of our body, separating the lungs and heart from the viscera below, so there seems to be a sort of "psychical diaphragm," if I may so express it, separating the conscious from the subconscious mind. In the majority of normal, healthy individuals, this psychic dia-

phragm is more or less thick or impervious,—preventing a too-ready flow, back and forth, of this mental material; but, in some cases, this barrier seems to become thinned or pervious, or overly 'porous,' allowing a relatively free flow between these two streams of mentation. When this is the case, more extensive portions of the subconscious mind are "tapped," or overflow into the conscious mind. The result is an influx of new material—good or bad, as the case may be. For it must be remembered that, as Mr. Myers put it:

"Hidden in the deep of our being is a rubbish-heap as well as a treasure house;—degenerations and insanities as well as beginnings of higher development;—and any prospectus which insists on the amount of gold to be had for the washing should describe also the mass of detritus in which the bright grains lie concealed."

The quality of the output will therefore depend upon the layer of subconsciousness which has been tapped, so to say—whether this be normal and healthy, or the reverse. In the one case, we get the inspirations of genius; in the other abnormalities and insanities. The close connection between the two is thus evident, and we are enabled to see *why* these connections should exist. If mere rambling thoughts emerge, semi-personalized and loosely held together, we obtain the rubbish characteristic of insanity and many of the so-called spiritualistic "messages." If, on the other hand, some portion of a well-ordered stream emerges, we obtain meaningful, clear-cut communications, flashed from the subconscious to the conscious mind,—which may take one or other form, as outlined above.

It all depends upon the *stratum* of the subconscious mind from which these thoughts originate, and the character and

activity of that stratum. Thus, to take a typical example—*Ulysses*, by James Joyce. Read as an ordinary book, it is a more or less meaningless jumble of erotic inanities; looked at from another point-of-view, it is a most remarkable psychological document. As I regard it, the book represents the output of a morbid subconscious mind,—the author having unusual access to that mind, and viewing what is taking place within it. His "psychical diaphragm" was evidently extremely porous,—allowing a relatively free flow, through it, of these subconscious thoughts and ideas. *That* is the unusual factor. We can readily assume that we should only have to descend the slope a little further in order to reach the level of sheer insanity. The revelations of Blake and many others of his type indicate the "borderland" realm from which their inspirations were obviously derived.

On the other hand we find fortunately, many instances in which helpful and lofty messages have been given—the true inspirations of genius. These emerge from a wholesome, normal stratum of the mind, which is active and integrated within itself. The end-products of this subliminal mentation have been flashed into the conscious mind,—either as original ideas, or as some form of automatism. The former, of course, are the more common. The latter border upon other supernormal phenomena. These "messages" from the subconscious mind may take one of various forms,—as before stated,—and Mr. Myers must again be given the credit for showing just how this may come about, and showing the relationship between all sorts of apparently unrelated phenomena. Dreams, ghosts, premonitions, clairvoyance, automatic writing, crystal-gazing, warning voices, ghostly touches, hysteria, genius,

hallucinations, telepathy—what an apparent chaos from which to bring order! Yet Myers showed that all these were in some way related; that many of these curious phenomena had a common source, and he succeeded in showing what that source was. Thus, said Myers, automatisms may be either *motor* or *sensory*. If motor, we find the subconscious expressing itself in automatic writing, or in radiating energy,—as exemplified in certain cures, or in the movements of objects without contact, etc. If sensory, this may take various forms, or methods of externalization, according to the sense affected. Thus, supposing an individual be walking across a dark moor at night; suddenly an apparition rises before him, with uplifted hand, and as suddenly vanishes: Investigation proves that another step would have carried the voyager over the edge of a precipice. Need we assume that this was some 'guardian angel' sent to warn him in time? By no means! We may assume that the subconscious mind perceived the danger, and expressed its knowledge in this dramatic and symbolical form. In this case, the impression was visual in character. But again, the subject may hear a voice, warning him not to proceed. In such case, the sense of hearing had been appealed to. Or, the subject might have felt a restraining hand. Here, the sense of touch was affected. These are but the various ways in which the subconscious mind expressed or externalized its knowledge. And similarly, throughout the whole realm of these phenomena, Myers showed that the subconscious mind might be the primary factor at work, inter-connecting and blending them all into a harmonious whole. As Professor James expressed it: 'Whatever the judgment of the future may be on Mr. Myers's speculations, the

credit will always remain to them of being the first attempt in any language to consider the phenomena of hallucination, automatism, double personality, and mediumship as connected parts of one whole subject.' (*The Will to Believe*, p. 316).

It will thus be seen that the subconscious mind and its problems form an integral part of all psychic investigation, and have thrown a flood of light upon the mechanism of many of these curious phenomena.

INTUITION AND INSPIRATION

Intuition has been variously defined, from varying points-of-view. Perhaps one of the best definitions is that contained in Walter Newton Weston's book *Intuition*, namely, as 'that sense or faculty in the human mind by which man knows (or may know) facts of which he would otherwise not be cognizant—facts which might not be apparent to him through processes of reasoning or so-called scientific proof. This faculty is called intuition.'

When we come to inquire into the *mechanism* of intuition, however, we discover that very little has been said upon the subject in the past of any real value. Nearly everything which has been written can be boiled down into a single sentence:—a prompting from the subconscious mind. But just how the subconscious mind *obtained its information* is not always clear! Sometimes, this is clearly traceable, it is true: slight incidents, unnoticed observations and comparisons, inferences, unconscious perceptions, etc.,—these all play a part in forming the ultimate product. However, there are

many cases on record where such 'explanations' do not explain, and in these instances we seem to have evidence of some supernormal faculty at work, acquiring the necessary information, and subsequently imparting it to the conscious mind, in some more or less vague manner. It is indeed hard to draw the line between intuition, as thus understood, and other supernormal faculties.

Inspiration may mean either one of two things: Religious inspiration—which is the sense in which the word is generally used; or non-religious inspiration. With the former we are not concerned. The latter is more closely connected with our subject. But when we seek for a definition for this kind of inspiration, and find it expressed in such words as the following, 'a belief in an inner or occult sphere of the mind which can be influenced in other ways than through the senses,'¹ it is obvious that we are merely stating one of the many problems of psychological research in other words!

(1) *The Psychology of Inspiration*, by George Raymond, pp. 55-56.

THE SOURCE OF THE INFORMATION

Assuming, then, that the flashes or inspirations of genius represent uprushes from the subliminal consciousness,—emerging into the conscious mind, as finished products,—the question still remains: Whence did the subliminal obtain this information, which was thus im-

parted? Here we come to the *crux* of the problem, and it must be admitted that any answer we may make to this question must be merely tentative and theoretical. It is possible that some of these ideas may have been telepathically acquired, from other living minds—as in those instances when two or more people

have had the same idea (say for an invention) at the same time. The number of cases of this character would probably be unexpectedly large, if they could be collected; no sooner does an 'original' idea strike one man than it strikes another also, and both begin working upon the problem at the same time! Others seem to have been acquired by some kind of clairvoyance—cryptæsthesia, in the larger sense. Others cannot be thus explained. It would seem, in many cases, as though some larger reservoir of mind were in some way 'tapped,' and the vast storehouse of its potential knowledge drawn upon. This is doubtless what Myers meant when he spoke of the multiplication-table being, as it were, 'in the air.' All minds may perhaps ultimately be unified at some common source,—this forming the common spiritual 'soil' of humanity. Thus: just as every tree of the forest is undoubtedly a separate living entity (yet their roots are planted in a common soil, unifying them in Mother Earth), so it is possible that humanity may be in some manner unified in some larger spiritual world,—from which we draw our mental sustenance, and from which we emerge as seemingly separate beings,—just as the sun's rays emanate from a central source. In this vaster Cosmic Mind, all knowledge, all wisdom, may be contained, and the individual human being has only to induce within himself, consciously or unconsciously, the proper mental attitude, in order to open the doors of his inner vision, and receive this influx of knowledge and power. Were some process of this kind really involved (as the Yogis have long taught) it would but remain for us to discover the proper technic, in order to receive or command this Universal Knowledge at will. This is, perhaps, the state of Cos-

mic Consciousness, of which so many artists and poets have tried to tell us,—in words which evidently fail to convey the true inner meaning and vastness of their experience.

One further theory must not be lost sight of—a theory which is indeed, to many, an obvious truth. This is the possibility that other minds, possessing superior knowledge, are indeed contacted telepathically, but minds no longer *in the flesh*,—spiritual entities of a higher order, whose wisdom transcends our own, and whose knowledge is imparted to living beings, who have voluntarily or otherwise placed themselves in a suitable attitude for the reception of these truths. On this view, the flashes of inspirational genius would represent thoughts and ideas imparted from some other mind, in which they originated,—the man of genius being, on this view, merely a *channel* through whom these externally initiated ideas might flow.

All is possible! We do not know the ultimate solution of the majority of problems which confront us in this complex living Universe. We must leave our minds open for the reception of all new truths. Certain it is that the central problems of genius still remain largely unsolved, and will probably only *be* solved when a clearer knowledge is obtained of the baffling problem of the connection of mind and matter. Possibly, as Myers suggested, these higher powers and faculties are not the product of terrene evolution, but are intended for use in some other sphere or world. Some day, perhaps, we shall know! Meanwhile, we can but continue our investigations,—firm in our belief that the Universe must ultimately be rational,—and that Truth, which is said to be mighty, shall at last prevail!

PROOFS AND COUNTER-PROOFS CONCERNING HUMAN "FLUID"

BY DR. EMILIO SERVADIO (Rome)

I

The motive for the speedy rejection of the "fluidistic" theories of Mesmer by the scientific world of his day, and for their abandonment by nearly all the free investigators is very simple: it was that their experimental proof consisted only of the effect produced by the supposed "fluid" upon the magnetised persons when transmitted by the hands of the "magnetizer". As there existed no other element suggestive of the same conclusion it was very easy to regard this hypothetical "fluid", whenever affirmed, as being only an outcome of phantasy; and that the same effects could be produced by other means. Indeed, when the experiments of Reichenbach (to which we will return later on), starting from another point of view, for a moment tended towards the rehabilitation of Mesmer's theories, the discovery of an English doctor, Braid, that the phenomena of artificial sleep, of anaesthesia or hyperaesthesia etc., as produced by the magnetizers, could also be obtained by purely mechanical means, such as the concentration upon a shining object or something similar, sufficed to give the *fluidists* a blow which seemed this time to be mortal. With Braid, Hypnotism commenced. The succeeding studies of Charcot and Bernheim were destined to give the hypnotic theory a solid warrant; and Mesmer's *Animal Magnetism* was left behind as a superstition. The animists, then chanting a song of victory, simply forgot that the

same effect may be produced by different causes and that the superstition of to-day may be the truth of to-morrow.

It is of no interest here to return to the subsequent story of Hypnotism (cf. "Psychic Research", August 1931) as apparent in the discussions and strifes of the School of the Salpêtrière and that of Nancy, and in the new formulations given to it by more recent studies up to those to-day pretending to reduce it to a simple simulation. Instead of this we will this time review the efforts tending to ascertain the existence of a human fluid by ways different from each other, which can however be reduced to some distinct groups. Some experimentalists tried to render the supposed fluid visible to the eye by different means; or to make it visible by means of that perfected retina which the photographic plate represents. Others tried to construct highly sensitive apparatus capable of registering the 'fluids' by their movements; others again wanted to investigate the effect of the fluid upon subjects not amenable to suggestion such as animals or, better still, plants, or organisms in a state of decomposition; whilst others finally especially investigated the radiations, the fluidic emanations which can be found in the so-called mediumistic sittings. So all these efforts are to be distinguished one from another not only as regards their method but also as to whether they refer to a

majority of individuals or only to some persons presenting special faculties.

* * * * *

The research work of Reichenbach already mentioned belongs to the first group. On the basis of observations communicated to him by especially sensitive persons, Reichenbach concluded that animals, plants, crystals and other inorganic substances whose molecules have a well determined orientation emit radiations. Using a word derived from the Sanscrit, Reichenbach called this radiation "*Od*", and published eight treatises from 1845 to 1868 in which he attempted to confirm its existence by different proofs. Nobody, however, took his studies seriously, although certain correspondent confirmations of "sensitives" in regard to phenomena developing in the greatest darkness should have led to the conclusion that there was something well-founded in them. But Mesmer was yet too closely remembered. The times were not yet ripe.

According to Reichenbach, or rather, according to that which was ascertained by the subjects he had caused to make a contribution, the Human Fluid is "an emanation streaming upwards, slightly inclined towards the south, aeriform, non-luminous, always in contact with the fingers be they bent in any direction whatever. . . It has no likeness either to smoke or to steam of a more or less light kind; it looks more like a kind of tender flame." Reichenbach also called it "*Lobe*", which exactly means *flame*. He made a great many special observations regarding it, noting its changes in connection with the season, the sex, the state of health of the subjects, etc. . . . Further in accordance with a law of *Odic dualism* discovered by him, he observed the emanations of the right side to be bluish, and

those of the left side to be reddish, and this observation was confirmed by the "sensitives" equally as regards human beings and animals. This observation according to Reichenbach was repeated by many other investigators, amongst which we will mention Hector Durville, De Rochas, and Lancelin.

The name of Colonel Albert de Rochas is well known to all who occupy themselves more or less with psychic research. His studies on the exteriorisation of sensibility and motor reaction in the more or less profound states of hypnosis will always maintain their place among the best accomplished works of their time, even though they contain some erroneous generalisations and have been surpassed by more recent observations. In the domain of supernormal psychical phenomena there are very few arguments with which De Rochas did not occupy himself. After having acquainted himself with the theories of Reichenbach he intended to continue them and give them a more valid foundation. As a subject for his experiments he selected a boy who showed an enhanced hyperaesthesia of his eye-sight in the hypnotical state. This youth was a professional draughtsman. He was capable of reproducing in a very evident manner by drawings or pictures what it was that he saw. The radiations perceived by this subject were more or less the same as those announced by the subjects of Reichenbach. According to him the right side of the human body generally shows a blue colour, the left side a red colour, colourings which are due to the emanations emitted. With other subjects however the descriptions were different "under the influence", writes De Rochas, "of a modification of the hypnotical state or under that of a different orientation of the subject emit-

ting the emanations". In any case the existence of a luminous sensation was certain. De Rochas then desired to ascertain whether the latter was of a merely subjective nature or not. For this purpose he used an electro-magnet which, without the subject knowing it, was charged, or rendered inert, or inverted. The perception of the emanations was conformable to the several operations. Other experiments definitively convinced De Rochas that the radiations must be real.

A few years after these experiments a biologist of Nancy, Charpentier, wished to demonstrate that the famous 'N'-rays of Blondlot, which so many disputants tried to solve in 1903, were also emitted by the human organism, and he called them *Physiological Radiations*. The studies of Blondlot as well as those of Charpentier were looked upon as being without any value by contemporary scientists.

One of the latest attempts to ascertain the existence of a human fluid by rendering it visible is that of Kilner, who resumed the experiments of Blondlot. The experiments of Kilner are extremely interesting. He tried to make visible for the majority of people the *Human Atmosphere* (a term used by him) or *Aura*, according to an expression adopted by theosophists and occultists: a sort of emanation which is supposed to envelop the human body as in a luminous case. In contrast with Reichenbach and De Rochas however, who worked with sensitive subjects, Kilner after many experiments concluded that anybody could see the *Aura* if only he concentrated upon the person to be examined through a screen consisting of a shallow tank of very fine, flat glass containing a solution of dicyanin, a substance derived

from coal-tar. Kilner affirms that 95% of all persons see the *Aura* in a light of an average intensity; generally it has an ovoid form surrounding the whole body and presenting three distinct zones, an obscure edge of about half a centimetre (about a quarter of an inch) connected with the body, which Kilner called the *Etheric Double*; an *Interior Aura* with stripes, from three to eight centimetres wide (1.2 to 3.2 in.); an *Exterior Aura* without definite outlines. The *Aura* is said to be interwoven with different kinds of rays and shining spots. The colour, generally of a bluish grey, may change in different ways. By applying screens containing other substances, by working with different kinds of chemical reagents, by letting electrical forces discharge themselves on the surface of the human body, Kilner has made many more corresponding observations upon which we cannot enter here. We will only say, that he intended to elaborate a new diagnostical method from the examination of the various forms and colours of the *Aura*, of which he presents many examples in his writings. His attempts to photograph the *Aura* remained without any result.

These experiments and those conducted in a similar way according to the example of Kilner at the Metapsychical Institute of Buenos Aires seem, however, to have been greatly discounted by other later experiments. It is clear that it is very difficult to eliminate the suggestion caused by the prolonged attention and the ensuing fatigue of the optic nerve from such observations. And this may be said with still more justification concerning observations like those of De Rochas, which were moreover carried out with subjects in a hypnotical state, that is, in a state more favourable to sug-

gestion than any other. Herewith however I shall not maintain that the observations made may not contain much that is true. I intend only to mention one element which is negative at least in so far as it makes them appear not entirely trustworthy. Regarding the experiments of Kilner, Mr. Sudre says that he and his friend Dr. Geley spent hours in looking through the screens of dicyanin without seeing anything. He adds, however, "It is true that we felt we would be entirely successful with the help of a little autosuggestion in seeing a fog where in reality there was nothing." And he goes on to say also the existence of a direct mental suggestion must be reckoned with, besides the autosuggestion which is more common with sensitive and hypnotized persons.

About the year 1914 Prof. Haschek of Vienna took up the investigations of Reichenbach's work and concluded that the slight luminosity of the human body was due to the slow oxidation of the products of physiological exertion. As to the crystals he found out that they no more emitted any light after they had been kept in the dark for some months; but that they began to emit it again after they had been exposed to the rays of the sun. By this time the theories of Reichenbach were nearly entirely rejected. Equally negative were the conclusions of Hoffmann in 1919, who established the function of the factor of suggestion in the most accurate manner also with the sensitives, who, for example were unable to see anything around minerals which Hoffmann had flooded with ultra-violet rays without their knowing it. He then occupied himself with the verification of Kilner's assertions and came to the conclusion that the alleged *Aura* was only seen because

of a different accommodation of the eye to different colours. All in all, the fatigue of the retina was the cause of everything. It certainly is a very grave challenge that he succeeded in making visible through a screen the *Aura* of a plaster-bust. . .

The experimental investigations of Haschek and Hoffman belong to the last that have been carried about in the same direction as that taken by Reichenbach and those who, like him, tried to make the human fluid directly or indirectly visible. We are convinced that they did not entirely confute the preceding experiments, but we think it is extremely difficult to eliminate suggestion in conducting such investigations. However it has often been entirely excluded by following other methods. One of the first thought of was of course to see whether the photographic plate was sensitive to the supposed radiations.

In 1882 Darget succeeded in obtaining what he thought to be photographs of the human emanations. One of his most renowned experiments consisted of the following procedure: he wrapped a plate into a piece of paper with print or handwriting on it, then into black paper, finally into a third paper covering of any sort. Then he left the plate on the forehead or on the abdomen of some person for one or two hours, after which the writing appeared on the plate. The experiments of Darget have however recently been taken up, especially by Fontenay, by Saint-Albin, by Warcollier, and it seems to have been demonstrated that the phenomenon is due to some sort of interaction or simply to chemical processes as heat, exudation, etc.

In the last years of the past century Dr. Luys began to proceed in another direction: he put a photographic plate

on the bottom of a little vessel containing hydroquinone.* He then put the palm of his hand upon the plate for 15 or 20 minutes, and subsequently developed it. This being done, there could be seen, apart from the mechanical imprint of the hand, a luminous radiation surrounding this; its outlines varying, according to Luys, in each case according to the subjects and the various conditions in which they found themselves. These experiments were also criticised and all means were tried to shew that these *Effluviographs* were to be attributed to the slow deposition of substances suspended in the developer. It can however be said, that attempts made afterwards with developers thoroughly filtered gave results corresponding with the observations of Luys. Further experiments, conducted with much more severity by interposing screens for isolation and by eliminating the supposed influence of the warmth of the hand etc., also confirmed these results. For example Delanne proceeded in this manner using a solution of alum to absorb the calorific rays, and taking care not to put the hands directly upon the plates. He also made counterproofs by artificial means, using inanimate objects of the same temperature as the human body. Comparing and examining the proofs thus obtained Delanne came to the conclusion that in many cases real, genuine photographs of the human radiation were concerned. Baraduc, Majewski, Narke-wicz-Jodko and many others, whom it would lead us too far afield to mention, obtained analogous results.

On the basis merely of the arguments from temperature, exudation etc., Fontenay, Lebon and others have recently

* A chemical agent for the development of photographic images. Ed.

debated these experiments, adding that argument which to Mr. Sudre seems to be very efficacious [although it does not represent our own view-point] "If there exists a human radiation, then all the photographic plates coming from the fabric would be veiled because of all the manipulations to which they were submitted. The house of Lumière however has declared that among the thousand dozens of plates developed by their agency nothing of that kind has ever been observed. . . ."

To us the removal of the intention to determine the reality of effluviography in this experiment would mean the elimination of a direct cause of success. It is one thing to put one's hand on a photographic plate and to keep it there some twenty minutes with the intention of producing a fluidistic imprint; and it is quite another thing quickly to handle one after another hundreds of plates, as the workmen of the Lumière establishment above mentioned to, certainly without the remotest thought of a possible effect of that kind. It would be of the same value for example to pretend that alum doesn't crystallize after having left alone a solution of alum for three minutes while it is known that the operation needs several hours—this not to mention the intentional element which very often has a determinative function in this domain. Those who, like Dr. Ménager, for example, try to attribute all the effects to the temperature of the hands or to the contact of the fingers with the stripe of gelatine, show that they ignore or do not duly regard the experiments in which the plate was turned upside down (De Rochas, Majewski, Durville etc.) or in which the influence of the heat was either entirely eliminated by appropriate means or re-

cognised as not being sufficient to explain the effects obtained. As far as we know the last of this kind were those of Dr. Bertholet and Mrs. Issaëff, who seems to have a particularly energetic fluid, if we are to accept what people have said who have been cured by her laying her hands upon them. "It can't be disputed," writes Bertholet, "that the heat has a certain effect, but it is not sufficient to explain the effects obtained, especially if you compare the nearly identical photographs of the same hand obtained in different temperatures, or those taken while a rubber-glove, in which warm water circulated was put on the plate." Besides there exist very great differences between the various photographs if the subject was in well defined abnormal conditions, as sadness, extreme fatigue, a state of fever, illness, fasting, or in a condition of perfect health. An accurate study of all the proofs obtained is very convincing indeed.

Amongst the last experiments of this kind conducted with a good guarantee of seriousness are e.g. those of the *British College of Psychic Science*, reviewed in the issues of April and October 1929 of the periodical of this institute. The subjects are two sisters, and the method is

that now well known to us: photographic plates, wrapped up with much care and sealed are put into contact with the hands of one or the other of the subjects. Many times no results whatever was obtained. At other times however very clear luminous traces were found, similar sometimes to segments intersecting each other, at other times to groups of little round bodies, again at other times to Milky Ways or starry skies. It is unnecessary to add that all the required counterproofs were scrupulously carried out in order to make it certain that the impressions could not be attributed to a wrong preparation of the plates. In this case however the phenomenon is somewhat more complicated than in the others we have recorded until now, in so far as the two subjects studied by the *British College* presented other characteristics—probably of a more mediumistic nature, and one of the sisters during the experiments often fell into a state very closely resembling that of trance.

All in all the results obtained by photography certainly are much more satisfying than those we have examined following the traces of Reichenbach and his successors.

(To be continued.)

EMILIO SERVADIO

* * * * *

AN INTERESTING CASE OF BILOCATION

Communicated by
DR. GERDA WALTHER

When I was in Copenhagen in February 1930 lecturing on Rudi Schneider, "Margery" etc., I had the pleasure of making the acquaintance of Mr. J. S. Jensen, president of "*Psyhic Oplysningsforening*" (Society for enlightening the public on psychic matters) and his wife, who is of Finnish origin and possesses some psychic faculties,—as many inhabitants of Finland do.

Mr. and Mrs. Jensen told me an interesting case of bilocation of the ego, or "double" which they had themselves experienced.

Mr. Jensen is very much abroad on commercial journeys (he is a publisher), but generally his wife knows exactly where he is, and she is also acquainted with most of the towns he usually visits, having been there herself. Some years ago Mrs. Jensen, to recover from an illness, went to live for some time on the isle of Bornholm. One night she was awakened by a terrible thunderstorm, such as she had never experienced before. She was very much frightened and wished to get into communication with her husband, who was on one of his usual journeys without her knowing exactly where he was. She mentally "looked for him" in all the towns he used to visit without, however, having the feeling he was there. So finally she did not concentrate on the towns any more but only on her husband. Suddenly she had a vision of her husband going along an alley and entering a house she didn't know; thence going into one of the rooms

there. She watched him undress and go to bed and was a little angry because he forgot to use a certain ointment she had given him to put on his face every night. "There you can see", she said to herself, "that's how it goes if I'm not with him." Then she felt quite comforted and went to sleep. The next day she wrote a letter to her husband (addressed to Copenhagen) telling him about it all.

That same evening Mr. Jensen was in the little Danish town of Randers, where his wife had never been. After a little walk down an alley in the evening he returned to his Hotel (Hotel Westend), and went to bed because he was rather tired from his journey. Suddenly he saw the figure of his wife standing before his bed. She was clad as usual but seemed to look much younger, as if she was glorified. He was somewhat frightened, as he didn't know what it meant and feared something might have happened, though the calm, kind face of the phantasm did not suggest the announcement of some accident. In any case next day he sent a telegram home with his exact address (without however mentioning anything about his vision) so that his family could reach him in case something had happened. Then him with her account of what she had experienced that night. Her description of the letter of his wife was sent on to the alley and the house was entirely adequate to Hotel Westend in Randers and its surroundings.

I don't think this was a case of mere telepathy, as some might think. Mr. Jensen actually saw the figure of his wife standing before his bed, which was not in her mind. As she was thinking of him and of what he was doing, equally he was thinking of her and made no mental picture of himself walking about, undressing or lying down as he would appear to the eye of another person in the same room. The case would be otherwise if he had only taken up what was in her mind and she had only taken up what

was in his. (Cf. "Psychic Research", October 1931 p.439.) So I think it must have been a case of genuine bilocation from the side of Mrs. Jensen and of genuine clairvoyance from the side of Mr. Jensen.

Mr. and Mrs. Jensen sent me a statement signed by them on July 11th 1931 testifying their experience of a case of bilocation was exactly as I have above described it. They only regret the letter and telegram have not been preserved as they would have been a good proof.

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THE CONTINENTAL JOURNALS

BY DR. GERDA WALTHER

The "*Zeitschrift für Parapsychologie*" for October 1931 contains the following principal articles:

Dr. Emilio Servadio: "Surrealism and psychical research." Surrealism is a new school of modern art in France whose leader André Breton has published two manifestos on its aims. He is an absolute adversary of consciousness and the will and believes all really original human creations (in art and elsewhere) to come up from the depth of the subconscious. Therefore he demands the reason and the will of the conscious ego to be put aside in the production of art etc. Breton is greatly interested in psychic phenomena, especially clairvoyance, telepathy; he thinks he has discovered (!) cross-correspondence. Unfortunately he and his adherents entirely ignore the results of psychic research and its investigation of psychical phenomena; and according to their antagonism against all reason and scientific intellectual investigation it is not to be hoped they will thoroughly study psychic research as they ought to. In spite of this however their productions and the description of their experiences is very interesting for psychic researchers.

Josef Sells "Parapsychical exteriorisations and infra-red rays" describes the nature of the different kinds of waves contained in the spectrum in combination with Dr. Osty's experi-

ments with Rudi Schneider. As red rays do not seem to harm teleplasm he thinks it must be the electrical and chemical faculties of the white light, which are not contained in the red light, which are detrimental to it. To illustrate his thoughts he describes a sitting he had with a physical medium in Landshut. He doesn't mention the name of this medium, but it was Oskar Schlag, who was afterwards exposed by Baron Schrenck-Notzing. I was present at the sitting which Mr. Sell describes and I fear, according to what we found out afterwards, that all the phenomena were fraudulent, as the medium was not properly controlled,—the controller being one of his friends.

Dr. Ingruber (Counsellor of the Higher Court of Justice): "Mrs. Maria Silbert in the judgment of a criminal judge of Graz". The author describes how he came to Mrs. Silbert as an entire sceptic and gradually became convinced of the integrity and honesty of her personality as well as of the genuineness of the phenomena witnessed in her and his own home. (Raps, telekineses, an engraving of the name "Nell" on the underside of his eyeglass-case lying beside his own foot on the floor about 2½ feet away from the feet of the medium, and another engraving of "Nell" and the date on the inside of the snuff-box of another sitter, which was put under the table but suddenly fell from the ceiling into the hands

of the medium. Other phenomena were: touches, de- and rematerialisations (of a watch, a bouquet of lilacs).

Gustav Zenker, M. D.: "Authentic poltergeist-phenomena observed by myself and others." Towards the end of the last century the author had regular table-séances in his flat, they were followed by loud scratchings in the wall during the nights, then came raps and other noises, finally his bed was shaken, swearing was of no use but the phenomena ceased when he prayed. — After the death of a female relation who had died from gas-poisoning small objects belonging to her, which the author kept in a drawer, moved about there with much noise every evening at 9 o'clock, and raps were heard in a cupboard she had used during her life-time. Already a short time before her death strange noises were heard in the case of the gas-meter in the flat of that lady. — A friend of the author who seems to be psychic but is an adversary of psychics visited a relation inhabiting a castle-like mansion in Silesia. He was told that a countess had been murdered there years ago and the place was supposed to be haunted. When he answered "that there were no such things" a glass standing before him on the table broke into five pieces. — Patients of the author have a haunted room in their house; strange noises are heard there sometimes. A little boy saw an "aunt" walking about in it. After that it was only used as fruit-loft. When one day a girl went to fetch some apples there, an apple was thrown at her and struck her cheek. — When magnetising a patient against headache the author had a feeling as if hot steam was rushing towards him from her hands, so he thought she might be psychic and made a circle with her and his family. Immediately after that a little bell hanging on the wall began to ring in the same rhythm as her pulsation. — At a sitting in Leipzig the author ordered a psychic lady to visit a friend of his mentally in his study in his sanatorium in Naumburg and to knock at his door. This she did describing exactly what he was doing and how he got up and opened the door when she knocked. Everything, also that he had heard the knock and got up, was confirmed by this friend in a letter. — In a sitting with Eva Fay a guitar moved into the cabinet by full light from a place several meters distant whilst watched by five persons. — A friend of the

author told him how the picture of his grandfather suddenly fell from the wall without the nail or the loop showing any change, two hours later a telegram announced the death of the grandfather. When practising in Liechtenstein (Saxony) the wife of a miner told him how the bed-covers were torn away from the beds of the family in the night, and how a bunch of keys hanging on a cupboard used to rattle. The miner himself told him how he heard somebody going to and fro every night. He said the former owner of the house had hung himself after he had sworn a false oath and the house was haunted since.

"The story of a haunted house in Dortmund", communicated by *Florizel von Reuter*. The happenings were published in an old family chronicle in 1714 by Dr. med. Gerstmann (born 1867). They began in the night of April 21st 1713 by the hens being sirred up from the hen-coop, at the same time a servant heard a voice shouting "O Jesus, O Jesus!" The following days stones, lumps of earth, cinders, tiles were thrown through the windows and flew about in the house, but they could only be seen in the moment they fell down. The pavement in the yard was torn up for that purpose by invisible forces. Then eggs flew about in the house and "painted the walls". The furniture was thrown about. From the 16th day onward pots and sherds filled with human excrements were thrown about and everything was soiled by them. All sorts of things were thrown into the privy, and although the lid was thoroughly nailed down several times to prevent further mischief it was torn up again each time. The garments of the house-owners were also soiled with filth, and several times the tails were cut off the coats of Dr. G.'s sons. His own wig disappeared and when it was found again it was cut to pieces.¹ On June 2nd one of the sons saw "a floating shadow" in a little pavilion crying: "Finish! Finish to-day!" And later on again a cry was heard: "A very bad finish" and "stink-finish". After that no more phenomena happened. In the beginning, when the stones began to fly, the neighbours and naughty boys were suspected, but nothing suspicious could be found.

¹ Similar phenomena were observed in Brunn and Nikolsburg in 1924 ff. in the poltergeist case of Hilda Zwiesellauer. (Cf. Schrenck-Notzing. "Gesammelte Aufsätze &c. . . ." pp. 335-348.)

Dr. E. Mattiesen: The exteriorisation of the ego as an argument for spiritualism." (Conclusion.) The author summarizes the cases described in his former article and analyses all the pros and cons concerning the phenomenon and its significance as a proof for the independence of the soul (or ego) of its physical body. He also points out that the description of the experiences of the deceased immediately after they found themselves to be "dead" sometimes are very much like the experiences of bilocation, exteriorisation etc. In a very interesting appendix Prof. Hans Driesch has, in a letter, admitted the phenomenon of exteriorisation to be a very important proof for survival, although, he adds, sceptics will doubt the facticity of this phenomenon. A very interesting experience of Mrs. Driesch is narrated in this connection. Mrs. Driesch one night 'dreamed' that a fire was breaking out in the room of her servants on the other side of the corridor and—in her dream as she thought—called out to the girl next to the fire to pour water on the fire. The same night this girl was awakened by "somebody calling out to her to pour water on the fire". The other girl waking up thought she saw a "white figure floating in the room". Originally Mrs. Driesch thought the whole was telepathy and couldn't account for this phantom, but now she thinks it may have been an exteriorisation and not telepathy, or she herself would have been the phantom. She also felt a kind of pulling towards the room of the servants. She did not, however, see her

own body when leaving it and returning to it as in other case of Dr. Mattiesen.

In the "Small Notes" an exhibition of psychic art in Berlin is reviewed. (This exhibition also contains drawings by Jutta Kieser and Mrs. B., cf. "Psychic Research", November 1931 pp. 480-82. Prof. Haslinger and Prof. Walter publish a declaration saying they can no more help visitors coming to Graz to have sittings with Mrs. Silbert after all the attacks and ingratitude they have experienced for their trouble. (This refers mostly, but not solely, to Besterman and Lambert. G. W.). — Prof. Blacher thinks the "poltergeist phenomenon in the castle H," (published in the August issue of the Zeitschrift) may also be explained without the spiritualist theory through the subconscious mind of the medium. (?) — Countess Wassilko writes against the Austrian conjurer Ottokar Fischer and his lectures (reviewed in the August issue of the Zeitschrift). She says Mr. Fischer has never been present at a sitting of the fraudulent medium Karl Kraus, so he couldn't expose him. It is ridiculous if he says Mrs. Silbert produces her engravings with a gramophone needle held with her toes(!), besides neither he nor anybody else ever saw such a needle. The nail he found in a chair in the countess's room and which he thinks was used to produce some of the scratches of Eleonaro Zugun was merely one of those in the upholstery of the chair which happened to have come loose.

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The Dutch "*Tijdschrift voor Parapsychologie*", July 1931, contains the following principal articles:

Dr. P. A. Dietz: "Some cases of *asitia* (living without nutriment) in the Netherlands." The author distinguishes: (1). Ordinary fasting (including "starving artists" who sit in glass cages, etc. publicly). (2). Starvation in a state of cataleptic sleep as observed with the Yogis and (3). Starving while the person concerned leads an ordinary life as in the case of Theresa Neumann. The article deals principally with this latter kind. Often, though not always, it is connected with religious stigmatisation (as also in the case of St. Francis of Assisi and of a nun in Leicester, who was

said to live only upon the holy wafer. She was controlled during two weeks by fifteen priests on the command of Hugh, Bishop of Lincoln, in 1220). St. Lyduwina van Schiedam (1380-1433) was also said to have lived only upon the holy wafer, like Theresa Neumann she became very ill in her fifteenth year and was lame on one side. But it is not only the catholic saints or religious persons who show this phenomenon, as many think. Some protestant examples are also known. Thus Eva Vlieghe of Meurs (born 1575) who was very poor and always hungry when a child so that she asked the Lord to take hunger and thirst from her, after which her want of food became less and less until

in 1594 she finally ceased to eat and drink altogether. She is said to have starved for 26 years: the priest of Meurs, Conradus Veldthuisen watched her for thirteen days and nights with some friends, and found her neither to eat nor drink. She said every second or third day a heavenly light came over her which gave her strength. In the last years of her life however she seems to have eaten a little (Bonnyclabber). Engeltje van der Vlies of Pijnakker near Delft (born Aug. 20th 1787) had a nervous break-down in 1811 because her brother had to become a soldier of Napoleon. Afterwards she got a very painful intestinal inflammation, which made it nearly impossible for her to eat or drink. In 1822 she had very severe hysterical fits, so that her friends feared she would die (she was a servant in the same family all her life), she couldn't drink any more and only was able to suck the juice out of little bits of meat and fish. In 1826 she was examined by a medical commission and watched by four women day and night from Nov. 11th to Dec. 19th 1826, who signed a statement, that she had taken neither food nor drink

during this time. Dr. Kröner (in his book "Das Rätsel von Konnersreuth") mentions four possible explanations for the phenomenon of living without nutriment: 1. an apport, or rather, "transport" of foods; 2. direct assimilation of ethereal or fluidical substances; 3. a materialisation of such substances and their transformation into ordinary nutriment; 4. an absorption of forces from the surroundings, a kind of "odvampyrism". Dr. Dietz thinks No. 1 and 3 must be ruled out as these persons don't have normal excrements either.

Prof. Dr. van Mourik Broekman: "The problem of the soul". (originally delivered as a lecture at a theological congress). The author shows how in gnosology, philosophy and psychology the materialistic theories are on the wane. Everywhere one begins to seek the essence, the inherent force which creates organisms, and this is the soul. It is the cause of body and mind, it is independent of the body, free in its will and perhaps has its source in God, standing in mutual relations with the body, with other souls and with cosmic forces.

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BOOKS RECEIVED AND ADDED TO THE LIBRARY

MARCH, 1932

LETTERS ON NATURAL MAGIC.....	SIR DAVID BREWSTER
THE PROPHET.....	KAHLIL GIBRAN
THE PSYCHOLOGY OF INSANITY.....	BERNARD HART
L'HYPNOTISME ET LE SPIRITISME.....	DR. JOSEPH LAPPONI
BUDDHIST STORIES.....	F. L. WOODWARD
NIGHTMARE, WITCHES, AND DEVILS.....	ERNEST JONES
SPIRITUALISM	JOHN W. EDMONDS AND GEORGE T. DEXTER, M.D.
PLAYS BY LEONID ANDREYEFF.....	C. L. MEADER AND F. N. SCOTT
THE OCCULT WORLD.....	A. P. SINNETT
STUDIES OF DEATH.....	S. E. STENBOCK
THE SIXTH SENSE.....	JOSEPH SINEL
BRAIN AND PERSONALITY.....	W. HANNA THOMSON

GIFT OF DR. L. R. G. CRANDON

HOUDINI AND SIR ARTHUR CONAN DOYLE by Bernard M. L. Ernst and H. Carrington—
Publisher: Albert and Chas. Boni, New York

The Editor will feel greatly obliged if any member who happens to have a spare copy of the Journal for January and February, 1929 will send it in to the office.

BRIEF SUBJECT-INDEX OF THE CHIEF CONTENTS OF THE BRITISH S. P. R. PROCEEDINGS

COMPILED BY HEREWARD CARRINGTON

It has occurred to the writer that members of the A. S. P. R. might be interested in the following summary of the contents of the Proceedings of the British Society—since it will afford them a rapid series of references to any topic of particular interest to them. These Proceedings are, of course, on file at the Headquarters of the American Society, where they may be consulted by members, or by interested students. I have omitted all book-reviews, general notices, and brief articles of lesser importance, mentioning only the really out-

standing features. No names are mentioned except when one or more contributions are devoted to the life and work of the person in question. In all cases the Roman Numerals (IV, etc.) refer to the volume, while the Arabic Numerals (5, etc), refer to the pages covered by the said contribution. Volumes I-XXXIX and the parts so far issued of Volume XL inclusive, are covered in this Index. I can only hope that it may prove of some value to students of the subject in this country, and particularly to our members.

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NOTE ON MRS. JANE REVERE BURKE'S PUBLICATIONS

BY JOSEPH LEWIS FRENCH

(1) "THE ONE WAY": Communications purporting to be from William James received by Jane Revere Burke of Boston. E. P. Dutton and Co. 1922.

(2) "LET US IN": Further Communications from William James. E. P. Dutton and Co. 1931.

The present writer knew the late William James intimately for the last fourteen years of his life, and was often at his table 'en famille'; accompanied him on his afternoon walk; heard him lecture to his advanced class, and so forth. He can thus claim to have been thoroughly familiar with James's three styles: viz: (a) in conversation: (b) his epistolary style: and (c) his literary style: and he feels he must candidly say at once that he finds evidence of all three of these styles in the messages incorporated in the above works.

Professor James always told the writer that he would come back: and here, after long years of struggle and preparation to 'get through' with something really vital, it would seem that he has come to us.

In his article in the American Magazine in 1909, he says of automatic writing.

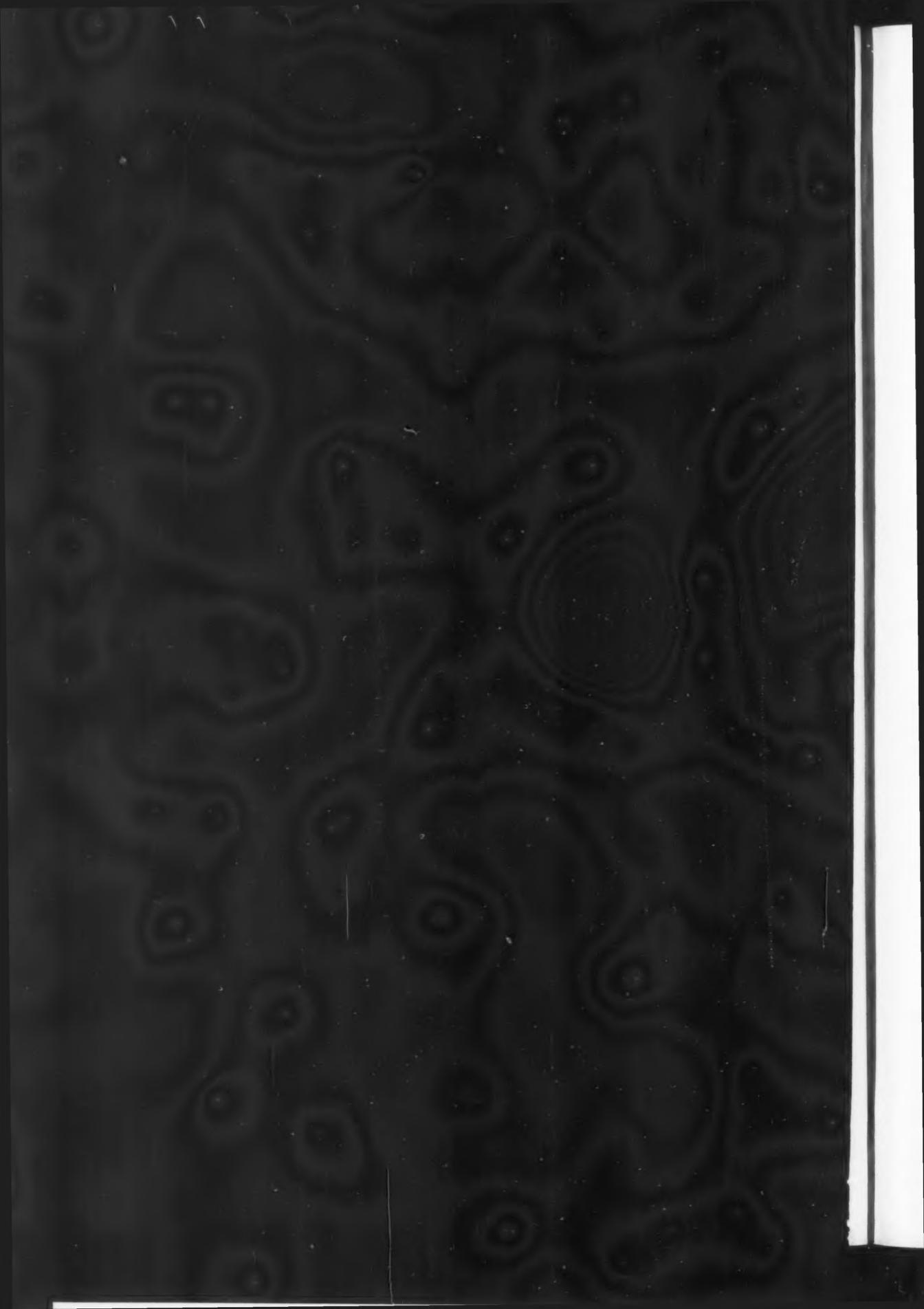
"I wish to go on record for the presence, in the midst of all the humbug, of really supernormal knowledge."

The evidences of this in the present case I need not point out to spiritualists; but the pages are studded frequently with them: indeed they are patent enough even to the unbeliever.

That the man who wrote 'Varieties of Religious Experience' had solved the worst of his own difficulties in the unseen world is abundantly evidenced in the first volume. Clearer evidence, if possible, that he speaks from "that (as yet) undiscovered country" is to be found in the second book.

JOSEPH LEWIS FRENCH.





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JOURNAL
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for

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Vol. XXVI, No. 5; May, 1932

EDITORIAL NOTES

For the student of metapsychic phenomena some knowledge of the chemistry of light and color is very essential. Luminous effects attend many psychical phenomena and we are still without any scientific data as to their nature or the means of their production. In chemistry and physics the phenomena of phosphorescence and fluorescence of certain substances under given conditions are closely paralleled by the metapsychic effects.

Certain elements and compounds exhibit fluorescence under the influence of the invisible ultra-violet rays. It has long been a theoretical conjecture that the tenuous psychic emanations which we group under the title of teleplasms might be rendered visible to the eye of the camera by this means without the disturbance of séance-room conditions in which darkness is demanded. The Institut Metapsychique in Paris has an installation for the controlled production of ultra-violet rays. But, as Dr. Osty tells us, the trouble is that so many objects illuminated by the ultra-violet light become fluorescent. This causes a sort of moon-

light effect in the laboratory which interferes with the work. The infra-red rays do not cause fluorescence. But it is a matter of experience that some types of red light are capable of stimulating fluorescence in the retina of the eye.*

Two occasions are on record in the 'Margery' mediumship in which a teleplasmic substance normally invisible has become fluorescent and perceptible to the sitter. Teleplasms are so often of the invisible variety that a type of radiation which will register them optically is a desideratum.

The question arises as to whether some of the objects seen by clairvoyants may not in certain cases have an external reality as organisms of an etheric or electric nature possessing an index of refraction which would place them beyond the limit of visibility for the average human eye. It is known that some persons can see the luminous spectrum much further into the region of the ultra-violet than is normal. It is possible also that they may at times enjoy a similar capacity of seeing the ultra-red.

But the immediate use of the infra-red rays is to register, invisibly to the medium and sitters, any displacement of objects in the room by telekinesis. This is accomplished automatically, as described in his article. The interruption of the dark ray by a moving body causes the deflagration of a magnesium flashlight. Alternatively an electric bell will be set ringing as soon as the movement takes place.

* * * * *

Through the courtesy of the Editor of 'Psychic Science' we are able to offer readers this month his translation of Dr. Eugene Osty's article on the Invisible Exteriorization of human psychical forces. This account covers the first series of séances with the medium Rudi Schneider and has had important results in determining the usefulness of the Infra-Red radiations of the spectrum, in connection with metapsychics. The article appears concurrently in *Psychic Science* for the April quarter.

* * * * *

The most important fact emerging from the series of experiments with Rudi Schneider contained in the present chronicle is without doubt that the teleplasm in motion, whilst it absorbs about 30 per cent of the infra-red rays is completely transparent to white light and invisible. It makes no impression upon the photographic plate. If our eyes were accommodated to perceive the infra-red, this teleplasmic substance would probably be visible.

* * * * *

Since arranging for this issue we have received from Dr. Osty a copy of his treatise "Les Pouvoirs Inconnus de l'Esprit sur la Matière"* (The Unknown Powers of Mind over Matter) in which these initial experiments are detailed very fully and with copious illustrations. His ob-

ject is explained in his preface as one of a purely psycho-physiological nature, to determine the powers of the paranormal action of the human entity upon material objects. Dr. Osty's work constitutes perhaps the most serious challenge which academic theories of psycho-physiology have had to encounter and we have no doubt that the facts he discloses and the necessary inferences therefrom will be received with respectful attention by the University professors whose position is weakened through their habitual rejection of a vast array of facts and experiences for which they have been unable to find a place in their stereotyped system of regarding all paranormal happenings as referable to the senses and the neuromuscular structures. We hope shortly to be able to review this important work. For the present we have at least an excellent installment in what is provided in Mr. Stanley de Brath's translation, reprinted in this issue.

* * * * *

Dr. Osty is to be congratulated on having now succeeded in controlling the use and application of the Infra-Red rays for practical working purposes. Much yet remains to be done in the perfecting of photographic plates for the recording of instantaneous exposures. When the problem of sensitizing the emulsion in a higher degree to this class of rays is solved, a greatly extended field of usefulness for the method may be hoped for.

For several decades past the experiment of photographing the invisible heat-waves whose wave-lengths lie just below the range of the visible spectrum has been a familiar one. It was typically presented to the class-room student by the image taken of a kettle of boiling water

* *Les Pouvoirs Inconnus de l'Esprit sur la Matière* Dr. Eugene Osty et Marcel Osty. Paris, Librairie Felix Alean, 108 Rue Saint Germain, 1932. pp. 153.

in total darkness. But the difficulty of sensitizing a plate to a degree at which it could record an *instantaneous* impression of these invisible radiations has for a long time proved insuperable. The first problem was to create sensitivity to the visible red rays of the spectrum to which the normal plate is insensitive. The method of special sensitization depended upon the use of a certain class of dyes of a very fugitive and chemically unstable nature derived from the aniline group of the coal-tar products. One of these—a violet dye—known as Di-cyanin was found a powerful agent in sensitizing the silver emulsion which forms the basis of the photographic plate of commerce. In England and France some little progress had been made towards direct color-photography by the 80's of the last century and the names of Carey Lea, Becquerel and Abney are first associated with this work. Then came Veress. In 1890 the writer of these notes succeeded in obtaining, by the use of dicyanin a very perfect balance of all the component colors of the spectrum, and his result was published as a three-color chromo-collotype illustration in the Photographic Quarterly

(London) for July 1890. This was the first three-color photograph ever commercially published.

The method of employing color-filters for producing the negatives and superimposing prints from these in the tones complementary to those transmitted by the filters or screens was further developed and made artistically and commercially successful by Albert of Munich, and the 3-color pictures in due course made their appearance in general publications.

* * * * *

The reproduction in the March Journal of a photograph, magnified to about double the life size, of the wax impression of a child's foot under the control of "Walter" in the Margery mediumship, and alleged by him to be that of an infant shortly to be born in the family of D. and J. R. of New York has excited lively interest.

It is hoped that the consent of the parents to the taking of the footprints of the baby will be obtained and that it will be possible shortly to announce the result of the comparison of the ante- and post-natal impressions.

MR. JOHN I. D. BRISTOL

Obituary

Just before going to press, we have learned of the death of our Honorary President, Mr. John I. D. Bristol who passed away on the night of Saturday, April 30th in his eighty-eighth year. The news will be regretted by his many friends, and those who appreciated his work and interest in psychic questions. A bigraphical sketch with an admirable photograph appeared in our Journal for December, 1931.

INVISIBLE EXTERIORIZATION

DR. EUGENE OSTY

(This article is communicated by Mr. Stanley de Brath, Editor of 'Psychic Science'
It embodies a translation of Dr. Osty's article in the 'Revue Metapsychique')

Readers of 'Psychic Science' will remember that in April 1931 there was given a preliminary account of Dr. Eugene Osty's experiments in Paris with the infra-red ray. It was accompanied by a photograph showing the fraudulent procedure of Mme Stanislawa taken by magnesium flash.

We have now, from the *Revue Metapsychique* of December 1931 a further description of the method of investigation by the infra-red ray. That



this ray is invisible but affect a suitably prepared photographic plate, will seen by the marginal photograph which we have received by the courtesy of Mr. C. A. Simpson of Medway, Mass., U.S.A. to whom we tender

our best thanks. This was taken at the new Kodak Research Laboratories under the auspices of the National Research Council. They say:

"Though the eyes could see nothing, the room was flooded with invisible infra-red rays supplied by sixteen 1000-watt lamps in an otherwise light-tight booth covered by a filter which allowed none but the infra-red rays to pass into the room. The special plates in the camera were sensitive to the infra-red rays and recorded the scene. The camera lens was open at F3.5 and an exposure of one second was given."

The installation of the *Institut Metapsychique International* does not as yet employ the infra-red ray for photography. Above the ceiling there is placed a powerful apparatus for the generation of ultra-violet light.

This is actuated by a continuous current of 220 volts. Underneath it is a screen of Uviol glass which is shut off or opened by electro-magnets whose actuating current is under the control of the laboratory.

By this means the laboratory can, at any given moment, be flooded with invisible ultra-violet light by which a photograph can be taken. Arrange-

ments are made by which the ultra-violet light exposure is mechanically and automatically effected at the moment when the infra-red ray loses about 30 per cent of its power by absorption of a body in its path. Dr. Osty writes, p.397 of the Revue:

"At a séance in the laboratory, events succeed one another as below: The object to be telekinetically moved is placed on a table. A projector of infra-red radiations, suitably placed, sends a beam about 4 inches in diameter which by an arrangement of mirrors surrounds the object on all sides, at any distance required. Finally, this invisible beam strikes a thermo-electric cell (of sulphide of thallium) in which it starts an electric current proportional to the intensity of the ray. Amplified by a triodic lamp the current from the cell actuates the electro-magnet of a relay, which, when the current loses some 30 per cent of its force (amperage), determines the projection of the ultra-violet light by opening the shutters in the ceiling, which in its turn, opens the shutter of a photographic camera with a quartz lens specially constructed for ultra-violet light of 3650 wave-length. Any fraudulent "medium" who, under such conditions, should attempt by any method soever, to displace the object, would necessarily cut some part of the invisible beam; which would at once cause a photograph to be taken. The power of the ultra-violet generator is such as to give a good image with an exposure of a hundredth part of a second, and no human action could escape it.

In event of a really paranormal displacement of the object, it would cut the invisible ray at some point and would thus register photographically the fact of its displacement."

Dr. Osty observes, that the one insurmountable objection to the employment of ultra-violet light is the fact that it causes fluorescence in many things; whence even in the opening of the ceiling shutters for the tenth of a second, a kind of moonlight effect is visible in the laboratory, which would warn a fraudulent person but would not affect one in trance.

Rudi Schneider's mediumship was examined by Mr. Harry Price and Lord Charles Hope at the National Laboratory of Psychical Research in 26 seances in April, November and December 1929 and January 1930. He there produced a variety of phenomena—levitation of various objects, tying a knot in a handkerchief, violent movements of a table, some 'pseudopods' &c. All were done under strict electrical and personal control and are well described in Harry Price's book *Rudi Schneider*, published July, 1930.

Dr. Osty gives from the medium's own lips the story of his mediumship, as below:

RUDI SCHNEIDER'S ACCOUNT OF HIS MEDIUMSHIP

"In 1918 my father had duties, which he still carries on, in a printing-works at Braunau-on-Inn, Austria. At that time he had six children, of whom I was the sixth, and aged ten years. My family were in no way in-

terested in psychic phenomena: my father indeed was hostile to them. None of the members of the family had shown any abnormal psychic manifestations.

During the year 1918, some officers of the garrison of Braunau often came to the printing-works to buy white paper, the residues of the rolls. They came so often that the girl in charge of the shop asked them how they came to consume so much. They told her that she would be astonished to hear how they used it:—the officers often met to communicate with spirits by table-raps, or with a little 'planchette' carrying a pencil and supporting the hand of the operator. By this means communications were obtained as written by the instrument, or were taken down by the operators.

A few days later one of the officers brought one of the instruments and showed the girl how to use it.

She, curious to know what there was to it, told her mother, the wife of the manager of the printing-works, and another friend; and soon the four of them sat down in our house for a first séance.

Two hours passed and the table made no movement. All the ladies began to doubt, and then there came in two of my brothers; Karl the eldest, and Willy, the fourth of the boys. They laughed at the ladies, who answered "Certainly it won't work for us. You try."

Karl and Willy fetched another brother and a friend to make four, and sat round the table with their hands in chain, laughing over the matter. Almost at once the table began to move. Astonishment of the young people! They said, "Why, it is true! But which of us is the medium?" To find out each put his hands on the table alone. It moved for Willy only. Much embarrassed by the unexpected fact, they did not know what to do. One of them said, "Willy is a medium, he must do like the officers; let him put his hand on the planchette, we will ask what spirit has manifested by the table."

As soon as Willy had put his hand on the planchette this started, and wrote, letter by letter "Olga Lintner".

This meant nothing to us, and we asked, "Why do you come to us? None of us know you."

Olga Lintner then dictated by Willy's hand, "I am Lola Montez, the mistress of Louis of Bavaria, etc., . . . and summed up her history.

The event was soon known in the town of Braunau. Friends came to see the prodigy; they asked "Olga" many things which she answered by Willy's hand answers which were often recognized as true, and even made predictions which came true.

A painter who came to one of our séances was bolder; he asked Olga, "Can you not make yourself visible?" "Have a séance this evening with the oui-ja, I will show myself at midnight."

That evening an eager group were round the table. Midnight struck. A violent blow resounded from the table. The sitters all felt a cold breath. This was in the light, but they were all terrified.

There was nothing more. By the instrument 'Olga' said that in the ensuing séances a cloth should be put over the table so that its edges should be about eight inches from the floor.

Next evening Willy and the others sat, holding hands, about half-a-yard distant, round the table. The séance was in white light. After a little time the cloth began to move; some of the sitters saw a cloudy mass pushing the cloth.

In a subsequent séance, a hand came from under the table; it raised the cloth; the sitters got up to touch it.

Then there followed séances with many diverse phenomena.

About six months after the first séance, Count Logothati, of Italy, wrote to my father expressing his desire to be present at our séances. When he saw our arrangements, he said, "You will get much better phenomena if the séances instead of being held in white light, were held in red light; if there were a dark cabinet made by curtains across a corner of the room; and if the medium were put into that cabinet, sheltered from the light." This advice we unfortunately followed; it did not lead to any notable increase in the phenomena, but caused very troublesome habits.

As soon as he was placed in the dark cabinet, Willy, who had retained full consciousness in the white light, fell into trance. 'Olga' then ceased to use his hand but spoke by his mouth.

After a month of these trance-séances in red light and the dark cabinet, one séance (March 1919) was blank, no phenomena. 'Olga' said, "I want Willy's younger brother, Rudi". My parents told 'Olga' that it was not possible to bring a child of eleven into the séances, that he would be frightened, and would probably be ill. Olga was inflexible in her idea: "That is of no importance," she said, "he will come".

At that moment I was in bed and sleeping in another room. Some minutes later, the sitters saw me enter the room in my sleep, like a somnambulist; and I took my place in the circle spontaneously. Olga then said, "Rudi has the same faculty as Willy": and the séance, sterile up to that point continued with the same phenomena as formerly.

Thenceforward I was present at the séances. Olga continued to be my 'guide': she left Willy, who had a new 'guide', "Mina". From that time Willy's trance underwent a certain transformation in its external character, while the trance into which I fell from the first of these séances, resembled that of my brother up to that time.

In the séance in which 'Olga' controlled my brother and myself, the sitters verified that our movements in breathing, our muscular spasms, and our manner of awakening, were identical. Subsequently we became dissimilar from these points of view, though producing the same phenomena.

In 1919 I was eleven years old, my brother Willy was sixteen, and was apprenticed to a dentist."

Dr. Schrenck Notzing, keen on the study of mediumship and having been informed of our séances at Braunau, came in October 1919 to sit at Willy's séances, and then returned periodically for experimentation. When his apprenticeship was finished, he procured Willy's engagement with a specialist at Munich so as to have him more readily at disposal. About the age of 23, Willy's mediumship weakened and then disappeared. During all this time I continued having séances with my parents. Professor Holub, the director of a hospital at Vienna came to see me and obtained the consent of my parents to take me away with him for a time. I stayed with him two months and a half, after which the professor attested my powers of telekinesis and teleplasty. Dr. Schrenck-Notzing then came to see me at a séance in Braunau. He observed that I had the same powers as my brother, and asked my parents to let me have a weekly séance with him for study in his laboratory. I went to Munich every Saturday, returning on Monday to go to school.

As this became rather fatiguing, Dr. Schrenck-Notzing installed a small laboratory near Braunau, and, as he could not come regularly, he confided the direction to Captain Kogelnick.

In the sequel Dr. Schrenck-Notzing often took me to his house at

Munich, often for a considerable time, and held numerous séances, the account of which has not yet been published, because of his death; but which Mme de Schrenck-Notzing intends shortly to publish.

After Dr. Schrenck-Notzing's death I was called to London by Mr. Harry Price. I gave two series of séances in his laboratory which have been related in his book—*Rudi Schneider*."

Such was the special history of Rudi Schneider, who came in 1930 to have his powers tested in the Paris laboratory. We shall now turn to these.

FIRST SERIES OF EXPERIMENTS

Preliminary

These were devised merely to see what might be expected. Two curtains were placed across a corner of the laboratory furnished with luminous ribbons and with little sleigh-bells which would sound if the curtains were moved. In front of the 'cabinet' so formed was placed a table weighing about 16 lbs and about 16 inches high, with some simple objects for telekinesis. Above the table was suspended an electric light (red) whose luminosity could be varied from dull to bright red.

Rudi Schneider was seated on a chair about a yard from the table, with his back to the cabinet and dressed in a pyjama jacket with luminous bands round the collar and at the wrists. One sitter facing him held both his wrists and took his legs between his own. A second sitter verified the persistence of the control of hands and legs by the first.

All sitters present held hand 'in chain'.

Rudi soon went into trance, and the rhythm of his breathing became very rapid. This persisted throughout the séance, except when 'Olga' spoke through him, or for short periods when he held his breath from 30 to 60 seconds.

Thirteen séances were held from October 11th to November 6th, 1930 without results, except that at the third séance of October 15th, Dr. Osty and the two controllers, "well-placed to see the space between the curtains and the table saw, a thick grey fog about 12 inches wide, advancing slowly from under the right curtain towards the edge of the table, which as soon as reached by the cloud began to slide more than 8 inches towards the sitters". Good red light prevailed during the sitting. Further, at the twelfth sitting the curtains swelled out, the luminous bands separated and rejoined, the curtains swelled out again, and touching the table upset it, the table falling towards the sitters.

After a month had passed we were, says Dr. Osty, definitely disappointed, and decided that Rudi's powers were enfeebled, and he had better return to Braunau to recoup.

But before leaving Paris, Rudi wished to have one last séance. This took place on Nov. 10th, and for the first time we put into action the automatic system, now to be described. (See Fig. 1.)

DIAGRAM OF SÉANCE-ROOM.

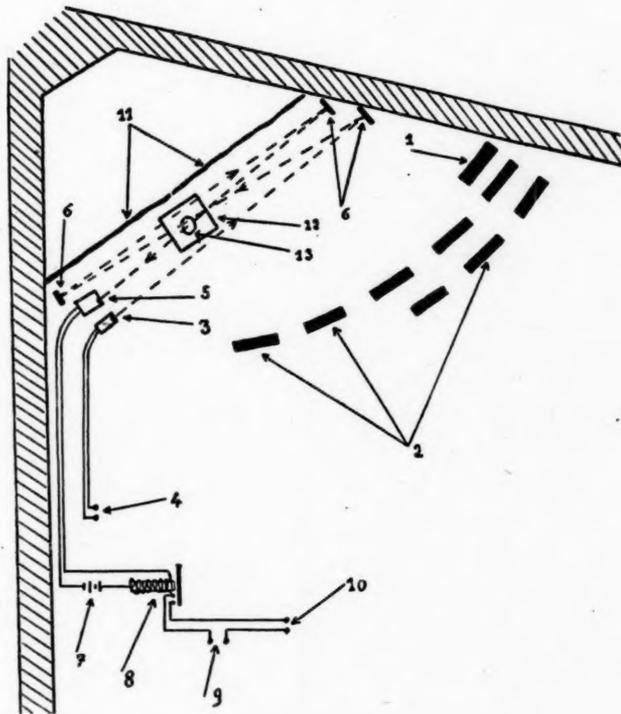


Fig. I.

1, Rudi. 2, Sitters. 3, Projector of infra-red rays. 4, Terminals of current 110 volts (alternating). 5, Photo-electric cell with its receiver. 6, the three plane mirrors. 7, Accumulator of 4 volts. 8, Teleruptor. 9, Terminals of a current which may be of 110 volts alternating, or 4 volts continuous. 10, Terminals which may carry a magnesium deflagrator or a bell, or a lamp in series. 11, Curtains of the dark cabinet. 12, Table. 13, Handkerchief.

SÉANCE OF NOVEMBER 10TH, 1931

(Translated from the Revue Metapsychique. p. 410)

Rudi Schneider having accepted photography by flashlight the following arrangements for mechanical control and automatic photography were set for action.

A table higher than that previously described was placed before the curtains, nearly at their juncture; it had but one leg, and was screwed to the floor. On it was placed one single object—a handkerchief opened and rolled together. (See 12 and 13 Fig1.)

About a yard to the left of the table, (see the description in the diagram Fig. 1) a solid platform carries a projector of infra-red rays and a receiver holding a photo-electric cell, (the "thallofide cell" of Céma-Fournier) specially sensitive to the infra-red rays of 14 wave-length, which are emitted (as a maximum) by the glass screens of the projector. (See (3) and (5) Fig. 1.)

Three mirrors (6), two to the right and one to the left, are fixed on stages to the walls.

The infra-red beam is about 4 inches in diameter, generated by an Yvel lamp of twelve watts from an accumulator of 4 volts without intermediate resistance. (3 on diagram.)

The projector sends its beam to one of the two mirrors to the right, from whence it is reflected to the left, and then again to the right, then reaching the concave mirror of the receiver which concentrates it on the photo-electric cell. (5).

The glass filters having been placed on the projector, there are above the table four beams of invisible light whose path has been so arranged that the handkerchief is completely enclosed by them.

The current from the photo-electric cell, amplified by a triodic lamp, puts a relay into action. This relay is regulated so that a diminution of 30% in the intensity of the infra-red beam closes a circuit with a teleruptor dipping into a mercury contact, and an accumulator of 4 volts. The teleruptor, when the contact dips, sends a current of 110 volts (alternating) through the magnesium deflagrator.

That is to say, that as soon as the object placed on the table should enter the infra-red ray, a photograph of its displacement will be automatically taken.

Four cameras (one giving plates five inches by seven, and three stereographic) are placed so as to give a view from different angles. Their focusing has been carefully attended to: as soon as the white light has been extinguished their shutters can be opened and they will be ready to register.

Our arrangements for an immediate visual image of the commencement of any telekinesis having been made, we decide to hold this séance in complete darkness so as to give the 'medium' the most favorable conditions—according to general belief, which he shares—for the production of the phenomenon.

THE SÉANCE

At 10.35 p.m. eight sitters and Rudi Schneider enter the room. Rudi knows that we wish to photograph the displacement of the handkerchief. He knows nothing of the dispositions made. His luminous jacket outlines him as soon as the white light is extinguished. Same corporal control as preceding.

10.39. Rudi sits in his place and prepares to enter into trance.

10.42. Spasmodic movements. Breathing takes on the rapid stage.

10.45. Olga-Rudi says, "I will certainly do something that can be photographed this evening".

10.48. Olga-Rudi says: "Hold hands firmly. The force is going from the cabinet to the table."

Hardly has the interpreter (Mme Ripert, hospital nurse) translated these words, when the magnesium deflagrates. Olga-Rudi says at once, "The force has tried to raise the handkerchief, but has been prevented by the flash-light. Stop the séance for 15 minutes to re-arrange everything. The handkerchief may then be photographed."

11.10. Rudi comes out of trance and leaves the room accompanied by the sitters.

After closing the shutters of the cameras we re-light the room. The handkerchief is in the same place. We re-load the cameras and the magnesium deflagrator.

Séance resumed 11.30.

11.33. Rudi's breathing rapid.

11.52 Olga-Rudi says "The séances must be continued till there is a good photograph; so much the worse for the medium if he is tired. Hold hands firmly." New magnesium flash at once follows.

Olga-Rudi says, a little later, "We should have another séance tomorrow at 3.30 p.m."

11.58 Rudi comes out of trance.

We close the camera shutters and give white light. The handkerchief is in the same place as before.

* * * * *

After verifying that the whole apparatus was working properly, the plates were developed and *revealed nothing at all*. Yet it is manifest that *some* force had been in play, for else how could the deflagration have been released. It was automatic; therefore something must have intervened in the ray so as to produce the diminution of 30% in its intensity. Is Olga-Rudi's explanation correct; that the incidence of the flash has prevented the telekineses? That the force available is ample, is evident from the previous up-setting of the table. The next séance was devoted to clearing up this point.

* * * * *

SÉANCE OF NOVEMBER 11TH, 1930. (TRANSLATION RESUMED)

Intention. To verify the eventual repetition of the phenomenon, and in

that case to determine whether the absorption of the infra-red beam is caused by the presence of some substance not photographable by the white light of magnesium.

Instrumental arrangements in action. Nothing was changed in the instrumental arrangements except that the wire from the relay no longer carries the deflagrator in the closed circuit of the town-current. It is replaced by an electric bell. (Terminal 10 in Fig. 1.)

Thus any occultation of the infra-red beam reaching 30% will no longer take a photograph but will allow the bell to sound during the whole time that the occulting influence is present in the infra-red ray. As it is indispensable that a photograph should be taken, the deflagrator has been inserted into an another circuit controlled by a hand-contact. The photographs will therefore be no longer automatic, but at the will of the operator.

On the table the handkerchief has been placed flat, but its contours marked, and well surrounded by the infra-red rays.

To retain the same conditions as in the preceding séance, this séance also will be held in the dark, the 'medium' being dressed as before and controlled by two persons.

THE SÉANCE

At 3.45 p.m. Rudi Schneider, who as yet knows nothing of the arrangements, enters the séance-room with the sitters, takes his place, and prepares for trance.

3.50 Short spasmodic movements and beginning of quick breathing.

3.54 Olga-Rudi says: "The force is going on to the table." Hardly has the interpreter given this phrase, when the bell sounds for a considerable time. During this time, in order to be certain that the fact is related to the 'medium', Dr. Osty asks this latter, that the force should be immediately withdrawn. The ringing ceases at once. Two seconds later Dr. Osty requests "that the force should return towards the handkerchief". The ringing recommences at once. Dr. Osty, having the contact in his hand, causes the deflagration of the magnesium. The ringing stops dead.

3.56. Olga-Rudi says: "The séance must be stopped to re-load the cameras. But I must make the force pass over the table to withdraw it into the cabinet". The ringing is heard at once for several seconds. Olga-Rudi announces another passage of the returning force. Fresh ringing. Twice more the same announcement is followed by ringing for several seconds.

Séance resumed at 4.19.

4.21 Rudi's breathing quickened.

4.29 Olga-Rudi: "The force is about to issue from the cabinet on to the table." Ringing begins again and lasts for 9 seconds. (From this moment the duration of the ringing is recorded.)

Olga-Rudi: "A little more is coming out". Ringing for 12 seconds.

Olga-Rudi: "Some more is coming out, but very little". Ringing for 3 seconds.

4.32. "More force is about to come out." Ringing begins again for 13 seconds, then for 10, then for 8, then for 35, then 4, then 3, then 4, seconds.

4.47 Olga-Rudi: "If desired, the table may be unscrewed from the floor, and it may be photographed when it is raised into the air".

This proposal is accepted.

4.51 Olga-Rudi: "I am going to withdraw the force from the table". Ringing takes place, briefly, several times.

5.02 Rudi comes out of trance and leaves the laboratory with the sitters. We unscrew the leg of the table without displacing its position which is defined by the screw-holes.

Séance resumed at 5.30. 5.34 Rudi resumes his trance-breathing. Olga-Rudi is asked that she should give the word for the photography as soon as she has effected the levitation of the table, as promised.

5.38. Olga-Rudi: "The force is about to leave the cabinet on the table." Almost at once ringing is resumed for 42 seconds.

5.41. Olga-Rudi; "The force is passing out". Ringing for 5 seconds, then with short stops, for 27, 3, 12, and 18 seconds. Olga-Rudi says: "I am going to try to raise the table". Ringing is resumed for 100 seconds and Dr. Osty awaits the word for the deflagration.

5.46. Olga- Rudi: Hold hands tightly in chain, the force is about to become sufficient." Ringing at once begins for 52 seconds. New announcement of extrusion of force, fresh prolonged ringing.

As, during this ringing the 'medium' moans in an exceptional manner, with strong spasms, he is asked (lest he should forget), if this is not the moment for the photograph. He answers, rather dully; "Yes."

Magnesium flash. The ringing at once becomes less strong, but only ceases 2 seconds after the flash.

Olga-Rudi: "The force cannot resist the light of the flash, it suddenly returns into the cabinet and then comes out again."

5.55. Olga-Rudi: "Now I am going to withdraw the force into the cabinet. After a pause of eight minutes, the séance may be resumed." Ringing for several seconds.

6.02. Rudi leaves the room with the sitters.

We verify that neither table nor handkerchief have been moved at all. The cameras and the deflagrator are re-charged.

Séance resumed at 6.10.

6.14. Rudi resumes his rapid respiration.

6.17. Olga-Rudi: "Hold hands firmly, firmly, the force is coming". Ringing sounded for a minute.

Olga-Rudi: "More is coming". Ringing for 4 seconds.

Another announcement of coming force. Ringing for 14 seconds.

Another announcement of coming force. Ringing for 32 seconds.

Another announcement of coming force. Ringing for 76 seconds.

Another announcement of coming force. Ringing for 34 seconds.

6.28. Olga-Rudi: "I will try to raise the table or the handkerchief, and I will say when it should be photographed".

6.30. Olga-Rudi: "The force is about to come". Ringing for 25 seconds. Olga-Rudi: "The force is not strong enough to raise the handkerchief. Hold hands tightly". Ringing for 53 seconds, then for 23 seconds.

6.39. Olga-Rudi: "Take the photograph as soon as you hear the ringing." Three seconds later the bell rang. The flash was made, and the ringing became weaker, but only stopped three seconds later.

6.48. Olga-Rudi: "The force will return to the cabinet". Ringing began at once and lasted for 30 seconds.

7.21. Rudi came out of trance.

Light was turned on. Neither the table nor the handkerchief had moved. The plates were developed. All showed the state of things very clearly. There was no trace of the substance which throughout this séance acted like a body opaque to the infra-red ray. (See the photograph Fig. 3, one of the photographs taken during an occultation of the infra-red ray during this séance.) The attitude of the 'medium' during this séance is characteristic. This photograph cannot be reproduced.

This séance has taught us:

I. That when Rudi desires to produce, para-normally, the displacement of an object at a distance, he transports, so to speak, into the neighbourhood of the object, a substantial modality of the energy, which absorbs at least 30% of the infra-red beam.

II. That this substance is not opaque to white light, since no impression is apparent on the photographic plate.

III. That this substance is amenable to the psychism of the 'medium', which announces its displacements.

IV. Incidentally, that the magnesium flash-light seems to discommode the substance, but does not affect the 'medium'.

We then ask ourselves whether this non-photographable substance was, or was not, identifiable with the cloudy mass seen at the séance of October 15th? This seemed to us improbable in view of the clear visibility of the cloudy mass. The question remained to be determined in the séance next following.

* * * * *

Another séance was held on November 14th, with the aid of a self-registering apparatus. The conclusion reached was identical with the preceding,—that the substance, non-photographable and invisible, represented an inferior degree of condensation to that corresponding to the cloudy mass seen on October 15th.

Further details will be given in a later issue of the *Révue Métapsychique*.

PROOFS AND COUNTER-PROOFS CONCERNING HUMAN "FLUID"

BY DR. EMILIO SERVADIO (ROME)

II

We will now consider the principal mechanical methods that have been contrived to register the effects of the supposed fluid.

Some of these are based upon the system of the pendulum trying to eliminate progressively all the causes that can not be reduced to the influence of the radiation of the human organism (the hands in particular). This was the case with Briche, who early in 1838 constructed an apparatus consisting of a small heavy body attached to a thread of silk or linen, which again was fixed to a little wooden frame; here however there was practically no elimination of the causes of error. Instead of this, Léger put a pendulum under a glass bell surmounted by a lining of copper ending in a bulb. (a) From this bulb two handles departed in opposite directions, one of copper (b) and the other of bone or ivory. (c) To this latter a smaller pendulum was adjusted which, according to the special nature of the handle, had to remain motionless: whilst to the other a similar pendulum was adjusted. The system was solidary so that the slightest mechanical movement ought to have caused all the three pendulums to oscillate. When the hand was laid upon it, however, only the central pendulum moved, together with the other pendulum (b) which was attached to the copper-handle; the "test"-pendulum (c) remained motionless. After many variations of his experiments Léger concluded that 'every natural body, mineral, vege-

table or animal, is endowed with a special quality of radiation; but that the human will is a real force capable of influencing inert matter by its radiations."

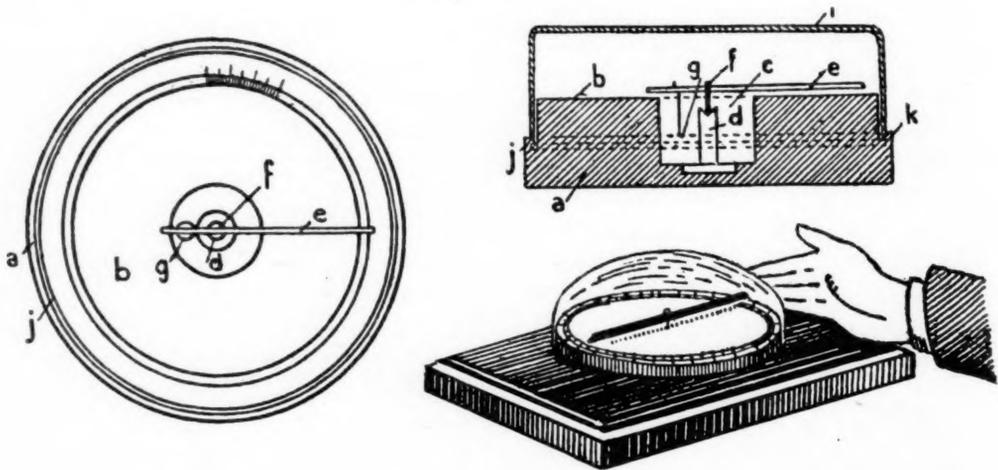
A few years later these experiments were confirmed by Durand de Gros, Puyfontaine and others. In 1881 Dr. Baréty invented a new apparatus for demonstrating what he called the "Radiating Neural Force". It consisted of a 3 to 4 cm (about 1.2 to 1.6 in.) long, extraordinary fine steel-needle around which was twisted a fine brass-wire with its ends prolonged beyond the needle and terminating in two big wings. The middle of this little system was enclosed in a hood of glued paper about 1 to 2cm (0.4 to 0.8 in.) wide, the free part of which, cut in a sharp angle, was furnished with a cotton thread by which the whole apparatus was suspended beneath a glass-bell. This bell covered a semi-circle divided into 90° to the right and to the left, with the middle-line as zero-mark. If this sort of compass was set in the right direction it was sensible to the influence of the hand from the distance, although in a very feeble manner.

Assuming the whole time that there existed an analogy between the human radiations and mineral magnetism, other researchers constructed apparatus more or less similar to that of Baréty. This was the case with Lafontaine and Fortin (who invented the barometer carrying his name). The "Magnétomètre" of Fortin contains a condensator connected with

the ground, a metal multiplier made of a long wire with separated coils and a magnetic needle very easy to be moved although not magnetised. When the hand was approached instead of a magnet, the needle was seen to be deflected.

Another system of little wings still more perfectly contrived to exclude all vibrations present within the room or due to the unconscious movements of the experimenter etc., was used in some good experiments of Geoffriault.

APPARATUS OF DR. JOIRE



The so-called "Sténomètre" of Dr. Joire deserves to be entered upon more closely. It principally consisted of a support divided into degrees with a quadrant in which was suspended on a base of glass a light straw-needle traversed by a fine point and counterbalanced by a counterpoise. The entirely horizontal needle thus obtained was covered with a concave flattened shade of glass protecting it from the air. In order to make use of this apparatus the hand was put on a cushion in order to keep it quiet, with the fingers close to the surface of the glass-shade, without however touching it, perpendicular to the point of the needle. In the majority of the cases after some minutes an attraction of the needle was observed, the needle being deflected from 15 to 60 degrees according to the persons and the circumstances. After all possible interferences had been eliminated,

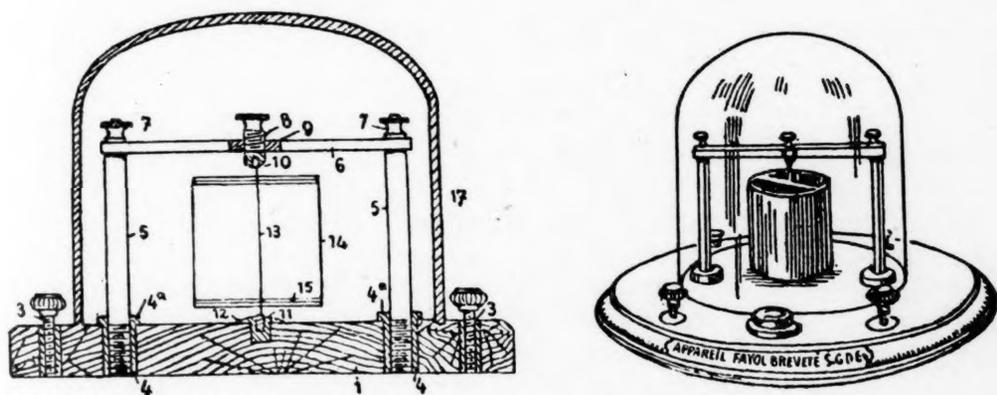
Dr. Joire concluded from the observations he had made; (1) that there exists a special force transmissible from a distance, originating in living organisms, which seems to depend especially on the nervous system; (2) that this force is modified by the various illnesses of the nervous system; (3) that its intensity differs with the application of the right or the left hand; (4) that some bodies are capable of storing up this force in degrees differing in quantity. To the various objections—always maintaining heat to be the only cause of the deflection of the needle—made against this, Joire replied with new experiments which e.g. showed that a body heated above 40° and put near the needle for five minutes produced a much smaller deflection than that produced in five minutes by a hand recording 35.5° . Prof. Cazzamalli, professor of neurology and psychiatry at the

University of Milan, about whose experiments concerning the supposed radium-waves of the brain we will record more further down, took up the observations of Joire and concluded: "The sténomètre is deflected by the immediate vicinity of living bodies, and its deviation is certainly not due to thermic radiations"

However it is easy to refer to the latter as being the effective cause putting into motion the strange "*Motors for Fluids*" invented by the Count de Tromeelin and thus called by him. They consist of quite a series of small paper-apparatus with little wings suspended on a smaller cylinder by a needle. The vicinity of the hands caused the system to rotate and according to their position this movement was brought about in one direction or another. Recent observations of

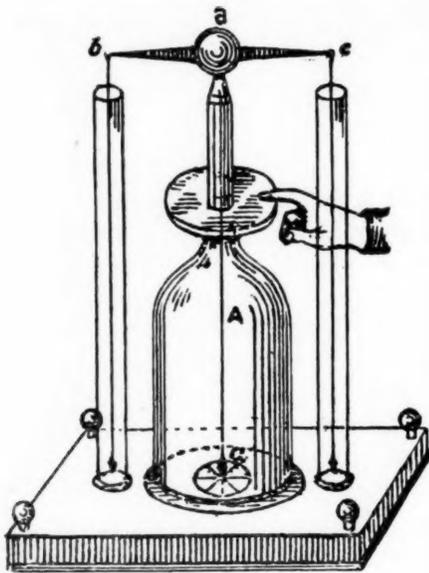
Clément-Martin have suggested the conclusion that one has to do with a current of air produced by the difference between the temperature of the organism and that of its surroundings, and that this air-current is quite capable of moving the delicate "motor". Clément-Martin also extended his conclusions upon the apparatus we have already described and upon others we have not mentioned here for want of space. But one cannot adopt his explanation, because he could not have accounted for experiments like those of Léger with the triple pendulum, those of Geoffriault and Joire with amphibious animals producing the same effects, and those in which the calorific radiations were eliminated by screens which had been put up. They contradict, at least partially, his point of view.

APPARATUS OF FAYOL



Moreover the results were the same as those obtained also with very complicated apparatus such as that of Archat or that still further perfected by Fayol which was presented at the 2nd Congress of Experimental Psychology. The apparatus of Fayol consists of a delicate cylinder of hardened steel suspended and equilibrated by two horizontal axes between two

points of sapphire. With the help of a system of glass-panes a minimum of friction is obtained. A water-level keeps the apparatus perfectly horizontal, and a glass bell protects it from the air. Experiments similar to those of Joire have led to the conclusion that the heat of the hand is not sufficient to explain the rotations of the cylinder.



APPARATUS OF LÉGER

Recently an American doctor, not long deceased, Dr. Albert Abrams, stupefied the world with a series of lucky diagnoses obtained by using an apparatus he had invented, which should at least, according to its intention, enable one to capture and amplify the energetic emanations of the blood and other organic substances of the patients. According to Abrams every pathological disturbance of the human body is accompanied by a modification of the energy-reactions of the body and the blood; the best Detector for the vibrations emitted by a sick body is another human body, which must however be in good health. This detection is of an unconscious nature and it is transferred by reflex reactions of the viscera and the vessels, which can be determined by percussion; and the localisation of these, according to an empirical topography, indicates the nature and the situation of the affliction in the sick body. According to observations verified later

the successes of Abrams in applying his method depended mostly upon his personal faculties, which can be reduced to a sort of cryptaesthesia, or clairvoyance, permitting him to perceive the localisations described in a way which was not equally available to his numerous disciples. In this survey it seemed of interest that we should make brief allusion to this attempt to make use for therapeutic purposes of the effects of human radiations.

It is probably to be regretted that the pure physicists, who are generally "in all other directions highly active" did not develop any research of this kind; i.e. by constructing ultra-sensitive apparatus which should permit the solution of the question by a crucial experiment. Probably the ups and downs of more than a century, which we have recorded, with their changes from successes to failures due to results that were not regarded as convincing to destructive critics, were not of the sort to encourage studies of this kind. Müller of Zurich, however, insists upon them with praiseworthy tenacity; also the French physicist, physiologist and mathematician Charles-Henry, who died a short time ago, makes an exception. His investigations were aimed at the experimental ascertainment and verification by mathematical process, of the existence of specific biological radiations different from the calorific or electromagnetical ones. In this direction Henry has constructed an impressive system, admirable because of the vastness of its conceptions and the unifying synthesis by which he co-ordinates the manifestations of life and energy. Though his studies still are *sub judice* they will perhaps one day be regarded as those of a great pioneer. At present, we can state that the attempts to register by means of

apparatus the normal Human Fluid contain an element tending to support the hypothesis of its existence, but not in a rigorous sense a definite proof. This element however, together with others which we will now shortly examine, is of a kind enabling it to contribute to that "convergency of indices" upon which henceforth can be based an affirmative answer to that old question. It is not impossible that in spite of the prejudices in favor of the contrary, one may by the way we have indicated arrive at results turning out to be quite convincing also when they are separately taken.

With the exception of the experiments of Mrs. Issaëff, who seems to be gifted with supernormal faculties, we have until now considered experiments in which "ordinary" individuals were concerned as subjects: experiments that all in all seem to be successful enough, compelling us to admit the existence of human radiation not to be identified with mere calorific radiations. Our study will be still more conclusive if we now take into consideration other experiments carried on with psychic subjects or other persons who, like Mrs. Issaëff, produce effects very much superior to those most people are capable of obtaining. It is known e.g. that some mediums, like Mme. d'Esperance, or Kluski, or Slade have often obtained very violent deflections of the magnetic needle even to the extent of dislocating its bearings.

Furthermore, the telekineses obtained with Palladino, with Tomczyk, with the Schneiders and generally with all great physical mediums have now in an irrevocable way demonstrated the exteriorisation under certain conditions of a "Fluid"—or however one will call it—from the human body, which is capable

of exercising mechanical forces that are not indifferent. Without intending to survey all the experiments made to ascertain the existence and the nature of *ectoplasm* or *teleplasm* (as this emanation has been called) we will only mention the English physicist Crawford who by using special apparatus succeeded in showing the interdependence of levitations of a table, movements of objects etc. and real, peculiar, light fluid coming forth from the body of the medium and acting according to the laws of elementary mechanical science—which was then established by numerous photographs of the phenomena. We will also cast a glance on the recent extremely important experiments of Dr. Osty at the *Institut Métapsychique* with R. Schneider, on those concerning other radiations one has been able to find in mediumistic sittings, as luminous phenomena, etc.: for those who have occupied themselves with them they have equally been established as well as a chemical reaction. And now it is no longer necessary to ascertain the existence of the ectoplasmic substance, but to study its way of acting and its intrinsic nature. However, it will be interesting to record the effects produced by persons specially gifted on living or dead animals or vegetables, which obviously are not subject to suggestion. By another path these effects lead to the same conclusions as those mentioned already.

Influence on animals.—What we know in this direction is, with the exception of a few recent experiments, what has been handed down to us from the old magnetisers. The famous Lafontaine for example writes that he magnetized and narcotized several, that he cured a severe bruise of a horse's hoof in three sittings and other similar things. We will not enter upon the experiments which,

though good, happened too long ago; but we will mention that in our days Dr. Berthollet has cured a dog paralysed from arthritis by the method of Mesmer, after the veterinary surgeon had abandoned the attempt to cure it. In one week he succeeded in reducing the swelling of the joints and in restoring to them their power of motion, and in a few more sittings in causing a complete cure.

Influences on vegetables.—Lafontaine has also handed down to us a case of magnetisation of a plant, but we will pass over his report and deal with recent cases. Gravier, Durville and Mangin conducted instructive experiments with seeds or plants that were regularly magnetized, while other seeds or plants of the same kind were left to grow without any particular interference. The former always showed results of a very much superior growth or fertility. Some very interesting cases with photographic documents have been recorded by Berthollet. For 12 days four pumpkin-kernels were magnetized, while four others, put into the earth at the same time, were left to grow in a regular manner. On the 12th day one of the kernels of the first group had grown in an extraordinary manner, and its seminal leafs were robust and fleshy; the second germ measured 11 millimeters, the third 1 millimeter, the fourth was sterile. Among the other four however two had hardly begun to germinate, and the germs respectively measured two, and half a millimetre, the third germ had hardly opened itself, the fourth was sterile. The crucial experiment however was as follows: two cucumbers were planted into two different vessels, the first was magnetized for 60 days and grew much more than the other; after the 60th day the latter was magnetized and after 15 days it had in its turn sur-

passed the former. After one had continued for another 15 days the biggest leaf of the magnetized plant measured 20 cm. (about 8 in.) from the base of the stalk to the top of the leaf. It was splendidly developed with strong veins. The biggest leaf of the plants that had not been magnetized measured 14 cm. (about 5.6 in.) and was much less robust and developed than the other, although this plant too had been submitted to a magnetic treatment for two months.

We may mention in passing that Lakhovski has obtained similar results by exposing plants to the influence of a radio-electrical oscillator invented by him. This permits us to suppose there exists a kind of analogy between the nature of the Human Fluid and that of radiations with a very short wave-length as they were successfully adopted by him. The experiments of Lakhovski have now been also verified by several "official" scientists.

Influence on dead organisms.—Dr. Clarac and Dr. Llaguet, and also Dr. Geley, the first director of the "Institut Métapsychique International", have over and over again investigated the strange faculty of sterilizing and mummifying of objects possessed by a lady of Bordeaux, who asked them not to publish her name. Their results were laid down in various memoirs. They selected dead animals (mollusca, fishes, birds etc.) and the lady proceeded to magnetize them for fifteen or twenty minutes each day by laying her hands upon them. We will cite some examples (1) Ordinary Portuguese oysters: these presently dry up, the process being completed in 13 days without any putrefaction, while other oysters of the same group that were not magnetized became decomposed on the 9th day. (2) A goldfinch that had

died in its cage—it was not disembowelled—dried up rapidly in three days, with progressive rigidity. The conservation was equal to that which would have been obtained by the use of arsenic; instead of growing pale, the yellow colour of the wings and the red colour of the head becomes brighter. (3) Blood of rabbits—coagulated at the beginning of the experiment—10 cubic centimeters in a glass-vessel—became gradually deliquescent in three day's time: it remained there, liquid and red, for 21 days. The sides of the vessel took on a beautiful red colour owing to the movements of the liquor. On the 21st day the blood became less and less liquid up to the 28th day by which time it dried up. It remained

homogeneous during the whole time. The microscopic examination which was taken up several times every third day constantly showed the corpuscles to be in a perfect state of conservation without it being possible to find the sign of dissolution in any of the specimens.

The substances transformed in this manner were conserved and remained in the *status quo* without any change. Experiments similar to these have been carried on within the last few years: by Stellet together with a medical doctor of the faculty of Toulouse; by Durville; by Burnet; by Dr. Berthollet, whom we have already mentioned, etc. Besides the sterilisation of animal organisms that of plants, flowers etc. was obtained.

EXPERIMENTS OF DR. RUDOLPH REITNER

In a study recently published in the "*Revue Métapsychique*" Dr. Rudolf Reitler has narrated some very interesting experiments of his destined to demonstrate the influence of living organisms (especially the human organism) upon "isolated living organs". In order to attain the full scope of his aim Reitler isolated some organs of insects amongst others the terminal intestine of some dipteras and the corpuscles of Malpighi, the ovaries and intestines of locusts. After all the necessary precautions had been taken, any interference whatever of calorific radiations having been scrupulously eliminated, Reitler was able to state that the presence of the observer produced an acceleration in the contractions and movements of these isolated organs, and

this after only a few minutes had elapsed. Still greater effects were obtained when the experimenter strongly contracted his muscles and then remained comparatively motionless. In a third series of experiments also the presence of amphibias produced some positive results, while the presence of plants did not show any perceptible result. Another series of experiments is shortly to be entered upon in which it is intended to verify whether purely psychic human processes may have the same influence in the contraction of muscles. We do not think we are mistaken if we appreciate very highly these precise experiments in the laboratory, which contribute a new element to the evidence in favour of the existence of human radiations that can be perceived by living organs.

WORK OF PROF. CAZZAMALLI

It would lead us too far and require lengthy technical expositions if we now would enter upon the experiments of

Prof. Cazzamalli of the University of Milan with what he calls "cerebral radio-waves". So it must suffice if we simply

record them by putting special subjects: psychopaths, clairvoyant mediums etc. into a special isolating chamber with the help of very delicate radio-phonic apparatus. Prof. Cazzamalli thought he had discovered radiations emitted by these subjects in a condition of particular activity of the brain, radiations manifesting themselves in typical interference in the receiving instruments. The reports of Cazzamalli brought a wasp's nest about his ears in the scientific world and provoked all sorts of controversies. We are not capable of ascertaining, as some (not all) technologists of broadcasting did, that the interferences in the domain of broadcasting are so various in quality and quantity as to render probably insufficient the precautions taken by the Italian savant. Certainly the experiments have been taken up and continued with increasing improvements. It remains to be inquired whether cerebral radiations or perhaps other radiations are concerned when the disturbing influence of the respective subjects once have been definitely established. Regarding this particular branch of investigation the question has now been started. It is interesting to record that analogous investigations are carried on in Russia, where there exists in Leningrad an "Institute of the Brain", which especially aims at discovering the radiations emitted by man in the process

of thinking, and where for several years Lazarev, member of that Academy of Sciences, has been working.

So we have given a rapid survey of the direct or indirect, past or contemporary proofs converging in the demonstration of the existence of a *Human Fluid*. We do not believe that this convergency could be entirely illusive. Rather do we think that in face of the energetic interpretation of the universe advanced by the latest discoveries of atomic physics it would be rather absurd to believe that we already know all human energies, and that no further observations of fact come to us from the rigorous and delicate methods adopted in our days. We will quote the old motto of the Academist of Cimento: "*Provando riprovando*" ("By proving and re-proving"). If one comes to a conclusion with which all do not agree today, perhaps it will be a common-place tomorrow. Perhaps the Fluid of Mesmer, that was so much abused, will some day be recognized as an ingenious divination. As it always happens on the road of thought, the present goal itself will tomorrow become a starting point for a still profounder exploration of the nature of these radiations and of a new attempt to wring from them their delicate secret.

EMILIO SERVADIO.

SCIENCE AND THE HUMAN PSYCHE

By David Gow

All but the most stubborn of the philosophic materialists of the last century found it impossible to ignore the existence of Mind. Many of them contented themselves with the idea that it consisted of nothing but the interaction of brain atoms, although they sometimes disguised the crudity of the theory in more complicated terms. "The brain secretes thought as the liver secretes bile" was the epigrammatic form in which the idea was sometimes set forth. It would not stand much probing on the part of those more penetrative minds who were not to be put off with a clever phrase, and who doubtless thought it rather odd that the brain which was capable of analysis should secrete something quite outside of scientific scrutiny, something intangible which was yet treated as being as objective as bile.

It was in those days—some half-century ago, that Professor Clifford, an acute thinker, although entirely materialistic in his outlook, announced that the cosmic scheme, as presented by science, could not be regarded as complete unless it took into account the possibility of a universe or realm of "mind-stuff". The idea led to much controversy amongst the materialistic thinkers of the time, the more self-determined minds amongst them rejecting the concept as needless. Doubtless they saw in it something which complicated their scheme of existence by introducing into it something quite inconveniently incalculable. To the impartial observer of these things, it might

have seemed that although in those days the warfare between Science and Theology was hot, and the opposing partisans impenetrable and irreconcilable, they were singularly alike in their determination to preserve the integrity of their schemes. The theologian stood for "a faith once delivered", to and from which nothing must be added or subtracted, and which had to rest on faith. The scientist contended for a philosophy which he claimed was complete in itself as an interpretation of the Universe. Spirit was the last thing he would give in to. (I think that is almost the exact phrase which one of the scientists of those earlier days used to describe his attitude.)

The contest between Faith and Reason which was then raging might be compared to a combat between an elephant and a whale each operating in its own element and by consequence unable to bring matters to any final issue, while remaining each a lord in its own domain. Books, pamphlets and magazine articles came forth in shoals every year, setting out the views of the rival factions, amongst whom were men of the most distinguished intellectual quality. A notable example was the exchange of literary arguments between Gladstone and Professor Huxley as the protagonists respectively of Faith and Reason, or more precisely Religion and Science, a controversy which some fifty years ago attracted wide attention amongst the thinking classes both in Great Britain and the United States.

It was with such memories in mind that I listened recently to a series of lectures delivered to meetings of the London Spiritualist Alliance in London by the Reverend Ethelbert Goodchild, M.A., an able thinker, and one who represented in his own person the claims both of Religion and of Science, being at once a clergyman of the Church of England and a biologist. He took for his theme "The Psyche: its Factors, Functions and Possibilities" and for the independent thinker his addresses were of unusual interest since he left the psychical or rather metaphysical side of things almost entirely out of account. It was not a case of *expressio unius, exclusio alterius*. He neither affirmed nor denied the conclusions of psychical research, but confined himself impartially to what he regarded as the findings of modern biology and psychology in relation to the Psyche in Nature and Man.

He used the term psyche in preference to soul since he regarded the latter word as ambiguous, and the term psyche as more exactly conveying his idea. The psyche he defined as an organ of life which is commensurate with life, and develops *pari passu* with life; it was, in short, the factor by means of which the organism, from its lowest grade to its highest—from the amoeba to man—utilises or "exploits" its motor and sensory apparatus. Every organism he claimed, has three capacities—a sensory capacity, a motor capacity and a psyche. But the motor and sensory capacities varied inversely with each other, the energy spent in motion being subtracted from that available for sensation, and *vice-versâ*. A certain power of choice entered into the matter, even in the case of the most lowly organism. He illustrated the point by reference to a primeval organism

which, living at some depth in the sea, suddenly became conscious of light penetrating the veil of mist in which this planet was swathed in its earlier ages. The creature could have little ability to react to anything but the faintest impression of change, but it would be confronted with the need of some decision, whether to make further acquaintance with the strange impression or shrink back again into its accustomed darkness. Some organisms did the one thing, some the other, but those who embraced the opportunity thus presented of acquiring a new experience went forward in the scale of life. They developed incipient sight, slowly enlarged their faculties and so set in motion that train of causes and effects which today we term evolution. To such dim beginnings can we trace those qualities of initiative, enterprise and adaptability which are so highly prized and rewarded in humanity today.

There could be no question of choice until the psyche came into existence in however rudimentary a form. Until then, there was nothing which could choose. There were, of course, certain determining forces, of which hunger was the chief, but there was a distinct advance on the automatic action of the inorganic world, and it was an advance which continued as the psyche rose in the scale of life. The progress made was accelerated with the emergence of the mammal and, mother-love making its appearance, there came the earliest tokens of personality—the psyche had passed the stage of being merely incipient. New powers were slowly awakened and transmitted to the offspring, all the changes being registered by the brain structure and general physiology. The point was illustrated by reference to the spectral tarsier, a kind of tree shrew, a specimen of which is to be

seen at the Natural History Museum, South Kensington. This little animal is said to represent almost the perfection of æsthetic form. It was a phenomenal example of the cultivation of every opportunity to advance, for, beginning as a subterranean creature, it courted the stimulation of light and developing all its opportunities to the utmost ultimately adopted a tree-life as a jumping shrew, fairly exhausting all its possibilities of advance along that particular line, which was, of course, not the main line that eventuated in man, although its contribution to the evolutionary principle must have been valuable and important.

It is unnecessary here to go through all the stages by which Mr. Goodchild traced the ascent of the psyche to the human stage, by reference to brain development, and the enlargement of the sensory areas, each of which developed its own psychic area, brought into existence by the continuous evolution of the psyche. Passing over an immense amount of information, consistent with the latest scientific discoveries in regard to the chemistry of the body and human psychology, we come to the conclusions regarding the nature of personality. To the lecturer personality was the important thing, the highest development of all that had preceded it in the millions of years during which the psyche was unfolding its powers. Individuality he regarded as a purely biological integration, as in the case of finger-prints, by which one human organism is differentiated from every other. Defects or diseases of personality did not mean that the person's psyche was necessarily weak or empty, but merely that it was not playing its proper part. Dissociation and other mental troubles could often be cured by stimulating the psyche to action.

Every human being is an individual but only the few are entitled to be called "personalities". Yet there is a sense in which everyone should be a personality. From which one would infer that only the few even in human kind shew the quality of the spectral tarsier in developing to the utmost every faculty and power within their reach. The old moralists who lived before the age of science and who were wont to recommend us to study the ways of the ant and the bee, were ignorant of the moral lesson presented by the tree-shrew, and indeed I fear many of us had never heard of the spectral tarsier until it was described by Mr. Goodchild.

Modern applied science it would seem has gone very far today. It recognises the reality of a psyche which leaves its record on the physiological side of life in an unmistakable way. In genius, which Mr. Goodchild suggested was the super-functioning of the psyche under hyper-stimulation, we reach the crown and summit of the possibilities of the psyche, humanly considered. It has then attained a universal status, and pointed the way to illimitable possibilities in the progress of the race. It has opened up a new region of reality far transcending all that went before.

Nothing was said in the whole series of addresses on the subject of human survival of death in the ordinary acceptance of the term; that was evidently regarded as belonging to another category of thought. But the discourses were eminently satisfying so far as they went. They represented a form of science not only transfigured but transmogrified—science in a transcendental stage. Implicit in the lectures was the idea that personality, when sufficiently distinctive and creative, became immortalised in the

achievement of the psyche functioning in that personality. Such great souls as Shakespeare or Mozart lived in their creations, for personality transcended time and space, having a focus but no circumference. To enter into the spirit of the poetry or the music of a great master was to realise his presence in a way that made actual personal association with him a matter of indifference.

Now this is carrying the matter very high indeed. To many to whom the persistence of personality, the continuity of consciousness, carries a definite meaning it would appear very unsatisfying; something in the nature of the "dry remainder biscuit". But I did not find it at all disconcerting. It was so clear that

the greater must include the less—that the higher forms of thought could not extinguish, but only amplify, the lower ones. To some comes the homely spirit-message with its assurance of continued identity; to others (the few) comes the Beatific Vision in the presence of which the intimations of personal survival might seem paltry. But both are consistent with each other and capable of integration by reference to the duality of truth. The great mathematicians of today deal in symbols utterly beyond the common understanding. But whatever height they may reach, it remains true that $2 \times 2 = 4$. From the amœba to man, from man to the highest expression of man in the most exalted angel, the line, we may be sure, is continuous and unbroken.

* * * * *

Man's thought can never reach to Infinity: but Infinity can reach to, and enter the thought of man.

As he pictures Space in his mind, he adds measure to measure; the finite to the finite; multiplying magnitudes until his brain is strained with the vastness of his conception. Yet finite it remains; and he is no nearer to Infinity and no farther from himself as the spectator of these interminable imaginings. All his magnitudes are relative to the one fixed point from which he views them and however distant, they are measurable. But in Infinity there is no one centre and Infinity has no measure in the finite.

The fact is that Man can never get away from the Self-centre by any purely intellectual effort of his own.

But Infinity can reach to, and enter the thought of man:—yet upon the one condition that he shall render up his individual centre of consciousness and unite it with the Infinite Thought which is seeking his own.

The true hall-mark of Genius in man is the power to yield up the finite and personal centre of his being, allowing the great tide of the Impersonal,—which yet is Infinite Personality—to sweep over the arid sands of his being and to fill all the stagnant pools of mind and memory with the fresh flow that will unite them all in its illimitable flood, clear, sweet and vitalizing.

It is not Infinity that daunts man, but the straining of the boundaries of the Finite. This reaching out to the great profundities leads only into the darkness of the soul. But the Infinite, entering in, brings peace and the bliss of eternal fulness and contentment.

R. J. A.

CASE RECORDS

CONTRIBUTED BY MRS. FLORENCE A. BRUNKE

I.

My daughter came down to reakfast one morning. Her eyes were swollen.

"What have you been crying about?" I asked.

"Well," she said, "I dreamed last night that I went to Oakland to see Dr. Fielding to have him examine my ear and see that it was still all right, you know I've been going to him twice a year for the last ten years. But I couldn't find his office. I kept on searching and finally found it. When I entered the waiting room, the nurse in charge went into his private office, brought out a flat package and handed it to me. "Doctor Fielding has gone," she explained, "but he left this for you." She handed me the package, I noticed that it was addressed to me in his own handwriting. Do you suppose anything could have happened to him?"

"You might drop him a line and see if everything is all right," I suggested..

She did.

A few days later the side door bell

rang. It was the postman. He handed me a flat package and a letter. I took them upstairs to my daughter. When she saw the package she turned deathly pale.

"Why," she exclaimed, "that's the same package the nurse gave me, and it's in his handwriting!"

She opened it and found a photograph of himself. The letter was from the doctor's wife. It read:

"Dear Mrs. Sanford

Your letter received. Dr. Fielding passed away at midnight, about the time you were dreaming about him. He had been in poor health for several weeks. I found this package on the desk in his private office. As he addressed it to you, and evidently intended that you should have it, I am forwarding it to you. No doubt he was thinking of you as he crossed the border."

Sincerely yours,

MARIAN FIELDING.

II.

2155 Albatross Street,
San Diego, California,
February 15, 1932.

My daughter told us at the breakfast table one morning that she had had a peculiar dream the night before. She said:

"I dreamed that I was driving along Second Street, between Redwood and Spruce, on my way home from town

when the steering-gear broke."

One day, about two weeks later, she drove down town. A few hours later the side door bell rang. I answered and was quite surprised to see her.

"My dream came true," she laughed. "You know that dream made a very deep impression, so, since then, I have always slowed up when I came toward that particular spot. And it's well that I did, for

my steering-gear broke in exactly the same manner, and in the same place indicated in my dream. If I hadn't been driving unusually slowly at the time I wouldn't be here to tell you about it."

She went to the phone and called up the garage for a tow car.

P.S. I never attached much importance to dreams as I have never dreamed but two or three times in my whole life, but these experiences of my daughter's have proved beyond a doubt that there is something in dreams, after all. As I told you in the accompanying letter, she died in 1927. You are welcome to print these letters if you wish and as much of my letter as you care to use. There is nothing in either of them that would hurt any one even if the real names were published, but I'll trust to your judgement in the matter. I feel that I ought to give them to the world. We never met Mrs. Fielding, and do not know if she is still living.

* * * * *

Just a few words by way of explanation. My daughter had scarlet fever when she was a year old, it left her with a discharging ear. After being treated by different specialists throughout the country, Dr. William Fielding, a well-known eye and ear specialist of Oakland, California, was highly recommended. I took Ethel to him. She was then about

fifteen. He advised an immediate operation as the bone was decayed close to the brain.

The operation was a success, but required attention twice a week for the next year. She was a very beautiful girl, and he fell in love with her. We refused to give our consent to the marriage on account of the difference in their ages. Later, he married another woman. We moved to San Diego where Ethel married a young millionaire. She was then about eighteen. After a few unhappy years she divorced him. In 1919 she married her second husband, a well-known mechanical inventor.

Through all these years she had been visiting Dr. Fielding regularly twice a year, to make sure that her ear was all right. She had absolute confidence in him, that she would be safe as long as she had him, and he knew it. When ever she came to his office, if he happened to be elsewhere when the office nurse phoned, he came at once to the office to see her. He probably knew that his time was short and wanted her to have a picture of him. Knowing how dependent she was upon him, he was undoubtedly thinking of her during his last moments. My daughter died in San Diego, Oct. 31, 1927, of tuberculosis.

III.

My aunt and uncle came to visit us when I was a little girl. The next day Uncle George went on a hunting trip in the mountains with a friend, leaving his wife with us.

A few nights later, about midnight,

the household was awakened by terrible screams. Father ran to Aunt Mary's room, and found her hysterical. He told him that, in a dream, she had seen her husband stumble and fall, striking his head against a sharp rock, while he was cross-

ing a shallow stream in the woods.

Father comforted her, telling her that it was only a bad dream, and that she would surely receive good news on the morrow.

Two days passed. On the third a telegram came telling of my uncle's death. It had occurred at the same spot (near a rustic bridge) and in the same manner as Aunt Mary had visioned it. His partner, becoming alarmed when Uncle

George failed to return, had gone in search of him. He found him lying, face downward, in a few inches of water. On his forehead was a deep wound caused by striking the sharp rock, which had rendered him unconscious, in which condition he drowned.

You may publish this if you wish, above my name.

Very truly yours,

FLORENCE A. BRUNKE.

IV.

As a child I was taught that each and every one of us had a guardian angel who was always beside us, ready to protect us from harm. I have, long since, abandoned that idea but am convinced that, call it a hunch or what you will, we have been saved by an inner warning, as the following proves beyond a doubt.

We were living in Corona, California in 1928. One day my husband suggested that we should visit friends in Newhall, a small town on the Mohave desert. We packed our camp outfit and started. A few miles beyond San Bernardino, my husband stopped the car.

"I'm not going any further." He announced.

"Why not?" I asked, somewhat disappointed.

Without a word he turned the car and headed back to Corona, arriving there about five o'clock in the afternoon.

At midnight, a few hours later, the St. Francis dam went out, taking the lives of over seven hundred people, including the friends we were planning to visit. Had we been there at the time, no one would ever have known what had become of us.

"Why did you turn back?" I asked my husband.

"I heard a voice saying: 'Don't go!!'" he replied, "and I obeyed."

From whom did that warning come?

* * * * *

ATTESTATION BY CAPT. W. BRUNKE

I wish to testify that the article my wife, Florence A. Brunke sent you January 26th in regard to our barely missing death when the St. Francis dam went out is true in every detail.

I was driving along when a voice said: "Turn back!" I immediately turned the car and went back to Corona. A few

hours later the dam went out. Had we been where we were intending to go, we would have been in the direct road of the terrific torrent that swept down upon the sleeping population.

Very truly yours,

CAPT. WALDEMAR BRUNKE.

San Diego California,
February 10, 1932.

care to read them I will be glad to send them to you.

Dear Mr. Bond:

In reply to your letter of February 5, in regard to the two letters I sent you, regret to state that my aunt lost her mind as the result of this harrowing experience, and died a few years later. My father passed away in 1927. But, as I was present at the time, and heard my aunt telling of her dream, saw the telegram that came, and attended my uncle's funeral, I can testify to the truth of this story. But my husband says he will sign, on a separate sheet, a statement vouching to the truth of what I told you about our barely missing being in the St. Francis dam diaster.

I have had a few other peculiar experiences which, to my mind, prove beyond a doubt that we are in connection with those who have passed on. If you would

FLORENCE A. BRUNKE.

P.S. Speaking of dams, you may have heard of how the Otay dam, up in our back country went out in the flood of 1915, washing away ranch buildings, live stock, and taking many human lives. I have a friend living near me, who had brought a saddle horse from Texas. In some peculiar way that horse knew the dam was going to go out. He saved forty lives that night. I cannot give you the details but I am sure my friend would be glad to do so if you would care to have them. So, animals, too, have a connection with the Beyond, Else, how would that horse know that the dam, miles away up in the mountains was going to go out?

* * * * *

ITEMS OF INTEREST

FROM THE ENGLISH AND CONTINENTAL JOURNALS

Mr. Will Goldston, the President of the 'Magicians' Club, and a great authority on the art of the illusionist, contributes to the English weekly 'Titbits' for Dec. 12th, 1931, the following psychic experience.

"Some seven years ago I had a financial man, a Captain X, occupying as my tenant the second floor of my block of offices. As a financial man, however, it seemed that he was not a great success, for he was in very low water, and one day came to me to say that he could not pay his rent.

"Well, old man" said I, "don't you worry about that! We'll let the matter hang over until your affairs are in a better state," and so thought no more of the matter.

Several months passed.

Then one night when it was getting on towards Christmas Eve, I was working very late in my own office on the first floor of the building. It was an hour when even the

traffic in the busy street outside was silent, and all was still. Consequently, I was considerably startled to hear what I can only describe as a "gargling" sound in the passage outside, followed by a low rapping on my office door.

I went to the door, and flung it wide, looked up and down the staircase, but there was nothing to be seen. "You're working too hard. You had better go home," said I to myself, and away I went.

The next morning several policemen awaited me at the office. "Did I know Captain X? Did I know anything about his affairs?" I answered the questions to the best of my ability, and was then told why they had been asked. With the aid of a gas jet and a length of tubing, the Captain had the previous night committed suicide in his second-floor office.

Needless to say, I had not been aware of the Captain's presence in the building. At the

moment when I heard that strange sound on the stairs and the peculiar rapping, he must already have been dead.

To this affair there was an equally curious sequel, I was again working late in my office one night when I heard the sound of footsteps on the staircase mounting to the office upstairs . . . and again there was no sign of anyone. Since then, my friends and I have heard the footsteps not once but many times. I occasionally hear them even now!"

* * * * *

From the same journal we extract the following account by Stanley Lupino the popular comedian, of appearances of the late Dan Leno.

"I think that I can claim to have held the most eerie experience that ever befell any actor twelve years ago when playing the part of Widow Twankey in the Drury Lane pantomime. By a strange coincidence I was given the dressing-room that Dan Leno had used when acting the same part many years previously.

One evening, as I was sitting at my dressing-table, applying the grease paint, I saw the reflection of another face in the mirror. I recognized it as that of my famous predecessor. The figure laughed, but I heard no sound. I turned my head, but there was nothing there. When I again looked at the glass, the wraith had disappeared.

But I was under no delusion, for the spirit of Leno again appeared in even more dramatic circumstances. This was when I was in the dress-room discussing the play with my wife and Mrs. Du Calion, the wife of the ladder acrobat; the ghost appeared without any warning. The shock was so great that Mrs. Du Calion collapsed in her chair, and the phantom vanished as suddenly as it came.

The last occasion on which I saw the ghost, however, was the most startling of all, for it was at night, and I was by myself. Owing to an unusually heavy fall of snow, I was unable to reach my home, and so decided to spend the night in my dressing-room. I had made myself comfortable in a chair, when something made me feel that I was not alone in the room. I looked up from the magazine I was reading, and Dan Leno was standing before the fire.

He was dressed in ordinary old-fashioned

clothes, had his hands clasped before him, smiled down at me, and I thought—seemed anxious to tell me something. He rocked himself slowly backward and forward, as though wondering how to start the conversation. Then he appeared to change his mind, for he walked across the room, and before my very eyes apparently *passed through the closed door*. For all that I heard him slam it, and a second later the sound was repeated as though the outer door had also been closed.

* * * * *

Dr. Barnes, Bishop of Birmingham, England, in the course of an address of welcome to Canon Rogers, Rector of Birmingham, on his return from America, took another fling at American spiritualism.

The American Commonwealth the Bishop said, was at present probably the most interesting and the most important country in the world. It had immense natural resources, vast wealth, and a vigorously expanding population; but, on the other hand, its people tolerated such political corruption and social injustice as our people would refuse to endure.

SPIRITUALISM AND GANGS

"In religion," he continued, "they have created spiritualism and Christian Science.

"One asks: Are such religious developments accidents of immaturity and do they in that respect resemble the gangster and the political boss?"

* * * * *

F. E. Baily, writing in the 'Sunday Chronicle' (England) on the subject of his belief in the supernatural and his reasons therefor, says:

I have never in my belief taken part in a spiritualistic seance, and I have no wish to do so because it is not good, in my opinion, for lay people to dabble in these matters.

I cannot explain why I believe these things. They seem to me perfectly natural and obvious and instinctive. They are extremely difficult to prove, but I can offer certain evidence within my own knowledge and that of people I have met for what it is worth.

Almost everyone who served during the war realized that we always knew which of those in our own particular group were going to die. Spiritually they had already passed on, though they still lingered in the flesh.

Three of them I remember still. One was a boy in an Indian regiment who performed the duties of ship's adjutant when my company was moving down the East African coast. He had an extraordinary charm of manner, his mind evidently was very far away, and I did not even feel surprised when someone told me he had been killed in his very first scrap after he landed.

The other was a little quiet man whom no one would ever have taken for a famous big game hunter. I knew him in Dar-es-Salaam before the push of 1917, and he, too, had that strange remoteness. He was killed in action a month or six weeks later.

WHENCE THE WARNING?

The third was a great friend of mine in my own unit, the jolliest, most irresponsibly cheerful person one could wish to meet. One morning we were detailed to take a motor-transport convoy to a certain place where the bush track forked, and then to split up, one going to one column and the other to another.

That particular morning I hardly knew X. His manner was abstracted and far away. I could not make him out at all. When we reached the fork in the track we tossed a rupee to decide which should take which road. I won, and chose what I thought was the shorter distance, which actually turned out to be the longer.

When I returned to refilling point someone said:—

"Have you heard about X? Two of his cars punctured their tyres and he sent on the rest of his convoy. A German raiding party ambushed him, burned the cars, and shot X through the throat. Two R. E. Signals in a Ford found him and brought him in, but he died."

I always feel that something warned X he would never come back from that journey.

WHERE THE EAST LEADS

However, in Africa and the East one takes supernatural phenomena more or less for granted, and the longer white men live there the less sceptical they become. A captain in the W. A. F. F. (West African Frontier Force), who, when in England played three different games for his county, told me during the war that at one time he was a planter in Ceylon.

On a certain day he told a gang of native labourers to plant in a certain spot, and they

refused because they said it was a bad place. He insisted, and a terrific thunderstorm came on and several labourers were killed by lightning.

The native foreman was not surprised. "We knew it was a bad place," he said. "These things may not affect white people but they affect us."

Another West Coaster told me of a certain river steamer sent to a certain West African river. The steamer was painted red, a colour believed locally to be disliked by the spirit of the river. The steamer never got up the river. Over and over again she stuck on sand-banks. Finally, my friend said, they painted her another colour and the trouble ceased.

We quote the following from the London 'Morning Post' of Jan. 7th. 1932.

The "Morning Post," has received two remarkable letters corroborating a ghost story which was told by Admiral Sir William Goodenough and reported in these columns on Tuesday.

Sir William described how a British officer went to the rescue of two women who were being attacked by a man in a street in Malta. Afterwards the officer accompanied the women to their home, stayed to supper, and lit a cigarette. Next day he missed his cigarette case and returned to the house where he thought he had left it. He found that the house was shut up, and that it had stood empty for years, but in the house he found his cigarette case.

The Dowager Lady Cozens-Hardy, in a letter, tells the story as she heard it, when a child of eleven, in Malta, from the lips of the person whom it concerns.

"In 1886 I was staying with my parents at Government House. At a big luncheon party at which I was allowed to attend, I heard Colonel G. tell this story. . . . Colonel G. was returning from a ball at Sliema, on horse-back. He had to pass the old Turkish Cemetery. As he did so, at the gates two veiled women accosted him and begged him to escort them back to the town of Valetta. He courteously dismounted and walked back with them to their house there.

"Arrived at their home, they begged him to enter and partake of some refreshment. The ladies were young and beautiful, and he was pleased to do so. He mounted a big stair-

case, decorated with beautiful plants all the way up. And to his astonishment he saw above the doorway of the big room he was shown into an Arabic inscription, which, knowing Arabic, he read as 'Bismillah' (in the name of God).

DIVANS AROUND THE ROOM

"He noticed divans all round the room. They sat on these, and a servant brought in sherbet to drink. After smoking and talking he reluctantly took his leave, in the early hours of the next morning.

"Later, when his soldier-servant brought him his breakfast, he noticed his silver cigarette case was missing. So he told his servant to call at a house where, he said, he had been with some ladies earlier. His servant returned to say that he could find no such house.

"The Colonel, very angry, called him names, and said he would go and call for it himself when dressed. So he made for the street he remembered, and looked for the house where he thought it was, and which he believed was No. 13. But no such house could he find, only a very old derelict building where he thought the house might be.

"There was a road sweeper in the street, and he went to him. That house, said the man, speaking in Italian: 'Quella è la vecchia casa turca' ('That is the old Turkish House'), and offered to find the key for him. This he did, and Colonel G. went in, to find the beautiful staircase in decay, with what might once have been pots, the way up.

"But most remarkable of all were his own footprints, deep in dust, which went up the staircase, and there indeed was the doorway, with the inscription above. He followed

his footprints into the room, in the middle of which lay his silver cigarette case, and when he took it up he found, as if burnt across the lid, the word 'Bismillah' in Arabic characters." characters."

DISTINGUISHED OFFICER

The second letter is from Lieutenant-Colonel W. P. Drury, Royal Marines, who writes:

"One night during the War I chanced to tell the story at a dinner-table in barracks. The soldier servant in waiting retailed it to the cook, who declared that she had lately been in the service of the officer to whom the cigarette case belonged, and that she had frequently heard the mysterious episode discussed in the family. Her statement was subsequently verified.

"The 'young man' of Admiral Goodenough's tale was at the time of the War a distinguished Captain, R. N. His name does not appear in the current issue of the Navy List, though I trust he is still alive. Our paths, to my regret, have never crossed.

"But I did meet his brother for a few brief moments during the War, and seized the opportunity to inquire whether there was any truth in the story attributed to his relative. He made me repeat the version I had heard, and assured me that it was substantially correct.

"I may add that, under the title 'Circumstantial Evidence,' the complete story (a trifle embroidered for the literary market) appears in a volume of mine, 'All the King's Men,' published by Chapman and Hall in 1919. As the central incident is well known in the Navy, there can of course be no question of plagiarism by my old Fleet-mate, Admiral Sir William Goodenough."

* * * * *

THE CONTINENTAL JOURNALS

By Dr. Gerda Walther

The "Zeitschrift für Parapsychologie" for November, 1931 contains the following principal articles:

Dr. Carl Bruck, M.D. "Psychic or medium? On the results of a spiritualist seance with Mr. Arthur Ford." The sitting took place on April 27th, 1928. The results were very good on the whole, though some things said to one person were later on found out referring to another person. Thus Dr. Bruck was told he had French blood in his ancestry, his mother had devoted him to the service of God and rejoiced at his having become a priest and was very pleased at his sermon on Easter-Sunday. (This was an alleged communication of Dr. Bruck's mother.) All this was wrong *re* Dr. Bruck but right in every detail as to a gentleman sitting opposite to Dr. Bruck. Issuing from Mr. Dudley's distinctions in his article on "Psychics versus mediums" Dr. Bruck—who is an obstinate adherent of the animist theory—thinks all the phenomena of Mr. Ford can be explained by telepathy or clairvoyance, so that Mr. Ford would gather his information from the subconscious minds of the sitters or others. Dr. Bruck says it was very unlikely that his mother manifesting should have been wrong, or that the mother of the other gentleman should have confounded him with her son in the above case, however it was quite possible that the thoughts etc. taken from the subconscious mind of one person might appear to Mr. Ford as coming from another person sitting near or opposite the former. Dr. Bruck is convinced of Mr. Ford having genuine supernormal faculties, but he thinks he is wrong in explaining them spiritualistically. Like Forthuny he ought to say his faculties are due to telepathy and clairvoyance, what he would lose as a spiritualist medium by doing this he would gain as a telepathist and clairvoyant. Dr. Bruck may be right in some cases, but his explanation by telepathy and clairvoyance sounds rather strained in many instances. His definition of psychics and mediums is a little funny: a psychic is person possessing supernormal psychic faculties, a

medium however is—a psychic imagining himself to be a (spiritualist) medium (?!).

Dr. Simsa (Prague) "Spontaneous poltergeist in England", a review of poltergeist phenomena published in "Psychic Science" (October, 1915, October, 1928) and in Mr. Price's international notes and some of his articles in "Psychic Research".

Dr. O. Schmotzer: "Bilocation in popular belief" shows the connection between the theory and phenomena of so-called bilocation and some popular superstitions, as e.g. the habit of doing harm to an object belonging to a person (its dress, hair etc.) or doing something to a symbol of a person (or animal) instead of to the person itself. Frobenius narrates a case from Africa: he was hunting gazelles, but none were to be found. So one of the hunters dug up a piece of earth with the print of a gazelle's hoof on it and turned it around towards the hunters. Soon they found a gazelle. In Pettenbach two girls said they could kill the cow of the priest from afar. The priest heard this and told them to try it. So they took a towel for carrying hay and one of them pulled the ends as if she was milking a cow, while the other pricked into it several times with a dung-fork. Suddenly the stable-girl came in haste and told them that the cow had begun to bleed without any apparent reason. If somebody is jealous of two lovers he takes a lock of hair of each of them and ties it between two branches of a tree rubbing against each other in the wind—this will separate the lovers. If someone is jealous of the cattle of a peasant one must take a bit of his clothing and cut it into the cattle's food, then he can't harm it. If a witch has bewitched the cattle in the stable then the peasant takes an iron bar from the stable, makes it glowing hot and then puts it into the gutter for washing the stable, in the same moment the face of the witch will be scorched. At the bottom of all these beliefs the author thinks there is a misunderstood knowledge of the phenomenon of bilocation or exteriorisation.

The *Zeitschrift für Parapsychologie*" for December, 1931 contains the following principal articles:

Dr. C. Vogel: "*The mystery of cards*". Narrates some experiments with the painter author and medium Kordon Veri¹ in the house of his patron Dr. math. Langer (a criminalist of Graz). At the two sittings were present, besides the author, two professors and an assistant of the criminological institute of Graz University also two policemen. At the second evening a professor of theology was there besides. Under the usual conditions touches, materializations and telekineses were observed. Then some interesting experiments with cards were made. The medium's eyes were thoroughly bandaged with wadding, mull and a thick black towel on top of it all. Then he rested his left hand on a glass ball so that it partially reached out beyond it. Then all sorts of objects were placed near the ball under the ends of the fingers, but so that he could not touch them, yet he drew each of them on a pad of paper with his right hand, and was nearly always successful. Then came the card-experiments. An old newspaper was put before the medium, then the author drew a card out of quite a new set, which one of the sitters had brought, with the face downward. He put the card into his pocket without looking at it. Then the medium took a pencil which began to run over the newspaper and encircle certain letters. The letters gave the name of a card and it was found to be the one the author had drawn. In another case the author again drew a card out of a pack and put it into his pocket without looking at it, then another pack of cards was placed before the medium face downward (his eyes were again bandaged), and he slowly passed over it with a pointed knife, which suddenly dropped from his hand and pierced a card—it was found to be the same kind as the one the author had drawn. The author, who is no medium, tried the experiment too and was successful. He can't explain why the knife suddenly dropped, the medium said his spirit-guides (he is a spiritualist) made it do so. In again another case after the author had drawn a card and pocketed in the medium put another deck of cards face downwards on the author's hand

and spread it out like a fan. Then he made magnetic strokes over the hand and suddenly a card gave a little jerk and came out of the bundle a little—it was found to correspond to that drawn before. This happened at noon in bright day-light. The author thinks that in genuine cases of telling fortune upon cards perhaps some similar forces may play a part.

Dr. Simsa (Prague): "*Spontaneous poltergeist-phenomena in Prague-Banik transformed into experimental phenomena*." (Concluded from the November issue.) In a suburb of Prague in a newly built house lives a certain Mr. Wolf (aged 25) with his wife. He was out of work and now tries to earn his living with breeding poultry. In August, 1930 poltergeist-phenomena began to occur there: stones began to fall (they were always warm and dry, even if it rained outside), then came detonations and flashes as if of lightning (indeed explosive cartridges were found near the house). The police were alarmed but could not find anything. In the end of October, 1930 Dr. Simsa began his investigation. (He has also investigated the poltergeist-medium Hilda Zwieselbauer formally and invited her to his home.) He too observed flying stones, shots, the door was shaken etc. Then the press took up the case, people crowded to the house to see something, the spiritualists gave their advice. (Dr. Simsa though convinced of the reality of psychic phenomena is against spiritualism and an adherent of animism, he tries to explain the phenomena by psychoanalysis.) Others accused Mr. Wolf of producing the phenomena himself in order to cause a sensation. On November 9th, 1930 Dr. Simsa arranged a séance and knowing how distressed Mr. Wolf was because of the accusations, he too pretended to believe that some supernormal beings caused the disturbances. He addressed them in the séance, asked them to leave off doing nonsense and to use their powers in the interest of science and help to investigate these phenomena scientifically. Indeed after that the spontaneous poltergeist phenomena became much less and he obtained good physical phenomena (raps, telekineses, touches, and especially luminous phenomena and apports, and also materialisations of hand-like forms). It is interesting, that several phenomena often oc-

1. cf. "*Psychic Research*", August 1931, p. 360 f.

curred simultaneously (touches, apports and luminous phenomena). The phenomena, especially the apports, often seemed to have some symbolical meaning (tokens of good-luck, etc.), or they fulfilled secret wishes of Dr. Simsa without his having uttered them, e.g. when he had thought some object in the house was suitable for an apport it would usually come along in the sitting. (He observed the same in his sittings with Hilda Zwieselbauer.) Often Dr. Simsa brought with him and hid it somewhere without the medium knowing it, and in most cases it was apported. Thus apples he had brought were distributed among the ladies, 12 sausages he had brought came along without the paper they had been wrapped in; all in a row and—luminous! Very often objects apported were luminous before they settled down, and thus a luminous turnip, a luminous onion etc. came along. When the luminous objects were touched, the fingers became luminous too where they had touched the objects, but no luminous paint etc. could be discovered according to Dr. Simsa. The medium also developed automatic writing and once a written greeting on a pad of paper was apported which Dr. Simsa thinks was direct writing (?), though the writing had a graphological similarity to that of the medium. Several "spirits" of deceased relatives and friends announced themselves to be present (through raps) and a principal control "Alathos". According to Dr. Simsa this is a reminiscence of "Alarius", the control of Hilda Z. (Mr. Wolf had read the doctor's report of his experiments with Hilda.) Dr. Simsa thinks he is a subconscious personification of the medium as he has many characteristics in common with the medium, the same likes and dislikes, etc. On May 9th and June 18th, 1931 many hens and ducks of Mr. Wolf were killed in a strange manner, the police couldn't explain it and the police-dog couldn't discover any trace. The doctor thinks this too was brought about by the subconscious psychic forces of the medium, partly from sado-masochistical motives, partly to "prove" the medium didn't cause the disturbances himself (as he had been accused of doing), as surely he wouldn't kill his own poultry from which he was living.

Dr. Gerda Walther: "Poltergeist-phenomena

in England" should read: "Iceland" (printer's mistake). An extract of the report of Prof. Haraldur Neilson, late professor of theology at the university of Reykjavik, of poltergeist-phenomena with the medium Indridi Indridason (now deceased), published in the July-issue 1925 of "Psychic Science".

Prof. L. Jahn: "The haunted village." Several cases of poltergeist-phenomena have been reported from a village near Cologne and its surroundings, e.g. phantoms at a place where an ancient castle and graves of Roman soldiers are supposed to have been. Loud raps were also heard in some of the houses, especially in that a labourer W., who lives there with his wife, 6 children and a tenant. Prof. Jahn is investigating this case and has heard the raps himself, he is assisted by a psychic "healer" and clairvoyant living in the village. Being a spiritualist he advised planchette-sittings to be held in the house, which was done. Many deceased friends and relatives manifested giving names and dates etc. (these were partly unknown to the sitters, so the author thinks they can't come from their subconscious minds.) A former inhabitant of the house, a drunkard and good-for-nothing, also manifested in coarse language saying he was causing the poltergeist-phenomena. He was said (by other spirits) to do this on command of an old woman looked upon as being a witch. This woman had threatened people she disliked that she would bring a haunting upon them, and is said to have caused similar phenomena in another village where she lived before.) The investigation is still going on.

Dr. Morell: "Mr. Besterman and Mrs. Silbert's raps." The author points out that the arguments of Mr. Besterman against Mrs. Silbert's raps are the same as those brought against similar phenomena observed by Crookes and Wallace and quotes part of the reports of these researchers from De Vesme's "History of Spiritualism", vol. III.

E. von Winterfeld: "My own experiences with clairvoyants: A contribution to the problem of the free will." The author has experienced many cases of prediction of future events which came true, this, he thinks, is a proof against free will. Thus a clairvoyante told the author's brother, who intended to fly to Tokio in August, 1928,

that he wouldn't start before mid September, that he should take care of his propeller, as he might have an accident with it which would take place in the mountains near water, but nothing would happen to him. He should not fly on when he had reached his first aim. He couldn't start before September 14th, but he then flew to Moskow, where he was told he couldn't fly on to Tokio because of snow-fall. So he determined to fly over the Caucasus to Angora, from thence back to Berlin. When he was flying over the Caucasus near the Black Sea half of his propeller was torn off, he had to land in a valley coming down between two trees, the aeroplane was broken, but nobody was hurt.

In the "Small notes" amongst others a lecture of *Florizel von Reuter* "How I obtained the direct voice in my own circle" is reviewed by Dr. Quade of the Berlin occultist society. Studienrat *Amlong* (Duisburg) writes

some reminiscences of the (exposed) medium *Anna Rothe*, who to his opinion had some genuine apport-phenomena after all. Thus during a pause in a sitting a young man went to the medium in the corridor in bright light and asked for a sign from his mother, who had recently died. Mrs. Rothe fell into trance, stretched out her hand towards the head of the young man saying: "This is a sign from your mother," and suddenly a big crown of forget-me-nots appeared on the head of the young man. When one tried to take it down it was found to be impossible to remove it as a whole, as it only consisted of single flowers which came down one by one. They were not bound together in any way, neither by a thread nor by a wire. *Dr. R. O. von Holthe tot Echten* reports the transactions of the 4th International Spiritualist Congress in Holland. September 5th to September 10th 1931 in the Hague.

* * * * *

THE CONTINENTAL JOURNALS

The *Revue Métapsychique* for September-October 1931 contains the following principal articles:

M. Warcollier: "Telepathic drawings" (illustrated). Based on his experiments with drawings transferred telepathically, conducted for about 25 years the author tries to find out some characteristics of drawings thus obtained, and he finds, that they often have (1) a fragmentary character, (2) that the elements instead of being combined often are put beside each other (juxtaposition), (3) they are often inverted or reversed or have a wrong perspective, (4) some of their elements are often repeated again and again while others are left out. Drawings of children, of primitive peoples and of insane persons often show some of these characteristics too. All in all Warcollier thinks these characteristics show: that telepathic drawings are not transferred as a whole but only in parts whereby the elements they consist of are often not accentuated in the same way in the mind of the subject as they were in that of the agent. Very often their significance or meaning does not seem to be transferred, so that the subject must guess at it, which is the source of many mistakes.

Prof. M. F. Cazzamali (Milan): "Rhab-

domancy". The problem of the divining-rod must be solved by studying the psychological and physical faculties of the diviner. Divining according to Cazzamali is a psychic faculty he would like to call telegnomy. He thinks the diviner in the act of divining is in a state which very much resembles a very light trance, in this state he is capable of sensing the objects he is looking for (whereby of course all suggestions must be eliminated), this causes the subconscious muscular contractions which make the rod, pendule etc. move. In order to solve once and for all the question of dowsing the following is necessary: (a) definition of the mechanism of the subconscious reflexogenic movements of the diviner; (b) definition of the psychical state of the diviner when he is dowsing, and its anatomical and physiological centers; (c) investigation re the question when the automatic movements are signs of telegnomy and when they are of no value in that direction; (d) observation and analysis of all manifestations of the diviner during his usual activity in dowsing; (e) exploration of the particular psychic condition of the diviner with the help of special biophysical apparatus in order to explain his extraordinary telegnomical faculties. The author then describes some very interesting experiments conducted with

eight especially good Italian dowsers on March 16th 1931 in the Stadium of Verano, where some blocks of different metals, water etc. were hidden. The results were very good in some cases. Strangely enough a big aluminium plate of $4\frac{1}{2}$ kg, 1.50 m long, 30 cm beneath the ground was found only by one of the diviners. To be continued in one of the next issues.

M. Andry Bourgeois: "*The great problems of modern physics.*" III. Atomism. Continued from former volumes. This part deals with: the extension of the universe; the theory of the genesis of planetary systems, of cosmic tides (Jeans), of the death of the universe, of the energy at absolute zero. (To be continued.)

"*The question of the diviner and those who would like it to be solved*". The questionnaire of the Revue on dowsing (cf. "Psychic Research", December, 1931, p 550) has met with great interest. Amongst others M. Ch. Jubaru has sent the editor a brochure he has written from which the principal parts are extracted. One might think dowsing was due to some "sixth sense" the same as the instincts of birds of passage and other animals, however it doesn't work as sure as such instincts by any means. So in order to ascertain "what there is in it" one ought to conduct experiments, e.g.: put a row of glasses some with, some without water under a cover and let a diviner with or without rod try to find those containing water. Or: put different kinds of minerals into closed and opaque vessels, let the diviner take a specimen of a mineral into his hand and tell which vessel contains the same mineral. (Such experiments have been carried on at the University of Louvain in 1928 without a result.)

E. Osty: "*People who preconceive their own death.*" At a dinner-party consisting mostly of medical doctors it was found that nearly all had experienced cases in which their patients had warning of their death without being seriously ill or even without being ill at the time. Dr. Osty asked some of the doctors present to write down such cases for him, which they did. He adds some cases of his own experience and two cases reported by Jean Joseph Renaud in his memoirs dealing with aviators who clearly predicted their death in the war, each time saying without any appreciable reason, that they would not return

that day from their flight. Another case is specially interesting, because the prediction was to a certain extent the cause of the death: a man M. L. in the night from Oct. 1st to Oct. 2nd 1919 dreamt he was crushed by a train. This made him anxious that something might have happened to his wife, who had brought their daughter to another town. So he decided to go to the station to meet her. By some strange chance he missed the proper platform and waited for the train on the wrong line, so that the train ran into him and he died from his soars the same day. The first of these cases, Dr. Osty says, might be explained by subliminal process in the body entering the conscious mind, but you can't explain the latter like that. So one must suppose there is some "unknown guest" (as Materlink calls it) in the subconscious mind which is above time and space and thus aware of future happenings.

In the chronic M. Maire reports some "*Cases of supernormal cognition in the daily press.*" These cases too mostly are precognitions of death. Thus the poet and critic Catulle Mendès after a duel which had rather upset his friends because they feared for his life told them they need not have been afraid because he was going to die by some accident on the railway or in the theatre: he was seeing himself in agony in a dark corner. Indeed he died in a horrible way under the tunnel of St. Germain. (Le Matin, August 19th '31). Also the famous poet Emile Verhaeren told his friend, the painter H. Le Sidaner, he had received a presentment of his death being close. Twelve days later on he was crushed by a locomotive. (L'Intransigeant, July 28th, '31). In a village near Szegedin (Hungaria) one of the sons of a peasant family who had emigrated to America was thought to have perished because his parents didn't hear from him for a considerable time. One night however his mother dreamed she saw him leaning against the railing of a ship with a big sore in his face he didn't have before. Short time afterwards he returned and actually had that sore. Precisely at the time his mother had the dream he was on the sea on his way home. (L'Action Francaise, Aug. 3rd '31.) The late German chancellor Fürst Bülow in his memoirs reports a dream he had of a Countess D. . . he had lost sight of for some years reproaching him

because he hadn't written to her for such a long time. Shortly afterwards he learned she had died in the same night he had that dream. (*La Liberté*, July 25th '31.)

* * * * *

These cases of precognition of death remind me of a case I experienced myself. In 1919 or 1920 I was very much together with a Danish lady, a former actress, J. B., who had retired from the stage and was earning her living as graphologist. She was an intimate friend of the late, well-known German actor A. Steinrück, whose wife had been ill for years. My friend thought he would marry her in case his wife would die (which however he didn't). One day (unfortunately I can't remember the exact date) walking down the Ludwigstr in Munich near the Siegestor my friend told me she had heard that the health of Mrs. St. was very poor indeed again. At this I suddenly had the feeling as if a dark, cold cloud was passing over me, and it was, as if a dark abyss opened before me (though I didn't visualize it) suddenly putting an end to something; it reminded me of the iron curtain coming down in theatres after a performance showing all was over. (Though I didn't visualize that curtain either.) It was a very uncanny feeling, and just for a moment I felt absent minded somehow and

at the same time heard myself say: "You may rely upon it, this time she will die!" Though somehow I didn't seem to say it on my own account. I was quite astonished at my saying this and thought to myself: "How can I say such a thing, surely I don't know anything about it!" At the same time I again felt that it really wasn't I myself who had said it though it had been said through my own mouth. My friend only answered: "Oh, she has been severely ill so often, I have expected her to die ever so often and yet she didn't, so I suppose she will recover too this time." A few days later however she told me: "How strange! You were right after all: I have just got the announcement that Mrs. St. has died." I was very much astonished at this myself. I must add that I have never personally met late Mr. S. (I only saw him on the stage sometimes and was not particularly interested in him) nor his late wife, nor did I take any particular interest in his or her fate except as it was connected with my friend. I don't remember having had the same experience before or afterwards. For some years I have lost sight of my former friend J. B., I believe she has returned to Denmark, but I don't know her address, or I would have asked her to confirm this narrative, which I am sure she will remember.

DR. GERDA WALTHER.

* * * * *

The *Revue Métapsychique* for November-December 1931 contains the following principal articles:

Dr. E. Osty and Marcel Osty: "The unknown influences of mind upon matter", (illustrated) a report of their experiments with Rudi Schneider. To be continued. I will review it when the whole has been published.

L'Abbé G. Lambert: "A case of a vision anticipating the events." The famous diviner had been asked to look for water in the surroundings of Portmiou and Sormiou on September 25th, 1931. A female diviner, Mlle. Simon, who in trance is a good clairvoyant also, was entranced by him on Sept. 23rd in the evening and on September 25th in the morning before starting in front of some witnesses. He asked her to describe their journey and what they would find. This she did and all turned out as she had predicted it,

though some details were unknown to L'Abbé Lambert and his friends (e.g. the description of a jolly, fat, little man who would make them laugh on the boat) or different from what they expected. (Lambert thought they would go to Portmiou first and then have dinner in Sormiou, whereas they went to Sormiou first, where they only went into a house in a garden with flowers and got something to drink, but nothing to eat, from where they went on to Portmiou returning home from there directly—exactly as the medium had predicted.) Her description of the landscape and what they would find was quite correct too, though she had not been there before, which however was the case with some of the others present.

Dr. E. Osty: "A black sorcerer" (illustrated). Dr. Osty thinks it wrong to say that the sorcerers of primitive peoples are

only impostors. Some may be, but surely many are gifted with supernormal faculties. Some time ago Dr. M. Cipriani from the Anthropological and Ethnological Museum in Florence visited him and told him about a black sorcerer he had met in September 1930 in the Belgian Congo in the country of the Mangbetu's. He had gone on a buffalo-hunt with a friend. Four buffalos were killed by six shots and some of the negros were sent home to the village to fetch enough porters to carry away the buffalos. It was a long way and before they returned there came a troop of foreign negros from an entirely different direction. They said they had heard the shots, and their sorcerer had told them some white men had killed four buffalos (it was impossible to see the number because the dead buffalos were hidden by the high grass), and now they had come in order to ask if they might have some of the meat. The sorcerer then came forward and said the "spirits" had told him this and were telling him, that two buffalos were male, two female, the latter were big with young, one with a nearly fullgrown calf, the other with a very small one. This could not be seen because the corpses were bloated by the heat. In the meantime the other negros had returned with the porters, the buffalos were inspected and opened and all was exactly as the sorcerer had said. Asked, how he communicated with the spirits, he showed Dr. Cipriani an instrument (which he got from the sorcerer in exchange for a buffalo and brought home with him, two photos of it are reproduced another of the sorcerer). This instrument consists of a conical piece of wood with a lining, this is put into another hollow, equally conical piece of wood covered with moist leaves. By twisting the interior piece of wood it squeaks and persons especially gifted hear the "voices of the spirits" through this, whilst ordinary people do not. Dr. Osty hopes Dr. Cipriani will soon publish a book

on his numerous investigations of the black tribes.

C. Quartier in his review of Oliver Leroy's book "Les hommes salamandres" (on persons who are not burned by fire: saints, mediums, jugglers) publishes an interesting report from Mr. P. O. Mahaluxmivala in Bombay about a moslem Syed Husein Atashi who was able to walk on burning wood in a trench 12 feet long, 4 feet wide and high. Under his influence crowds of other people, among whom were some Europeans, were also able to walk through the fire without being harmed. Mr. Healy, an active police-commissioner, attests to the reality of the performance on November 17th 1927, which he presided, the commissioner of police Mr. Kelly of Bombay witnessed a similar performance on December 10th, Sir Dinshaw Petit one on Nov. 22nd. The moslem possesses many attestations amongst others from: the British Resident of the State of Gwalia; the Divan of the State of Junagadh; the secretary of Sir George Clark (Lord Sydenham), former governor of Bombay. Syed Husein Atashi is of Burmese origin, aged about 87. He says his gift is hereditary in his family. During the performance he has a verse of the Koran inscribed upon a banner in his hands, which he brandishes over the fire from time to time before it may be walked upon. The correspondent went through the fire himself in socks on the first performance without feeling the heat.

Andry Bourgeois continues his articles on "The great problems of modern physics." III. Atomism.

Dr. Osty sends an appeal to all diviners who possess the alleged faculty of finding ore or water etc., merely by passing a siderical pendulum, a divining rod etc., over a map to come to the Institut Métapsychique in order to have their faculties investigated scientifically.

DR. GERDA WALTHER.

BOOKS RECEIVED

BOOKS RECEIVED FROM MR. HEReward CARRINGTON
April, 1932

"YOUR PSYCHIC POWERS"	Hereward Carrington
"PERSONAL EXPERIENCES IN SPIRITUALISM"	" "
"VITALITY FASTING AND NUTRITION"	" "
"THE NATURAL FOOD OF MAN"	" "
"DEATH, ITS CAUSES AND PHENOMENA"	Hereward Carrington and John R. Meader
"DEATH DEFERRED"	Hereward Carrington
"HOW TO DEVELOP YOUR PSYCHIC POWERS"	" "
"YOUR DREAMS"	" "
"CRYSTAL GAZING"	" "
"OUIJA BOARD"	" "
"CLAIRVOYANCE"	" "
"MIND READING"	" "
"THE COMING SCIENCE"	" "
"AFTER DEATH-WHAT?"	Cesare Lombroso
"THE PROBLEMS OF PSYCHICAL RESEARCH"	Hereward Carrington

BOOKS RECEIVED FROM MR. E. V. JELENKO
April, 1932

"THE FRINGE OF IMMORTALITY"	Mary E. Monteith
"THE PSYCHIC STRUCTURES AT THE COLIGHER CIRCLE"	W. J. Crawford
"SO SAITH THE SPIRIT"	A. King's Counsel

BOOKS RECEIVED FROM DR. L. R. G. CRANDON
April, 1932

"THE PRACTICE OF PALMISTRY"	Comte C. de Saint Germain
"IN SEARCH OF THE SOUL" (2 copies)	Dr. Bernard Hollander

PAMPHLETS RECEIVED FROM MR. HEReward CARRINGTON
April, 1932

"FASTING FOR HEALTH"	Hereward Carrington
"SIDE-SHOW TRICKS EXPLAINED"	" "
"GAMBLERS' CROOKED TRICKS"	" "
"HINDU MAGIC SELF TAUGHT"	" "
"VENTRILLOQUISM SELF TAUGHT"	" "
"SIDE-SHOW AND ANIMAL TRICKS"	" "
"HINDU MAGIC"	" "
"HANDCUFF TRICKS"	" "
"HOW TO BE A FAKIR"	" "

ALSO

L'OEUVRE PSYCHOPHISQUE by Charles Henry
Paris Librairie Gallimard 1931
pp. 551 with diagrams, Appendices and Index

1

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JOURNAL
OF THE AMERICAN SOCIETY FOR
PSYCHICAL RESEARCH

for

JUNE, 1932

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JOURNAL OF THE AMERICAN SOCIETY FOR PSYCHICAL RESEARCH

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Vol. XXVI, No. 6; June, 1932

EDITORIAL NOTES

In a communication dated Jan. 18th 1932, a correspondent, Mr. Theodore B. Dufur, discusses the source 'of a certain well-defined ascetic trait in orthodox religious experience' which leads to a meek resignation, a docile acceptance of tradition, extreme sensitiveness of conscience, the receiving of Divine guidance in the sense of particular direction from God, demanding irrevocable committal and absolute obedience. This type of asceticism, as he points out, furnishes no scientific procedure or method of communication with its spiritual source. The psychic forces and dogmatic teachings employed tend to reach the will through the conscience rather than through the reason. The subject has a certain interest, and we feel it worth while to quote from his letter:

"John Wesley considered Mysticism. . . such a dangerous enemy of Christianity that all other enemies are child's play in comparison. I have made a careful study of revival phenomena over the past seven years and can vouch for the truth of this statement. Side by side I find emotional and mystical experiences of extreme beauty and other tendencies as destructive of all freedom of thought and scientific progress as the true experiences are valuable.

"Harry Elmer Barnes has said that the orthodox religious complex—that psychic structure built up around the teachings of Paul is the most dangerous force in the world today. It is the chief source of cultural lag, and cultural lag was never so dangerous as today. Yet this complex is backed up by psychic and spiritual forces of great power, forming a veritable vortex for some of our choicest young minds. I knew a young man who had these heavenly experiences and would pray till his face was transfigured: yet he became morbid and would spend his nights on his knees, would not eat dinner till three o'clock in the afternoon; said that God took all strength from his legs, so that he could not move to his dinner-table, etc.—till at last he imbibed atheistic ideas, from which time onward he was an excellent student. All his troubles had vanished away like magic . . . Spiritual believers today are generally on a low level of culture, taking as their motto Paul's text in Corinthians 1.1-3., that "not many wise hath God chosen".

They are led to the most diverse beliefs by their 'heavenly guide'. The whole difficulty lies in their acceptance of supernatural guidance of some kind *before they have obtained a knowledge of psychic laws.*

According to orthodoxy, God's plan 'in this dispensation' is not to heighten all this life's values, but to give mankind *rival* values which, except to embrace them, he will perish everlastingly. The concept of the essential nature of evil in the world and the transitory character of all created good causes, in many instances, one of the most reactionary and anti-social of all possible life-patterns. Yet the spirit of Christianity is good. If only it were used as a means of hastening world-progress rather than of taking men out of the world, it would be far more influential for good than it is. Its great weakness, as I see it, is that it ameliorates evils rather than striking at the cause of the evils: i.e. it teaches that we should visit the sick but does not think of finding and removing the *causes* of sickness: This is left to scientists. Yet its teachers claim a supernatural power: they believe that God's work 'in this dispensation' is not so much to increase human happiness here on earth as to lead men through suffering and perplexity in order to teach them their need of Him.

"According to this philosophy, better social conditions are not even desirable, as they would make men *independent of Christ*. I have read scores of devotional books and tracts and always I find this background of evil. It is considered necessary in order to make us dependent on Christ. Of course, liberal and modernist sects teach differently—that the 'will of God' is to bless mankind by improving or rather helping them improve social conditions. The Fundamentalists believe in *immediate*, the modernists in *mediate* blessings from Christ. Obviously, there could hardly be two more antagonistic philosophies than these—one teaching that we are to progress by learning meek

resignation in suffering; the other that we are to progress by the scientific prevention of suffering."

The writer gives a vivid account of a recent religious revival in Los Angeles in which he participated as a witness of impressive supernormal experiences*. In concluding his letter he voices what he feels to be the extreme importance of a study of religious movements on the psychical side, giving a list of 28 special categories for the observation of students in a scientific manner. "I am sure" he says "that a statistical and scientific study of modern and historic revival phenomena and individual Christian experience will be of the greatest interest and profit to the race."

Mr. Dufur by no means seeks to discount the importance of these recurrent outbreaks of emotional spiritualism in the history of religion as a means of stimulating the growth of new spiritual values. But he clearly has in mind that unless the forces they draw into human society are rightly directed and practically applied, there is always mischief and reaction of an evil nature. A spiritual impulse once given must be used not for its own ends, i.e. the enjoyment of ecstatic conditions, but for the immediate control of material forces and conditions. In fact, it must there and then be set to work in the most practical manner for the improvement of human conditions individual or collective, and in every phase of human activity. Otherwise it not only becomes sterile, but actually promotes counter-activity of a retrograde and destructive nature. The mystic, the quietist, and the ecstatic visionary may be likened to the yachtsman who yielding

* cf: William James's 'Varieties of Religious Experience' in which several instances of these phenomena may be found. Ed.

to the fascination of the motion of his boat before a fair wind, falls into a day-dream forgetting his control of rudder and sails, and is soon overtaken by a squall and capsized. Too late he realizes that the forces he should have controlled are now his masters, and they are blind. It was even so with the ascetics of the olden time. They turned from the practicalities of life, shunning its forces as evil. They were fearful of engaging

with the realities of the physical world. And either they went out of life, having contributed nothing to the welfare of the community, and often starved and atrophied of all those powers of body and mind which should have been harnessed to useful service, or else, having no knowledge and experience of the strength of these forces, were suddenly overpowered and suffered a fall great in proportion to their former airy ascent.

* * * * *

OUR LATE HON. PRESIDENT: OBITUARY NOTE

Mr. John I. D. Bristol became a member of the Board of Directors of the American Society for Psychical Research in 1922, and in 1926 he became President, and served the Society until his death. Mr. Bristol was born in 1845. In his youth he was interested in science and invention, became a skillful amateur mechanic, and almost throughout his life had a machine shop in his home. In his early years he lectured and acquired the art of effective presentation of any subject in which he was interested. In 1868 he devoted himself to life insurance and came to New York in 1883 as General Agent of the Northwestern Mutual.

There were abuses in the conduct of life insurance in those days and Mr. Bristol devoted himself diligently and effectively to the establishment of higher standards. He was far in advance in his practice of what the law required and his influence was effective in bringing about changes in the law which culminated in 1906. He regarded life insurance as a high calling and exacted from his agents conformity not only with the law but with the highest standards of ethical conduct. Those who knew

him well will remember how in all the relations of life he constantly held before himself what he called the higher things of life. He wished his own conduct and that of those under his direction to square not only with what the law might prescribe but with what the finest conceptions of ethics might demand. In my long acquaintance with Mr. Bristol for forty years and over, he gave me no evidence that what is commonly called revealed religion meant very much to him, but he was tolerant and considerate of the opinions and feelings of others and his brilliant and inquiring mind led him to desire to search boldly into those mental phenomena which appeared to be supernatural. His attitude was that of a truly scientific mind which accepts nothing until it has been demonstrated by convincing proof, but on the other hand he was willing to accept if proved, facts, which seemed to demonstrate powers of mind or spirit beyond what can be accounted for by the ordinarily accepted laws of matter.

Mr. Bristol certainly had a long, useful, active life, always seeking what he called the higher things.

LAWSON PURDY.

PARAPSYCHICAL SEPARATIONS AND INFRA-RED WAVES

JOSEPH SELL, OSTERHOFEN (Lower Bavaria).

Translation by Louis Weinberg

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Experimental observations made by Dr. E. Osty, Paris (translated by Dr. Gerda Walter, Munich, in vol. 3 1931 of the *Journal for Parapsychology*) that by the application of certain devices, parapsychical separations of Medium Rudi Schneider, present in the room in weak form, and consequently not manifest to us, could be proved, when they were contained within an infra-red wave area, seems of special interest to us, because an influence on parapsychic radiation was least to be expected from this particular kind of ray.

We know from experience that white light, which according to spectral analysis consists of a sequence of partial rays of varying wave lengths, has not only a very unfavorable influence on the psycho-physical phenomena emanating from the Medium, but has the power, also, of inflicting upon the medium, personally, when in an hypnotic state, painful sensations, and on occasions such as a sudden startling impression, actually bodily injury.

In red light a noticeable disturbance does not occur, so that such is used for the demonstration of the phenomena. When from a purely physical point of view, we observe the complete scale of those ether waves, which we designate as light rays, whether or not they are visually reactive, (that is, visible or not), the result obtained is as follows: namely that the series is divided into three parts, and generally solar rays are, of course, used for the experiment.

- (1) A central *visible* series almost comprising an octave, of a wave length 0.76 Microns from the red to 0.39 Microns to the violet. (1 Micron=1/1000 Millimeter). This series occurs in the familiar seven colors of the rainbow.
- (2) An *invisible* series ascending beyond the visible violet comprising less than half an octave of wave length 0.39 to 0.2 Microns. These are ultra-violet rays.
- (3) An *invisible* series of infra-red rays extending from 0.76 to 2.8 Microns, almost two octaves in length, and in immediate proximity to the visible red.

The ultra-violet, as well as the infra-red series of solar rays, is however a limited one. Moreover, as a matter of fact, ultra-violet rays can be produced artificially to a length of more than two octaves (0.39 to 0.095 Microns), and infra-red rays, similarly, to a circumference of seven octaves (0.76 to 97.3 Microns). Which infra-red wave length is involved in the aforesaid

experiment, is not in any way indicated.

An analysis of the complete sequence of the spectral series of sunlight (or a similar source of light), relative to its physical effects, yields the conclusion that waves extending out and beyond the violet section show chemical, i. e. electrical, tendency recognized by the effect on photographic plates; and that, on the contrary, those on the red or infra-red side reveal heat-tendency. This can be recognized, for example, and, in fact, estimated by means of Thermomultipliers or Bolometers.

An exact demarcation of the two different spheres of activity visible within the spectrum is not available. Both overlap and infringe on each other. As an approximate line of division the zone yellow-to-blue may be accepted. The union of the two activities, i.e. the simultaneous appearance of heat as well as chemical reaction at one and the same wave length, proceeds from the fact, that the maximum of heat intensity in the spectrum does not remain at all times or under all circumstances on the infra-red side, but is transferred with the rising temperature of the light-radiating object to the violet side. Therefore the heat maximum of sunlight (Temperature of the solar surface=5600 degrees Centigrade) at a wave length of 0.5 Microns is located in the visible Green, which at the very same time manifests a chemical reaction. The heat intensity is lessened with the increase of the infra-red wave lengths.

If now an application is made of the foregoing result, namely that white light as a whole exerts a strong and disturbing influence on parapsychical phenomena, and that an homogeneous red light ray, constituting only one part of white light, has a slight effect in comparison, the conclusion is reached that it can be only the active chemically-electrical part of the white light that produces a disruptive reaction on the parapsychical activity of the Medium.

This conclusion, however, does not imply that a reaction of the infra-red waves on the weak and hardly noticeable psycho-physical emanations issuing from the medium into the room, was, of necessity, to be attributed to the fact that infra-red radiation has the power of shaping phenomena of itself. We could much more readily assume that the disturbing influence of infra-red radiations on account of their greater wave length is much smaller than that of the visible red light, and that the product of emanation, be it energy or matter, lacking effect because of its paucity, escapes, so to speak, from the red sphere into the protection of the infra-red, (under the psychical influence of the Trance-Medium) and there succeeds in becoming active because of greater condensation.

We notice, of course, in addition, that when a dark cabinet is employed, i.e. when white light is entirely excluded, phenomena are formed in the latter, and only then pass into the red light sphere of the open room. We can always determine medial effects from the shape and movements of the cabinet curtain, and if sensitive enough, effects on the inside, before these are in any way perceptible in the red light.

The infra-red waves might be accepted, therefore, on the basis of the observed phenomena as a means of announcing and proving slight parapsychical emanations which otherwise in ordinary circumstances are not visible. We disregard for the present the manner of operation.

Even so, certain strong effects are revealed in usual red light, for example, in some such way as through light effects, peculiar sounds, the sounding of a piano with closed cover, Telekinesis, Materialization etc.

Just how the infra-red waves react on such completed forms of psychic manifestations we are not able to say, since at this time there is no opportunity for undertaking experiments in this direction.

On frequent occasions I, personally, have attended séances with the Medium Schneider (Braunau), as well as a series of such with the excellent Medium O. Sch. Landeshut, all severely controlled (in the last under electrical light contact control). And I have experienced when present all the aforementioned kinds of phenomena, and others too in simple as well as complete forms. (1)

My general impression is this: that certainly for a good materialization a great expenditure of energy on the part of the Medium is requisite, but that even when Telekinesis is applied, the movement of a particular object is accomplished by a teleplasmic substance in the very act of formation moved under spirit control. Even if the latter still remains invisible for the most part at these séances, there is, nevertheless, already quite frequently evident in daintily moved fans or other objects a distinct but weak rudiment of the structures of human limbs. (fingers).

At this point I would like to recall a splendidly passed evening at a séance with Medium O. Sch., which I experienced in the company of Dr. von Schrenck-Notzing and other participants. As usual a chain was constructed whose closing link was formed by the strictly controlled Medium. The separation from its controller would have been indicated by the light effects. My position was a distance of about two meters away from that of the medium. The latter fell quickly into a trance, and the usual segregation of personality soon appeared, the control-spirit "Cyprian" presenting himself as in most cases. Dr. von Schrenck-Notzing asked him the question, whether it would be possible to place the expected phenomena at the disposal of a professional scientist present for closer observation. The question was answered affirmatively.

After the first indications of psycho-physical effects had set in, recorded by the movement of the light bands fastened to the curtain of the cabinet, and beautiful telekinetic phenomena had been introduced, a materialized hand appeared, apparently coming out of the cabinet, and bore directly

(1) **Editor's Note.** Apparently the reference is to the same Medium with whom Baron von Schrenck-Notzing has for a long time worked in Munich and Landeshut, but whom he renounced in every one of his publications because he believed that he had detected evidence of fraudulent assistance. The report of Bernouillis on Teleplasmic Investigation in the July Number of this year refers probably to the same one. In view of the information presented by Dr. Schwab in the August Number and Prof. Blacher in the Sept. one on the perennial question of Medium deception, further attempts at rehabilitations will be received with the greatest interest.

Dr. med. PAUL SUNNER.

down upon me. It remained stationary right in front of me, so that I could examine it closely in the red light. The fingers, from which in the first place, notably, the small finger was missing, were in continuous motion, so that the form had a reptile-like appearance. The missing finger grew out suddenly, in conjunction therewith a sixth, the latter of which again withdrew and disappeared. Of outstanding importance was the peculiar odour coming from the hand, strikingly like that of the acids of the lowest hydro-carbonates (for example formic or acetic acid). The hand stroked the back of mine with its palm, whereupon a splashing noise, such as is caused by beating on a wet surface, arose. I actually noticed when I took the materialized otherwise normal hand into mine, that it was dripping wet. When I touched the hand with my tongue, I found that the liquid did not have the slightest salty taste, like perspiration, but was very much more sour, corresponding as it were to the odour. Unfortunately I had not the opportunity of bathing the hand in distilled water, and of undertaking an analysis of the liquid, for one of the other participants proposed another experiment. Playing cards were distributed, and a game for three was arranged, wherein the hand took part with astonishing and prompt dexterity. The psychic participation of the Medium control-spirit was shown by the fact that the tendered cards were named correctly several times by him, although these could be recognized only in the very immediate vicinity because of the weak red light.

The experiment seemed to me especially interesting for the reason that even normally the segregations necessary for materialization from the body of the Medium must return again a complete entirety. This was clearly obvious in the first stage of the development of the same Medium, when raw, relatively amorphous, teleplasmic matter issued from the mouth, and retreated again, save that nothing could be parted nor withheld from it. In the above instance the case had to do, probably, with normal, i.e. useless excretions with which the body could dispense (similar to perspiration), which had departed with parapsychical segregation.

On another evening devoted to experiments I experienced a levitation phenomenon of the same Medium. The latter ascended almost to the ceiling, transferring himself into a horizontal position, so that the two hand-controllers, one of them myself, had to use chairs to be able to follow the Medium. One had the feeling of being pulled along.

CONCLUSION

The person who has ever attended a parapsychical séance where valuable results were obtained, will be impressed by the peculiar effects, and exceedingly so, when he is present not merely out of a desire for sensation, but there to weigh his observations in a professional and scientific manner, comparing them with the usually purely physical occurrences in nature. If it is at once difficult to penetrate into the inner character (The Thing in Itself) of the known physical phenomena of the material world, how much more impossible does it seem to us to comprehend the innermost character of parapsychic events and phenomena. For instance, apart from their

mathematical implications, we do not know yet just what electricity is, in the matter of its unity as electron, or further as to its gravitation.

The question with which we are here concerned, relative to motion and other occurrences, which are not subject to mathematical laws, is not a purely physical affair, but an inseparable amalgamation or fusion of physical-psychic phenomena, so that these, although spacially released from the organic Medium, excite the impression of being independent living objects. In reality the living force is the actively sufficing Psyche of the Medium passing transitorily over the body of the Medium. The case of the material (materialization) has a similar relation to purely energetic, psycho-physical segregations.

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SIR WILLIAM CROOKES AND HIS RESEARCHES INTO SPIRITUALISM

Miss Helen A. Dallas in a recent letter to 'Light' recalls the declaration made by Sir William Crookes F. R. S. on the subject of Psychical Research in his Presidential Address to the British Association at Bristol in 1898. She considers that it disposes of the very belated accusation made in a letter by Mr. Howell Smith to the effect that his researches were invalidated from the scientific point of view by his sentimental leanings towards his young medium Florence Cook. The passage in his Address is as follows. Your Editor well remembers it, as he was present at the meeting and recalls the impression it made upon an audience unfamiliar with the topic.

"No incident in my scientific career is more widely known than the part I took many years ago in certain psychic researches. Thirty years have passed since I published an account of experiments tending to show that outside our scientific knowledge there exists a Force exercised by intelligence differing from the ordinary intelligence common to mortals. This fact in my life is, of course, well understood by those who honoured me with an invitation to become your President. Perhaps among my audience some may feel curious as to whether I shall speak or be silent. I elect to speak, although briefly.

"I have nothing to retract. I adhere to my already published statements. Indeed, I might add much thereto. I regret only a certain crudity in those early expositions which, no doubt justly, militated against their acceptance by the scientific world."

"No one" says Miss Dallas "can suggest that this considered expression of belief was influenced by sentimental feelings."

PROF. MEYERSON, "FALSE SCIENCES" AND PSYCHICAL RESEARCH

BY DR. EMILIO SERVADIO
(Rome)

PROFESSOR Emile Meyerson takes his place in the ranks of the world's greatest savants; and we need not repeat that his contributions to methodology in science are among the most conspicuous works of the last twenty years. Works such as *De l'Explication dans les Sciences* or *Du Cheminement de la Pensée* (the latter published in 1931) constitute real milestones in epistemology, and should suffice in themselves to earn the Author every scientist's highest praise.

We make this introduction so that the spirit of the criticisms which we have to direct against the illustrious Polish philosopher should be fully understood. Such problems, be it understood, are relative to certain branches of science which he calls "false", such as astrology, alchemy, graphology, rhabdomancy and, latterly to modern Psychical Research. His opinion of the first four has been expressed, in an article in the *Nouvelles Littéraires* (10/5/1930): and on metaphysics in his work *Du Cheminement de la Pensée* already referred to, and in a page of another number of the same *Nouvelles Littéraires* (6/11/1931). It may be of interest to go into the arguments which he extends.

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We are dealing, according to his own words, with false and fictitious sciences, opposed to "true" science, which therefore would be obliged to "treat all relative affirmations as invalid and non-existent." It is curious to note that he

arrives at this assumption not so much from a particular examination of attempts in question, as from his own rules of methodology of science; and demonstrates once again, by his own example, how, through lack of investigation, one can draw the most erroneous conclusions from even better formed theories. He says:

"Affirmation of a scientific fact should have for foundation, necessarily, an estimate of probabilities, and this, in its turn, must be supported by statistics."

Admitted then, that the statistics have been taken, and the estimate of probabilities calculated, everything turns on the valuation of the data which we obtain from one and the other. Now, Professor Meyerson acknowledges rightly, with Lavoisier, that it is precisely in this valuation that the difficulty lies, particularly when dealing with biological rules, and he informs us that in well executed scientific works, statistical data are made to appear favorable, without exception, to maintained formula; that "even when carried out by the cleverest of exponents, experiments sometimes do not succeed; and they generally offer every kind of explanation for these failures; whilst just as frequently, they do not count thereon in uttering the results". He adds that when conditions are simple enough, no consequences follow. But sometimes they do, as in the actual case of chemists who study intricate composites and who often do not succeed in verifying the existence

of bodies described by their predecessors.

Remaining still on a methodological basis, and retaining our purpose to investigate further his observations integrally, we shall note that, *rebus sic stantibus*, there is no reason why Professor Meyerson should not extend to science in general the pessimistic conclusions which he draws from astrology, graphology, etc. He says, in fact, that the invalidity of "false sciences" is due precisely to the element of pseudo-valuation which enters into statistics and estimates of probabilities. But, immediately afterwards, he points out, unwittingly offering us a weapon, that the same element makes its way into "true" science, such as chemistry. What criterion, then, can permit us to say that the chemists of to-day are right and that those of yesterday are wrong? And by what tests can we be authorised to say that the statistics, of, shall we say, Choissard or Krafft, in astrology, have less foundation than those which control other branches of science? It is better then to resort to a certain idealism, assigning to science the power of creation and not of discovery, and this would rebound once more on Professor Meyerson, who, in his principal work "*De l'Explication dans les Sciences*" attempts to overcome the idealistic criticism of science.

Thus, so far, in general thesis. Yet another distinction of Professor Meyer-

son's to which we have not alluded, allows us more scope for objection. Opposing one "true" science to "false sciences", he apparently does not consider that there exist branches of science (which same he certainly will not declare to be "false") which proceed according to methods essentially different from those of so-called "fundamental sciences", and so through their own form can be *reduced*, at least theoretically; i.e. "derivative sciences". Meteorology, to give just one example, is limited to authentication for founding its own laws, and only for this reason is it conceded a proper scientific dignity. For such sciences one could not speak, in general terms as he does, of a demonstrable tie or "fibre" which links a phenomenon to its attendant conditions. One could say the same, so we believe, of a "graphological science" or an "astrological science" etc., stripped of course of all mysticism; susceptible to ulterior investigation, but not founded on air. Even so is the case of the writings of Choissard, Krafft or Crépieux-Jamin which are based on statistics and estimates of probabilities. Set thus, it is clear that one cannot discourse on the legitimacy of such "sciences" without being well versed in the subject, and being in a position to point out any errors which may have been made. *A priori*, we have seen that it is impossible to demonstrate that a science *based on statistics* is "false".

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It is now of some interest to see what objections Professor Meyerson makes collectively to each science, definitely described by him as "false". It is not our intention to examine the case of modern alchemy, so-called in which certain widely published "official" experiments, as those of Rutherford (or certain other cases giv-

en wide publicity as, very recently, that of Engineer Dunikovsky) would appear to confirm the postulates relating to fundamental unity of matter and therefore to the possible transmutation of the elements. We shall say that an isolated few, such as Jollivet-Castelot, have proclaimed for years past that they have suc-

ceeded in these transmutations, and that scientific academies have systematically refused to verify their experiments, declaring them invalid before even knowing their nature to save when compelled to modify their opinions as soon as some university professor declares that he has obtained analogous results. It is strange, in this connection, to note that credit derived from an academical position can, on the other hand, hoodwink the entire scientific world, as happened in the case of the famous N-rays of Professors Blondlot and Charpentier. We shall not insist, as we are not familiar enough with the theories of these neo-chemists, and we should not feel inclined therefore to weigh the *pros* and *cons* of this debatable point. We shall discuss then the other three "false sciences", i.e. astrology, graphology and rhabdomancy, inasmuch as concerns our illustrious antagonist's criticisms.

Professor Meyerson has little to say on astrology, limiting himself to state that "belief in a direct action of the stars governing political events and humans in general is by no means dead", and that among his partisans "there are men who from other points of view should be considered cultured spirits". Evidently Professor Meyerson does not consider, or does not wish to consider that between classical astrology and modern astrology *there exists a substantial difference in procedure*, which advises us to discredit at once, for want of proof, generic affirmations contained in medieval treatises dealing with relations between the stars and humanity, but does not permit us to discredit just as easily the conclusions of one like Krafft* who, basing his arguments on *statistics* taken from tens of thousands of notifications of births,

has demonstrated that the majority of male births over female, or *vice versa* is variable according to the hour, season, position of the sun or moon etc., and follows statistical, periodical and well determined curves. He does this without wishing to reach any mystic conclusions, but wishing to set before the disinterested observer the bare facts, which result from several years of tedious research. Can we censure Krafft for a methodical error? No, since he works on the well understood method of induction based on very numerous instances, as is essential in every scientific and inductive process; and it is certainly unthinkable, in this case, to claim an erroneous valuation of data, which same have been provided by civil documents.

We could quote several professors' works, which propose in this manner, and in this manner only to reach solid standpoints from which the new astrology could spring. But this does not suit us, and we prefer to declare once again that if we agree with Professor Meyerson in rejecting the statements of one who wished to restore defunct medieval astrology, we certainly do not believe that everything should be confused and placed in the same category.

As regards graphology, Professor Meyerson's reasoning is as follows (we summarise his own words): "It would be necessary to establish a system of rules, by which a given sign would correspond to a specified personal quality, of character, intellect etc. Lacking this collection of set laws, graphology is a "false science". Every one sees how defective is this manner of reasoning, which would seek to acknowledge in this field immediate ties ("fibres" Professor Meyerson

* K. E. Krafft, *Influences solaires et lunaires sur la naissance humaine*. Paris 1928.

would say) of cause and effect similar to those in physics and chemistry. Graphology and similar branches of knowledge must, if they would define their status as a science, draw their conclusions from a series of concomitant authentications which cannot, unless theoretically, be reduced to a single fixed law. They are merely authentications of "tendency". There is no need to remind ourselves how many laws of tendency exist in biological science; laws which are acknowledged as such, and which no one could claim to be invalid owing to a certain lack of "Meyersonian fibres". One knows, let us suppose, that a certain fever follows a certain course; but it is impossible to establish *a priori*, minute by minute, the temperatures that the thermometer will mark. Will this mean, then, that the law is non-existent? Thus, if after examining a thousand handwritings, we come to the conclusion that 80% of those which have the letter "t" crossed in a certain way belong to energetic persons, we have then a certain element of discrimination, which, together with various other observations, will permit us to make true graphological "laws of tendency" just as precise, *because founded on statistics*, as those of sciences based on *induction*.

It is of interest by the way, to state that modern research in science tends to retain "statistically" and as "of tendency" certain laws considered up to yesterday as ironclad and absolute as those which govern the "fundamental" sciences e.g. physics. Professor Meyerson, then, would not place on a scientific plane doctrines which claim statistical basis, where modern thought inclines to acknowledge that even other sciences, those believed unassailable from this point of view, have

the same foundation.

And now a word on rhabdomancy. In support of its validity, Professor Meyerson writes:

"It would be necessary to carry out a certain number of experiments, executed in such a way as to guarantee the demonstrator's honesty, and which would allow of making a list of successes and failures in order to establish whether the number of the former be in excess of the proportion which would result from a pure and simple application of the rules of chance."

To read these lines and see them signed by a Meyerson makes us wonder if we are dreaming. To speak of "pure and simple application of the rules of chance" in a problem such as finding a subterranean flow of water in the space of a given number of acres is equal to believing that one can eliminate all the innumerable extrinsic elements in the determination of probabilities, that one can thus establish precisely the relations between zones without water and zones with water; prescind from the eventual superficial indications of each area of ground; establish a proportion between the marked and unmarked zones etc.: all of which are practically impossible. In such cases the unexpected probability equals a theoretical value "x", which will be as often greater as when the estimate is more exact. Thus, if a rhabdomancer tells me that at a depth of 'y' feet immediately below him there is a stream of water which is 'w' feet deep and 'z' feet wide, and in the space of a few hours he gives me two or three proofs of this kind, I shall be in a position to consider the unexpected probability as equal to ONE against a number indeterminate, but evidently enormous, and I shall have

that which is commonly called "a moral certainty", if not a mathematical certainty in the strict meaning of the word. This at least should one be taught the logic of scientific method, in addition to that of common sense. However, the validity of rhabdomancy is now assured, inasmuch as it is now regularly employed in government circles of various countries. In

Italy, for instance, a group of rhabdomancers is always at the disposal of the Ministry of Agriculture, and a society called "*Ente Geo-Rabdico Italiano*" was recently formed in Rome under the patronage of the Minister of Agriculture and many other notabilities in political and scientific circles. Professor Meyerson's scepticism therefore comes up against certain facts of precision.

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From the foregoing, we appear to have explained exhaustively how Professor Meyerson's criticisms of what he calls "false sciences" can stand neither from a general epistemological viewpoint, nor when one considers the true ambit of each doctrine taken in review (provided that, let it be understood, these doctrines be what they wish to appear, that is, growing sciences based on experimental and statistical forms, not abstract ideal-logical system). We shall now see what objections he makes to *Psychical Research*.

This time Professor Meyerson's tone is a little different. He no longer rejects, *sic et simpliciter*, metapsychics as others have done, and as he has done in the case of "false sciences", but limits himself to declare that he

"reserves his judgment on the impossibility of what are known to-day as "metapsychical" manifestations*

but simply claims that

"the miraculous character of metapsychical phenomena being greatly accentuated in comparison to events in our daily life or to those referred to in history, the proofs put forward in this

connection appear insufficient."

This is a generic affirmation, and as such we can reject it for a *fin de non recevoir*, at least until Professor Meyerson will have succeeded in showing that the principal proofs, supplied so far by the greatest researchers, are insufficient; and indicated the motives, one by one, for this insufficiency. Therefore, until this is done, his generic denial will be worth less than a specified judgment of such as Richet, for instance, Schrenck-Notzing or Lodge.

Professor Meyerson, however, advances immediately afterwards specified criticisms, of which the most notable is that concerning the question of light at mediumistic séances.

His reasoning is in appearance rather brilliant. Be it objected to mediumistic séances being held in complete darkness, metapsychists reply that the conditions are certainly unpleasant, but no stranger than when developing photographic films. Now (Professor Meyerson observes) the analogy is worthless: for whilst on the one hand, the reasons are well known why photographic films are sensitive to light: on the other hand, it is a case of *explaining* these reasons in regard to metapsychical phenomena. This faulty analogy is tant-

* Later, however, Professor Meyerson considers such manifestations "unreal, or little less than of a very probable unreality", and in footnote justifies the affirmation reported above saying that, "all the same, one cannot confirm, in anticipation, the impossibility of any unknown fact"! As we see, this "concession" amounts to very little. . .

amount to going round the question instead of facing it.

This argument holds only because it has arbitrary premise as a starting point, and its invalidity is proven simply by recalling that it is not at all true (contrarily to what Professor Meyerson writes) that darkness is *necessary* for obtaining manifestations. If only the illustrious philosopher were to take the trouble to read the accounts relating to mediumship of Home or Euspaia Palladino he would learn that many phenomena can take place in the light. This should also shew the absurdity of the comparison, surreptitiously worked in, between photography and metapsychic phenomena. It is no longer necessary to explain why darkness should be *imperative* in order to obtain manifestations, since this "necessity" *does not arise*; but it will be readily understood why darkness is favorable to trance and so also to manifestations; and in the same way, for instance, to sleep. Admitted that one can sleep even in the light, it is nevertheless true that darkness allows one's attention to relax etc. Darkness thus creates the best conditions for inducing sleep. Is it strange then, that the same applies to that particular form of sleep known as the *Medium's Trance*?

We are given to understand then that Professor Meyerson, persuaded that everything *must* be carried out in complete darkness, deduces that control can be made solely by touch, and that therefore the results obtained are necessarily far from satisfactory. All the most rigorous forms of control so far devised (we shall quote, *en passant*, the electrical control used by the National Laboratory of Psychological Research of London, those used at the American séances with "Margery",

those, founded on the principle of photoelectric cell, adopted at the *Institut Métapsychique International* etc.) all these forms, which tend precisely to "impersonalise" the controller and to render the control independent of experimenters, are ignored by our critic, whose affirmations are thus contradicted by these same circumstances.

Professor Meyerson states further that there is a vast element of fraud, (we observe that the professors interested in psychical research can estimate this vastness better than he) and that the argument of "occasional fraud" in which the medium would have recourse to plead momentary deficiency of his faculties, "is an auxiliary hypothesis, *which savours very much of defeat*".* It would take too long to explain here to Professor Meyerson the delicate and complicated mechanism of medianic frauds: it would make him presuppose notions which he does not possess, solely for lack of direct study on the subject. To those who have had even the least experience in these researches, the instability of character in mediums and their tendency to trickery (even in a manner easy to see through) whenever they momentarily lose their power, are notable and accepted facts to say nothing of all the different kinds of "fraud" and its mechanism, both psychological and metapsychical.

One of the most typical points in Professor Meyerson's criticisms is where he avers "how little the true scientist is adapted to the task which he sets himself" (that of ascertaining metapsychical phenomena) and that experience in the laboratory, *where nature is ever present* does not constitute an adequate preparation for experimenting in the meta-

* The Italics are Professor Meyerson's.—E. S.

psychical field. Probably Professor Meyerson thinks that in this way he is striking at those scientists who are occupied in psychical research, which is altogether foreign to their own particular sphere of action; and yet he is not aware that if these scientists claim or have claimed authority in relation to psychical research, it is precisely because they have acquired special competence in this special branch through long experience, and not because they were already celebrated professors or members of academies. Thus, again, this argument rebounds on Professor Meyerson, scientist and philosopher of standing as he is, but uninitiated in metapsychics. He believes himself to be in a position to adjudicate, in argument, with authority which he derives from his knowledge and competence: knowledge and competence which, however, *are not required* in this instance! It is true that an illusionist, according to Professor Meyerson, can deceive a scientist; but illusionists have always refused to carry out their tricks in metapsychical laboratories and occasionally they have declared, as in his time did Robert Houdin and in these days has Will Goldston, that no trick could imitate certain medianic phenomena, under specified conditions.

Professor Meyerson reminds us that certain séances failed at Paris, after the applying of some sort of control. This in itself is no proof of fraud, neither has it been proved that at those séances trickery was resorted to. He goes on to declare that "the task of planning some process of verification belongs *solely to those who believe*,† and not their adversaries". Metapsychists know this so well that, in face of every kind of difficulty and host-

ility, they are always seeking to perfect more and more the systems of control and observation; obtaining results that neither Professor Meyerson nor many others can imagine, and with which they one day will find themselves confronted, to their regret for not acquainting themselves sooner with these results. We shall add, moreover, that in saying this, Professor Meyerson shows how unscientific, if not to say inhuman, is the attitude of he at-any-price critics, who, entrenching themselves behind a *a priori* negation, do not move a finger to cooperate with the volunteers in research, and systematically await the results of their observations to criticise them or simply to state that they are not convincing. We shall see who is favored by conclusions drawn from science's history. He ends by saying that "the absolute reservation opposed by the majority of scientists to metapsychical manifestations, together with their refusal to take any interest in the matter, is perfectly justified. . . . The scientists' work *will not commence* until every doubt in connection with the authenticity of phenomena is dispelled". Professor Meyerson's conception of a scientist would be a mixture of the following: a timid man; a doubting Thomas; a man deprived of initiative and always waiting for *others* to bring him the truth all cut and dried. . . .

Well, to this meagre image of the investigator we bring that which results from the following paragraph, and on which we invite Professor Meyerson (with all the respect which we profess for him) to meditate briefly:-

"In his opening address before the British Association at Edinburgh this year, Sir William Thomson said, 'Science is bound by the everlasting law of

† The Italics are Professor Meyerson's—E. S.

honor to face fearlessly every problem which can fairly be presented to it." My object on thus placing on record the results of a very remarkable series of experiments is to present such a problem, which, according to Sir William Thomson, "Science is bound by the everlasting law of honour to face fearlessly". It will not do merely to deny its existence, or try to sneer it down. Remember, I hazard no hypothesis or theory whatever; I merely vouch for certain facts, my only object being *the Truth*. Doubt, but do not deny; point out by the severest criticism, what are considered fallacies in my experimental tests, and suggest

more conclusive trials; but do not let us hastily call our senses lying witnesses merely because they testify against pre-conceptions. I say to my critics, "Try the experiments; investigate with care and patience as I have done. If, having examined, you discover imposture or delusion, proclaim it, and say how it was done. But if you find it to be a fact, avow it fearlessly, as 'by the everlasting law of honour' you are bound to do".

These are Sir William Crookes's words (*Researches*, Chapter III), and on which we cannot do otherwise than express our entire and unconditional approval.

EMILIO SERVADIO.

* * * * *

LETTER TO THE EDITOR

To the Editor, The Journal:

Dear Sir:

I have lately come across an old book which contains some very remarkable suggestions and illuminating ideas—considering when it was written. It is entitled "Dreams, in their Mental and Moral Aspects," by John Sheppard, London, 1847. A few extracts will serve to illustrate the author's views.

"... It would be affronting intelligent readers to suppose that they are likely to pay any serious regard to dreams *in general*. . . . All this we may generally admit, without at all allowing it to follow, either that every dream arises from physical causes, because very many do so, or that the action of the mind is *necessarily* feeble and confused in sleep because such is most *commonly* the fact. . . . It is well known to have been a tenet of the Pythagorean philosophy, entertained afterwards by Plato and his fol-

lowers, that the human soul has an interior, luciform, ethereal body, which remains united to it after death. . . . By what conceivable way, in such a state of the body, and of the brain in particular, does the mind exert itself with such contrasted animation, vigour and promptitude—except by acting during sleep in some conjunction with, or through the medium of, an interior vehicle?. . . . On the whole, my impression is that the theory of the mind's operating, after the separation from the mortal body, by means of an ethereal vehicle, separable with it from our external frame, at any rate greatly aids our imagination with the respect to the then-continued action of the spirit, and that the phenomena of dreaming, especially when so explained, further help to facilitate our conception of this. . ."

The above quotations are assuredly both curious and interesting.

HEREWARD CARRINGTON.

A NEW TYPE OF METAPSYCHIC PHENOMENON

IN THE WORK OF THE W. H. P. B. GROUP

BY FREDERICK BLIGH BOND

* * * * *

Students of natural science are well aware that it is often in the observation of seemingly insignificant facts that the profoundest truths and principles may be made clear. General laws may be deduced from a comparison of minute details. The same rule would be likely to apply in the investigation of metapsychical phenomena. The structure of ectoplasm, for example, when viewed under the microscope may be more helpful in ascertaining the mysterious laws which govern its production than any observation of this substance in the mass.

The following is a brief preliminary record of a phenomenon recently recorded in connection with the use of photographic plates for the study of metapsychical processes.

A group of four students, in private life members of the A.S.P.R., well known to one another, have been sitting weekly on Thursday evenings in the house of one of the party with the object of obtaining if possible physical impression upon sealed photographic plates. Each plate being held under the palms of one or other of the four sitters and as a rule laid flat upon the top of a small table for a space of ten to fifteen minutes. A batch of 12 plates sealed by the Kodak Company in light-tight envelopes would be used for each sitting. The four sitters whose names will appear in a fuller record later will be described here as W. B. H. P. Four plates numbered consecutively 1-4 are distributed by W. around the table. The electric light is then turned off and only a small red bulb remains for illumination. Then this is switched off and for the space of ten to fifteen minutes usually. The experiment proceeds.

The method is typically as follows: One batch (A) of four individual plates in their sealed covers is laid on the table—one before each sitter. The hands are placed over the envelope and after a time (during which the table always oscillates rhythmically—first north to south, then circularwise, then east to west and so forth) a distinct jerk is given to denote the completion of the work. A second batch (B) and a third (C) each of four plates are then treated in like manner. The whole process occupies about forty-five minutes. A thirteenth 'guard' plate, taken again from another box, is left in a receptacle in a far corner of the room and not used unless in substitution for one or other of the A, B, or C series. One plate therefore never comes under the hands of the sitters. But it is delivered unopened with the rest to the Kodak Company and undergoes development with the rest.

In the results obtained by the WHPB Group in sittings without a

medium for psychic photography a very unusual field of investigation presents itself. Psychic phenomena generally presuppose the deliberate operation of some intelligence whether acting independently or through the subconscious channels.

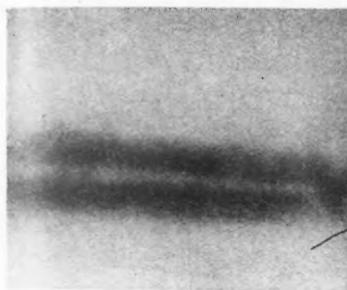
Here we have an entirely different thing to consider. Briefly it may be defined as the analysis of certain effects of metapsychical working, brought about without apparent intention and as the accidental accompaniment of a process which has in view quite different objects.

This absence of intention should be grateful to the scientific enquirer, since it removes all question of motive, of subliminal wish or intent, or of interest in the outcome. And the fact that these accidental effects are far from obvious—being rather of insignificant nature as judged by ordinary standards of significance, again certifies to the researcher that they would not be such as would reasonably be schemed or planned. So far from obvious are they that they might easily have been overlooked and their lesson lost. They consist in certain slight and seemingly irregular markings on the photographic plates, having at first sight the appearance merely of defects. And as such they would without question be judged, were it not for the strange circumstance noted that these marks tally in their relative position as well as in their absolute location on the plates and that they tend to reappear not only on various plates used at any one sitting, but also at successive sittings. The measure of distance between the marks of any one series is constant. Their geometrical relation is rigidly maintained: and within very small limits of variation their distances from either margin of the plate is also constant.

Usually about ten out of the twelve or thirteen may be found on development to have the same characteristic marks—cloudings, or spots precisely localized—and *the unused plate is not exempt.*

SEARCH FOR A NORMAL EXPLANATION

The first question that would arise in the mind of an outside investigator of these curious effects would be: By what means could such marks be made to appear on several plates in succession with absolute uniformity? Chance or natural coincidence are at once ruled out as mathematically impossible and hence unscientific. Either light or chemical action must be assumed, and 'chemical action' would include the exposure to some radioactive medium. We may next rule out ordinary light as operative in this instance, because the plates are in all cases taken fresh from their sealed boxes as supplied to the trade; are at once placed by the Kodak operators in properly safeguarded light-tight bags, and these are not opened until they are in due course returned to them for development. The Kodak Company develops, fixes and prints them and on the return of the prints to the groups, all are found affected in this strange way. All that has happened to them whilst in the hands of the group of sitters has been that for a period varying from ten to fifteen minutes they have been individually laid on a drawingroom table under the hands of one or other of four persons—and of one only of the four.



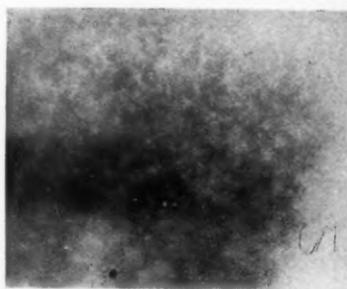
W (1)



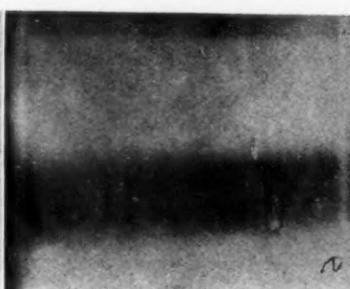
W (5)



W (9)



H (2)



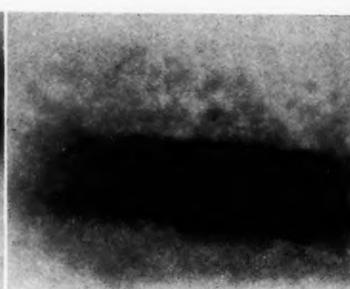
H (6)



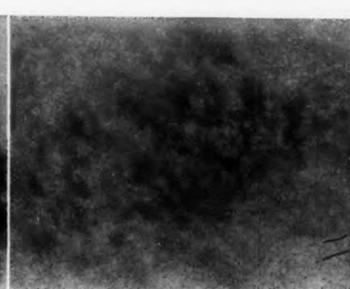
H (10)



P (3)



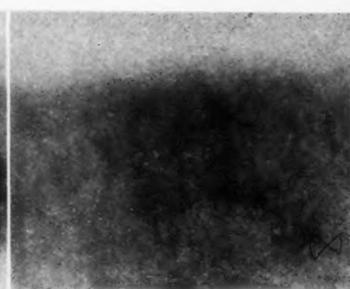
P (7)



P (11)



B (4)



B (8)



B (12)

This precise localization of the marks on nearly all the plates and sometimes on every one is a problem as yet unsolved by any normal consideration. But it is still more difficult to find any possible explanation of the fact that the marks apparent at one sitting—say, Dec. 10th, 1931, are repeated with absolute precision on those exposed at another sitting two weeks later. Yet this is found to be the case.

We are now in a position to say:

- (1) The markings are not individual to any one sitter.
- (2) They betoken a set construction of some sort.

Normally, if a veil or film of slightly radio-active nature or chemically active were laid against each plate in turn for a sufficient time, such slight markings might be expected: Or if a veil or film designed to protect plates against light or radio-activity or other chemical action were placed against each plate successively, and this veil or film were slightly weak or defective for its intended purpose in certain places or at certain points, then again we might look for markings of this nature. They would be purely fortuitous but they would be constant in their occurrence.

But no film has been used to cover these plates by the Kodak Company nor would there be any excuse or necessity for employing such. Hence we are without normal explanation of what occurs.

THE PURPOSE OF THE EXPERIMENTS

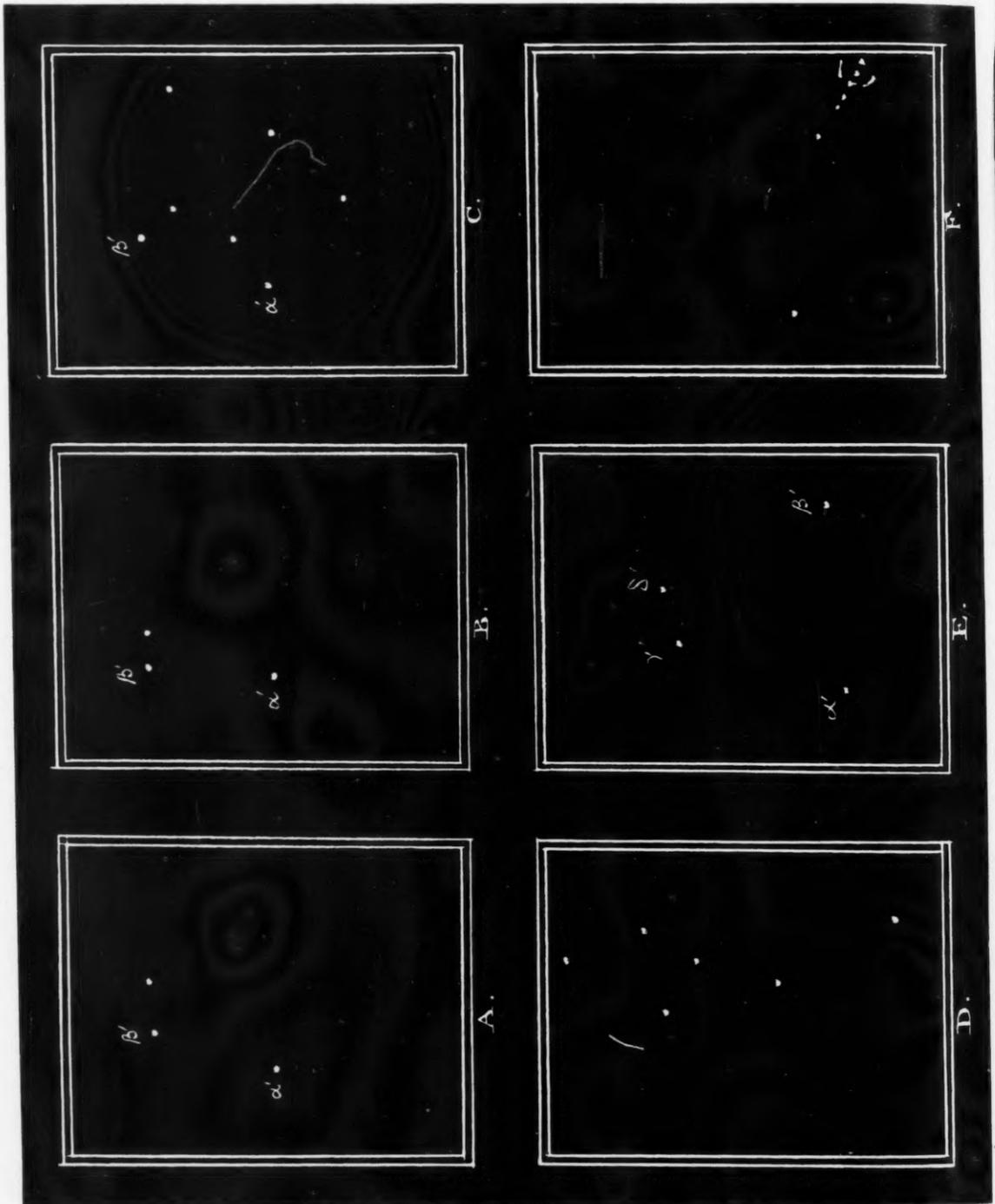
Although the intention of these sittings does not come within the scope of the present article, which has to do with the incidental phenomena only, yet it will be convenient here to state briefly what was the object in view and what the sitters had been told to look for in the progress of the work through its successive stages of trial and experiment.

The group first met on the 14th November 1931 at the apartment of Mrs. W. . . . and a control PETER manifested his presence by table movements. Mr. B. . . ., one of the four sitters then suggested that for the present, the group should sit to develop power in table movements and then try for some specific line of research such as photographic experiment without a camera, and with the use both of ordinary and of infra-red plates. This was agreed. PETER signified that the contact was made through Mr. P. . . ., another of the sitters; that he had a group formed on his side for scientific evidence and that Alexander Graham Bell, the inventor of the telephone, was one of the group. We were to meet weekly and sit for about an hour. At the second meeting on the 18th November, BELL announced that he would take charge. We were to dispense with any camera and use cut films or plates (not roller film). The plates to be put in light-tight bags.

These were sealed and delivered by the Kodak Company to Mrs. W. . . ., the sitter at whose apartment all séances have been held. The Company undertook the development of the plates and the printing from the negatives, by trustworthy and experienced agents. They certify that such marks as appear are not due to any normal cause or error in manipulation. A record of sittings is appended, together with an analysis of the markings found. (See Plates I and II.)

PLATE II.

Diagram showing approximate positions of White Points on the prints.



(See table appended.)

PLATE II.

TABLE SHOWING DATES AND FREQUENCY OF OCCURRENCE OF THE WHITE SPOTS APPEARING ON THE PLATES EXPOSED DURING DECEMBER 1931 AND JANUARY 1932.

* * * * *

DIAGRAM (A) TRIANGLE OF SPOTS found upon EIGHT plates exposed at the sitting of December 10th 1931, and on ALL TWELVE plates exposed at the sitting of December 30th 1931, and FOUR on Dec. 17 1931.

The Eight plates so marked were Nos. 1 and 9, held by W; Nos. 2 and 6, held by H.; Nos. 3, 7 and 11, held by P.; No. 4, held by B.

DIAGRAM (B) TRIANGLE OF SPOTS found upon ALL TWELVE plates exposed at the sitting on December 30th 1931. The position of the point marked with the 'alpha' is constant in its accordance with the same point found on plates Dec. 10th and 21st.

The relative positions of the 'alpha' and the unmarked point are exactly the same as those of the 'alpha' and 'beta' in the other two diagrams (A) and (C) and these two points are also found on two of the plates exposed on December 17th. (Plates Nos. 6 (H) and 12 (B)).

DIAGRAM (C) SCHEMA OF SEVEN WHITE SPOTS found on ALL TWELVE plates exposed at the sitting of January 7th 1932. The 'alpha' and 'beta' points are constant as before. Diagram is approximate only.

DIAGRAM (D) SCHEMA OF SPOTS and STREAK found upon ALL TWELVE plates exposed on the 21st January, 1932. There were also cloud-markings in the correct relative positions, not shown on diagram.

DIAGRAM (E) SCHEMA OF FOUR SPOTS found on plates exposed at sittings on February 4th and 11th, 1932. The 'alpha' and 'beta' spots appear on ALL TWELVE plates of Feb. 4th. The 'gamma' and 'delta' spots appear on SIX of the same plates. The 'gamma' only, or the 'delta' only appear on the other SIX.

* * * * *

DIAGRAM (F) TWO SPOTS AND A PATTERN AS INDICATED in diagram appear on ALL TWELVE plates in the identical position shown and at the same relative distances.

W. H. P. B. GROUP: RECORD OF SITTINGS IN DECEMBER, 1931.

This took place on the 10th December, 1931 at 8.55 p.m., and lasted until 10.20 p.m. The table was in constant motion but no alphabetic communications were given. Plates were dealt with in three series, and their envelopes, sealed by the Kodak Co. were numbered successively No. 1 to No. 12. Thus No. 1, No. 5, No. 9 fell to the sitter W.; No. 2, No. 6, No. 10 to H.; No. 3, No. 7, No. 11 to P.; and No. 4, No. 8, No. 12 to B.

Prints furnished a week later by the Kodak Co. showed cloudy marks, and these were at once recognized as identical on at least five of the plates No. 3, No. 5, No. 6, No. 9 and No. 12. But further identifications were not observed until a careful analysis and measurement of marks was made by the present writer in the month of April, 1932.

The appearance noted at the time consisted of a white cloud across the entire width of the plate and covering almost half its surface. The shape of this cloud was practically the same in all. It was found that plates No. 1, No. 2, No. 4, No. 7 and No. 11 showed no trace of this cloud whatever.

This result disposes of the suggestion that any chemical or radiant influence could have affected the whole box of plates, notwithstanding the identity of position of the clouded area in all five affected.

EXPERIMENTAL SITTING No. II. *December 17th, 1931.*

Table movements indicated an extraordinary amount of power present. This was so great that two small occasional tables standing near the séance table rocked when lightly touched by the two lady sitters. Plate No. 10 was found missing. The rest were distributed as before.

Prints furnished a week later by the Kodak Company showed markings of unique nature like tubular or hollow rods on ten of the plates.* In addition to the rods or tubes, there are remarkable flocculent masses visible on plates No. 2, No. 4, No. 5, No. 7, No. 8, No. 10, No. 11. Other significant marks were identified later and will be separately described.

EXPERIMENTAL SITTING No. III. *December 21st, 1931.*

Conditions were much as last. The method of the sitting was similar. In view of the interesting results obtained in the prints already delivered of the Dec. 10 and 17 sittings, it was agreed that P. and B. should both seek direct instruction from the control BELL at independent sittings on the day following (Dec. 22nd.) with Mrs. Eileen Garrett.

EXTRA SITTINGS *December 22nd with Mrs. Garrett. (P. and B.)*

In both cases Alexander Graham Bell purported to come through and to confirm the idea that all future sittings should be devoted to photographic experiment and not to the trumpet as had been suggested. BELL indicated independently to both the sitters that the programme of events would be as follows:

FIRST STAGE—Light Points and Flashes or Streaks.

SECOND STAGE—Appearance of Rods or Bars (as already seen).

THIRD STAGE—Appearance of Flocculent or Feathery Masses or clusters.

FOURTH STAGE—Appearance of Faces: these to be representative of family groups—the object being apparently that of the strengthening of evidential values and the elimination of any fortuitous element in the recognition of isolated individuals.

It is to be noted that the first two stages have so far been clearly apparent in the development of the plates. The photographic operators admit that the character of the marks found is, in their experience, entirely abnormal and not to be accounted for by any of the known causes of the spoiling of plates in the dark room; by errors of manipulation, entry of light, etc., etc.

* * * * *

EXPERIMENTAL SITTING No. IV. *December 30th, 1931.*

On meeting for séance, the results of the Dec. 21st sitting were first inspected. All plates show a faint flocculence indicating that the work is approaching the third stage suggested by the Control. But the markings are not very definite and have but little intensity. The fourth sitting took place under much the same conditions as the previous ones, except that B. was absent and therefore the plates were distributed in Four series of Three each to W. H. and P.

*See Fig. 1 which reproduces all twelve plates used in this experiment.

RECORD OF SITTINGS IN JANUARY, 1932.

EXPERIMENTAL SITTING No. V. *January 7, 1932.*

Reference to the diagram showing the arrangement of the white points found on the plates exposed at the six sittings comprised in the series now under consideration exhibit a continuance of the phenomenon on the plates used at the first two sittings in 1932.

EXPERIMENTAL SITTING No. VI. *January 21, 1932.*

A detailed analysis of markings found upon these six sets of plates.

* * * * *

NOTE: *The above comprise all the sittings referred to in the present article. The series has been continued regularly to date and their results may be the subject of a later communication to the Journal, F. B. B.*

* * * * *

AN ANALYSIS OF THE MARKINGS FOUND UPON THE PLATES

ANALYSIS OF MARKINGS. *December 10th, 1931.*

The results of development of the plates exposed at this sitting under the hands of the four sitters are very remarkable. Each plate was sealed separately in its light-tight bag by the officials of the Kodak Co. and were not opened at any time by the group of sitters nor manipulated by any one of them. This applies to all plates hereafter dealt with.

But the prints show the following supernormal markings:

TRIANGLE OF WHITE SPOTS.

On the following plates there is apparent, always in the same position, an arrangement of white spots in the form of a *scalene triangle*: viz: (measures are Base 1 & $\frac{7}{8}$ th": Sides $1\frac{1}{2}$ " & $1\frac{1}{8}$ ".) Plates No. 1, No. 2, No. 3, No. 4, No. 6, No. 7, No. 9, No. 11.

DENSE WHITE AREA.

Practically the whole of the upper half of the following plates of the series is covered by a well-defined white area with strongly marked borders, viz: Plates No. 3, No. 5, No. 9, No. 12.

The presence of the spots is indicated faintly within the cloud also in No. 5 and No. 12, but they merge in the cloud.

* * * * *

DECEMBER 17th, 1931.

Markings of unique and extraordinary nature were apparent on all the plates dealt with at this sitting.

TUBES OR RODS.

They take the form of tubular or hollow rod-like processes and are visible on plates: (See Fig. 1.)

Plates No. 1, No. 2, No. 3, No. 4, No. 5, No. 6, No. 7, No. 9, No. 10, No. 12 are thus marked.

The last has them faintly in a cross direction also.

FLOCCULENT MASSES.

Very remarkable flocculent markings are found on plates No. 2, No. 4, No. 5, No. 7, No. 8, No. 10 and No. 11.

STRIATIONS.

Striations of a very definite and clear kind are seen on plates No. 8 and No. 11.

WHITE SPOTS.

Two related spots, exactly One and a Half Inches apart are to be seen on plates No. 6 and No. 12, in a position which makes them THE EXACT COUNTERPART OF TWO THAT FORM THE LONGER LEG OF THE SCALENE TRIANGLE in the Plates of Dec. 10th. (see above).

ANALYSIS OF MARKINGS. *December 21st, 1931.*

The Scalene Triangle whose Base measures One and $\frac{7}{8}$ inches and whose sides are respectively One and a half inches and One and $\frac{5}{8}$ of an inch, was noted as having appeared on eight of the plates exposed on December 10th and as being faintly indicated on others.

THE SCALENE TRIANGLE.

THE SAME TRIANGULAR ARRANGEMENT OF WHITE SPOTS, WITH PRECISELY IDENTICAL MEASURES IS ALSO APPARENT UPON ALL TWELVE OF THESE PLATES EXPOSED ON DECEMBER 21st.

ITS FIXED POSITION.

Still more extraordinary is the fact that:

THE TWO SERIES OF SCALENE TRIANGLES ARE FOUND TO BE IN EXACTLY THE SAME RELATIVE POSITION ON THE PLATES USED ON THESE TWO EVENINGS.

That is to say: the distance of the spots from the upper and left-hand margins of the plates are approximately as follows:

- (a) From upper margin: One Inch and Seven-eighths of an Inch respectively.
- (b) From left margin: One and Three-eighths of an inch and One and One-eighth of an inch respectively.

These are average measures: the variation does not seem to be more than about a sixteenth of an inch between the various examples.

ANALYSIS OF MARKINGS. *December 30th, 1931.*

Again a Scalene Triangle formed by Three white spots may be seen on ALL TWELVE PLATES.

SECOND SCALENE TRIANGLE.

Two of these spots can be readily identified with two of those seen in the Triangles of Dec. 10th and 21st. These are the two which mark the longer leg of the former combination. The larger spot, which is lowest on the plate is approximately One and one-eighth inches from the left hand margin and it is Two and a quarter inches from the top margin of the plate. The measure of the distance between the two spots is One and a half inches.

THESE MEASURES ACCORD WITH THOSE OF DEC. 10 and DEC. 21.

THE THIRD POINT IS NEW.

But the third point is now seen to the left of the line made by the two first points. It lies Half an inch to the left making a small right-angled triangle whose sides are respectively One and three-eighths: Half an inch: and as already given—One and a half inches.

A HUMAN EYE.

On Plate No. 1, just left of the third point of the triangle and close to the margin of plate, is a strong suggestion of a human eye with dark pupil. One or two of the other plates faintly suggest this also.

* * * * *

January 7th, 1932.

FOUR WHITE POINTS OCCUPY IDENTICAL POSITIONS ON ALL TWELVE PLATES. The principal one is again $2\frac{1}{4}$ inches from the top margin of the plate and is $1\frac{1}{2}$ inches or thereabouts from the left-hand side. The rest do not seem to tally with what have been recorded in December work.

THERE ARE ALSO TWO CLOUDY MARKINGS WHICH CORRESPOND IN NEARLY ALL THE PLATES: but in one or two they are defaced or else very faint. These are small nuclei and might suggest little heads out of focus. They are whiter than the rest of the cloudy masses.

January 21st, 1932.

FIVE WHITE POINTS IN PRECISELY THE SAME RELATION AS REGARDS THEIR POSITION ON THE PLATE ARE APPARENT ON ALL TWELVE PLATES.

ALSO CERTAIN STREAKS AND CLOUDY MASSES AGREE ON ALL.

THE WHOLE SCHEME OF CLOUD MASSES IS THE SAME IN ALL.

January 28th, 1932.

Plates have no characteristic markings except certain flocculent masses on three of them—all different. There are no white spots. This sitting may be regarded as a blank.

LE LIVRE DES REVENANTS

PART X

Sitting XXVIII. November 22nd, 1928.

Present: Mrs. X. . . .: Mrs. Warner: Mrs. Van Antwerp: Miss Rhoda Mead: and Mrs. Bigelow.

First Control (Margaret Gault.)

NOTE: What Margaret Gault has to say on this occasion is concerned with the recent theft of some little ebony or ivory elephants. As it is only of private interest, the dialogue is omitted from the printed record.—Ed.

* * * * *

C.2. "Did FRANK verify my supreme test?"

Sitter. "Not yet. . . Is this Elizabeth K. . . .? C.2. "Yes".

Sitter. "Mr. . . . has not gone to Boston yet".

* * * * *

Third Control (C.3.)

C.3. "I want to warn you about mixing influences around this table".

Q. "Do you mean that we should not have other mediums present?"

C.3. "Yes: it is now sealed and sacred. Someone else must learn to take the letters; for when our efforts are in fruit, this is going to be a pertinent question".

Q. "Is power of reading the letters so quickly peculiar to Blanche?"

C.3. "I sometimes wonder myself".

* * * * *

Fourth Control (C.4)

C.4. "Here is AUNT LYDIA—a very old spirit—used to take snuff".

Q. "What is her last name?" C.4. "I hope to get it."

Q. "Do you know where she lived?" C.4. "Had a tent at Lake Pleasant, 'Heavenly Court'.

Q. "Is that the name of the locality" C.4. "Yes".

Q. "Where is Lake Pleasant?" C.4. "Spiritualistic Camp".

* * * * *

Fifth Control (C.5.)

C.5. "My name is UNTHANK.* My son has been in a bank in FITCH-BURG, MASS. His name is ELMER".

Q. "Where did you live yourself?" C.5. "In Boston. I had a daughter too."

* * * * *

Sixth Control (C.6.)

C.6. (This is Bill Bardwell again).

"Have you heard anything from WILL?"

Sitter. "No, Mr. Bardwell. We have written to Mrs. Bardwell and when we hear we will let you know."

Seventh Control. (C.7.)

C.7. "I want to know who McKEE RANKIN was?"

Q. "Who is speaking?"

C.7. "I know you well, Donna."

Q. "Who are you?" C.7. "I can't tell you now, but later you will hear all about my connection with a life tragedy. We have had many, many happy times together."

Q. "Is this a man or a woman who is speaking?"

C.7. "Woman it is; but they live apart" (control recognized.)

Q. "Is this JULIE?" C.7. "Yes".

* * * * *

Eighth Control (C.8.)

C.8. "Who knows my son in PLATTSBURG, N. Y.?"

Q. "What is his name?" C.8. "TUTTLE."

Q. "His first name?" C.8. "J.W. He was President of some bank. His first wife gave him and me great concern."

* * * * *

Ninth Control. (C.9.)

C.9. "I want to say that I am a Klu-Klux. I went into a grocery store and asked for a loaf of Kann bread. Clerk says 'Kind man, here it is'. 'K' must appear in question, also answer. We recognize each other as Klan brother."

* * * * *

Tenth Control (C.10.)

C.10. "My name is JOHN HOUSTON. I was carpet-bagger in New Orleans. My mother-in-law named GENN."

* * * * *

Eleventh Control (C.11.)

C.11. "My name is DICKSON. . Son HELIORIS in New Orleans. His wife's name is LUCY. My husband's name was TOM. We called him Papa."

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Twelfth Control. (C.12.)

C.12. "HORATIO ROCKWOOD. . Had son RAY, also EDWARD. They had half-sister KATE."

Q. "Where do you come from?"

C.12. "EAST DEERFIELD. I lived on farm next to HENRY HASKELL and opposite JIMMY FIELD."

* * * * *

Thirteenth Control. (C.13.)

C.13. "We had red cross on our book-covers."

Q. "Is this the Klu-Klux-Klan?" C.13 "Yes."

VERIFICATION **Elmer Onthank.*

To the Postmaster.
Fitchburg, Mass.

New York.
March 21, 1929.

Dear Sir:

Will you be kind enough to tell me if you have a Mr. Elmer Onthank living in your cit? I believe he has a position in some Bank. Any information you can give me will be most gratefully received.

Very truly yours,

HELEN T. BIGELOW.

(Note by Postmaster endorsed on Mrs. Bigelow's letter)

"ELMER A. ONTHANK has lived here about 35 years or so and is president of Safety Fund National Bank, and his residence is 34 Beacon Street.

(signed)

JOHN G. FAXON, P.M.

Fitchburg, Mass.

March 22, 1929.

* * * * *

Sitting XXIX. December 19th, 1928.

Present: Mrs. X. . . . : Mrs. Warner: Mrs. Van Antwerp: Mrs. Bigelow:
Mr. Bligh Bond.

First Control. "SHERMAN CASE" (C.1.)

Q. "Sherman Case; could you tell us who is MARION CASE, mentioned in your earlier communication?"

C.1. "MARION is my granddaughter. My wife is bringing her here from school now."

* * * * *

Second Control

C.2. "I am an old lady. My name is MARCH. I was a native of Vermont.

Q. "Where did you live?"

C.2. "At PLAINSVILLE. . . I had a daughter, by name Mrs. Murray. . . She had a boy and girl, both of whom are married."

* * * * *

Third Control

C.3. "BESSIE MARVIN."

Q. "Where do you come from?"

C.3. "I am a sister of MARY HEATON VOSS."

Q. "Were you a married woman?"

C.3. "Yes. . . Lost much in the German war."

Q. "Is your sister married?" C.3. "Many times."

Q. "Did you have children?" C.3. "Boys".

Fourth Control

C.4. "BILL BARDWELL. . . Did you tell Will's wife that my wife's name was Bardwell before she married old Bill?"

* * * * *

Fifth Control

C.5. "Name HASLAMM. . . I was a cripple from rheumatism."

Q. "Is it a man or a woman speaking?"

C.5. "A woman. . . My fingers grew as long as pencils. . . I did like a spicy story."

Q. "Is HASLAMM your married name?"

C.5. "Yes. . . I knew Slater."

Q. "Where do you come from?"

C.5. "I can't remember;—but perhaps BROOKLYN."

Sixth Control

* * * * *

C.6. "Who has the nerve to call up LILLIAN and ask if MARION has come?"

* * * * *

Seventh Control

C.7. "ELIZABETH PALMER."

Q. "From what place do you come?"

C.7. "I was a graduate of Vassar many years ago."

Q. "Were you married?" C.7. "No."

Q. "Where did you live?" C.7. "IPSWICH, Mass."

* * * * *

Eighth Control

C.8. "Who knows the first woman to climb the Mer de Glace?"

Q. "What is your name?" C.8. "ANNIE FROST." Q. "Where do you come from?" C.8. "I came of GUERNSEY."

Q. "Do you mean Guernsey in the English Channel?"

C.8. "Yes. . . Guernsey Industry. . . My father was first man to import that cattle in this country."

Q. "What was your father's name?"

C.8. "FROST. . . I did not live there."

Q. "Where did you live?" C.8. "Not far from Donna and Estelle."

Q. "In New York?" C.8. "No."

Q. "In Long Island?" C.8. "Yes. . . What was my name?"

Q. "Were you married?" C.8. "Yes."

Q. "Can you not remember your married name?" C.8. "No."

Q. "In what part of Long Island did you live?" C.8. "MANHASSET."

Q. "How long did you live there?"

C.8. "Twenty-five years or more."

Q. "Did you have any children?"

C.8. "No. . . Oh, dear! What is my name? I fell from horse in riding academy."

- Q. "Was that the cause of your death?"
 C.8. "Eventually. . .after years of illness."
 Q. "Were you related to Jack Frost the fier?"
 C.8. "No. . .Please tell me whom I married. . .My beautiful jewels were sold to Tiffany after my death."
 Q. "Is your husband still living?"
 C.8. "No. I am buried in Manhasset cemetery. . .near a tree. A man with the G.A.R. uniform is beside me. It is my husband."
 Q. "Did you mean the Quaker cemetery or the other one?"
 C.8. "The other. . .not far from the Station. . .a donkey?"
 Q. "Have you any relatives living?"
 C.8. "I know not. . .my husband never moved an article in our city home after I died."
 Q. "What was your husband's business?"
 C.8. "Looking after dusty law-books. . .last part of a donkey. . .the last part of my name is DONK."
 Q. "Is it ONDERDONK" * C.8. "Yes." (Extraordinary movements of the table indicating great excitement or satisfaction.)

* * * * *

Ninth Control

- C.9. "I want someone else to take the letters. . . the man to spell."
 Q. "Is this Margaret Gault speaking?" C.9. "Yes."
 (Note. This message was spelt out very slowly and careful notes were taken by the sitters and checked afterwards.)

* * * * *

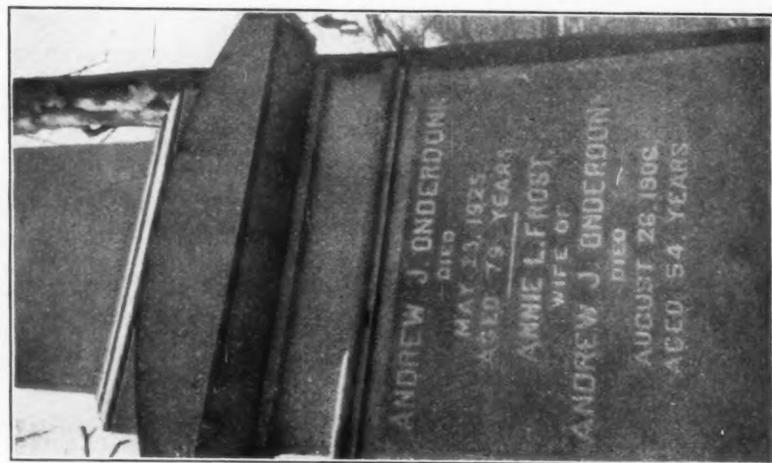
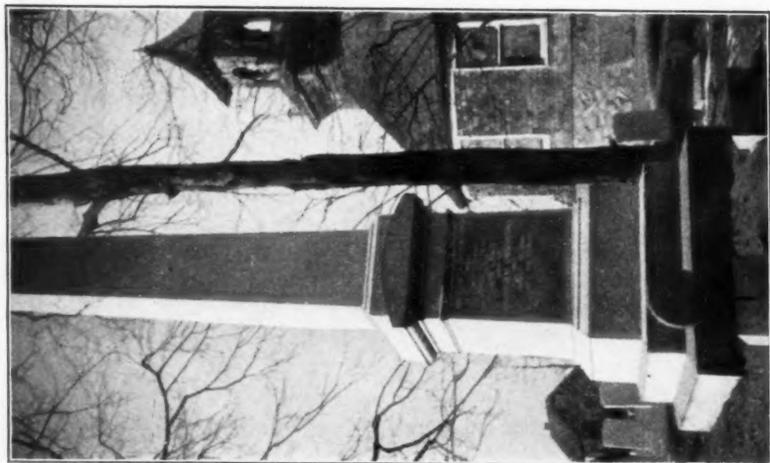
Tenth Control

- C.10. "Name LEY. . .Son lives at PLAZA. I was cigar store keeper. . . FRED was a motorman. Look at him now. . .FRED. T. LEY."

* * * * *

Eleventh Control

- C.11. "MARGARET. . .I first want to know if WIGGIN has been consulted about Elizabeth?"
 Sitter. "We don't know. Mr. B. . . has been to Boston but has not yet reported."
 C.11. "If FRANK will honestly verify, it will be an added stripe to my power."
 Q. "Do you get stripes for power?"
 C.11. "Not literally. . .Are all good spellers at this table?"
 Sitter. "I am afraid we are slow ones."
 C.11. "I don't mean that. . .I mean 'accurate.'"
 Sitter. "Blanche (Mrs. X. . .) is the only accurate one."
 C.11. "No. I mean 'Can you all spell correctly?' " Sitters "We hope so."



THE ONDERDONK TOMBSTONE
In Manhasset Cemetery, Long Island, N. Y.

ANNIE FROST ONDERDONK. Verification. Mrs. Warner and Mrs. Bigelow, as residents of Long Island, knew Manhasset and were aware that there were two cemeteries in this old country town. Neither they nor any one of the sitters had the slightest knowledge of the name given by this control or of the circumstances mentioned by her. The allusion that was made to the word 'donkey' stimulated the suggestion of "Onderdonk" which is an old family name of Dutch settlers on the island. Mrs. Warner drove over to Manhasset and found in a third and now disused cemetery the gravestone of Annie Frost Onderdonk. It is beneath a tree, as she said, and close by it is the resting-place of an officer. We give two photos of the Onderdonk monument obtained since the sitting.—Ed.

* * * * *

LE LIVRE DES REVENANTS

PART XI

Sitting XXX, Dec. 26th, 1931. Present Mrs. Warner: Mrs. X. . . . : Mrs. van Antwerp: Mrs. Bigelow.

The first control at this sitting was the same one—a deceased broker—who, on a former occasion had manifested his sustained interest in the movements of the stock and share market. This time he seemed anxious to impress the sitters of the insecurity of all New York surface car stock—whether trolley-cars or elevated rails, as he said that before long all these systems would be abolished in favor of omnibus traffic. The second control was a woman who did not give her name, but wished to make certain enquires about her husband. All that could be gathered, however, by way of identification was his Christian name. So we pass to the third control, who is none other than the guardian of the circle, Margaret Gault. Two of the ladies had observed a rather disturbing influence at the commencement of the sitting.

Third Control (C.3.) "MARGARET herself."

Q. "What was the matter when we started this sitting?"

C.3. "A spirit wanted to entrance both ladies."

Q. "Couldn't you have kept him out?"

C.3. "Too powerful. . . I want a report about Boston. . . about WIGGIN."

Q. (Sitter reported that Mr. B. . . had not seen Wiggin but had heard from mutual friend that all that had been stated at the sittings was quite true.)

C.3. "How did your friend know?" Sitter. "The friend knew both parties."

- C.3. "I see a beautiful woman—dark—in bridal robe. She is approaching."
 Q. "Do you know who she is?"
 C.3. "Are you listening? Can you hear strains of heavenly music?"
 Q. "Will you ask this woman her name?" C.3. "CLARA."
 Q. "Clara what?" C.3. "CLARA HALL—She has her arm around Estelle."
 (Mrs. Warner) "Is she any relation of mine?"
 C.3. "She first married FRANCIS HICKS. He died, and she married WILLIAM MARSH."
 (Mrs. Warner) "Why do you come to me, Clara?"
 C.3. "I always loved you."
 Q. "When did we know each other?" C.3. "Never."
 Q. "Where do you come from?" C.3. "Western part of country."
 Q. "Can you tell us the name of this place?" C.3. "BOISE CITY, IDAHO."
 Q. "Were you Mrs. Marsh when you died?" C.3. "Yes."
 Q. "Did you die there?" C.3. "No. . . On a boat."
 Q. "Are you John Marsh's mother?" C.3. "Yes."

* * * * *

Fourth Control

- C.4. "My name is RING. . . I met husband in the bridle-path, Central Park."
 Q. "Was RING your husband's name?" C.4. "No."
 Q. "What was his name?" C.4. "It was VANDERBILT."

* * * * *

Fifth Control (This being a private communication is not printed here).

* * * * *

Sixth Control

- C.6. "Name IKE CHENEY*"
 Q. "Have you something to tell us?"
 C.6. "I want to say that WYLDES can see now. He was a blind fellow-townsman of mine."
 Q. "Where did you say you came from? We have forgotten."
 C.6. "MONTAGU. . . I want to know here MAMIE is?"
 Q. "Is that your wife's name?" C.6. "No. My daughter."
 Q. "Is she living?" C.6. "I hope so."

(Sitting XXX.)

Seventh Control

- C.7. "I lived in SHELburne Falls."
 Q. "What is your name?" C.7. "CHITTENDEN."
 Q. "What is your first name?" C.7. "I know not."
 Q. "Are you man or woman?" C.7. "Woman. . . I was murdered."
 Q. "Murdered by whom?" C.7. "I don't know."
 Q. "Were you married?" C.7. "I was a school teacher."

Eighth Control.

- C.8. "How is LUCRETIA?" Q. "Whom do you refer to as Lucretia?"
 C.8. "BOTSWOOD". . . My name is NICHWITZ. I came over as an im-
 migrant."
 Q. "Where do you live?" C.8. "In MILLINGTON, NEW JERSEY."
 Q. "What is your first name?"
 C.8. "I know not. . . FREDERICK is in my family. . . I don't know whether
 or not I am he."
 Q. "What was your business?"
 C.8. "I became very wealthy from Nichwitz's plows. I had finest residence
 in Millington. . . Royalties on my investment."
 Q. "Did you leave children?" C.8. "Two. . . then one."
 Q. "What do you mean by that?" C.8. "I married two women."
 Q. "Can you tell us their names?"
 C.8. "Don't write my family, for they scoff at our glorious knowledge and
 truth. I am going to be your guide."
 Q. "Our guide for this circle?" C.8. "Yes."
 Q. "Instead of Margaret?"
 C.8. "No. . . both of us. . . I will tell you much about myself and family:
 but keep away from DORETTA."
 Q. "Who is DORETTA?" C.8. "The name is KELLY."
 Q. "Was Doretta Kelly your wife?" C.8. "No. . . my daughter."
 C.8. "LUCRETIA was CORNELIA's guardian."
 Q. "Who is Cornelia?" C.8. "My second wife."
 Q. "Can you remember her last name?" C.8. "BAKER."
 Q. "Will it be in order for us to write to the Postmaster?"
 C.8. "Ask him not to give letter to my family."
 Q. "How long ago did you pass over?" C.8. "Twenty or more years ago"
 "I will be a great help to
 this circle."

* * * * *

Ninth Control (Margaret Gault again)

- C.9. "MARGARET. . . I could bring spirits until midnight."
 Q. "Will you find out about CLARA HALL and tell us next week?"
 C.9. "Yes. . . I cannot come next week."

SITTING XXX. (December 26th, 1928.)

Appendix A. A CROSS-CORRESPONDENCE

* * * * *

On the same day and at about the same hour of the afternoon. viz: 4:10 p.m. that our circle was sitting for the obtaining of the record above given, a second circle entirely independent of the first, was engaged in a similar task, eliciting communications through the table. Their results were later reported to Mrs. Bigelow by one of three sitters and the following is the transcript of the note taken by the writer, Mrs. Maria Falconer.

"Under date December 26th, the following spirits gave respective names:

CORA CHITTENDEN, murdered by man named O'Neil in Shelburne Falls, Mass.

IKE CHENERY stated that he was the man who hanged O'Neil. He was ill some time thereafter.

Name of CLARA Ha.

Time 4:10 p.m.

Sitters. Two P. W. friends and myself.

MARIA FALCONER.

* * * * *

Appendix B. A VERIFICATION

OF NAMES UNKNOWN TO THE SITTERS AT EITHER CIRCLE

* * * * *

On the 4th, January, Mrs. Bigelow, having heard from Mrs. Falconer, wrote in the following terms to the Postmaster at Shelburne Falls, Mass.:

"Can you tell me if some years ago there lived in Shelburne Falls a school teacher named CORA CHITTENDEN who was murdered by a man named O'Neil?"

Mr. IKE CHENERY from Montague, Massachusetts was the hangman. Any information you can give me will be most gratefully received. Please write on reverse of this letter. Thanking you in advance, I am.

Very truly yours,

HELEN T. BIGELOW.

* * * * *

The Postmaster's reply is dated January 9th and is as given below: "My dear Madam.

Mrs. Hattie McCloud was the former Miss Hattie Crittenden that was murdered, and JOHN O'NEIL was convicted and hanged for the crime. The High Sheriff was ISAAC CHENERY of MONTAGUE, MASS.

Miss CORA CRITTENDEN, now Mrs. W. S. BALL, is still living somewhere in the West. Possibly Mr. Clifton L. Field, who was at the time of the O'Neil trial Clerk of Court at Greenfield, Mass., will give you any information you desire, although I do not know what their custom is: but all of the data and details are a matter of record in Clerk of Courts' office at the County seat at Greenfield, Mass. (Hugh Adam, Esq. Clerk of Courts).

Very truly yours,

M. G. WOODWARD.

* * * * *

NOTE BY THE EDITOR ON ABOVE VERIFICATION

The giving through the table communications of names concerned with a case which has been publicly recorded does not in itself provide what, from the strictly scientific point of view, could be claimed to constitute evidence of independent sources. It must be regarded as possible and perhaps likely that one or other of the sitters for the 'Livre des Revenants' may have seen and read newspaper reports of this murder, at the time it occurred.

But this facile explanation is discounted by the strange coincidence of the two almost identical communications coming simultaneously or nearly so to two independent groups of sitters. This raises quite another problem, if we rule out all suggestion of collusion.

In assessing the probabilities of the genuine intervention of other personalities, certain minor considerations are not without weight. For example, the Sheriff is not usually the central figure of interest in a murder case. Why then is his name brought prominently forward in both records? It is very curious to have this unusual grouping and there would seem some significance to be attached to it. Again, the misspelling of CRITTENDEN in both records as CHITTENDEN does not suggest merely the subconscious memory of a past event chronicled in the news-sheets unless it be found that the reporters made the same mistake. And why IKE for ISAAC?—unless the newspapers took this familiar liberty with the name of an official person?

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JOURNAL
OF THE AMERICAN SOCIETY FOR
PSYCHICAL RESEARCH

for

JULY, 1932

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Vol. XXVI, No. 7; July, 1932

EDITORIAL NOTES

SOME REPRESENTATIVE OPINIONS ON IMMORTALITY

There has come into our hands a volume of 180 pages containing a collection of the views of men of distinction in various walks of life on the subject of human immortality. It seems in some sense an aftermath of the symposium published a few years ago by the Clark University, since it is the work of Dr. Jacob Helder who holds a Fellowship in Psychology and Philosophy at that college. The book is entitled "Greatest Thoughts on Immortality" and is evidently the outcome of a careful collection of individual views extending over some years.

The writer in his Introduction states that his approach to the subject has not been from a scientific, a metaphysical or even a religious standpoint, but rather from the broadly human one. It is the biographical approach—the great affirmation of the soul of man. He quotes Henry James as saying: "The question of immortality is the most interesting question in the world": and Dr. James H. Hyslop also to the following effect: "Unless humanity can regain its vital faith in immortality, civilization, in all that makes it worth while, is doomed. The belief in immortality is the keynote to the arch of history, or the pivotal point about which move the intellectual, the ethical and the political forces of all times." Dr. Hans Driesch wrote him "There can be no doubt, it seems to me, that the problem of immortality is the very centre of all science, to be attacked from all possible directions. How can we deny this declaration? And if this be the case, does it not also occupy the very centre of our life?" "What Darwin called the "Grand Instinct" have we not every reason to believe" says our author, "is now, and ever has been, the "Leading Light of Man?" To man, therefore, we must look for the key to our destiny."

"Great Truths are portions of the soul of Man
Great Souls are portions of Eternity."

In the collection will be found personal letters from leaders of the clergy, both catholic and protestant; from Jewish leaders, and from authorities in theology and the philosophy of religion, as well as from distinguished psychologists, educators, authors and men of science. The affirmative opinions are grouped together and a chapter is given to the negative or agnostic views. Various moods and states of mind are also grouped in one section. Other chapters offer select quotations from published opinions, both affirmative and otherwise.

An extract is given on p.71 from the writings of Dr. James Hyslop which raises the very large question of the dependence of the rule of ethics on the results of psychic research. Dr. Hyslop is quoted as saying:

"Materialism is a strong theory. If it were not for psychic research I would believe it. I did once believe it and psychic research took me out of it. Normal physiology and psychology can accept no other theory, and when you have added to this the effect of rationalistic criticism on the old religious beliefs, and the victories of science over theology, you can see why scepticism has triumphed. The regeneration of ethical beliefs will depend now upon the results of psychic research. The majority of people will not admit this at present, but when the victory has been achieved, the people will see and acknowledge it."

* * * * *

The ideas of a blind man, contributed to a treatise on Light and Color are not likely to be very inspiring. They may however serve as a foil to those of the men whose vision is clear, if only to demonstrate the strange conceits which accompany his limitation. Thus we note on p.110 the following by Clarence Darrow. It scarcely claims a place among the "greatest thoughts" on this subject, but we can let that pass.

"I do not consider that the question of immortality is even debatable. As well might one discuss the question of whether a lump of coal burned in a grate was still somewhere in its present form, or whether beefsteak is a part of the original cow after it has been eaten, or whether a soap-bubble is still a soap-bubble after it has burst into a million fragments. . .The origin of the absurd idea of immortal life is easy to discover. It is kept alive by hope and fear, by childish faith, and by cowardice. . . ."

* * * * *

Immortality and Survival are wont to be treated as questions of the general destiny of man, rather than as a matter of individual destiny or experience. But the perusal of such a work as this tends to strengthen a latent feeling that the views here chronicled are more indicative of the state of psychical or spiritual development in each of the contributors. In the majority, the racial instinct of immortality is obviously alive and strong enough to assert itself as a conviction. In a select minority, this is sharpened

(as in the case of Dr. Hyslop) into a realization of the immortal elements in the individual personality. In others of materialistic habit of mind, such as the lawyer we have quoted, there is no consciousness of a continuing entity at all, and hence a purely material philosophy is adopted. There is abundant room for supposing that men and women are in all stages of psychical and spiritual development and that therefore the survival of the human Personality in a definitely individual sense may be true for some and not for others at their present stage of evolution. But from what we can sense of the evolutionary law as governing the emergence of Personality as the finest flower of our development, we need not doubt that the awareness of a non-material order is tending to grow more powerful in the advanced and advancing members of our race.

Human consciousness in its objective aspect as Intellect gives us abundant tokens to enable us to judge fairly in individual cases, both as to its extensive and its intensive powers. But in regard to the subjective mind we have no such exact criterion. Especially this is so in regard to the Intensity of Consciousness. The awareness of the mind as to material realities can make itself known by intellectual tokens. But of its awareness of others orders of reality of a superphysical sort, the possessor of that consciousness can give no overt proof. His realizations may have a degree of intensity and even of definiteness for himself that is superior to anything in the category of material fact: but they remain enfolded within his own metaphysical experience and their only external witness is their consistent influence upon his behavior and the power of his personality to radiate that influence in contact with such of his fellows as may be capable of response of its stimulus.

Where the Intensity of intuitive perceptions of reality is in question, it is obvious enough that no mere intellectual judgment from without can approach the heart of the matter: and in this connection it may be noted that all judgments by men of materialistic habit of mind are intellectual judgments and beyond this, mere negations. There is no such thing as a negative intuition.

There is only the intellectual negation based either upon the absence of any positive intuition of reality, or upon the loss of a hitherto existing consciousness of that order. Such loss, however, as with the illusions of childhood, do not affect the possibly substantive nature of the lost faculty or the reality of its emotional content. Many men would, if they could, recapture an ideal which, in spite of their efforts, has eluded the grasp of their spirit. It is on such grounds as these that arguments against the survival of the human personality may perhaps be most adequately met.

* *Greatest Thoughts on Immortality*. By Jacob Helder, A.M., Ph.D. published by Richard R. Smith, Inc., New York 1930. Price \$2.00.

THE MARGERY MEDIUMSHIP

AN INTERESTING DEVELOPMENT IN THE FINGERPRINT SERIES.

STATEMENT ON BEHALF OF THE RESEARCH COMMITTEE.

In the summer of 1931 the Society engaged Mr. E. E. Dudley to assist in the preparation of material for the forthcoming volume of the Proceedings on the Margery mediumship. The subjects involved were largely confined to telekinesis and the series of fingerprint experiments. By the middle of March 1932 the work had been practically completed when Mr. Dudley wrote Mr. Button that he had just discovered that a certain right and a certain left thumb print attributed to "Walter" were identical with the right and left thumb prints of a living man, Mr. X., who had been a frequent sitter at Lime Street prior to sometime in 1925, long before the beginning of the fingerprint series. Mr. Dudley exhibited at Lime Street photographs of the prints involved with indices showing the similarities alleged by him to exist. These photographs were later delivered to members of the Research Committee and showed superficially striking resemblances. Mr. Dudley claimed that the similarities were so clear that there was no need of any further inquiry; that he had settled the matter and that any layman would concede the identity. This attitude, however, in view of the circumstances surrounding this sudden and belated discovery of the alleged similarities, did not commend itself to the Research Committee. Mr. Dudley was advised that when a proper investigation of all the facts and circumstances had been made by the Society, the results would be published either in the Proceedings or the Journal, and he was asked to prepare in publishable form a statement of the facts as he thought them to be and of his claims in respect thereto. On April 4th he promised to do this, saying it would take but a day or two to prepare his paper. His statement, however, was not received from him by the Society until June 13th, over two months later.

In the meantime the Society immediately began an active investigation of the matter. During the past six years there have been obtained in the Margery séances, under conditions of strict control and laboratory technique, about two hundred three-dimensional impressions, cameos or models in plastic wax of thumbs, fingers and entire hands. Most of these waxes are claimed by "Walter" to be impressions or models of his own thumbs, fingers and hands. These "Walter" impressions are of different kinds: according to articles heretofore published by Mr. Dudley (see this Journal Vol. XXII, pp. 99, 191, 453) they comprise at least positives, negatives, mirror positives and mirror negatives, and a number of variations.

It will possibly not be easily realized that variations of this sort in impressions of an apparently identical pattern or thumb are entirely unfamiliar to the ordinary fingerprint expert, are not covered by the technical literature expounding fingerprint science and are not within the ordinary experience of the fingerprint criminologist. These phenomena present to fingerprint science an entirely new and unique problem and are thought by some to challenge the very foundations upon which such science is claimed to be an infallible system of personal identification.

Our Research Department first looked into the question of the technical classification theretofore made by Dudley, of the particular right thumbprint of "Walter" used by him as part of the basis of the claim, and it became quite apparent from the evidence that instead of being a negative print, as Dudley maintains, the print is a positive print. If this be true the supposed identity of the print with the right thumb of the living man, Mr. X., falls entirely. In regard to the left thumbs there is a great similarity between the photograph of the "Walter" print used by Mr. Dudley and the print of Mr. X., but the left print of "Walter" used by Mr. Dudley seems to be unique in the series of left thumb prints produced by "Walter", the other contemporaneous left thumbprints of "Walter" bearing no resemblance to Mr. X's. left thumbprint. The authenticity of the wax print of the left thumb shown in the photograph used by Mr. Dudley is, therefore, open to question.

The above situation will indicate to our readers that it has become necessary for the Society to review all of Mr. Dudley's work in the classification of the many thumbprints obtained in this mediumship, as there are evident errors in it, errors which may be natural enough in a very complicated and difficult subject. With only a print of a single thumb or a single finger to go by, without reference to the rest of the hand, it is sometimes very difficult, if not impossible, to determine whether the print is from the right hand or from the left hand, and on account of optical illusions it is sometimes difficult to tell from a photograph whether a print is a positive or a negative.

Realizing these difficulties of classification our Research Department undertook and is still conducting an exhaustive series of new experiments which throw much light on this interesting situation. The problem was presented to "Walter" and he immediately ridiculed the idea that his prints were identical with Mr. X's.

Our Research Department procured the full prints, both in ink and in wax, of the hands of Mr. X. They then requested "Walter" to produce prints in wax of his full hands, both right and left. In a series of sittings as remarkable as any that have ever occurred in psychical research, "Walter" produced in wax furnished by the investigators, a large number of partial and complete hands, both right and left. Most of these waxes were produced in the presence only of the two mediums, Margery and Mrs. Litzel-

mann and some of the following: our Research Engineer, Mr. Thorogood, Professor Adams and Captain Fife. Although both hands so produced carried thumbprints of the same sort as those that have always been attributed to "Walter", the hands in every regard including the thumbs are entirely different from the hands and thumbs of Mr. X. The Society has thus initiated a thorough and exhaustive investigation of the matter which will be pressed with all possible speed to a conclusion and the entire subject presented to our readers when the work is completed.

It is an unfortunate fact, however, that the claim of Mr. Dudley, and the alleged facts upon which it is based, have been widely disseminated through his activities, and have come to the attention of people not connected with the Society who have the story for publication. We deprecate such publication before an investigation of the facts is complete, but the matter having got beyond our control, due to the above facts, we have thought it wise to make this statement, and despite any discussion that may be indulged in by others in the meantime, we shall make no further statement in regard thereto until the investigation is completed and all the facts covered in an adequate scientific report.

In regard to Mr. Dudley's statement received by us on June 13th, we have refused to publish it for the reason, among others, that the identity of the prints discussed by him is open to question and his statements seem to us unwarranted.

The problem of the source or origin of these séance room prints is of course quite different from the question as to whether the prints themselves are identical with those of any known person, living or dead. Data on the latter question may have a bearing as evidence relevant to the solution of the first problem, but it is not claimed by Mr. Dudley that his supposed discovery is indicative of fraud in the making of the prints. It remains to be seen whether any such inference will be drawn by others.

We are gratified to state that our Research Department reports to us unqualifiedly that the recent experiments have been such that there can be no question whatsoever in regard to the supernormality of the phenomena involved, all of which will be disclosed in due course.

* * * * *

SUPERNORMALITY OF FINGER IMPRESSIONS OBTAINED THROUGH THE "MARGERY" MEDIUMSHIP

BRACKETT K. THOROGOOD

In his investigation of supernormal physical phenomena the writer has felt from the beginning, as have many others, that the *isolation of the phenomena* must be achieved in order that the medium and all other persons present may be freed from suspicion; that the investigator may have perfect freedom of action; and, last but not least, that the medium may be relieved of the discomfort and oftentimes pain caused by the use of mechanical controls.

We now feel justified in stating that this has been accomplished in at least two of the series of investigations of phenomena prominent in the "Margery" mediumship, namely, the finger impressions in wax with which this article deals in part; and the independent voice, the account of which will be presented when the series of tests pertaining to it shall have been completed. This isolation of the phenomena has been accomplished through the elimination of the human factor—first by localizing the controlled apparatus at the focus of the phenomena, and second by localizing the phenomena in controlled space.

The first attempt by the writer at thus controlling the making of the finger-prints was on November 5, 1929. For this purpose he had affixed the wax to the inner surface of a half-liter glass bottle with a very small neck opening, quite out of reach of fingers, since the opening was too small to admit them and the wax was too far from the neck opening to be reached could they have been inserted. This device, while not foolproof, was nevertheless a step towards using sealed space. However, it was never actually tested and it is only within recent months that a serious attempt has been made to control this phenomenon of finger impressions by the use of a closed, sealed box, although there had previously been sporadic attempts at so doing.

For this experiment use was made of a discarded voice box which was well constructed, cubical in shape, about 20" on a side and with walls 6" thick. It weighed forty pounds. The door to this box is of similar construction, the hinges and hasp being very heavy and so arranged that it would be absolutely impossible for anyone by any artificial device to make an impression on a plastic inside the otherwise empty box when it was closed and padlocked. Figs. 1 and 2 show the box closed and open.

This article deals only with the first attempts to obtain finger-impressions on a plastic which had been placed inside the box by the investigator, usually in the presence of his associate, Mr. R. G. Adams, and the fingerprint expert, Capt. Fife. Before anyone else was allowed to enter the séance room the box was closed, locked and the keyhole sealed and it was not opened until all persons but those above-mentioned had left the room. Undoubtedly some readers will question whether this method eliminates all possibility of deception. With one exception it does—that being the use of a previously impressed wax or plastic, but that the plastic was free from all marks or impressions when placed in the box is, of course, guaranteed by the three investigators.

On February 16, 1932, Mr. Button using this box obtained a "Walter" thumb-print. His account of this appeared in the March issue of this Journal. Fig. 3 shows this print.

Later, February 19, 1932, we obtained what appears to be a partial "Lodge" right thumb impression (Fig. 4) but the conditions were not quite perfect in this instance since it became necessary to open the box during the

latter part of the séance. We mention this merely because it was a step in the process.

During this same séance another box, (Fig. 5) made of wood, about 10" x 8" x 6", with a glass sliding front which can be locked in place, was used, and we obtained on a small piece of glass, which had previously been coated with a thin layer of rubber latex, an impression which looks like a typical "Walter" print, but due to the type of material used this could not be photographed satisfactorily for reproduction.

On February 23, 1932, (see extracts from report on this meeting below) a third print was obtained under the most rigid control, the plastic being placed inside the box by the writer, no one else being present except Adams. It was removed by the writer, after all but Adams and Fife had left the room. This wax, (Fig. 6) shows also (although the photograph does not do justice to it) what may be another partial Lodge print, not a very good one, but that the plastic was indented with a partial design there is no question.

All these cases where impressions have been obtained by the writer under various conditions,—that if simple manual control, during solus sittings, and under mechanical control using a closed sealed box,—have, in the writer's opinion, established beyond any possibility of doubt the fact that these impressions were produced supernormally either by or through the medium "Margery". If we can obtain, practically at our convenience, numerous identifiable impressions in this closed box which certainly could not have been made by any other means than supernormal, there is not the slightest purpose in supposing that the other impressions which we have obtained in the open were not similarly produced in the same supernormal manner.

* * * * *

EXTRACTS FROM REPORT OF SITTING ON FEBRUARY 23, 1932, AT 10 LIME ST.

Previous to the sitting, which started at 9:05 P.M., Messrs Adams and Thorogood, with no one else present (door locked on inside) carefully inspected the whole séance room. The voice box which was to be used for a sealed space was searched inside and out and a small piece of soft and rather sticky plasticine, free from all surface marks, was placed inside this box, the box door closed and locked with a new Yale brass padlock brought over on this evening for the first time by Thorogood who kept the only key in his possession continuously. The key-hole of this lock was sealed by means of surgeons' tape, this tape being wrapped around the lock and over the hole and also at right angles, thoroughly closing the opening, then ink marks were made on the tape by Adams.

After this was completed the others were admitted and seated as follows: Dr. Richardson, Thorogood, Adams, Mrs. Richardson, Dr. Crandon,

Capt. Fife and Psyche. Miss Barry, stenographer, outside circle in red light.

Considerable light talk took place but only that relative to this experiment is given.

"Walter"—"I am sorry we haven't got some nice warm Kerr in there, but never mind, this is going to be a very important sitting. Don't talk to me now I am very busy. Relax. This plasticine is too soft. What is the best pressure to use on this stuff, Thorogood?"

Thorogood—"Considerable force, but it is sticky and somewhat oily."

"Walter"—"That is what I don't like about it."

"Walter"—"All right. Now I will tell you something, you will be very interested in the finger-print when it is made."

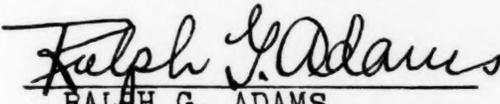
Thorogood—"Will we recognize it?"

"Walter"—"I hope so, it won't do much good if you don't. I wish the next sitting you would get me something to work on besides this sticky stuff."

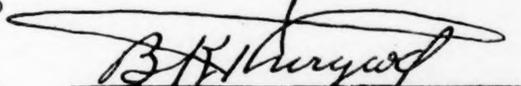
9:45 "Walter" instructed the circle to be broken as he was going away for a while.

"Walter" suggested that we open the box and examine the plasticine but Thorogood desired that all leave the room except Fife, Adams and himself and thus remove any question as to possible control of the equipment. Sitting closed at 10:15 P.M. When all were out the séance room door was again locked on the inside and we examined the room thoroughly in bright light. We all examined the box outside and the ink marks on the surgeon's tape which sealed the key-hole and they were the same and in the same position in which Adams made them. Fife then removed the seal (surgeons' tape) from the key-hole and Thorogood unlocked the padlock with the only key which as above stated, he had throughout the whole evening, and opened the door. All three examined the inside of the box with flashlights and saw the plasticine with an impression on same. After inspection of the plasticine Fife said it was a partial print probably corresponding to the Sir Oliver Lodge impression. The plasticine was then taken by Thorogood to be photographed.

The signers certify to the occurrences indicated to have happened in their respective presences.


RALPH G. ADAMS


JOHN W. FIFE


BRACKETT K. THOROGOOD

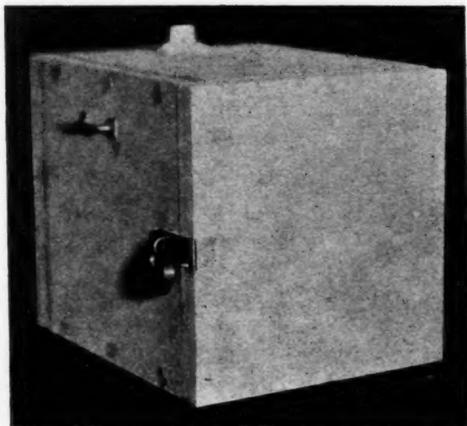


Fig. 1

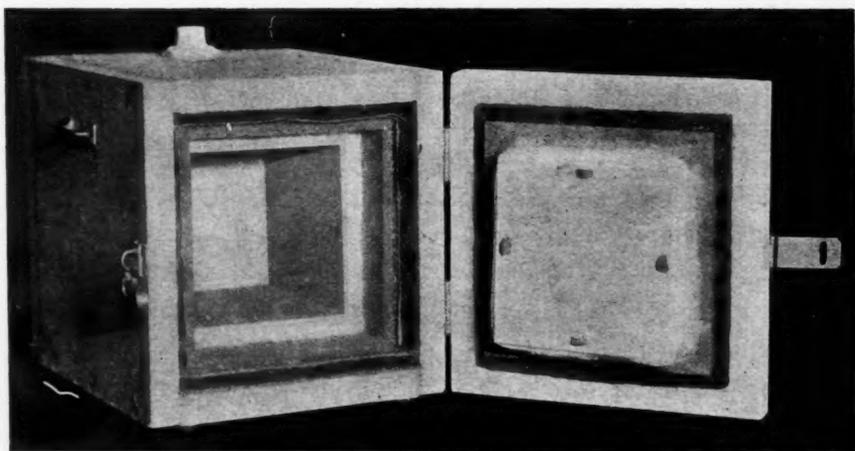


Fig. 2

Box locked and open. Inside this box, when locked, Walter brought about the phenomena of Feb. 16, 1932.



Fig. 3

'Walter' thumbprint produced in locked box, Feb. 16th, 1932.



Fig. 4.
Partial "Lodge" print obtained in locked box on Feb. 19, 1932.



Fig. 5.

Box made especially for purpose of obtaining finger-impresions; showing glass slide partly open and shelf inside on which wax may be automatically heated.



Fig. 6.

Impression obtained Feb. 23, 1932 under most rigid conditions of control.

THE RESOURCES OF TRANCE MEDIUMSHIP

An Example from the Past

By DAVID GOW

Mediumship, of all phases of which I have for many years made a close study, covers such a wide field that I propose to restrict myself on this occasion to a single medium whose gifts were exercised almost entirely in the direction of trance addresses. I refer to the late Mr. J. J. Morse, whose name was at one time a household word in Spiritualistic and Psychical Research circles. (I say "Psychical Research advisedly, for in its earlier years the London Society for Psychical Research gave more sympathetic attention to its humble sister Spiritualism than is the case today, when its attitude to Spiritualism seems often to be of a supercilious character.) Mr. Edward T. Bennett, the assistant-secretary to the S.P.R. from 1882 to 1902 made a study of Mr. Morse's Mediumship of which he wrote in a pamphlet, "Automatic Speaking and Writing," (Brimley Johnson and Ince, 1905) and of which he records a favorable impression. In the pamphlet in question he cites a number of messages purporting to come from deceased persons (strangers) several of which messages were identified by those who had known the deceased. Discussing the explanations offered, viz: (1) Fraud, (2) Telepathy, (3) That the messages were actually what they professed to be, he claimed that there was not an atom of evidence for the theory of fraud; that "telepathy from the living," even if "stretched to the utmost limits which recent research would justify, would be wholly inadequate" to explain them, and that consequently he saw no "alternative with stronger claims to acceptance than that the messages are from the personalities of deceased men and women continuing their individual existence after the death of the body."

This phase of test-messages in the case of Mr. Morse belonged to the earlier years of his mediumship. When I first met him—sometime in the late 'eighties of last century—his mediumship was devoted entirely to philosophical trance-discourses.

The power and quality of these addresses, together with their perfect diction and the immense range of knowledge shown, have seldom or never been surpassed in the history of mediumship. The chief inspirer, or control, claimed to have been in his earth-life a Chinese mandarin, of the second class, who lived in the reign of the Emperor Kea-Tsing. He gave his name as Tien Sien Tie, with full accounts of his life as a Chinese scholar, and of the circumstances in which he took part, with many other spirits, in opening up channels of communication with earth in the interest of a humanity that

was rapidly becoming submerged in a tide of materialism. He was a Confucian, and the moral culture and intellectual refinement so esteemed in China shewed themselves conspicuously in all his addresses, which must have numbered many thousands. At the various halls in London in which I listened to his lectures, an evening would occasionally be devoted to "Answers to Questions". It was then open to anyone to put questions which sometimes took an abstruse form. But no matter how recondite the subject, "Tien" was always equal to the occasion, his knowledge even of Western literature and philosophy astonishing those of his auditors who realised what immense mental resources were needed to deal with the questions propounded. His demeanour, as expressed through his medium, was suave, courteous and dignified, and his vocabulary almost Shakespearean in its range. Some of his sentences were aphoristic, packing much meaning into a few words, as when he said on one occasion, in answering a question as to world-betterment: "Individual improvement is the basis of general advancement."

Morse the medium was born in 1848 and, becoming an orphan in boyhood, was thrown on his own resources. After many vicissitudes he became a barman at a tavern in the City of London, and while there came into touch with a Mrs. Hopps, who took a motherly interest in the lad. Her son, by the way, later became known to fame as the Rev. John Page Hopps, a dissenting minister who was a prominent Spiritualist. He was, indeed, for many years a contributor to "*Light*" and a speaker on Spiritualistic platforms.

It was through this contact that young Morse took up the subject of Spiritualism and shortly afterwards developed his trance-mediumship. As he discovered afterwards, his whole career had been watched and tended by those whom later he came to know as his guides in the Unseen World.

For me it was a great opportunity of studying mediumship at first hand and I attended many of the addresses and asked my questions with the rest. I found I could put no question on the subject of mediumship which was not answered with the fullest information. "Tien" gave closely-detailed accounts of the whole machinery of spirit-communication, and thus I learned much that in later years was discovered by scientific psychical researchers and set down as their own findings. He gave us the whole *modus operandi* of mediumship, dealing with materialisation, levitation, apports and asports, psychometry, clairvoyance, trance, animism, the nature of the subconscious—in short the whole field of the supernormal. Only a very small proportion of the knowledge thus imparted found its way into print. It was not regarded as "scientific", but that it was true I have never had reason to doubt. For in all the intervening years of study and observation, I have never had to revise my impressions of the instruction which I gained, together with the others who attended his classes as students, of whom only a few are left.

Many were the questions put to Tien regarding Oriental wonder-workers, black magic, witchcraft and those dark mysteries which hang like a shadow

around the question of Spiritualism. His reply (in brief) was that all forms of occult magic represented the scientific application of psychological principles in man—the power of the will used for high ends or low ones, the power of mind over mind. They were “uncanny” only to the ignorant, for all the powers and forces involved were in line and harmony with the laws of nature and the possibilities of man.

The mediumistic trance he explained as being mesmeric or hypnotic in nature. It was he said analogous to the hypnotism known to the medical schools, but whereas the human mesmerist worked upon his subject from without, the spirit operator proceeded from within, inverting the process of ordinary mesmerism. In short, instead of acting from the circumference to the centre, the spirit-control worked from the centre outwards.

The singular efficiency of Mr. Morse as a medium the control explained by saying that the medium had been selected by him even before birth and gradually trained and developed to the standard needed for the work.

Mediumship, he said, was purely and simply a functional manifestation, just the same as oratorical ability, skill with the hand, voice or pen, none of which things necessarily implied any moral superiority in their possessors. It was largely a question of the use which was made of them.

In describing his own method of entrancing his medium, he stated that, at the beginning, he and his spirit associates directed their first attention to the heart for the purpose of lowering the rate of circulation. This resulted in a slight lethargy, after which attention was directed to the solar plexus in order to influence the nervous system. Then the brain was reached, the basilar portion first, as representing the physiological side of the medium, thus controlling the circulation, the nervous system and the vital forces. This left the frontal brain—the intellectual region—in a state of more than ordinary activity. Ultimately the operators were able to reach the sensorium by the action of the will on the psychical forces through the organs of sensation. The action of the will being now intensely stimulated, a domination was established over the entire body, brain, nervous and vital forces. The medium then had a sensation of falling backwards and the physical consciousness departed. At this point, which brought a lull in the bodily activities, the vital forces were re-stimulated by the operators, the nervous activity re-excited, with the effect, so to speak, of waking up the inside of the brain, or more correctly of stimulating the spiritual and subjective functions of the medium. Following this came a rather delicate operation of discharging a sufficient quantity of vital energy through the lower brain, so that it could be made to function without altering the lethargic condition of the heart. When that was accomplished, the body became erect and the organs of speech being now at the service of the spirit-operators, the machine was in working order.

Never, I suppose, since the time of Socrates (himself a trance speaker) was the process of trance-control so graphically explained; not perhaps after

the manner of modern Science (which still has some way to travel in these directions) but certainly after the manner of Reason.

Associated with "Tien" was a spirit who answered to the name of "The Strolling Player"—an occupation which he had followed on earth. He gave an account of his life on earth and the circumstances of his departure from it; his meeting with "Tien" on the other side and his association with him as a colleague. He was a fellow of infinite jest, and a kind of gruff humour, utterly unlike "Tien"; he described himself as "a philosopher's other end." It was his part to furnish the light relief; he played the Fool to the Wise Man. On several occasions I enjoyed an evening with "The Strolling Player" when he was in sole control. In the deep philosophical discourses of "Tien" there were skilfully interspersed little passages of drollery and humorous anecdote. They were always congruous to the discourse, making a perfect composite. And this was not the least interesting part of a study of the trance, as a question of the harmonious mental association of different personalities. Only those who were acquainted with the separate expression of the two personalities through the medium could fully appreciate the wonder of their perfect amalgamation in a trance address in which both were united; the Sage, who was never known to jest or utter the least frivolity, and the Humorist who rarely seemed to do anything else. Yet both were blending their influences on the medium—a combination quite apparent to the intellectual sense and not infrequently to the eye of the clairvoyant. Just how this was accomplished it is not easy to understand, for possession or obsession, as now being so carefully investigated by Drs. Bull and Wickland, appears to involve abrupt and well-defined separations of personality as in the Doris case and many other examples of what is known as "multiple personality."

Other operators, I gathered, were concerned in the Morse mediumship. Their part was subsidiary. It was to take charge of the medium as assistants to the two principal controls; to help in the process of hypnotization for the trance, and occasionally to furnish information when not otherwise obtainable, to enable "Tien", to answer some of the "posers" in the way of questions, many of which were obviously asked not so much to gain instruction as to test the intellectual resources of the mediumship.

So phenomenal was the mediumship that in the 'seventies, and perhaps a little later, the London Press paid the matter a great deal of attention; even that august journal the *Daily Telegraph* gave lengthy reports. But in after years Spiritualism, (possibly through the follies and abuses of some of its followers) fell into disrepute, just as it did in New York in the days of Judge Edmunds, who so bitterly lamented the depths to which the subject was degraded by the commercialism and sensationalism which crept into it.

My conviction after many years' study of Mediumship and Mediums is that the question is primarily a *human* one, and that those who approach it

from this point of view are best equipped to arrive at the truth. When it is treated in an inhuman (or perhaps I should say an unhuman) way, it is apt to behave accordingly. The reactions are very much those with which we are familiar in the social life of every day, where kindness, courtesy, consideration and a sympathetic understanding of others usually evokes a like response; and *vice versâ*. If Morse, for instance, had fallen into wrong hands in the early stages of his mediumship, it would probably have been inhibited or distorted to fruitless ends by medium-baiters and ignorant experimenters. We can still see around us examples of the kind of physical researcher, barren of experience and understanding, who destroys (like a clumsy craftsman) the very material in which he works.

Still, in this respect things today are very much better than they were. The "constant drop" of failure and abortive results is wearing away the stone of dulness and insensibility.

* * * * *

GRADES OF SIGNIFICANCE

An Application of the Relativist Outlook to the Higher Levels of Thought.

By G. N. M. Tyrrell B. Sc. (Rider & Co. 7/6).

This is a book that deserves to be more widely known than it is likely to be. It will not appeal to busy persons who want to get some knowledge of Psychical Research, and the philosophy of the subject, by a short cut. It appeals to the philosophic mind, but happily avoids abstruse terms both scientific and philosophical—Although the writer makes no claim to present new ideas, the setting and even the ideas themselves will be new to many readers. Its value is chiefly that it stimulates thought, and may produce a deeper consciousness of the Reality that lies beyond and within the world of sense. A chapter on "the World of Aspects" is particularly interesting and valuable. The author points out that the universe presents completely different aspects to the man of science,—to a physicist for instance, to that which it presents to the common sense of an unscientific, ordinary person. Each one only sees an *aspect*; "the real remains the real but the aspect depends on the state or position of the observer. This thought is developed in connection with the event of death, which involves a change of state or position."

In the later chapters the movement of modern Spiritualism is more specifically dealt with; its lower and higher levels are discussed; the importance of protecting and encouraging sensitives of a high type is stressed, and the fact that the value of their gifts is not limited to their use as evidence of human survival, but that if rightly cultivated they may lead to the solution of other problems and "open up a field of direct experience of the real world which can scarcely do otherwise than revolutionize human thought through and through."

There is much in this thoughtful work which will repay careful reading.

H.A.D.

A TRANCE IN COURT

BY BLEWETT LEE

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In his essay on "Trial by jury of things supernatural", that delightful scholar James Bradley Thayer says, "It is not impossible that we may yet see something of this sort done about Spiritualism: that is to say, may see the question passed upon whether it is or is not true."¹ In the course of this essay we see Sir Matthew Hale sending women to their death as witches, and Sir Thomas Browne giving expert testimony at their trial. Mr. Thayer also tells us of a certain Mrs. Fletcher in England who not long before 1890 was convicted of obtaining money by false pretences, and who claimed at the trial that her communication with spirits had been real, and offered to prove it. This the Court refused to permit her to do. (Mrs. Fletcher took the unusual remedy of writing a book about it.) The court indeed submitted to the jury the question of her own belief in the manifestations. But was not she entitled to prove the genuineness of the communications themselves, if she could?

Today in the light of great accumulations of evidence we might go so far as to say that "communications" sometimes appear to be really received. But from whom? Aye, there's the rub! How can we possibly give such "communications" their face value? Can we really give them value at all? Emerson treated Swedenborg's teaching as impossible, but Swedenborg himself was a great phenomenon, and we cannot say, like the rustic when he first saw a hippopotamus, that "there was no such animal". In all seriousness, how did Swedenborg get that way? He was just crazy, said one of my medical friends, who would have said the same, I fear, of all spiritualists. There may be a better way to account for Swedenborg, the greatest of all mediums, and his mental world, even considered to be a world of illusion, the work of a great but sincere imagination. We can even conceive of ghosts living in similar mental worlds, each his own, in which case they would not be poor ghosts, unless they had poor imaginations. By reading each others minds they might imagine alike about many things.

Be all that as it may, Mr. Thayer's prophecy has already come pretty near being fulfilled. In the London Times, Weekly Edition, of April 14th and 21st, 1932, and more fully in the English daily papers (the Times, April 6, 7, 8, 9, 12, 13 and on the same dates presumably in the Daily Mail), appear accounts of the trial of the libel case of LOUISA ANNE MEURIG MORRIS v. ASSOCIATED NEWSPAPERS, LIMITED, on account of an article published in the Daily Mail on January 26, 1931, headed "Trance Medium found out", and containing a passage "Power's Sermon Jargon. One

1. Thayer's Legal Essays, 327, 328 (1908 Ed.)

talk for all Texts". "Power" was one of the medium's "controls" who preached. The defense was fair comment on a matter of public interest. Evidence of high quality was offered on both sides. In the course of her cross-examination, Mrs. Morris, with tears streaming from her eyes, apparently went off in a slight trance, and immediately afterwards exclaimed incoherently. "The Christ—A vision of Christ came." The Court then adjourned the hearing for ten minutes. Later a gramophone record of one of "Power's" sermons, and another record, part in "Power's" voice and part in Mrs. Morris' natural voice which sounded quite different, were played. Lady Conan Doyle, widow of Sir Arthur, and herself a medium, testified for the plaintiff, as did also Sir Oliver Lodge, Mrs. Champion de Crespigny and other witnesses, described as eminent.

The following is a quotation from the Weekly Times of April 21, 1932 (page 486):

In the course of the Judge's summing-up, Mrs. Morris suddenly closed her eyes, rose from her seat, and, clasping the lapels of her costume, addressed the Judge in a deep voice, "Harken to my voice, Brother Judge," she said.

"Really, we cannot go on. She must sit down. We cannot have all this," said Mr. Justice McCardie.

For a moment the voice ceased, and then it broke out afresh.

Serjeant Sullivan said that there would be harm in touching Mrs. Morris.

"Take her out," ordered the Judge.

The voice continued: "Do not touch her until I have left the body."

The Judge insisted upon the removal of Mrs. Morris, and she was carried out of the Court and taken to an anteroom by an usher and a friend.

Mr. Justice McCardie adjourned the Court for a few minutes.

Mrs. Morris was unconscious for some time, but eventually recovered sufficiently to leave the building in the company of some friends.

After an absence of three hours the jury found for the defendants on a plea of fair comment on a matter of public interest. They found, however, that no allegations of fraud or dishonesty against Mrs. Morris had been proved.

Judgment was given for the defendants, but the Judge said that Mrs. Morris was entitled to any costs to which she had been put with respect to the plea of justification as distinct from the general costs of the action.

The trial appears to have been a fair one. There was no abuse or ridicule. The puzzled Judge might have taken to heart the following quotation from the testimony of Sir Oliver Lodge about a conversation of his own, stated to have been through a medium with his son Raymond who had been previously killed in France:

Sir Oliver—"You live in a world of illusion."

Raymond—"So do you, father."

Such a trial could hardly have occurred in the time of Vice Chancellor Gifford, who denounced Spiritualism in good round terms in the celebrated case of *LYON v. HOME*.² Mr. Serjeant Ballantine in his reminiscences³ gives us a description of the libel suit by Naval Lieutenant Morison (publisher of Zadkiel's Almanac) against Admiral Belcher, who had charged Morison with fraudulently pretending to show spirits in a crystal ball. The trial was before Chief Justice Cockburn. The case was hard fought. Witnesses testified as to what they saw in the ball. The plaintiff got a verdict for twenty shillings. Lord Lytton, who was present but did not testify, complained of the levity of some of the witnesses.

Mrs. Morris' trance and the action of "Power" seem to be in the nature of real evidence, bearing upon the question of fraudulent intent. An interesting legal question arises if Mrs. Morris had at first offered to go into trance and to produce "Power" in court. There are some early decisions, not of high authority, that such evidence would not be admissible, because it would be impossible for such testimony to be genuine⁴. He is a wise Judge who knows the limits of the possible, as wise as he is just when he fails to give an accused person a full and fair chance to defend himself. I have read of a judge who refused to allow a defendant to undertake to do in court the things which he had been charged with fraudulently representing that he, the defendant, could do. The judge said it would make him ridiculous, but surely not as ridiculous as he made himself. There is a Scotch case of a fortune-teller being prosecuted in which the defendant was allowed to present evidence that she had the power she claimed by showing various successful prophecies, but she failed to convince the court.⁵

Lawyers who are curious about Spiritualism, that strange but firmly set facet of human nature, will find interesting the recent English book "Talks with Spirit Friends, Bench and Bar" (Brentano's). Older members of the American Bar Association will recall the wit of that prince of lawyers, Sir Frank Lockwood, sometime Solicitor General, and the high-mindedness of Lord Justice Kennedy, both of whom figure on the list of "Communicators" along with other jurists as eminent. Sir Frank appears to be the chief of the group, and not to have deteriorated, not indeed have the others, for that matter. But as to whether they are really still carrying on in manner and form as alleged in the book, I must leave to those who knew them better. Perhaps your bright Promise, withered long and sped, is touched; stirs, rises, opens and grows sweet and blossoms and is you, when you are dead.

New York. BLEWETT LEE.

2. (1868) L. R. 6 Ed. 655, 682.

3. *Some Experiences of a Barrister's Life* (Am. Ed. 1882) 337-8.

4. *Status of Psychic Facts in Courts of Law* (1890) 24 *Am. Law Rev.* 1008 (Article by Francis J. Lippitt, severely criticizing such rulings.)

5. *Laing v. McPherson*, 1918 J. C. 70, 74.

LE LIVRE DES REVENANTS

PART XII.

Sittings in 1929, January 2, 16, 30.

Editor's Note. Although there has been up to the present date no verification of items contained in the record of sittings in January, 1929, it is felt that this Part should appear, not for the completion of the series, but also in view of the several verification of items in former sittings which have come to hand through their publication in the Journal.

Sitting XXXI. January 2nd, 1929.

Present: Mrs. X. . . .; Mrs. Warner; Mrs. van Antwerp; Miss Meade and Mrs. Bigelow.

First Control. (MARGARET or NICHWITZ). There had been some doubt in the minds of the sitters as to the precise implication of the word 'Guernsey' and the following question was asked of the control:

Q. "Would you please set us right as to what is meant by 'Guernsey' in the recent communication by Annie Frost Onderdonk?"

C.1. "Annie's father imported the first Guernsey cattle in this country. It had nothing to do with Guernsey, England. He had a Guernsey industry of his own."

* * * * *

Second Control. (following a request that SHERMAN CASE might communicate).

C.2 "Who called me?"

Q. "Could you tell us who R. P. Heard is. We should like to know?"

C.2 "Never heard of him."

Q. "Who is James B. Case?"

C.2 "I don't know. LILLIAN was at theatre. A fleshly woman caused her to fail. Do you know the boy?"

Q. "You mean the Whitehead boy?"

C.2. "Yes. He is going to military school."

Third Control. (C.3.)

C.3. "On our shore we feel that you do not take this matter seriously enough."

Q. "In what way do we fail you?"

C.3. "You get impatient and it retards us."

Q. "Who is speaking?"

C.3. "I am an old medium. CARRIE TRING."

Q. "You have been here before, have you not, and you knew John Slater?"

C.3. "Yes. I am helping Margaret. Would John Slater answer you?"

Sitter. "No."

- C.3. "Just one more question." (Sitter) "What is the question?"
 C.3. "Does he recall little old lady named Mrs. Brockbank? She used to garb herself as Indian squaw—carried bow and arrow during her own development." "Beware of trouble in using name."

C.3. "Beware of trouble in using name."

Sitter. "We will not use any names at all except in confidential enquiry."

- C.3. "I mean, on account of spirits' families. There is the spirit of one who has just died. He passed away in Profit, Virginia a few days ago."

Q. "Can you give the name?"

- C.3. "JOHN" (This was spelt with great difficulty, the movement of the table being very feeble. Sitting adjourned for a short recess.)

* * * * *

Fourth Control. (C.4.) (Carrie Tring again.)

C.4. "I am amused to hear you all think Blanche is the lone medium."

Q. "We get results with her here: who are the others?"

C.4. "Donna and Mudge. Estelle and Rhoda are quite different. That is what makes this star so marvellous—the three positives and the two negatives."

Q. "Is this Margaret speaking?" C.4. "No. CARRIE TRING."

* * * * *

Fifth Control. This amounted to no more than a very feeble effort to communicate. All that could be recorded was the name JOHN H. . . ."

* * * * *

C.6. "I want Donna to know that EMMA had a collection of owls just as Donna collects elephants."

* * * * *

Seventh Control. (C.7.).

C.7. (following a discussion of a letter to Mr. Billings.)

"LILLY BRINCKERHOFF. Please make no attempt to communicate until advised."

Q. "Can you remember now in what part of Bridgeport you lived?"

C.7. "I never lived there . . . It was DWIGHT'S home. I will prepare the way for you. I did not have a monument but a beautiful stone seat—circular. Before the dying day I got out of my death-bed, donned a pink satin and lace lingerie and pink slippers,—curled my hair, rouged my face, sent for my children, suffering the tortures of the damned,—then back to bed and death."

Q. "Where is the seat you speak of in the cemetery?"

C.7. "I don't know. Dwight took up masonry after I left him. More of my boy. He took out ten thousand, his first life insurance."

Q. "When did he do this?"

C.7. "Many years before he married. We were so happy."

Eighth Control. (C.8). (Frederick Nichwitz.)

C.8. "I want to test Mudge and Estelle. What message did Marie get last week?"

Sitter. "She got the name of the Chittenden murderer. Can you give his name?"

C.8. "O'NEIL. IKE CHENEY hanged him."

Q. "Can you tell us Chittenden's first name?" C.8. "CORR." "CORR."

Q. "Why did he murder her?" C.8. "Assault."

Q. "Who are you?" C.8. "NICHWITZ."

* * * * *

Ninth Control. (C.9.). (In response to the question asked of Nichwitz whether he could get one of the two women of whom he spoke to Mrs. X. and Mrs. van Antwerp the other night.)

C.9. "OPHELIA MOON. . . Dean MOON of Syracuse University is her son. He is Dean of Forestry. . . PEARL is his wife."

Q. "Could we write to him?" C.9. "Yes."

Q. "Will you describe yourself again?"

C.9. "Tall, dark,—figure like Estelle,—prominent teeth with much gold."

Q. "What is your son's name?"

C.9. "FRANKLYN. Ask my son if he remembers the animal crullers made for him at Christmas. We lived in EASTON, Penn."

* * * * *

SITTING XXXII. Jan. 16th, 1929.

Present. The same five sitters as last time.

First Control. "CORNELIA NICHWITZ. . . first wife. . . no; second. . . I am very powerful spiritually . . . terrible throat trouble,—it being full of perforations. Food was crumbed and sifted before I could eat it. I was taller than Estelle . . . I was very handsome and stately. DORETTA is my own darling child."

(Here Mrs. Bigelow spoke of her having written to the postmaster for a verification and receiving no reply. She asked: "Can you find out why we get no answer?")

C.1. "My people are terribly opposed."

Q. "Can you tell us your daughter's married name?" C.1. "KELLY. . . Frederick."

Q. "Are they still living at Millington?"

C.1. "Yes. They are in Summit Waters. . . Oh, dear. . . my child to be less of a snob. . . it is so unspiritual for Doretta to keep her girls on a platform by themselves."

Sitter. "We thought you were the first wife?"

C.1. "No. Fred married me because I resembled his first wife."

Second Control. (C.2.) (After conversation on letter from Deerfield.)

C.2. "JOSIE HOLISTER."

Q. "Are you Josie Holister?" C.2. "Yes."

Q. "What relation are you to Austin Rice?"

C.2. "FRED ROSS was a charge of my family's."

Q. "What was your name before marriage?" C.2. "HOLISTER—Never married."

Q. "Where did you live?" C.2. "I don't know."

Q. "Did you know any Deerfield people?"

C.2. "Yes, Austin Rice's wife. Can't you get letter?"
"There are many Springfield people here."

Q. "Do they want to talk?" C.2. "Yes."

* * * * *

Third Control. (C.3.)

C.3. "WILLIAM ANDREW WHITING."

Q. "Will you tell us about yourself?"

C.3. "I married twice. . KATHERINE and GRACE."

Q. "What were their last names?" C.3. "I can't remember."

Q. "Can you remember where you lived in Springfield?"

C.3. "In the country. My widow GRACE lives there now."

Q. "Did you have any children?" C.34. "No."

Q. "What was your business?" C.3. "PHELPS Publishing Company."

Q. "Was the business in Springfield?" C.3. "Yes."

Q. "Can we write the Postmaster?"

C.3. "Yes. First wife died of cancer. She was Christian Science. It killed her.

Q. "Don't you think she would have gone anyhow if she had cancer?"

C.3. "Yes. The day she died she asked for pitcher full of white buds."

Q. "What kind of buds?"

C.3. "Rosebuds. She died watching them unfold. She was so fine. A terrible wrong has been done to Katherine's mother."

Q. "Can you tell us about this?"

C.3. "Yes. She loaned me thousands of dollars with no notes. I willed it and more, through Katherine's will. She died. I made no new will. I died with pneumonia. Grace and my sister HELEN got all the money and old lady is blind and finishes in old ladies' Home."

Q. "What is her name?" C.3. "WILKINSON."

Q. "Is there anything we can do about it?"

C.3. "The estate is closed."

SITTING XXXIII. January 30th, 1929.

The number of sitters was increased to six by the addition of Mr. Bond.

In other respects the group was as before (Sittings XXXI and XXXII.)

First Control. (C.1.)

C.1. "I want last letter put on table."

Q. "What letter do you mean?" C.1. "About RICE."
(The letter was found and laid on the table.)

C.1. "I heard Donna say it was written by an old lady. She is *not* an old lady."

Sitter. "That was just an expression."

C.1. "Will you write and tell her that CY was her father?"

Q. "C. Y. who?" C.1. "CY BALL." (Cyrus Ball.)

* * * * *

Second Control. (C.2.)

C.2. "My wife has been stopping at Hotel Woodward."

Q. "Who is speaking?" C.2. "JAMES DEAN."

Q. "Can you tell us more about yourself?"

C.2. "Her old maid sister was with her. (She) was Governor's daughter."

Q. "What Governor?"

C.2. "WASHBORN." "CLARA was in my family too. . . Washborn. . . who is ZABRISKIE?"

Q. "Are you speaking of Dr. Zabriskie?" C.2. "Yes."

Q. "Is the Dr. Zabriskie dead of whom you speak?"

C.2. "Yes. My sister married him."

Q. "Where did they live?" C.2. "I can't remember."

Q. "Can you remember where your wife lives now?"

C.2. "Same place. . . Look in register of Hotel."

* * * * *

BOOKS ON SALE AT HYSLOP HOUSE

The Executive Secretary of the New York Section wishes to announce that the following are now procurable at Hyslop House and will be furnished to order with remittance.

"THE ANSWER OF THE AGES".....S. Coblenz	\$5.00 net
"HOUDINI AND CONAN DOYLE".....Ernst and Carrington.....	3.00
"TRAILS OF TRUTH".....Jenny O'Hara Pincock.....	2.00
"SPIRITUALISM FOR THE ENQUIRER".....H. Ernest Hunt.....	1.25
"THE ONE WAY".....Jane Revere Burke.....	1.25
"MENTAL RADIO"	Upton Sinclair
	3.00

AN INTERESTING CASE-RECORD

Contributed by
MR. WALTER WHYTE PARKER

January 19th, 1932.

To the Editor:

My attention is called to your letter, published in the New York Times, January 17th, 1932, discussing the reasonability of a future existence as based upon evidence to that effect in answer to some correspondent who demands proofs.

It is strange yet true that seekers after signs in matters occult are never rewarded, but rather is some unexpected selected as the instrument of revelation.

I shall now give you certain, definite, unmistakable, incontrovertible, and (if science be truth) scientific proof not alone of the existence of future life but of the persistence of identity.

My mother, Amelia Piercy Parker, passed from earth more than ten years ago. She breathed her last in Baltimore, Maryland, over two hundred miles from my present residence, where she had made her home all her lifetime.

She had never seen the city where I reside, and probably hardly even knew it as a place of geographical location, so little concerned was she with it. Up to the time of her departure hence, and for some years afterwards, she also resided in and near Baltimore.

For a long while prior to her passage hence my mother and my father, Clinton K. Parker, resided in their separate establishment, while my wife and I resided elsewhere in our own domicile.

My mother and father were fixations. They never changed their residence. My wife and I were restless; we frequently

moved from place to place in and about Baltimore.

We would reside in a house; then in an apartment; again in a house; then in an apartment, so that it would have been difficult, if not practically impossible, for any uninitiated person to even have tracked us. Even my mother and father didn't know until either my wife or myself would announce we had moved again.

My wife and I happened to be residing in a house approximately two miles distant in Baltimore from the residence of my mother and father when the last illness of my mother overtook her.

To this house where my wife and I resided, at that time, my mother had been a welcome visitor, so that she had actually been within that domicile during life; it had identified itself upon her mind; and, if she thought about it at all, her very last earthly impression of my residence; the place where I could be found; pictured that identical house with which she was entirely familiar.

After the funeral of my mother, my father established himself in other abodes from time to time. Sometimes he resided with my wife and me; sometimes in his own establishment; changing his residence frequently. He seemed to have acquired our own feelings of wanderlust.

My wife and I persisted in our habits. We moved into the country twenty miles from Baltimore, locating upon a farm. Frequently she visited distant places. Upon occasions I traversed the continent;

being in California, in Florida, in the North, the mid-West.

It had become utterly impossible for any living soul to know how to definitely locate either my wife or myself at any particular time except upon direct information from either of us.

During our wanderings my father remained in Baltimore, frequently changing his domicile, except upon one occasion when he removed to Savannah to live, abandoning Baltimore entirely, but after a time he changed his mind again and returned to Baltimore.

In the year 1929 I came to the City where I now reside; a city with which my mother was entirely unfamiliar; wherein my father's foot had never trod; and about the details of which he was completely ignorant. My wife did not follow me until six months after my arrival, during which interval she traveled to various distant places. She also has frequently visited elsewhere since joining me. So that, in all our movements, there has never been any continuity of location for any appreciable period. Our flittings would present the appearance of jumbled type; almost a hopeless maze.

The last time I talked with my father in life was two years ago upon a visit to him in Baltimore. We have always regularly corresponded, but since that visit he had also continued his changes of domicile; removing ultimately to a house that I had never seen; and my wife and I have also changed our residence several times.

In fact I observed, quite facetiously, in my final letter to my father that in my next one I should probably acquaint him with another new location. So that he was no longer a fixation himself nor were my wife and I, and from the contents of my final letter to him, if he

thought about the subject at all, he would naturally be wondering, at his end, where I had moved.

Up to the time of my mother's departure, and for years afterwards, I had never had even an inkling of the possibility of locating in the place where I now reside. I had never stepped foot in this city but once in my whole lifetime, and that was merely incidental.

The circumstances that made my change of residence to this city necessary were not in existence until years after the departure of my mother. These circumstances, and their subject matter, were totally new to me when they evolved. They were completely foreign to everything in which I had theretofore been engaged. They utterly changed the entire course of my existence; so that no person on earth, not even I myself, could ever have so much as prophesied or guessed the eventuality.

I come now to October and November 1931. I had been diligently engaged on making our domicile anew during that October in the house where the revelation occurred. I had but recently acquainted my father with the fact of our latest removal. He didn't know definitely where the place might be.

During August, September, October, 1931 I had been diligently engaged upon matters of vital import to me. I had labored long and late, literally under pain of continuously concentrated effort. I had been planning, watching, fighting with only one objective in view. Every portion of the whole warp and woof of my being was tensely fixed upon the accomplishment of a single purpose. That design, and thoughts relative to it, alone possessed my mind to the exclusion of all other matters. My first working thoughts and impulses as well as my lost conscious

and sub-conscious desires, as I would fall asleep, and all the hours between were unalterably fixed upon that definite, particular purpose. Nothing ever had intervened to distract either my conscious or sub-conscious grasp of that ambition. It had almost obsessed me. I had no fears or misgivings of any kind concerning my father.

I went to sleep early sometime in the morning of October 27th, 1931, with my very last thought concerned about the business in hand.

During that sleep I dreamed, or, more properly, a Vision visited me.

I saw my mother and father standing hand-in-hand upon the steps of a magnificent house. Its aspect was palatial. They were dressed in white, flowing robes and, although they seemed old, exactly as in life, their appearance was vigorous; full of health under the outward semblance of age.

I was in a position somewhat lower than they. I stood at the edge of a road; a great highway. I saw myself distinctly, too, even as I saw them in that vision. I was looking upward at them. They smiled upon me.

I could feel; the knowledge was strong within me that they were bidding me adieu. They did not speak to me. Only they smiled in a manner indescribably sweet and tender. They evidenced supreme happiness. It was I who turned to leave. I seemed to be going away from them. They remained in their rapture, reassuringly smiling farewell.

As I turned to go, under the impulse of some resistless force of which I was vividly conscious, I glanced again over my shoulder at them. There they stood watching me; when, seemingly from the

air I distinctly heard a voice intone: "Seest thou a man diligent in his business he shall stand before kings." That was all. The Vision faded nor has it recurred.

At once I related the circumstances to my wife. I remarked to her that something must have happened to my father and so she also thought.

The arrival of the morning mail, however, reassured us. It brought a letter from my father, postmarked in Baltimore at 6:30 P.M. the previous day, in which he said all was well with him.

I then again embarked upon my affairs in hand without any misgivings, but nevertheless under the strong impressions of that dream. It was so unusual and uncanny I could not fathom it.

Returning home in the evening I was met upon the street by my wife who falteringly stated there was a letter awaiting me from some unknown person in Baltimore that had come in the afternoon mail. I made light of it, and we went about some shopping.

Eventually we came into the house, and I opened the letter. It was postmarked in Baltimore October 27, 1931 at 12 P.M. The writer, whom I did not know, informed me my father had been taken very ill that day, and the doctor had told her to advise me at once.

And now the rest of the happening: My father had written to me in the afternoon of October 27, 1931. He had gone himself to the mail box to post his letter. He posted it; saying to me therein that all was well with him. He turned to retrace his steps homeward, immediately he was stricken with his last, and fatal illness.

He fell unconscious to the pavement. He was seen by strangers. An ambu-

lance was hastily procured and, unknown, he was rushed to a hospital. His identity becoming established, my address had been obtained from my last letter to him, which he had possessed.

He lingered, never regaining consciousness, passing beyond upon the morning of Sunday, November 1, 1931.

Can there be any doubt that my mother, throughout all the years, had patiently awaited him somewhere; that she came to be reunited with him; that their particular identities survived; that together, they had come immediately

and unerringly to a place totally unknown to each of them in life, where I labored in the marts of this world, to tell me of it?

During the night of October 31-November 1, 1931, I dreamed again. This time I was made aware of my father's passing. True enough, he voyaged beyond at 7 A.M. that latter day. But this dream need not concern us now.

Very sincerely,

WALTER WHYTE PARKER.

P.S. The only confidential portion of this letter is my address.

* * * * *

The Editor wrote to Mr. Parker on the 21st January in the following terms:—(extract only quoted)

I write to acknowledge with thanks the receipt of your letter of the 19th with interesting account of your vision of your parents whilst in sleep on the morning of October 27th, 1931. I note that the letter which you had from your father by the ensuing morning mail was posted at 6.30 p.m. on the 26th, previous day at which time he was apparently well, or believed himself to be. Also that by the afternoon mail on the 27th, you received a letter from a person unknown to you personally, living in Baltimore, which announced the critical illness of your father, postmarked at 12 p.m. (midnight) on the 27th. He had written his letter to you in the afternoon; had mailed it himself, and then been stricken by his fatal illness. I think you must have meant the morning of the 28th as the time of your vision. You say the 27th, and that the letter from your father was written on the previous day. Kindly put me right about this. If you could give me what you judge to be the interval between the time of your father's seizure and the occurrence of your vision, I should be greatly obliged. I note that

he did not pass out of life until Nov. 1st. You quite naturally infer that your mother's spirit would in this case have been the agent in bringing to your dream-consciousness the symbolic vision of the reunion with your father and their entry together into the new life. But it seems equally a tenable idea that your father himself, his psyche partly liberated by the approach of dissolution of the body, would have been able to reach and impress you in this manner.

Do you happen to have learned that he was in a state of coma subsequently to his being stricken?

For the rest, if you will be so good as to obtain for me your wife's affidavit as to your relation to her of the vision and its date (also the date of the further intimation of your father's actual passing at 7 A.M. on the 1st Nov.) I shall be glad to have these and it will make an interesting case for publication. I thank you for your permission to make use of this and your request that your address be withheld shall be faithfully respected.

Sincerely yours,

Editor, *Journal of the A.S.P.R.*

Newark, N. J., Jan. 25, 1932.

Dear Mr. Bond:

Enclosed is Mrs. Parker's affidavit, which I have but just been able to procure.

Answering the queries mentioned in your letter of the twenty-first instant:

The date and post-mark of my father's last letter was October 27, 1931. So also the other letter.

He had posted his letter in some neighborhood mail-box, which accounts for the late post-mark, sometime in the afternoon of October 27, 1931; approximately at three o'clock; whereupon he was stricken, becoming immediately unconscious. From this condition of coma he never rallied at any time.

I received both letters; his upon the morning, and the other during the afternoon of October 28, 1931.

I did not sleep the night of October 27, 1931. I retired approximately at 1:30 A.M. on October 28, 1931, and arose at 8 A.M. that same morning. The vision therefore occurred during that period of six and one-half hours, and at least eleven hours, possibly longer, after my father's fatal attack.

I dreamed of my father's passing during my sleep upon the early morning of November 1, 1931. I retired shortly after

midnight upon that date, and when I arose I told my wife that my father had departed. Approximately two hours later a telegram from my brother brought confirmation of this fact. I hold letters and telegram mentioned.

There is some antecedent family history connected with this case which positively establishes as a fact only two tenable views of the incident, and these are inter-related. One is that the spirit of my mother was the medium to make known to me the circumstances of the vision, and the other is that the veil was momentarily lifted that I should see.

I am very reluctant to go into this history but, should the interest of truth so demand, I shall relate the whole connected story. My sole aim is to give to the world the knowledge that has been vouchsafed to me, believing it will dispel doubts and illusions.

The dream of November 1, 1931, was entirely a sub-conscious disclosure of fact, totally unlike the circumstances of the vision. This too shall be related should you so desire. I preserve memoranda made at the time of these occurrences.

Whatever else you may wish to establish this case I should be glad to give insofar as the facts stand.

WALTER WHYTE PARKER.

* * * * *

AFFIDAVIT OF ELIZABETH G. PARKER

STATE OF NEW JERSEY

COUNTY OF ESSEX

To wit:

I hereby certify that on this 25th day of January, 1932, before me, the subscriber, a Notary Public of the State of New Jersey, and County of Essex afore-

said, personally appeared Elizabeth G. Parker, wife of Walter Whyte Parker, who made oath in due form of law as follows:

1—That she is the wife of said Walter

Whyte Parker;

- 2—That upon the morning of October 28, 1931, said Walter Whyte Parker, her husband, related to her the circumstances of a vision that had immediately theretofore occurred to him whilst asleep some time in the early morning of said October 28, 1931.
- 3—That, subsequent to such relation of the details of said vision, a letter arrived in the morning mail on said October 28, 1931, dated and post-marked upon the 27th day of October, 1931, from Clinton K. Parker, the father of said Walter Whyte Parker.
- 4—That in the regular afternoon mail of October 28, 1931, another letter, dated and post-marked upon the 27th day of October, 1931, arrived from some person unknown to said Walter

Whyte Parker, and to this deponent;

- 5—That both of said letters were directed to her husband, the said Walter Whyte Parker;
- 6—That the circumstances of the aforesaid vision; the time of its relation to her; the dates, postmarks, contents, and respective times of arrival of both the aforesaid letters to said Walter Whyte Parker are all true as set out in a certain letter to Frederick Bligh Bond from said Walter Whyte Parker dated upon the 19th day of January, 1932.

ELIZABETH G. PARKER.

Witness my hand, and notarial seal:
January 25, 1932.

ADOLPH FIEDLER.

Notary Public.

My Commission Expires Aug. 11, 1936.

* * * * *

BULLETIN NO. I OF THE LOS ANGELES SECTION OF THE AMERICAN S.P.R.

The issue of a Bulletin by our new Section at Los Angeles at a date so soon after its first constitution is good evidence of the vitality of the local interest in Research. We offer the Section our sincere congratulations. Subsequent issues of their Bulletin will appear in the "Forum of Psychic and Scientific Research". The four pages of the present Bulletin are contained in the issue of the same magazine for June 17th. 1932.

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PHOTOGRAPHS OF THOUGHT FORMS

On page 2 of the Bulletin appear three photographs. One of these represents a little statuette of a female figure, on which Mrs. Glenn Palmer, a sculptress, was to concentrate her attention during the experiment. The photographic paper was held by her and it blackened in development as though it had been exposed to the sun.

The other two photographs represent the results obtained in the case of two other persons in the group of eighteen who were present. Although independently obtained, these two thought-images present a remarkable similarity. They have no apparent connection with the subject of thought in the minds of the two persons (one of whom was thinking of a cross and the other of a picture of her home), but they both might represent a blurred outline of the head of the statue with the shadow of the drapery hanging from the temples.

Dr. V. M. Crause contributes a series of Notes and Instructions on the technique of Thought Photography.

The American Society for Psychical Research, Inc.

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JOURNAL
OF THE AMERICAN SOCIETY FOR
PSYCHICAL RESEARCH
for
AUGUST, 1932

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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.

JOURNAL OF THE AMERICAN SOCIETY FOR PSYCHICAL RESEARCH

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. XXVI, No. 8; August, 1932

EDITORIAL NOTES

THE JUBILEE OF THE S.P.R.

We congratulate the Society for Psychical Research on its choice of Sir Oliver Lodge as President for the coming year. This being the celebration of its Jubilee we might expect some announcement either official or semi-official which would indicate the progress that the Society has made towards a further affirmation of the reality of psychical phenomena and the inferences to be drawn from these on the subject of the survival of the human personality and the question of intercommunication with the discarnate. Our contemporary "Light" notes in its issue for July 8th, three utterances made by responsible persons at these meetings which indicate this tendency. The first was that of the President himself, who, in the course of his address said that, in his opinion, the time had come when the Society might express its conviction "of the reality of a spiritual world and of its interaction with this world". The second was contained in the message of the *President d'Honneur*, Mrs. Sidgwick, conveyed to the meeting by her brother, the Earl of Balfour. It was that she "holds firm belief in survival, and in the reality of communication between the living and the dead". The third was that of Dr. William Brown (Wilde Reader in Psychology at Oxford University) who, after reviewing the evidence collected and examined by the Society, said that, in his opinion, it was "sufficient to make survival scientifically extremely probable". That is, of course, as far as Dr. Brown could be expected to go, since the best of evidence can afford not so much scientific proof of survival as that high degree of probability which makes the hypothesis of survival the only one meriting general acceptance as explanatory of all the facts. And for those who have the patience to examine them the facts recorded during the lifetime of the Society for Psychical Research have a cumulative value which cannot logically be denied.

These facts point definitely and unmistakably to Survival, or to the continuity of the human consciousness in the discarnate state. Our problem thus begins to shift its ground. The question is now not so much 'Do we, as individuals, survive?' as 'What is that part of us which goes on?' and 'Of what nature is the surviving consciousness?' And as to this, we have many answers from the other side, and the most reliable of these all seem to suggest a change of a nature most difficult for those still living to conceive, for they foreshadow a widening of the bounds of personality and the disappearance of many of the formal barriers which, with ourselves, constitute personal limitations and mark off the individual in his or her mundane aspect.

* * * * *

There may be a loss, then, of an indefinite nature from the strictly mundane point of view: but, on the other hand, there is no reason to suppose that this loss may not be amply compensated for by an extension of those more real elements in personality which have to do with essential character rather than external differences between one man and another. What we really need, all of us, is a greater power of discrimination between the earthly tokens of recognition and those of an inherently spiritual nature. As we stand here, it would doubtless be a shock to the friends of John Doe if he were to lose his most obvious personal attributes and idiosyncrasies, his memory of names, his sense of time, his idea of material values, etc: but it would be reassuring to his friends to find that in spite of these disconcerting changes his convictions and principles remained what they had always been and were even more clearly co-ordinated in thought and action. And were they well assured of the permanence of these more real characteristics of the man, they might be reconciled little by little to the loss of the inessential tokens of his identity.

* * * * *

The Editor of "Light" goes on to say "It may be accepted as a sign of growing understanding and broadening tolerance that one of Mr. Gerald Heard's 'wireless' talks on "Our Wonderful World" was devoted to the latest developments of Psychical Research and to the work of the S.P.R. Mr. Heard approached the subject from the strictly scientific point of view and dwelt particularly on Dr. Osty's experiments with Rudi Schneider. . . . "Spiritualism" was never mentioned in the talk; but it was something new to hear a broadcaster speak respectfully of mediums and of psychic research."

In the press, as also in the pulpit, and in the art and dramatic world the same broadening of interest is to be noted. What is really happening is that all these agencies are rapidly familiarising the public with the facts of psychic research and are laying the foundation of a much more real appreciation of the nature of those facts together with a greater discrimination between the true and the false, between fact and fancy. In this way, superstition is bound to lose its hold where educative influences can penetrate

and prevail, and the way is clear for the demand for right knowledge on all these obscure problems. There is, for example, a notable rectification of ideas concerning psychical questions evident in the better class of fictional literature now current. One who has seen and can remember the extravagances of the psychic novel in the latter part of the nineteenth century can bear witness to the extraordinary progress made in this respect.

We write off always a heavy discount for the works of the sentimentalist and the sensation-monger, who, like the poor, are always with us: but aside from these and apart from their vapourings, the really solid work of the psychic novelist is quite clearly apparent. And the same may be said of the drama and the cinema representations. Some plays recently produced have shown exceptionally deep understanding of the nature of psychical problems. And what is provided is bound, in great measure, to be what the public demand.

* * * * *

We need not look for any notable announcement of change in the attitude of representative bodies in religion and science. The change is much more subtle. It is affecting individual clergy and professors; and sooner or later it will so change the atmosphere of orthodoxy that the new color will be manifest without any revolutionary change of front. The courage that is needed on the part of any official exponent of religion, philosophy, or science to proclaim his altered views will not be so much the courage of the martyr as it has been. Tolerance broadens, and the declaration of 'psychical' convictions is likely to become a much easier and simpler matter in the near future. We honor the pioneers who have made the sacrifices necessary to ensure this change.

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A.S.P.R. SAN FRANCISCO SECTION

Major Crittenden van Wyck has called the Editor's attention to the fact that the officers appointed by the Section represent the new blood in this movement. There are still three of the "old guard" remaining, the stalwarts of the past forty years, who have kept the flag flying in all weathers. As members of the Board of Directors, these are: Dr. L. B. Blochman; Mrs. Emma L. Hurne; and Major Crittenden van Wyck. We feel that in view of the persevering work done by these three, the circumstance that they have a place in the councils of the San Francisco Section is worthy of special mention.

THE MARGERY MEDIUMSHIP

*Demonstration of the passage of matter through matter.
The results of Professor Zöllner confirmed.*

BY WILLIAM H. BUTTON

The phenomena herein considered occurred at eight sittings with Margery at Lime Street. The first one was on June 5, 1932 and the last on July 8, 1932. The sittings were under strict conditions and were competently observed and carefully reported. Full records of these sittings are appended.

The phenomena consisted of the removal of a variety of objects from locked or sealed boxes and the introduction of various objects into such boxes. The results demonstrate the passage of matter through matter, at least so far as any three-dimensional conception is concerned.

The experiments were suggested to the writer by the results obtained by Professor Zöllner in 1877 and 1878 and described by him in his "Transcendental Physics" and commented on by W. Whately Smith in "A Theory of the Mechanism of Survival".

Both Professor Zöllner and Mr. Smith seem to have thought the chief interest and importance of such phenomena were in the light they would throw on the theories involving a fourth dimension. They both dwell interestingly on the characteristics of a fourth dimension as indicated by the frequently discussed relationships that would seem to exist between the third and the second dimensions.

Imagining a two-dimensional being as one that lives on a plane surface and is not endowed with capacities that permit him to see either up or down or to perceive any object above or below the flat surface on which he exists, it becomes apparent that when such a being is placed inside a rectangle drawn on his flat habitat he will consider himself inside an enclosed space. If then a three-dimensional being comes along and places the end of a pencil inside the rectangle, its inhabitant will regard the occurrence as a miracle. He will have had a true apport, brought about however, with the greatest ease by the three-dimensional experimenter.

Applying these analogies to the third and fourth dimensions it appears that an inhabitant of the supposed fourth dimension as easily and from a direction unknown to us could deposit a material object in an enclosed three-dimensional room and thereby mystify a three-dimensional occupant thereof.

There is nothing new in the above. These considerations have been set forth often and entertainingly by Mr. Hinton and others. They are mentioned here because Professor Zöllner and other writers have referred to them as probable explanations of phenomena such as are herein considered. It is evident that a control who functions in a four-dimensional region, as many controls claim to do, could readily accomplish these results by approaching from the direction unknown to us.

These considerations also throw much light on that most mysterious class of alleged psychic phenomena, the much discussed apports. The apport phenomena usually appeal to one as so extraordinary and so difficult to control and observe, as to be not susceptible of proof. The phenomena herein described embrace the mechanism necessary to the production of an apport and in fact several true apports are involved. The troublesome question of control also is solved by the apport being placed in a controlled space instead of appearing in a room, at large, subject to the difficulties of search both of the room and of the sitters, although the origin of the object involved is still subject to those difficulties.

The only theory, other than the fourth dimensional one that the writer has seen advanced to explain such phenomena, is that the object or the receptacle involved is dematerialized in whole or in part and then materialized again.

Following is a brief narrative of some of the principal events of the sittings.

The first sitting—June 5, 1932.

The writer marked an American half dollar and had the markings inspected by Doctor Crandon. He placed it inside a small pasteboard box and securely sealed the box with surgeon's tape. The box was placed on the table in front of Margery and the writer's desires were expressed at some length to Walter. After some demurring the coin was placed in the writer's hand and was identified by Doctor Crandon and the writer. There was no substitution of boxes and the box was not opened. It is significant that Walter accomplished this amazing result the first time he was asked to do so.

The second sitting—June 12, 1932.

In this sitting a marked American quarter dollar was taken out of a pasteboard box sealed by Doctor Richardson with surgeon's tape.

The third sitting—June 17, 1932.

This sitting produced notable results. A pasteboard candy box was most securely taped and was thoroughly marked inside and out. Fig. 1 shows this box before it was opened and illustrates the thoroughness with which the box was sealed and the variety of the markings on it. The writer had some days previously placed a marked half dollar in the box—the markings verified by Mr. Litzelmann. At the sitting the box was shaken by every sitter and each verified the fact that some rattling object was inside. The coin was shortly placed in the writer's hand and immediately identified by Mr. Litzelmann and the writer. The sealed box was then shaken by each sitter in turn and each verified the fact that it was empty so far as sound indicated. Walter then announced that he proposed to bring to the writer a present which he had procured in Canada and would put it in the box. Shortly thereafter at Walter's direction the box was again shaken by each

sitter and all agreed that it contained some hard object, according to the sound. The box was retained in the writer's possession under lock and key until the next day when it was photographed by Mr. Thorogood and opened in the presence of Mr. Thorogood and Mr. Adams. There was taken out an English penny. So far as determinable no sitter had seen it before. There was no tampering with the box. The tapes had not been moved. The markings inside the box were disclosed. Here then the half dollar was taken out of the box and as a true apport the English penny was put in. At this sitting also Mr. Jones (pseudonym) put a wooden spool marked by him inside the very carefully constructed and secured wooden box known as the Edwards box, Fig. 2. This spool was taken out of the locked box and put into the writer's hand.

The fourth sitting—June 19, 1932.

At this sitting a jack-knife was taken out of a wooden box sealed with surgeon's tape. A metal object was put on the writer's hand and then according to Walter was put into the box. Walter then directed that the box be taken out of the room for examination, announcing that he had taken off some of the tape. This was correct but the tape still held the box cover down. However this may be, a small ancient coin was found in the box. It has since been identified as a Roman denarius of the Consular period, certainly an unlikely coin for any of the sitters to have. On return to the sitting room Walter directed that this coin be put on the table and announced that he would put it in another locked wooden box that was on the table and was known as the Pinney box. Thorogood had the key and was not present. Walter also announced that he would put in the box a present for the writer. This box was carefully guarded until opened the next night by Mr. Thorogood. It contained the old Roman coin and in addition a British coin and a German coin, neither of which so far as ascertainable, had ever been seen by any sitter. It is, however, necessary to state that this Pinney box was not entirely secure as will be indicated later. The writer is confident, however, that it had not been tampered with.

The fifth sitting—June 30, 1932.

At this sitting M. Zeliqzon and Mr. Button held the padlock on the box known as the Pinney box. Mr. Thorogood and Mr. Adams had the keys. Thereupon there was put into the box from the table a match box, a cigarette holder, a package of paper matches, a key. After this while the lock was still controlled the box was shaken, evidently by Walter, and the noise indicated articles inside. After that and under the same control a sponge, a watch, and a locket on a black ribbon were put into the box. Then a white light was turned on which disclosed the control that Button and Zeliqzon had of the lock and the medium. The box was then opened having been observed to be intact and all the objects above mentioned were found in the box.

It must be stated, however, that a little later on examining this box, Fig. 3, Mr. Adams found that it had not been glued together. It was

thoroughly mortised in such a way as to remain intact as against considerable force. The writer had supposed the box had been glued, but found that it had been delivered by Mr. Pinney for approval and had not been permanently glued. The next day it was taken back to Pinney who glued it together thoroughly so that it was entirely secure. M. Zeliqzon and the writer reported that during the time they held the lock and while the articles were being put into it the box could not have been tampered with.

The sixth sitting—July 1, 1932

At this sitting the Pinney box, Fig. 3, having been securely glued as above mentioned, was used and a new box prepared by Mr. Jones. There was nothing in the Pinney box and it was securely locked. Mr. Thorogood had the key. The box prepared by Mr. Jones was a small cigar box, Fig. 4, securely locked with a padlock and the keys were retained by the writer during the sitting. Inside this box Mr. Jones had placed two electric fuses, also illustrated in Fig. 4. Both fuses were marked for identification by the writer. Walter almost immediately after the sitting began said "There is a new box on the table—fuses". Nobody had mentioned fuses and no one knew of their presence in the box except Mr. Jones and the writer. The writer was then requested by Walter to put his hand on the table whereupon an object was placed on his hand, and taken off by Mr. Thorogood who reported it to be an electric fuse. The white light was turned on and the fuse was identified by the writer as one of those that had been inside the cigar box. This occurred within a few moments after the beginning of the sitting. The writer's watch was put on the table and then according to the sound, was put into the Pinney box. A cigar was put upon the table and some other articles. Thereupon and at Walter's direction M. Zeliqzon and the writer took hold of the lock on the Pinney box and held it until it was given to Mr. Thorogood after the articles had evidently been put into it. The control of the lock was the same as described in the previous sitting. Walter then announced that he had put a pen-knife into the box; also something placed on the table by Mr. Litzelmann. Walter then stated that there were some things in the Pinney box beside those mentioned. The box was thereupon handed to Thorogood, who kept possession of it until after the sitting. Walter then announced that the other fuse which had been in the cigar box had been put into the Pinney box. This cigar box was then taken possession of by Mr. Jones who kept it until after the sitting, the writer having the keys at all times. Immediately after the sitting the cigar box was opened by the writer and was found to contain the cigar put on the table by Mr. Jones, a Japanese object put on the table by Mr. Litzelmann and a slab of marked plaster of Paris furnished by Mr. Thorogood. The box contained neither of the two fuses that had been placed in it. Mr. Thorogood produced the key to the Pinney box and opened it and there was taken out the other electric fuse identified by the writer, also a match box identified by the writer, the writer's watch, a pen knife identified by M. Zeliqzon, and three keys identified by Mr. Adams.

The seventh sitting—July 6, 1932.

At this sitting Mr. Litzelmann furnished a cigar box which had been thoroughly secured by surgeon's tape. Mrs. Bigelow had put into it a button hook, a British-Canadian button and an earring. A clip and a pipe cleaner and a small china image were also in the box. The first half-hour of the sitting was devoted to other matters, but thereupon the following conversation occurred:

Walter said: "There's Litzelmann, he puts all kinds of things in boxes. I suppose you put in a couple of button hooks for me."

Mrs. Bigelow reported this to be correct.

Mrs. Bigelow: "I'll bet there's one thing in there you can't tell me what it is."

Walter: "A British Canadian button."

Mrs. Bigelow: "Bull's eye!"

Walter: "Here's an earring."

Mrs. Bigelow reported this to be a bull's eye.

The ability of Walter correctly to catalogue the objects in the box is notable. Upon Walter's instructions Mr. Litzelmann took the box, examined it and reported it to be intact, then upon similar instructions Mrs. Richardson and Mr. Litzelmann held the box in their hands. Doctor Richardson and Mrs. Bigelow were instructed to put their hands on the table, palms up. Something dropped on the floor, was recovered by Doctor Richardson and put on the table and then put into Mrs. Bigelow's hand, who identified it as the earring she had put in the box. Then a button hook was passed to Mrs. Bigelow and she identified it. Also the clip was identified. The Canadian button was put into Mrs. Bigelow's hand and identified by her. Mrs. Bigelow examined the box in red light and pronounced it to be intact. Mr. Litzelmann then shook the box and found there was something else in it. The box was then left upon the table and the sitting ended. After the sitting Sarah by automatic writing instructed Mr. Litzelmann and Mr. Kenney to go upstairs and get the box which they did and opened it and found therein a pipe cleaner put in by Mr. Litzelmann and the small china image put in by Mrs. Richardson. An examination of the box at this time in white light showed that two ends of the surgeon's tape had been moved about one-eighth of an inch but not enough to give access to the box.

The eighth sitting—July 8, 1932.

At this sitting Mrs. Bigelow, unbeknown to any other sitter, had procured a wooden box prepared by Mr. Pinney. This is illustrated, Fig. 5. She put inside of it a tin cigarette box, also illustrated, Fig. 5, inside of which there were several items known only to herself. Walter came through promptly and within a minute the tin cigarette box was handed to Dr. Richardson who handed it to Mrs. Bigelow who on examination found it still contained the articles put into it by her. On Walter's instructions a number of articles were placed by the various sitters on the table. All of these articles were put into the box as discovered later when the box was opened. In addition to the above a number of calendar leaves had been

selected at random, the numbers being known to no one. These were placed on the table, and all but one were put into the box evidently by Walter. The one number he announced to be No. 18 and this was given to Dr. Richardson. Mrs. Bigelow was handed the box and she announced it to be intact. Mrs. Bigelow and Dr. Richardson had examined the box immediately after the tin box had been taken out to be given to Mrs. Bigelow and found it to be closed and padlocked. The keys of this box Mrs. Bigelow had pinned to the inside of her dress. After the sitting Mrs. Bigelow opened the box and found in it all the articles that had been placed on the table. Thereupon Sarah by automatic writing wrote correctly the numbers on the calendar sheets that had been placed on the table and which were found inside the box.

It will be realized that many of the details of these sittings have been omitted from the above narrative, some of which may seem to various readers to be of importance. If so they are referred to the full reports that are printed herewith. The object of the foregoing narrative is to call attention to what seem to the writer to be the most important of the phenomena.

Mr. Massey's English translation of Professor Zöllner's book appeared in 1880. In it is given an unusually clear and concise description of the phenomena observed by him, oftentimes in association with other scientists of Leipsic. It is a scholarly production and carries conviction. Nevertheless Professor Zöllner shared the fate of all those courageous souls who at that date dared to question the validity of a completed and analyzed cosmos, sealed and attested by the imitative spokesmen for the orthodox science of the Nineteenth Century—men so credulous as to believe that all life and all spirit sprang spontaneously from the chance juxtaposition of atoms of inert matter. For many years Professor Zöllner was the target for continuous criticism—much of it captious and some of it fantastic. The Seybert Commission took a hand at it and decided that Professor Zöllner was crazy. The Seybert fund was later diverted to more congenial purposes.

It is therefore particularly gratifying to be able to confirm the results of an early pioneer in this difficult subject fifty years after his experiments.

* * * * *

RECORD OF A SITTING AT 10 LIME STREET

June 5, 1932 at 9:15 P.M.

Present: Psyche, William H. Button and Dr. Crandon.

This sitting was held in pursuance of a request to Walter on the night before, June 4th, 1932, that he would talk to Dr. Crandon and Mr. Button about certain matters. Mr. Button had just finished reading "A Theory of the Mechanism of Survival" by W. Whately Smith and had been much impressed by Mr. Smith's description of the bearing of Professor Zöllner's experiments on the existence and characteristics of the fourth dimension. By analogy to the relationship between the third dimension and the second dimension, it appears to Mr. Smith that any fourth dimensional power could easily place a third-dimensional material object inside an enclosed space and take it out again: that if this happened it would be a very powerful demonstration of the existence and the characteristics of the fourth dimension;

that Zöllner's experiments were along the line of removing material objects from enclosed boxes, etc.

On discussing these matters Button and Crandon agreed that it would be an excellent thing if they could induce Walter to remove some material object from a sealed box or vice versa and it was this subject that they desired to talk to him about. Prior to the sitting Button had procured a pasteboard box which had contained toilet soap. This box was 7½" long, 3¾" wide and 1¾" deep. The cover extended to the bottom of the box covering the sides of the box completely. The box had a strong scent of the soap which it had contained. Inside this box Button placed an American half-dollar dated 1918, on the reverse side of which he had marked the letter "F" in the word "OF" in the legend "UNITED STATES OF AMERICA", for the purpose of identification. No one knew of these marks except Button. He placed this coin inside the soap box and then sealed the box up with two strips of surgeon's tape extending around the box one third of the way from each end respectively, and a further piece of surgeon's tape extending around the box lengthwise. The result was that the box was adequately sealed with the coin inside. As the sitters went into the séance room Button handed to Crandon a memorandum folded up which Crandon put in his pocket. This memorandum contained the following: "American half-dollar dated 1918—the "F" in word "OF" on the reverse is marked. June 5, 1932. WHB". Button told Crandon to keep this memorandum, not examining it until after the sitting. As the sitters entered the room Button placed the soap box on the table in front of the medium. This table was placed so that its nearest edge was about six inches from the psychic's knees. Button held Psyche's left hand and Crandon her right hand during the entire sitting. Walter soon came through and for several minutes whistled beautifully in unison with the music of the victrola and suddenly changed the tune being played by the victrola, calling attention to that fact. Walter then asked why we were there and what this box was on the table done up in surgeon's tape. He said he did not like the smell of it. He never cared for scents of that sort. Crandon told him we were there in the guise of suppliants for his favor and Button would tell him all about it. Thereupon Button explained at some length to Walter what he desired. He called his attention to Zöllner's experiments, the importance that would be attached to the extraction of a material object from a closed space and asked Walter if he would not do it. Walter said he had done analogous things many times. That the making of fingerprints inside a box indicated that he could get in at will. Button told him that he understood that these things were analogous, but that this experiment was more like an apport. What he wanted him to do was to apport the coin from inside of the sealed box to the outside. Walter then complained further about the scent attached to the box. He took it up and shook it all around above the table making the coin resound inside the box. He stroked Button's face repeatedly with the box. There were many cold breezes coming from the cabinet. Walter then said that the box was not big enough for him to get his hand inside. That if we were going to try this kind of an experiment we ought to use the box made by Thorogood. Button told him this was simply a tentative experiment to see whether he could and would accomplish the object in which event he would desire him to do it over two or three times under conditions that suited him better. Walter expressed some disinclination to do anything about it that night, although he said he could easily accomplish it and would at a later time if we wished him to do so. Thereupon Button suggested that we try it on a more elaborate scale on the evening of June 13th. Walter tentatively agreed to this. In the meantime Walter kept shaking the box and touching Button's face with it, the coin all the time rattling around inside the box. There was then quiet for two or three minutes, whereupon Walter suddenly said, "Button, what is the matter with your box, shake it up and see." Button lifted the box from the table,

shook it and it was perfectly silent. There was no coin rattling inside the box. Button asked Walter what he had done with the coin, whether he had taken it out of the box. Walter said "I might have stuck it on the bottom of the box, what do you think?" Button said he believed Walter had taken the coin out of the box. After some badinage along this line, Button said, "Well, Walter, tell us what you have done with the coin." Suddenly Button felt the coin laid on his right wrist and carefully shoved up between his hand and that of the psychic. Whereupon Button exclaimed with gratification, "I have the coin in my hand, he has taken it out of the box." Crandon expressed the same sentiments with much enthusiasm and pleasure. Both parties congratulated Walter and thanked him for the wonderful demonstration. Walter said he could do this thing easily and would do it for us the following week if we would use the large box, that he did not care to keep doing it for everybody for the reason that although it was easy enough for him to do he did use up a lot of his energy. He also said that in doing it his energy encompassed the box entirely and that he did not like the surgeon's tape because he got mixed up in it and stuck to it and we would find the end of one of the tapes slightly pulled up from the box.

Walter then discussed the health of some friends who had been there and said that he had given them some of the psychic's energy. Button asked him why he could not take such energy from some of the other members of the circle. Walter said that he could do so but that he would not do it because he could not replace it. If he took it from the medium, although she would feel it for a short time, he could get it back for her within a day or two. Walter shortly after said goodnight and the medium promptly came out of trance and the sitting ended at 9:45 p.m. When the lights were turned on Button handed the coin to Crandon and asked him to compare it with the memorandum Button had given to Crandon before the sitting. Crandon did so and found the coin to be an American half-dollar dated 1918, the "F" in word "OF" on the reverse marked as described and Crandon so noted on the said memorandum. The box was in its original state except one of the tapes wound around the box had been pulled up to the extent of about three-fourths of an inch. This raising of the tape however did not extend to the side of the box. Otherwise the tapes were secure and were put on in such a way that they could not have been removed without indications thereof. The box and the coin were kept in Button's possession and the box has not yet been opened. For identification of the box Button put five crosses on the inside bottom, one in each corner and one in the middle, which undoubtedly will be found whenever the box is opened. Dark throughout the sitting.

Sitting ended at 9:45 p.m.

Each signer certifies to the facts indicated to be within his knowledge. This report was prepared the next day from notes made by Mr. Button and Dr. Crandon immediately after the sitting.

WM. H. BUTTON.
L. R. G. CRANDON.

* * * * *

SITTING AT 10 LIME STREET,

June 12, 1932 at 9:30 p.m.

Present to left: Psyche, Dr. Richardson, Mr. Button, Mrs. Richardson, and Dr. Crandon.

Mr. Button and Dr. Richardson had prepared two sealed boxes and a sealed glass bottle, which, at the beginning of the sitting, were placed on the table in front of the medium.

Walter came through shortly and seemed to be in good spirits. He expressed

some surprise at seeing us and indicated that he would not do much that evening. There was a great deal of conversation with Walter which is not recorded in this report. Walter handled all three of the above mentioned articles and shook them around, rattling their contents.

One box, a wooden one, and the glass bottle are not further described, as no phenomena occurred with them except that of telekinesis. The other box was a pasteboard box in which Dr. Richardson and Mr. Button placed a marked coin, giving Mrs. Richardson a description of the said coin before the sitting which she retained in her possession. The box was quite a large one with the cover coming over the sides of the box for about one inch. This box was sealed with surgeon's tape one inch wide, two strips extending around the box transversely, near the ends, and one strip around the box longitudinally. These tapes were thoroughly marked with blue pencil. Walter handled this box a number of times taking it up and shaking its contents, which could be heard by all. After one of these levitations of the pasteboard box an object sounding like a coin was heard to fall on the floor. Walter then asked Richardson to examine the pasteboard box which he did by taking it up from the table and shaking it. Button did likewise. No sound proceeded from the box. Walter then levitated the wooden box and the glass bottle a number of times but did nothing further with them. After the sitting an American quarter was found upon the floor and the pasteboard box contained nothing and the taping was intact. The quarter was compared with the memorandum given to Mrs. Richardson and identified as the coin which had been put inside the box.

The sitting closed at 10:40 p.m.

The signers certify to the facts indicated to have occurred in their respective presences. This report was prepared from notes made by Mr. Button and Dr. Richardson immediately after the sitting.

L. R. G. CRANDON. MARK W. RICHARDSON
WM. H. BUTTON. JOSEPHINE L. RICHARDSON.

* * * * *

SITTING AT 10 LIME STREET

June 17, 1932. 9:10 p.m.

Present clockwise: Psyche, Mr. Button, Dr. Crandon, Mr. Litzelmann, Sarah and Mr. Jones (pseudonym).

Trance came on very shortly. Walter desired the victrola started and after some manipulation it was successfully started.

Before the sitting three boxes had been prepared, two made of wood and one of pasteboard. One of the wooden boxes did not figure in the experiment, and, therefore, will not be described.

The pasteboard box was one which had been prepared by Mr. Litzelmann and Mr. Button and produced in a sitting held on June 14, 1932. It was a candy box procured from Seiler's Candy Store in Boston. The cover was rabbetted on to the bottom. The box was 7½ inches long, 4¾ inches wide, and 2¾ inches deep. Mr. Litzelmann and Mr. Button had placed their initials on the inside top and bottom of the box, respectively. In the box they had placed an American half dollar, dated 1901 and marked by marking the upper star to the right of the face on the coin. The box was then shut and surgeon's tape, one inch wide, was placed transversely around the box 1¼ inches from each end respectively joining on the top of the box, and then a piece of surgeon's tape was wound around the box lengthwise covering the joints in the transverse taping. Then a piece of surgeon's tape was wound around the box laterally covering the joints between the

top and the bottom of the box. Blue pencil marks were then made crosswise across each intersection of the surgeon's tape.

This box was presented to Walter on June 14th, but outside of handling it and rattling the coin inside he did nothing with it. The box was retained for further use.

In the meantime, a number of clergymen sat with Walter on June 16th, and the Rev. Mr. Barstow endorsed across the top of the box "red marks by Barstow" and placed a number of red marks on the sides and bottom of the box where the tapes intersected each other.

Next night, being the night of this sitting, the box was further marked by Mr. Button and Mr. Litzelmann by drawing circles in black ink on the top and bottom of the box, around the intersections of the tape, and by endorsing Mr. Button's initials inside of triangle and by endorsing Mr. Litzelmann's inside of circle on the bottom of the box, and by marking a few crosses from various sections of the tape to the pasteboard of the box. At this time they shook the box thoroughly and demonstrated the fact that some object was still inside the box. After these operations the box was retained by Mr. Button until the time of the sitting. The wooden box involved was put into the possession of Mr. Jones.

The wooden box was of the following dimensions: 4 x 4 x 7, and is referred to as the Edwards box, from its maker. The box was solid except for the cover which slid on laterally through grooves a short distance from the top, and was fastened and closed by a padlock. On the back end of the cover there was a strip which covered the crack there, and on the front end and underneath it there was a shelf something over an inch wide, so when closed the cover would well overlap such shelf. The staple for the padlock was screwed on to the outside of the box, but the screw heads were entirely covered by the hasp, the result being that there was no possible access to the box when locked. The box was mortised and glued securely together. Mr. Jones, in the presence of Mr. Button and Mr. Litzelmann, took an ordinary wooden spool which had carried thread and carved his initials on it and placed it inside the box. He took a padlock, which he received from Mr. Button and which Mr. Button stated had never been in Lime Street but which he had taken off his golf bag in New York, and attached it to the box and locked it and kept possession of the key and box. Mr. Jones states that he concealed the key on the second floor of the premises at 10 Lime Street before going to the séance room.

At the beginning of the séance Mr. Button put his pasteboard box on the table in front of the medium as did Mr. Jones put his wooden box on the same table. The third box was also placed on the table, but as above indicated has no further connection in the proceedings. The nearest side of the table was six inches from psychic's knees.

Walter immediately made a number of remarks about the various boxes. He called them coffins. He shortly took them up in turn and rattled their contents around, waved them in front of Mr. Jones and Mr. Button and touched their faces with the boxes. He frequently put one or another of them into Mr. Button's right hand that was controlling the left hand of the medium. (At all times mentioned in this report Mr. Button had continuous control of the left hand of the medium and Mr. Jones of the right except during the period when Mr. Jones was out of the room as subsequently indicated, and the rest of the circle held hands).

After awhile Walter announced that the boxes were all right, but he doubted that he would do anything with them this evening.

Presently Walter put the pasteboard box into Mr. Button's hand and asked him to shake it. Mr. Button did so with his right hand, still holding the medium's hand, and then with his left hand controlling Dr. Crandon's right hand found that from all indications of sound there was nothing in the box. Mr. Button then passed the box to Dr. Crandon who likewise shook it with no indications of any contents. He

wooden boxes on the table in front of the medium. They were as follows: The box known as the Edwards box, which had been left there from the night before and contained some articles which had been placed therein by Mr. Thorogood and Mr. Adams. Mr. Thorogood had the key to this box without which it could not be opened. Secondly, there was a box known as the Pinney box, from the name of the maker. This box had in it a die which had been placed therein by Mr. Litzelmann and Mr. Button and had been marked by Mr. Thorogood. Mr. Button knew about the die but Mr. Thorogood had the key. The third box was a wooden box, called the Ekland box, the cover being rabbetted to the bottom of the box. This box was 7" long, 4½" wide and 3¼" deep, made of wood ⅛th of an inch thick. Prior to the sitting Dr. Crandon put a ten dollar bill in this box and Mr. Ekland put in an object unknown to any one else. The Ekland box was then taped up with 1" surgeon's tape running twice around the box transversely and once around the box longitudinally, with a strip running all around the crack between the cover and the bottom of the box. This taping was thoroughly marked with blue pencil. There was also placed on the table the knitted endless rope that had been used the night before and which had been marked by Messrs. Thorogood and Adams and Button. It had been in Button's possession at all times since the previous evening and the markings were intact.

Walter soon came through and remarked about the three caskets on the table. He began to handle the Ekland box and said he liked it and that it intrigued him. He shook it around all over the table. The hand control was maintained at all times during the sitting except when otherwise indicated. Suddenly Walter placed in the palm of Button's right hand a small, hard, round object which Button said might be a metal button. This Walter denied. Walter then took it out of Button's hand and from the sound evidently put it on the table. After that, a pocket knife was put in Button's hand. Button passed it to Ekland without breaking control and Ekland said it was the object he had put in the box, and put the knife in his pocket. Button and Ekland then broke the control between them and examined the Ekland box and found that the taping was intact and put the box back on the table. Presently Walter requested Button and Ekland to examine the box again. They shook it and there was some hard object inside according to the sound. Walter then sent Button and Ekland out of the room to examine the Ekland box, saying that he had removed part of the tape. Button and Ekland found considerable of the tape removed but the cover still taped down. They opened the box and found Crandon's ten dollar bill in it and an ancient coin, evidently a Greek coin. Button wrote a description of this coin as follows: "A small coin, Mercury or some like figure on the face and an inscription on the bottom of the back with two figures on the back," and also drew a pencil around the coin to indicate its size. They then returned to the séance room and resumed control and Walter directed them to put the coin on the table and said it was a present for Ekland and he would put it into one of the other boxes, that is, the Pinney box or the Edwards box. Walter lifted the two boxes and rattled them around a number of times and said that he was putting the coin into one of them. The coin fell on the floor three times and at Walter's direction Button released control and by putting on an electric flashlight recovered the coin. Walter finally stated that it was all right but that he had quite a difficult time with it because when he dropped it into the box there was no box there, it went right through the box: that it was hard for him to catch the coin after it went through the top of the box before it also got through the bottom. Walter then stated that he was going to bring a present for Button from himself and that he would put it in one of the two boxes. There was some discussion as to which of the boxes he should put it in. He finally said that it was inside one of the boxes and to take the boxes downstairs after the sitting. He had requested Button and Ekland to open the Pinney box

but was informed that they had no key. Upon shaking the box it sounded as if there were coins in it. Walter said that he might take the whole box in his direction and then we could not find it. He told Ekland that his coin would be worth much to him and stated some problem in arithmetical progression as indicating the good luck it would bring to Ekland. He also told Button that the penny he had received at a recent sitting would be very lucky to him. Walter then said that he had perpetrated a joke on Button. Button asked what the joke was. Walter said that when Button's brains began to work he would find out. Walter stated that the coin he brought Ekland was a very old one and said it had been in Egypt and belonged to some stone cutter there. It had been connected with ships also. It reminded him of spices and other merchandise, also much fighting was connected with it. Walter also said that he had heard Psyche telling Button not to get too attached to any memento of the sort as he might lose it and be disturbed. Walter said this was good advice. The sitting shortly closed at about 9:50 p.m. Hand control prevailed at all times except as indicated. The above report was prepared from notes made the same evening.

The lights were turned on and the Pinney* and Edwards boxes were on the table but the knitted rope had disappeared. After the others had left the room Button and Ekland searched the room for the rope but could not find it and decided that this was the joke that Walter said he would perpetrate on Button, this due to the fact that Button had had the rope made and had used it before and was anxious to have knots tied in it by Walter. Button took the Edwards and Pinney boxes and kept them in his possession and locked up until the next day. Shortly before the sitting of the next night, that of June 20th, Button produced the two boxes in the presence of Doctor Crandon and Mr. Litzelmann, Mr. Jones, and Mr. Adams, Mr. Thorogood opened the Edwards box and found nothing in it except the articles he had placed in it himself. He then opened the Pinney box and found in it the die, the ancient Greek coin, which was identified by Button, and he found two other coins, one an English silver coin dated 1837, with the head of Queen Victoria on the face. The coin showed evident hard usage. The third coin was a German pfennig piece of 1876. Button retained possession of these coins.

The signers of this report certify only to the facts indicated to have occurred in their respective presences.

MAUDE B. EKLAND
CHARLES A. EKLAND

WM. H. BUTTON
L. R. G. CRANDON

* As to this box see notes of July 1 sitting.

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SITTING AT 10 LIME STREET

June 30, 1932, 9:10 P.M.

Present to left: Psyche, Dr. Richardson, Mr. Button, Monsieur Zeliqzon, Mrs. Richardson, Mr. Jones (pseudonym), Mr. Litzelmann, Sara and Dr. Crandon. Outside circle: Mr. Kenney and Miss Barry, stenographer.

Both mediums were searched before and after the séance. Psyche wore into the séance room a "scanty", robe, shoes and stockings. These garments were thoroughly searched by Miss Barry and the medium did not leave her side until she was seated in the séance room.

The sitting was in the dark, except as indicated, and there was hand control throughout with the variations noted. The table was about six inches from the medium's knees and on it there were three boxes and a glass jar, all of which were about three feet from the medium. On going into the séance room Mr. Button shook each one of these containers showing from the sound that there was some object in each of them but what such objects were was unknown to all the sitters. The three boxes were locked and the keys were in the custody of Mr. Thorogood and

Mr. Adams. It is unnecessary to describe any of these containers as none of them figured in the phenomena except as objects of telekinesis with the exception of one of the boxes known as the Pinney box and described in previous records.

The victrola was started and both mediums went into trance in a very few minutes. Walter came through and greeted M. Zeliqzon.

Walter: "What is the matter with you people in this house? What you want is seventeen sittings fast and furious. M. Zeliqzon, I will let you try an experiment second to none; and the old boy on your right there said he would never ask for a box again. I will give him boxes tonight. Any person in this room can give me anything and I will put it in any box on the table.

Button: "Well, here is my watch."

Button put his watch on the table.

Walter: "That is calling my bluff pretty quick. Zeliqzon, have you anything in your pocket that no one else in this world could have?"

Zeliqzon: "No, I don't think I have."

Button: "I have got something that I don't see how anyone else could have."

At nine twenty Mr. Adams entered the room and Walter immediately asked him if he had an unique object in his pocket. Adams replied that he did not have anything out of the ordinary and took his place outside the circle.

Walter: "Adams, are all these boxes locked?" Mr. Adams replied that they were. Walter instructed all the sitters to examine the boxes before the experiment. A black cloth was put in front of the Psychic's eyes to prevent the white flashlight from shining on her and the boxes were inspected by Adams, Jones, Mrs. Richardson, Mr. Button, and M. Zeliqzon. They all reported the boxes to be locked and intact. Walter asked Mr. Adams to mark them one, two, three and four, which was done, and asked to have all the locks sealed. And then asked Adams whether he would prefer to seal the lock or hold it. Adams chose to hold it saying he had nothing to seal it with. Then Walter said, "Remember, he took his choice as to whether he would seal or hold the lock." All reported all the boxes securely locked and the flashlight was turned out.

Walter: "Dr. Richardson, you take Zeliqzon's place and give him control."

Thereupon Zeliqzon and Dr. Richardson exchanged places in the circle. Walter then instructed Zeliqzon, Button and Adams to go out of the room and select three things witnessed by each and bring them back and put them on the table. This was done and in a few minutes the three returned and Adams put the objects on the table. Walter told Mr. Adams to examine the boxes again before the experiment which he did and reported them to be intact. The circle was then resumed.

Walter: "Do you see that lock, Zeliqzon? Well, hang onto it. Button, put your hand over Zeliqzon's on the lock."

This referred to the Pinney box. The control therefore was as follows: M. Zeliqzon held the medium's left hand placed on the lock while Mr. Button held his right hand over Zeliqzon's right hand and the medium's left hand and the lock. And Zeliqzon's left hand was on Button's right wrist. The light was then turned out. With the lock of the box controlled as above. Walter said, "First we will put the match box in the box." There was a sound apparently of something being put into the box. Walter: "Second, I will put this cigarette holder in the box." Again a noise was heard as of something being dropped into the box. "Third, I will put this package of paper matches in the box." A light sound was heard as if the matches had been dropped into the box. Walter: "I have an awful joke on Thorogood. Adams why put the key on the table? If you think I can't put it into the box, listen." A noise as of a key was heard dropping into the box. Then while all three hands were on the lock Walter shook the box and the objects could be heard to rattle.

Dr. Richardson then put something on the table and Walter said, "My! He put a sponge on the table. Too bad: it is noiseless; but it is in there."

Button: "I wish you would put my watch in, I have put it on the table."

Walter: "Put it right in front of the box." This was done and then a thump was heard and Walter said: "It is in the box."

Dr. Richardson put another object on the table and Walter said, "Every one of your keys are in the box."

Mr. Adams put something on the table for Miss Barry and Walter said: "I have put it in the box, it is a locket on a ribbon." All the above refers to the Pinney box.

Mr. Adams said that Mr. Thorogood was celebrating his wedding anniversary. Walter said "If you find two rings together that is what a wedding anniversary does for some people and if they aren't together that is what it does for others."

Adams: "Are you going to take the rope out of the bottle?" (This referred to the rope mentioned in previous sittings which Thorogood and Adams had put into the glass bottle on the table.) In reply a loud noise was heard. Walter told Adams the pasteboard box was still in his car. (This referred to a pasteboard box which had disappeared at a previous sitting and which Walter had said was in Adam's car though it had not been found there). A small pasteboard box was thrown over near Miss Barry. Walter: "Don't touch the glass box tonight, but before the experiment tomorrow night you can examine it. Put a black cloth over the table." This was done by Mr. Adams. Walter then requested the light to be put on so that everyone could see how Button and Zeliqzon were controlling the lock and the medium. The white flashlight was put on again with the overhead light and the box was opened. The box was observed to be intact and the control of the lock and the medium as before mentioned. All the objects that had been put on the table were found in the box. The medium had come out of trance and said that she felt like going into trance again. Whereupon the lights were put out. Walter then said: "Do you want me to take the rope out of the bottle and make a knot in it tonight?" A chorus of 'yes'es was the answer. Walter then said: "He has busted that box. Now the whole thing isn't worth a dam." This exclamation from Walter referred to Adams who on examining the Pinney box found that he could pry off one side as it had not been glued. Button and Zeliqzon however reported that their control of the box was such that it could not have been opened. While they were holding the lock there was no lateral or other movement such as would have been observed if any part of the box had been taken out and replaced during the sitting. (See report of next sitting in this regard.)

Walter: "You bring anything in this room tomorrow night and I will leave it anywhere you say. You can mark your rope and I will leave it somewhere in this house. Keep it till the last minute and then hand it to me and I will leave it wherever you say. I will designate you, Adams, to leave the room and find the rope and nobody else can leave the room. I wish you wouldn't tell anyone about the experiment, even Thorogood. Wouldn't you be surprised if you found the box attached to the rope. Don't mark the rope with anything that is metal."

Mrs. Richardson: "Do you know if Harriet passed her examinations?"

Walter: "Yes, she did. We will sit tomorrow night, goodnight."

Sitting closed at 10:10 p.m.

This report is prepared from the stenographer's minutes and each signer certifies to the occurrences indicated to have happened in his or her presence.

WM. H. BUTTON

L. R. G. CRANDON

MAURICE ZELIQZON

M. JONES

MARK W. RICHARDSON

JOSEPHINE L. RICHARDSON

PAUL F. KENNEY

NONIE C. BARRY

C. H. LITZELMANN

SITTING AT 10 LIME STREET

July 1, 1932, 8:30 p.m.

Sitters to left: Margery, M. Zeliqzon, Mr. Button, Mr. Thorogood, Mr. Jones, Mr. Adams, Mr. Litzelmann, Sarah, Dr. Crandon and Psyche. Miss Barry, stenographer, outside circle.

Both mediums were searched before and after séance by Miss Barry with negative results. Margery wore only a "scanty", robe, shoes and stockings, all of which had been thoroughly searched as above stated.

On the table in front of the medium there were four boxes, each of them about three feet from the chair in which she sat. A glass box furnished by Mr. Thorogood and a small pasteboard box do not figure in the sitting except that Walter threw the pasteboard box over Mr. Thorogood's head, and he moved the glass box around somewhat on the table.

The other two boxes involved were the "Pinney" box, and the new box furnished by Mr. Jones. The "Pinney" box had been taken by Mr. Button to Mr. Pinney who made it with the request that he fasten it together permanently so that no one could open it without unlocking the padlock. This Pinney did by glueing the box thoroughly together and delivered it to Mr. Button about four o'clock in the afternoon of July 1st. Mr. Button attached the padlock and locked it, it being a spring lock and Thorogood having the key, there being nothing in the box. Mr. Button then placed this box under the black cloth in the séance room.

The other box involved was a small cigar box which had been emptied of its contents. It was 7" long, 4" wide and 2" deep with Government stamps and other seals on the bottom and sides of the box which had not been broken. Only those attached to the cover of the box had been broken. Immediately before the sitting Mr. Jones bored a hole in the cover and another hole in the front side of the box in the center. Each hole was such a distance from the edge of the box as to make the cover secure when the padlock was passed through the two holes and sprung together. Experiment showed that the two front corners of the cover could be pried up enough to admit a coin but no further. This box was given by Mr. Button to Mr. Jones, as was also the padlock which had been continuously in Mr. Button's possession together with the two keys therefor. In this box were placed two electrical fuses about 1 inch in diameter and $1\frac{1}{4}$ inches long. On the porcelain portion Mr. Button had written in ink his initials, "W.H.B." on one, and "W.B." on the other, and in each instance the letter "F" on the opposite side of the porcelain. Mr. Jones and Mr. Button placed these two fuses in the cigar box and then locked it up with the padlock before referred to and Mr. Button retained the keys until after the sitting.

Mr. Jones took this cigar box with him to the séance room and just as the sitting began placed it on the table.

From the above it will appear that the two boxes involved herein were first, the "Pinney" box securely locked, Thorogood having the key and with nothing in the box, and second, Mr. Jones's cigar box thoroughly locked, Button having the keys and the box having the said two fuses in it.

Walter came through in a few minutes and the black cloth covering the table was taken off and put in Mr. Button's lap.

Walter said, "There's a new box on the table. Fuses." Nobody had mentioned fuses and the fact that there were fuses in the cigar box was known only to Mr. Jones and Mr. Button.

Mr. Button announced that the "Pinney" box had been fastened so that no person could open it without unlocking it and that there was nothing in it so far as he knew.

Walter then said, "Button, put your hand on the table for a minute and rest

it there." Button thereupon put his right hand, palm down, on the corner of the table furthest from the medium; M. Zeliqzon transferring his control to Button's wrist. Button immediately announced that he felt something on the back of his hand and Walter instructed Thorogood to take it off. Thorogood did so, Button still maintaining control of Thorogood's hand with his own left hand. Thorogood reported that the object, in the dark, felt like an electric fuse. Thereupon, upon Walter's suggestion an electric torch was turned on and it showed the object to be a fuse marked with the initials "W.H.B." on one side and a letter "F" on the other. Mr. Button identified this as one of the fuses placed in the locked cigar box and also stated that there was another fuse placed in the box which he presumed was still in it.

The above events took place in darkness except for the time that the fuse was being examined in the light of the electric torch. Throughout the whole sitting Psyche was evidently in deep trance as indicated by deep snoring.

Walter remarked that both these mediums would be wrecks tomorrow.

Mr. Button said that he would like at least one thing put in the wooden box, that is in the "Pinney" box, and suggested that he put his watch on the table.

Presently Walter asked him to do so and the watch was placed on the table near the box and near the edge of the table next to the medium.

Walter then said, "You would like one thing in the box. Listen!" A noise was heard as though something had been dropped in the box and Walter announced that the watch was in the box.

Sarah was restless, lifting her arms up and down, Walter told her to calm herself which she did.

Thorogood: "Are you going to materialize that box that is in Adams' car?"

Walter: "Yes, but give me a chance."

The above episodes occupied the time until 9:00 p.m. whereupon Walter invited everyone present to put a contribution on the table if he desired to have it put inside one of the boxes. Everyone put something on the table without announcing what it was.

Walter said, "Ah, a cigar, I suppose it will have to go into the cigar box. You don't mean to tell me that I have to put this search-light in. (This referred to a search-light that had been left on the table.) A set of keys, a penknife. Will you believe it, Adams, if I let Button and Zeliqzon hold the lock?"

Adams: "Yes, of course."

Walter: "I wonder why people don't answer me. I asked who put the keys on the table and nobody answered. Let us all be dumb."

Button: "Who is going to get nominated, Walter?" (This referred to the Democratic Convention.)

Walter: "Supposing I put the name in the box."

9:00 p.m. Walter requested the circle to be broken and everyone to relax. In a moment he instructed the sitters to make their circle again and again told Sarah to calm herself.

Walter: "I am going down to unlock Adams' car"—and some keys were rattled. Walter then told Button and Zeliqzon to hold on to the lock of the "Pinney" box. Button with his right hand and Zeliqzon with his right hand still holding Psyche's left took hold of the lock on the "Pinney" box and held it until it was passed to Thorogood as hereinafter shown.

Walter then said he was going to unlock Adams' car. "Listen, listen, listen." Then something was heard to drop into the box.

Walter: "Here is a penknife. Don't let that box get away from you fellows. It might get away, so hang on. Litzelmann, I thought you wanted to give me something." "Listen—there's a penknife in the box." A sound was heard as if something had dropped into the box.

Mr. Litzelmann said he had placed something on the table and asked Walter to find it. Button reported as follows: Zeliqzon's right hand is controlling medium's

left hand and lock; Button's right hand is controlling Zeliqzon's right and medium's left and the lock; Zeliqzon's left hand is resting on Button's right wrist. Box is perfectly quiet, no vibrations.

Walter then told Button that he could give the "Pinney" box to Thorogood and said there are some things in there that you don't know anything about, I am keeping it a secret. The box was handled by Button to Thorogood and Thorogood kept possession of it till after the sitting.

Walter: "Why don't you put something in the box, Thorogood?"

Thorogood: "I could."

Walter: "Oh, you've got the key."

Mr. Adams had some object he brought to the séance room that Walter was going to leave in some other part of the house. Adams put this on the table at Walter's request and asked Walter not to break it.

Walter said, "Well, I'll be!!!!" "Everyone relax now; I am all set. I am going to tackle Adams next. The boxes are all settled now. The other fuse, (evidently referring to the second fuse in cigar box) is in the box that Thorogood has in his hand (Pinney box). I just put it in. This cigar box has in it a cigar as it ought to have."

The cigar box was then handed to Zeliqzon, by him to Button, until it reached Mr. Jones, each one examining it found the lock intact. It was retained by Mr. Jones till after the sitting, Button having the keys at all times.

Walter said to Adams, "You are kind of running to keys tonight, aren't you, old fellow,—large and small?" No response. Mr. Jones reported that the cigar box had turned over in his lap.

At 9:30 Walter said goodnight and instructed all the sitters to go out of the room without crossing the circle.

Immediately after the sitting in the presence of everyone above mentioned the cigar box was opened by Mr. Button and he and Thorogood took out of it a cigar, of about Perfecto size wrapped in cellophane. Mr. Jones stated that this had been put on the table by him. Then, a Japanese ojimi shaped like a skull. Litzelmann started this had been put on the table by him. A slab of plaster of Paris marked with Walter's name and the date, which Thorogood said had been placed on the table by him. The cigar box contained neither of the two fuses placed in it by Mr. Jones and Mr. Button before the sitting. The lock of the cigar box was intact and the box firmly closed until opened by Button.

Next, Thorogood produced the key to the "Pinney" box and that was opened and Thorogood and Button took out an electric fuse, marked on the porcelain in ink "W.B." on one side and "F" on the other. Button identified this as one of the two fuses put in the locked cigar box before the sitting by him and Jones. A match box was taken out of the "Pinney" box which Button identified as an article put on the table by him. Button's watch was then taken out, the watch having been placed on the table by Button. This watch had been identified by Thorogood and he opened the back cover and identified it by the number which he had on a memorandum. Pen-knife was taken out then which Zeliqzon had placed on the table. Three keys were taken out which Adams stated were placed on the table by him. The box was thoroughly examined, the lock was intact before being opened by Thorogood, and the box was securely fastened together so that no part of it could be removed except by force enough to break the box.

These notes were prepared by Mr. Button from the stenographer's report the day after the sitting and each signer certifies to those facts indicated to have occurred in his presence or to be within his knowledge.

Signed:

M. JONES	WM. H. BUTTON
RALPH G. ADAMS	L. R. G. CRANDON
C. H. LITZELMANN	MAURICE ZELIQZON
NONIE C. BARRY	BRACKETT K. THOROGOOD

THE MARGERY MEDIUMSHIP

SITTING AT 10 LIME STREET

July 6, 1932. 9:05 p.m.

Present to left: Psyche, Dr. Richardson, Mrs. Bigelow, Mr. Kenney, Mrs. Richardson, Mr. Litzelmann, Sarah and Dr. Crandon. Miss Barry, stenographer, outside circle.

Both mediums were searched before and after the séance by Miss Barry. Psyche wore into the séance room a "scanty", robe, shoes and stockings, which were thoroughly searched.

This record omits considerable conversation not pertinent to the matters herein recorded and was prepared from the stenographer's minutes.

Prior to the sitting Mr. Litzelmann had procured a cigar box, 7½" long, 5" wide and 1¼" deep. Revenue stamps and the manufacturer's stamps were intact except along the edges of the cover. Mrs. Bigelow put in a button hook, also a British Canadian button, also an earring. There was also a clip left in the box by Dr. Richardson, a pipe cleaner put in by Mr. Litzelmann and a small China image put in by Mrs. Richardson. After these things had been put into the box it was thoroughly sealed with 1" surgeon's tape put around the box transversely and longitudinally, the tape marked with pen marks and where the tapes intersected the names of Mr. Litzelmann and Dr. Richardson and Mrs. Bigelow were written in ink. At the beginning of the sitting Mr. Litzelmann put this box under the black cloth on the table, the table being about six inches from the psychic's knees. Dr. Richardson also put a large rubber ball under the black cloth on the table.

Walter came through in a few minutes and greeted all the sitters. There was much conversation between Walter and the various sitters until 9:35 p.m. when Walter instructed them to break the circle and relax as there was too much energy.

In a few minutes Walter said: "There's Litzelmann, he puts all kinds of things in boxes. I suppose you put in a couple of button hooks for me."

Mrs. Bigelow reported this to be correct.

Mrs. Bigelow: "I'll bet there's one thing in there you can't tell me what it is."

Walter: "A British Canadian button."

Mrs. Bigelow: "Bull's eye!"

Walter: "Here's an earring."

Mrs. Bigelow reported this to be a bull's eye.

Nothing had been said in the séance room as to the contents of the box and neither medium knew what they were.

Walter then instructed Mr. Litzelmann to take the box in his hand which he did and examined it and reported it to be intact. Walter then instructed Mrs. Richardson and Mr. Litzelmann to hold the box in their hands and to hold it tight which they did, thus having entire control of the box with the various articles in it.

Walter: "Dr. Richardson and Mrs. Bigelow, put your hands on the table, palms up." Something was heard to hit the floor and Walter said it was an earring. This was picked up by Dr. Richardson and put on the table and then it was put into Mrs. Bigelow's hand, presumably by Walter. Mrs. Bigelow identified it as the one she had put in the box. Dr. Richardson received a button hook from Walter. This was identified by Mrs. Bigelow. Walter: "There's a clip." The Canadian button above referred to was put in Mrs. Bigelow's hand, presumably by Walter, and identified by her. She remarked that when Walter put something in her hand it was put right in the center of her palm, but when Dr. Richardson put something in her hand he had to fumble around before he found the center of her palm.

On instructions from Walter, Mrs. Bigelow took the box over to the stenographer's light and examined it and found it to be intact. The box was then handed to Mr. Litzelmann who shook it and found that there was something else in it. At Walter's request he put it on the table.

Walter: "I want you to leave the box and ball under the black cloth. That ball has a terrible smell! That's a pipe dream."

The sitting closed at 10:00 p.m.

Downstairs after the sitting, Sarah had an impulse to write and wrote as follows: "Go upstairs and get the box and bring it down here and examine it." Mr. Litzelmann and Mr. Kenney went upstairs and got the box. They reported that the light in the séance room was turned on, although it had been put out by Dr. Crandon on leaving the room. The box seemed to have one or two things in it, and everyone examined it in the white light and they all agreed that the seals were unbroken.

Sarah wrote again as follows: "Open it". Whereupon Mr. Litzelmann opened the box and found the pipe cleaner put in by him and the small china image put in by Mrs. Richardson.

Sarah wrote again: "Perhaps you are not so dumb. Get it off in the dark and then put it on." (Evidently referring to the surgeon's tape). A further examination of the box in white light before opening it showed that two ends of the surgeon's tape had been moved about one-eighth of an inch. There was no sign however, of enough of the tape having been loosened or shifted to make it possible to open the box. Also when the tape was pulled off in order to open it the tape carried with it revenue stamps on the cigar box over which the tape had been placed. It should also be noted that it was Walter who suggested examining the box in white light.

The sitting was in darkness throughout.

Each signer certifies to the things indicated to have occurred in his or her presence.

L. R. G. CRANDON.	JOSEPHINE L. RICHARDSON.
CARL H. LITZELMANN.	NONIE C. BARRY
MARK W. RICHARDSON.	PAUL F. KENNEY.
	HELEN I. BIGELOW.

* * * * *

SITTING AT 10 LIME STREET

July 8, 1932. 9:30 p.m.

Present to left: Psyche, Dr. Richardson, Mrs. Bigelow, Miss Fitch, Mr. Crady, Mr. Wallace, Mr. Creighton, Miss Poor, Mr. Litzelmann, Sarah and Dr. Crandon. Mr. Kenney and Miss Barry, stenographer, outside the circle.

Both mediums were searched before and after the sitting with negative results. Psyche wore into the séance room a slip, robe, shoes and stockings which had been searched.

This record omits considerable conversation not related to the phenomena described herein, and is prepared from the stenographer's minutes.

Walter came through in a few minutes and greeted all the visitors.

Mrs. Bigelow: "I have got a teaser for you tonight, Walter."

Walter: "A box, that's easy."

Mrs. Bigelow: "If you can get these things out of this box you are a wonder."

Walter to Mrs. Bigelow: "Why don't you put your box on the table?"

Mrs. Bigelow put her box on the table and Walter said "Do you call that a padlock? It is like a baby padlock just been born and never did grow."

* * * * *

The box referred to will herein be called the "Bigelow Box". Mrs. Bigelow, during the day of the sitting, had taken this box over to a Mr. C. H. Pinney, a carpenter, in order to have it strengthened and arranged so that it could be locked. It apparently had been received from Japan as one end was marked "Made in Japan". It was of a light wood with a cover that swung open on two brass hinges, these hinges being screwed to the inside of the cover and the inside of the box so that

when it was closed the screws could not be removed. A hasp was also screwed on the inside of the front of the box and extended upward through a slot in the cover and consequently could not be easily tampered with. The padlock used was a Corbin lock with two keys. The dimensions of the box were 7 x 4 $\frac{1}{4}$ x 3 $\frac{1}{4}$ ". The box was put together by wooden pegs but Mr. Pinney had apparently added a number of brads in order to make it more secure when locked with the said padlock. Inside this box Mrs. Bigelow had put a tin cigarette box having a tin hinged cover the latter partially lined with tinfoil. This box was 6 $\frac{1}{4}$ x 3 $\frac{1}{8}$ x 1 $\frac{1}{8}$ " and on the outside of the cover was glued a paper having the name Simpson Studwell and Swick, New York, "Made to order cigarettes". Inside the tin box Mrs. Bigelow also put certain articles. She locked the box herself and no one besides herself knew what she had put in the box.

Inside of a minute after Walter came through, the tin cigarette box above referred to was handed to Dr. Richardson, who handed it to Mrs. Bigelow. She exclaimed "Well, I never!" The objects which she had put into the tin box remained therein when the tin box was given to her. Mrs. Bigelow and Dr. Richardson examined the Bigelow box immediately after the tin box was removed from it and they found the Bigelow box securely closed and padlocked. Mrs. Bigelow prior to the sitting had pinned the two keys belonging to this box to the inside of her dress and they remained there until the box was opened after the sitting.

Walter then instructed everyone to put an object on the table saying that he would put everything into the wooden box. A large number of objects were so placed on the table. Mrs. Bigelow took one of the objects she had put in the tin box for that purpose. Mrs. Bigelow was handed the wooden box, examined it and reported it to be intact.

Walter: "The medium has to leave the room for a few minutes. Dr. Richardson and Mrs. Bigelow control the box while she is gone." Psyche and Sarah left the room and during their absence Mrs. Bigelow and Dr. Richardson controlled the locked wooden box.

At 9:50 both mediums returned to their places and Walter said, "I held my hand out and a man's ring fell on my finger. It was in the air when I got it." This seemed to amaze even Walter. This was a ring that had been placed on the table.

Walter: "Did you hear that drop? That is a pearl button that dropped in the box. A pearl button that has two holes." Miss Fitch reported that she had put such a button on the table.

Walter: "What is in the tin box?"

Mrs. Bigelow: "That is for you to find out."

Walter: "Well, put it on the table." Mrs. Bigelow put the box on the table as requested. Certain calendar numbers had been selected at random in the dark by three of the sitters and placed in envelopes. These were put on the table and Walter instructed that the numbers be taken out of the envelopes and then put on the table. This was so done. Nobody in the room knew what the numbers were.

Walter: "Shall I put them in the box when I read them?"

Dr. Richardson: "You couldn't put one of those in that lovely ball of mine could you?"

Walter: "I might."

* * * * *

There was a sound as if a piece of paper was being picked up from the floor.

Walter: "Where are the other numbers? I will look at the time."

Mrs. Bigelow: "He is referring to my wrist watch in the box."

Walter handed a number to Dr. Richardson and said "That number is 18, the box is full." Dr. Richardson put the number in his pocket.

Walter: "I put all the numbers in Mrs. Bigelow's wooden box except the one in Dr. Richardson's pocket which is No. 18. There is a wrist watch in there with diamonds on it."

The box was then handed to Dr. Richardson who handed it to Mrs. Bigelow, who reported it to be intact.

Mrs. Bigelow: "Did you put all the things in this box?"

Walter: "A couple of rings and everything I could find. Put Sarah over in front of the table till I get the energy back."

Sarah was moved in front of the table as directed.

* * * * *

Walter: "The first two numbers are simple."

Dr. Richardson: "What do you mean by restoring the energy, to Margery or to the circle?"

Walter: "The whole business. Our forces are low. Take down your box and let Sarah write. The medium won't write."

* * * * *

Walter: "I am going now. Don't sit here again until everyone is cheerful. Goodnight."

Sitting closed at 10:25 p.m.

After the sitting the Bigelow box was taken downstairs by Mrs. Bigelow who opened it and there were found in the box the following articles: A pearl button put on the table by Miss Fitch, a garter put on the table by Mr. Wallace, two rings put on the table by Mr. Brady and Mr. Creighton, a watch put on the table by Mrs. Bigelow and several calendar sheets. Before opening it the box was thoroughly examined and found to be intact and securely locked.

Sarah correctly wrote the numbers of the calendar sheets which had been in the box.

MARK W. RICHARDSON	MARIAN FITCH
L. R. G. CRANDON	JANE POOR
PAUL F. KENNEY	ALLAN P. WALLACE
C. H. LITZELMANN	NONIE C. BARRY
HELEN T. BIGELOW	

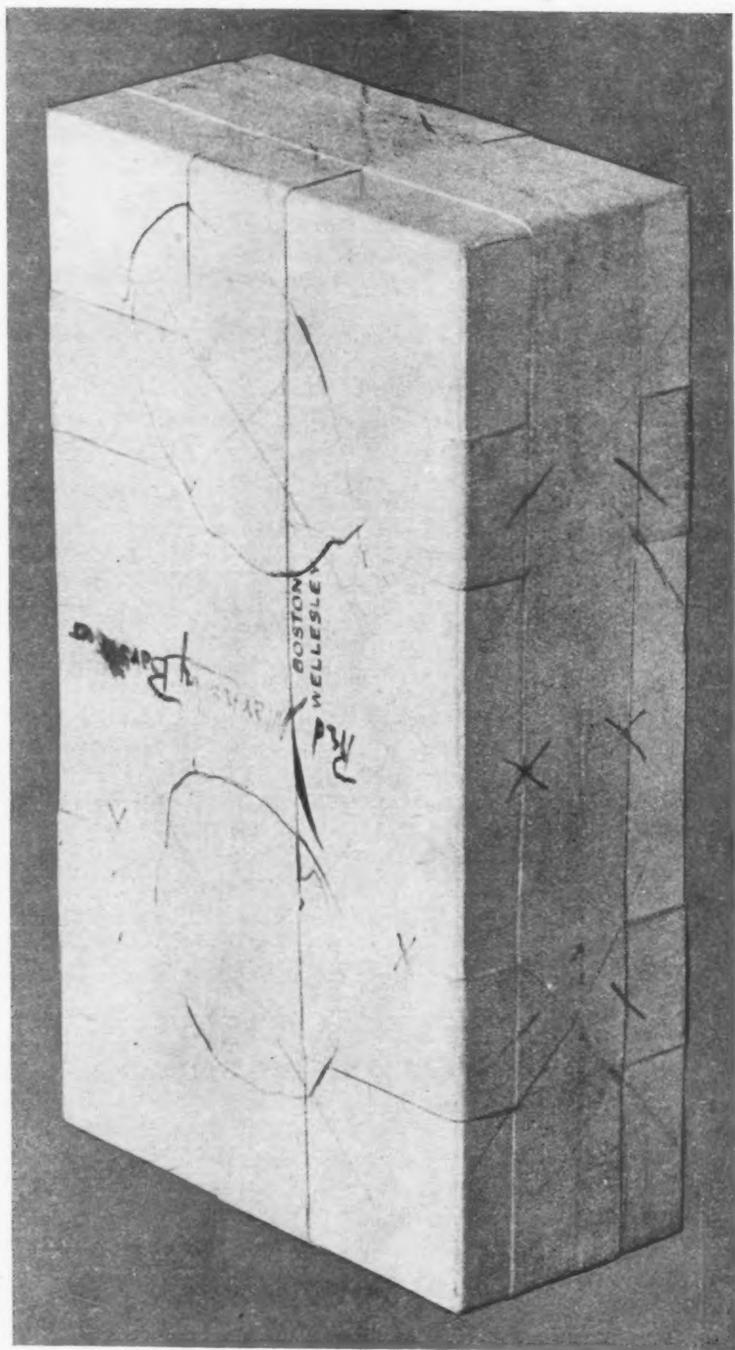


Fig. 1. Sealed box. On June 17, 1932, Walter took out from this box an American half-dollar and put into it an English Penny.

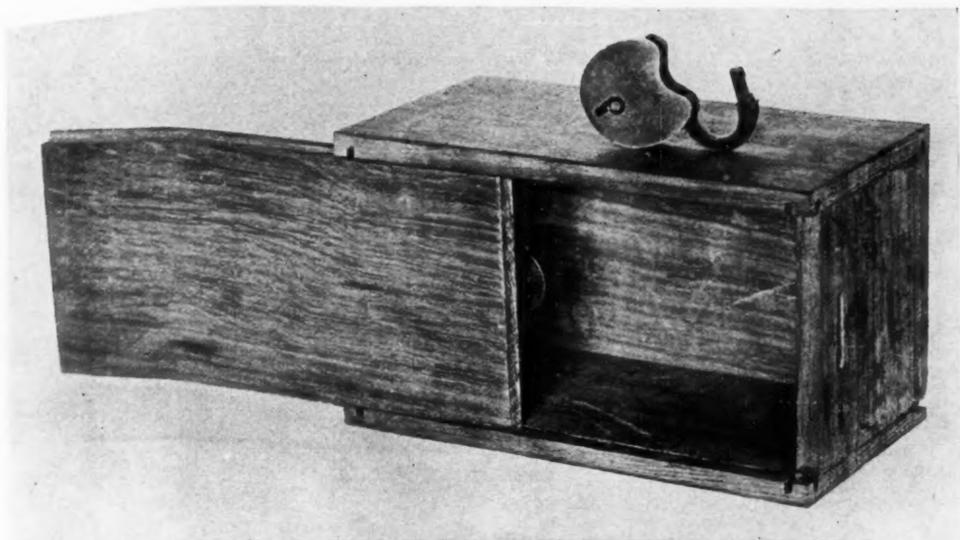


Fig. 2. The Edwards Box out of which Walter took a wooden spool on June 17, 1932, while the box was locked.

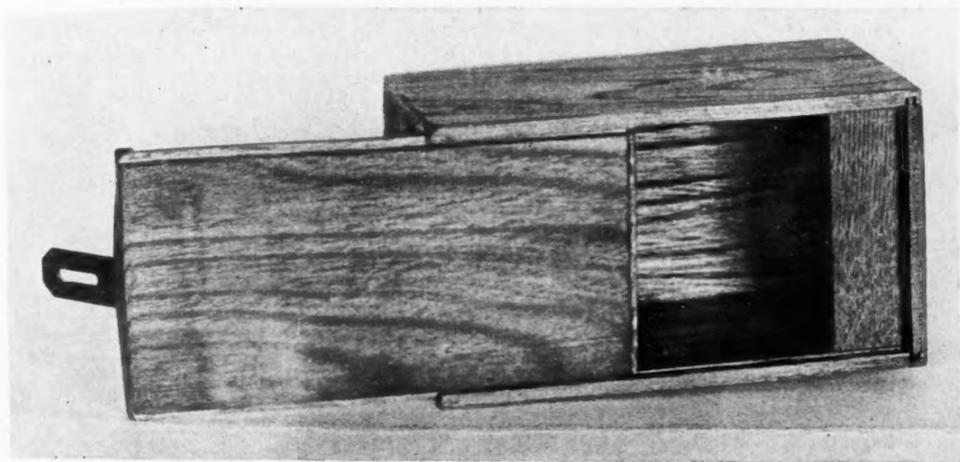


Fig. 3. The Pinney Box, into which Walter put many articles on June 19, June 30th and July 1, 1932, the box being locked.



Fig. 4. On July 1, 1932, Walter took out of this box when locked the two electric fuses illustrated and put one of them into the Pinney Box, Fig. 3. He also put into the box the cigar, and the plaster slab above shown.

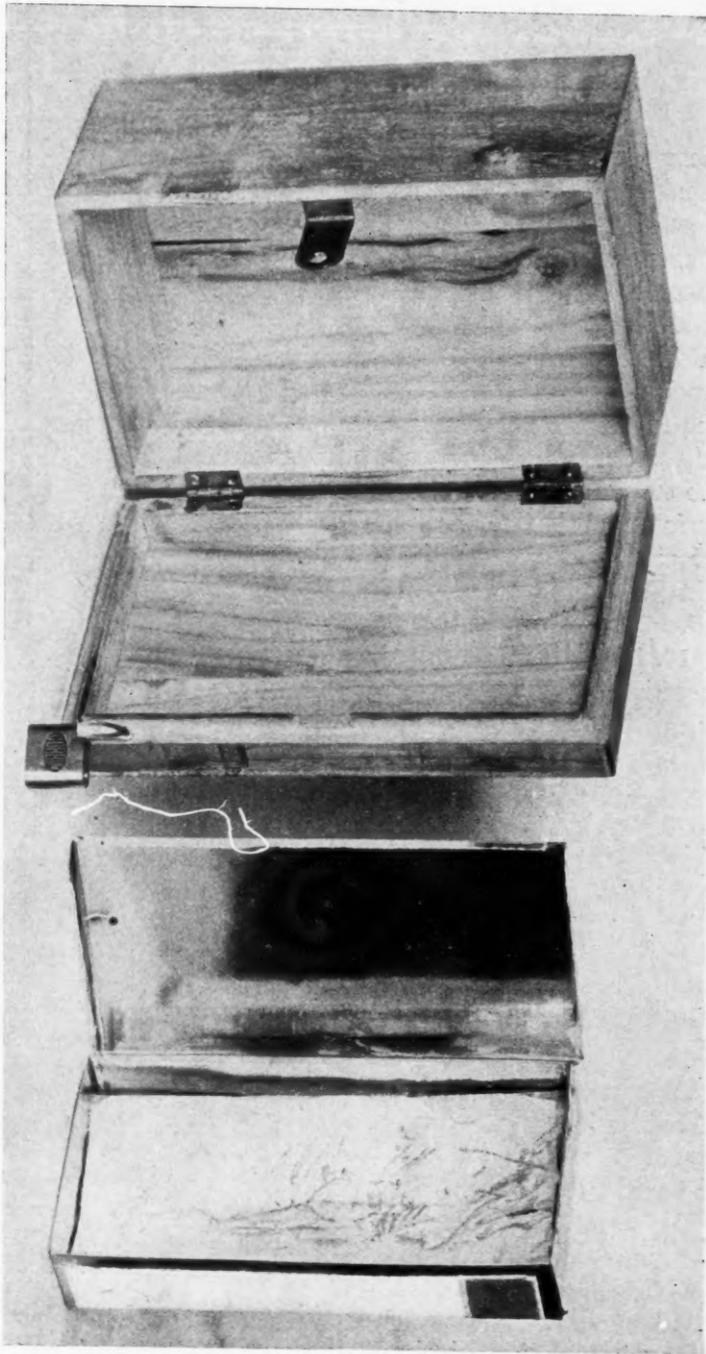


Fig. 5. The Bigelow Box on the left. On July 8, 1932, Walter took out of this box when locked the cigarette box on the right and put many articles into the Bigelow Box while locked.

AN ASTRONOMICAL SCRIPT AND ITS VERIFICATION

BY FREDERICK BLIGH BOND

There are certain facts connected with the planetary cycles which are known only to astronomers, and are not to be found in any books of reference generally available to the public, unless possibly to modern disciples of the cult of astrology who, for reasons of their own, might attribute significance to them. Unless explained by coincidence, therefore, the revelation of a detailed piece of knowledge, afterwards proved veridical, might well, in the absence of any sort of information on the part of the recipients, be deemed to show a supernormal origin, or the presence of a faculty of acquiring supernormal knowledge on the part of one or other of the persons engaged.

The story I have now to relate is one of peculiar interest on account of its historic associations, and the significance which it would suggest from the point of view of the biblical critic, since it concerns the date of the Nativity of Christ and involves the question, often raised, as to the correct reckoning of the years of the Christian era.

In 1924 and 1925, I was engaged in a series of sittings for automatic writing with Mrs. Hester Dowden. The purpose of these sittings had been entirely on the lines of archæological research; the general intention being to gain further information relative to the early religious foundation and buildings at Glastonbury. But, as so often happens, the communications took on a new and quite unexpected line, and we found ourselves drawn away from the mediaeval period to the dim field of the first apostolic mission to Britain, where tradition and legend are the only guides, and actual history is wanting.

The alleged communicator claimed to be one Philip, a young Greek who said that he had been one of the band of twelve who, under the fatherly rule of Joseph of Arimathea, planted in Avalon (Glastonbury) the first Christian church in the isle of Britain. This would be about A.D.47. There has always been a legend to the effect that Philip the Apostle had visited and evangelised the British folk, but our communicator earnestly denied that he was entitled to be called an apostle, and finally informed us that he was the young deacon mentioned in the Acts of the Apostles as one of the seven first appointed by the Church in Jerusalem for the serving of tables. There followed a diary of Philip's missionary journeys which, when published, would make a very readable volume as it is vivid as narrative and racy in style. And as this drew to its conclusion, our communicator asked us, through the hand of the automatist, with great solemnity the following question: "Would we accept his dictation of the Gospel which he had written when in Samaria, and which was lost, as it had been burned



THE CONSTELLATION OF THE MESSIAH

As indicated in the "Gospel of Philip"

This conjunction of the Moon, Mars, and Venus in the Sign of the Crab is stated by an eminent astronomer to have taken place on the 27th of September B.C. 6-7, thus giving that date as the probable one for the Holy Nativity. He points out that there will again be a very close conjunction of the same three planets on the 28th August 1932.

in Athens during that early troubled time?" It fell to myself to make the decision and I need hardly say that I willingly consented to give the time required for its reception. So in due course there came a complete Gospel narrative, and this included a hearsay account by Philip of the Nativity of Christ, which had of course taken place some years before his own lifetime; for he says he was a youth still in his 'teens when the Master suffered crucifixion.*

In the present article, we are concerned only with Philip's version of the Nativity story. He speaks of the great 'wandering star' which heralded the event but draws a distinction between this happening, which he regards as a mere chance occurrence, and the real "Constellation" or grouping of planets in a zodiacal Sign which had been looking for a long while as marking the fulfilment of the old prophecies of the Coming of a Messiah of the House of David. And it is here that his communication takes on a lively interest. To begin with, he affirms that the birth of the Babe at Bethlehem took place in the late summer, and we gathered also that the time was earlier than our present reckoning, and must be placed a few years B.C. With great care he described the form of the "Constellation" as that of a cross, the shaft of which was formed by three planets in a vertical line, the Moon at the head, Mars at the centre, and Venus at the foot. And these were to be seen in the Sign of the Crab (Cancer) whose principal stars would form the two arms of the cross. The sign of the Crab, he said, would be visible before dawn in the eastern skies over Jerusalem, and the configuration would reach exactness about one hour before dawn. Through Mrs. Dowden's hand, Philip then drew the configuration, marking the principal points. On the 29th November 1924, he wrote:

"The stars seen at that time were five, so that number heads the constellation. . . The time was that of the Crab. Ye will find these stars there; but not as I have made them, for they are further apart."

The writer was unfamiliar with the grouping of the stars in the zodiacal sign of Cancer and it was with some surprise that he found on reference to tables that this would be the herald sign in the morning at the time of year bespoken by Philip. On consulting a good star atlas it further appeared that there were in fact the two groups of stars in close correspondence with Philip's diagram. Of these, the group to the right or southern side is the most important. It is called by the Romans the "Praesepe" or "Manger". This is a curious fact and Philip comments on it as follows:

"Yea, that was what was written in connection with the birth of the Christ. Ye know that in the heavens are all the great events of the world written. Thus was it that the birth in the Manger

* A part only of this Gospel was published in England and it is now out of print. The full text is now available in America. It is issued by the Macoy Publishing Co. Inc., New York at a price of \$2.50 net. It contains the whole account of the "Constellation of the Messiah" in a special Appendix.

stood above the place where the Christ was born."

It was assumed from his description that the moment of the Birth would be the moment at which the Moon would have come to a right line with the other two planets, Mars lying centrally between the two clusters in the Crab. The strong points of Philip's story when viewed in the cold light of astronomical fact seem to amount to this:

(1). He has indicated for us the rising sign proper to the early morning hour at a season of the year not far from the time indicated.

(2). He has placed the Moon and Venus both in quite normal positions subject to their times being right.

(3). He has given us the quite extraordinary facts about the stars in Cancer which were absolutely unknown to us.

For a long time there was difficulty in ascertaining the approximate dates on which such a configuration might possibly have taken place in the few years prior to our A.D.1. It had yet to be found that any special alignment of these planets could have taken place during those years. The whole question could only be solved by careful research and the final verdict of someone of unquestioned authority in astronomical science. We could not venture to assume that our extra-terrestrial informant had been able to bring through with any substantial degree of correctness what they had wished to impart. Accepting Philip's desire to be veracious, it was still obvious that the task of transmitting details of temporal events, especially where the time-element is concerned, must be one of great difficulty. This is a matter of constant experience in dealing with the Memories of the Past. Their essence may remain, but the limitations of time, place and circumstance may have vanished or become too attenuated to recall with precision.

THE VERIFICATION OF PHILIP'S STORY

It was therefore with peculiar satisfaction that through the good offices of a mutual friend, one of America's leading astronomers consented to make a careful enquiry into Philip's story and to check all details of his diagram. He has been kind enough to do this, and although for good reasons, he is obliged to remain anonymous, he has put his conclusions in writing. They amount to this:

"This configuration marked in the script of Philip actually took place on September 27th, B.C.6-7. It is a recurrent combination and liable to occur on the average once in thirty-one and four-tenths years; though not always with equal perfection. This "constellation" may probably have been seen in recognizable form some sixty times since the date first given. It is interesting to note that it occurs again *this year*, and will be seen in very perfect form on the morning of the 28th August 1932. On the 30th July there is also a similar, but less perfect conjunction."

Our business here is with the scientific verification of a notable suggestion emanating from "discarnate" sources. As to the symbolic aspect of the happening we may leave our readers to judge.

THE CONTINENTAL JOURNALS

DR. GERDA WALTHER

The *Zeitschrift für Parapsychologie* for January, 1932 contains the following principal articles:

Prof. Dr. E. von Liszt: "Kathe Gündl, a medical medium." This medium shows a reaction (similar to that of a diviner) on illnesses in the body of other persons. She psychically "feels" the whole body of the patient and where there is an illness she feels a strong repulsion on which she bases her diagnosis. The person to be examined need not be present: a photograph, even an old one or the handwriting is sufficient. If she gets the photo of a dead person her clairvoyance goes as far as the instance of death, and she can exactly describe the person's state of health at that moment. She also practises as a healing medium in the most unselfish way. She was accused of quackery but exculpated in the court of justice (in Vienna) on account of the defence of the author.

Dr. A. Wendler: "Concerning the Nürnberg clairvoyant Franz Reissig." Narrates some cases of genuine clairvoyance and psychic diagnoses by this medium investigated by the author himself. (e.g. in the room of the author there is an old sofa on which the psychic sat. He said it had been in another room before and an old lady with a lace cap was sitting on it. This was right: it was the author's deceased mother, recognized afterwards by the medium on a photo (shown to him with another), though it showed her in her street-dress. Equally the psychic predicted a heart-complaint for the author which developed about a quarter of a year later on after a severe influence.)

Countess Zoë Wassilko-Serecki: "The alleged phenomena of Mr. Rudolf Merbeller in Prachatitz (Czecho-Slavonia)." The alleged phenomena of his "medium" as described in a book he published himself on his "Insight into the World of Beyond" seemed quite astonishing; they comprehend apports and telekineses, raps and "direct voices". Strange to say, they mostly happened when the "medium" was in the street, in the inn etc.; hardly ever when he was alone. The Countess Wassilko and Amsrat Meixner of the Austrian S.P.R. spent over a week there. They found it was all fraud and humbug—not on the part of the "medium", but of those around him; Mr. Merbeller is an old man of 72 who firmly believes in spiritualism and in his own "mediumship". Because of this his friends, including the "gentry" of Prachatitz (the innkeepers, the teachers etc.), made fun of him and produced the phenomena themselves without his ever noticing it (perhaps he is a little weak-minded), and he refused to believe it when the Countess tried to tell him the truth. Thus the innkeeper threw a rose over his back, an electrical piano could be set going and stopped by a string outside the window in the yard discovered by Mr. Meixner and pulled off by the Countess after which the "telekinetical" playing of the piano ceased. The tricks were partly admitted by the friends of Mr. Merbeller, they said they had often wondered that he didn't suspect the truth, and it was partly his own fault they had had their fun with him, because he wanted to "experience something" by all means. The Countess asked them to stop this humbug. This case is interesting, because the "medium" is this time absolutely honest.

Dr. C. Vogel: "From the Chronicle of the Family von Zimmerman". (From the 11th to the 16th Century.) Narrates several cases of phantoms who talked or rumoured in old castles in the middle-ages.

Dr. Willy Seidel (the well-known novelist): "The reflex on the cupboard". A friend of the author, medical doctor, had tried to cure a morphinist, who however

committed suicide. Three years later one night the doctor woke with a start and as a greenish, phosphorescent reflex on his cupboard (where no light from the street could fall) saw the face of this former patient and heard his voice imploring him to help him. He tried to comfort the phantasm and it vanished never to come again.

Dr. A. v. Schrenck-Notzing: "*The development of occultism into psychical research in Germany.*" (From his posthumous). *To be continued.* I will review the whole separately, as it has been published as a brochure on account of the late baron's 70th birthday on May 18th, 1932.

In the "Small notes" "Prof. Kasnacich makes some remarks concerning the problem of exteriorisation as an argument for spiritualism. He too thinks it is a prejudice to say the astral (or rather 'etheric') body can leave the physical body during its lifetime and yet can't exist after the physical body's death. In any case this statement is in no way proved. He then narrates the case of a medium in Graz who was seen to leave his body like a shadow in the trance-state and then went to some other place where he did something or other: e.g. once it grasped the hand of the daughter of one of the sitters who lay in bed asleep in another place. The girl later on confirmed this: she woke up with the feeling that somebody was in her room and suddenly felt a cold hand grasping hers. After some time the shadow was seen to return and enter the medium's body, after which it woke up and told the sitters where it had been and what it had done. This was nearly always confirmed by the persons with whom he had been. Another case is that of an Austrian General who will not have his name published. He, during a severe illness, suddenly found himself standing in the middle of the room watching his brother and a doctor busying themselves with his body lying in bed. Suddenly he returned into his body with a feeling of pain after the doctor had given it an injection of camphor. H. Hänig writes on "*the artificial production of stigmata*" mentioning the case of the miner Paul Diebel (cf. the January issue of this Journal, p.42). Also the Leipzig clairvoyant Mrs. Hessel one day, while a dentist was consulting her because of a lost object, suddenly had the feeling of being grasped by the arm by somebody. Three dots in the form of a triangle appeared on her upper arm with blood streaming from them. They were still visible after three weeks. The editor in a note communicates the fact that the platform-clairvoyant Fred Marion (Joseph Kraus) was fined 2000 M. and his impressario 1500 M. for deceiving advertisement and mutual fraud by the jury of Dresden. Prof. Driesch and Dr. Tischner witnessed against him.

DR. GERDA WALTHER.

The February issue of the "*Zeitschrift für Parapsychologie*" contains the following principal articles:

Dr. W. von Weisl (Vienna): "*The medium of Branik. A report of four sésances.*" After the publication of Dr. Simsa's interesting report of this case (cf. the May issue of this Journal, p.127) the editor of the "*Zeitschrift*" asked Dr. Weisl to investigate the case, which he did. As Dr. Weisl came as a guest (the medium would not accept anything for his trouble) he didn't feel himself entitled to demand especially severe conditions of control (as a thorough bodily examination of the medium) but the medium was controlled by two persons in each sitting, each person holding one of his hands, sometimes the author felt over the medium during the sittings which he always permitted him to do. Some apports were observed, unfortunately only in entire darkness (hare's paws, a turkey's feather, a ruler etc.) The table was levitated (once while the author was sitting on it) however in darkness; in good red light it danced about to a gramophone-plate while the sitters were holding their hands about 20—30 cm (10 in.) above it. One of the sitters fell into trance also and after that some luminous phenomena (like glow-worms) were seen. In another sitting drum-like raps were obtained (one in good normal light).—It is interesting to note, that when Prof. O. Fischer gave a few lines of the medium's handwriting to the clairvoyant

graphologist Otto Reimann the latter immediately said it must be the writing of the medium of Bránik and its phenomena must be genuine, though he had never seen the writing before.

Dr. E. Mattieen: "A phantasm of the dying." Coming home from a cinema the author's wife suddenly saw a former girl-friend who had been very much attached to her in their youth. She hadn't seen her for 23 years and she looked much older and careworn. The next morning she read in the paper that her friend had died that very night. She had been out of contact with her for many years.

Dr. med. G. Zenker: "On a post-mortem poltergeist-case in Leipzig." About three hours after the death of an old lady her daughter-in-law saw a sort of cloud or shadow float through the kitchen towards the door, with a staring eye resembling that of the deceased in it. Between the death and the funeral, raps, bangs and shuffling steps were heard in the flat of the deceased as well as in that of her married son. When her daughter-in-law visited her grave two months later just before All Soul's Day with her children, they heard three raps, and the little boy of 5½ said: "Don't you hear it mother? Granny just knocked three times." Nobody was near.

J. Illig: "A contribution to the investigation of post-mortem poltergeist-phenomena." To be concluded. I will review this when the whole has appeared.

Dr. C. Bruck: "Are telepathic relations between a doctor and his patients possible?" It is wrong to say that telepathy only contains a mental processus (thoughts and distinct ideas) as Dessoir says. This is only the case in experimental telepathy. Spontaneous telepathy also contains subconscious elements from the domain of the feelings and instincts. The author has had many telepathic experiences of his own based upon a certain disposition or readiness of his which was later developed by practice and observation. According to him each spontaneous telepathic experience begins with a feeling of strain or of expectation. (I know that feeling too but I don't think one can call it an expectation exactly, though an expectation may be aroused by or based upon it. G.W.) He calls this feeling: *parapsychotonus*. Then he describes three cases of telepathy between himself and patients. In the 1st case he was in Paris in a gallery of art when suddenly (with no outer association as a cause) he was compelled to think intently of an old lady who consulted him in intervals of about ten years and whom he hadn't seen for about 1¼ years. He wrote and asked and heard from the husband of the lady (living in Berlin) that she had been ill and thinking of him for some days, especially that very day on which she said: "if it doesn't get better we must call for Dr. Br." In the 2nd case Dr. Br. had treated an officer of justice, Mr. B., from April to September 1928 and seen him for the last time in May, 1929. On June 19th, 1930, he was suddenly compelled to think of Mr. B. and how he was getting on. Next day Dr. Br. (living at home in Berlin) got a card from Mr. B. from Kudowa in which he gave him a number of details concerning his health, position etc. He found that Mr. B. had intended to write to him for some days before. Probably Dr. Br. felt this, he thinks, and was caused to muse about Mr. B. by it, which again caused Mr. B. to write on the afternoon of June 19th while Dr. Br. had thought of him in the morning. In the 3rd case a "star" in a cinema greatly reminded Dr. Br. of one of his patients, Miss H. F. He hadn't seen her for 7 months and decided to try an experiment, thinking she was to come soon. He had nearly given it up, when Miss H. F. suddenly came 9 days later because of pains in her shoulder she had never had before. There was nothing to be found and the pains disappeared immediately after she left him, so Dr. Br. thinks her subconscious mind produced them to give her consciousness a rational reason to go to him.—Dr. Br. thinks that these cases are examples of "psychical phenomena in every-day life", not confined to doctors and their patients, but which may occur in any calling in which one has much to do with other people

if one has psychic faculties. Perhaps the so-called intuitive *primavista-diagnosis* of some doctors is something similar.

Prof. J. Kasnachich: "Premonitions and prophetic dreams concerning a death." The author's wife had several strange dreams before the illness which led to the death of her father. First she dreamed that she, her mother, and sister were going for a walk all clad in black, and she wondered why her father wasn't with them. A few nights later she was awakened in the night by a bright light in her bedroom of which she could not discover a normal source. It was only after this that her father fell ill. Then she dreamed she was going to put clean sheets on the beds, but she could only find black linen in the drawers. After that she dreamed she was out of doors among many people, including her husband; all being in mourning-suits. Dark clouds covered the sky, which suddenly opened, a beautiful angel with golden locks came forth clad in light blue. He smiled at her and slowly walked into the sky. She wanted to show it to the others, but they couldn't see it. She thought it was a sign that her father would recover, but he had to go to a hospital shortly afterwards. After that she twice dreamed she was in his bedroom, but the bed was empty, and looking out of the window, she saw many people dressed in black among them some priests looking up at the window. Shortly afterwards her father died at home in his bedroom where he had been brought from the hospital. The funeral procession gathered beneath his window, as Mrs. K. had seen it in her dream.

DR. GERDA WALTHER.

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EDITORIAL NOTES

THE UNKNOWN POWERS OF MIND OVER MATTER

An outstanding event in psychical research this summer has been the appearance of a treatise by Dr. Eugene Osty and his son M. Marcel Osty, entitled "Les Pouvoirs Inconnus de l'Esprit sur la Matière". It forms a book of 154 pages and contains the record of all experiments up to the end of 1931. It is published by Felix Alcan of Paris at a price of 25 francs, and the copy kindly furnished by Dr. Osty has been placed in the library at Hyslop House for general reference.

The studies which form the subject-matter of this treatise are concerned entirely with the experimental investigation of the paranormal powers of action by the human entity upon material objects, and they are dealt with purely from the psycho-physiological standpoint. The medium employed is, of course, Rudi Schneider and the record of results obtained by Dr. Osty and his son are likely to form a classic example of the application of the best kind of scientific method as well as of conscientious care and perseverance.

The experiments are divided into three periods, the first series being preliminary, for the general observation of conditions (*pour voir*) and the choice of the method to be adopted in those that were to follow. The second series is devoted to the discovery of a mode of demonstration of the nature and operation of the psycho-physical forces at work in the phenomena of telekinesis. Those of the third period of experiment deal with the special study of the invisible substance of the teleplasms; the localization of the same by means of the infra-red rays, certain discussions and statistics on the trajectory, the amplitude and the direction of force in the invisible substance. The duration of its presence is tabulated as well as the variations of its density and volume.

The influence of red and white light as well as that of the infra-red and the ultra-violet is the subject of a fine comparative study, and several

diagrams are included. The hypothesis current among scientific researchers is that mediums are unable to produce their phenomena in white light and that any sudden access of ordinary illumination is likely to create shock. From this, it has been assumed that darkness is the best condition for the production of phenomena; and that a dim red light would be best for purposes of observation. The first group of sittings was conducted under these conditions. When Rudi was in good form, he did not concern himself about the lighting; but when, as often happened, he found himself lacking in power to produce them, he would ask for a diminution of the light for a while, then suggesting that it be turned up again and particular attention given to what might be happening on the table-top. An infra-red ray was reflected by mirrors many times across this area, and its receiver was arranged to control a bell and a small point of white light. Whenever the teleplasmic substance was invisibly present, it was found that 30% of the infra-red rays were absorbed as a minimum. The bell also sounded. As the red light was augmented, the ringing of the bell seemed to weaken. Further experiment on the 16th February showed in the graphic record the struggle of the invisible substance to maintain its cohesion and density in the red light.

Several sittings were given to studying the effect of the ultra-violet light. The object was to see (1) whether the substance could resist it, and (2) whether it would cause fluorescence. A Kromayer mercury-vapor lamp of 440 watts was used, with a parallel-ray projector. The infra-red apparatus was working at the same time. For 108 seconds, the invisible substance manifested its presence in spite of the ultra-violet light. But the ringing of the bell was subject to a number of very brief interruptions. The sitting of Feb. 16th confirmed the tentative conclusions already formed: (1) that the invisible substance, if forthcoming in a sufficient degree of density, is not destroyed by the ultra-violet light: (2) that the said light does not create fluorescence in the invisible substance.

THE INFRA-RED RADIATIONS

These extend to eight octaves of wave-length as compared with the single octave of luminous rays and the 5 octaves of the ultra-violet. This long scale has been divided by Dr. Osty into three sections, the intermediate one of which was found to betoken the presence of the invisible substance. Two systems of radiation were used; one comparatively feeble and the other much more intense. It was ascertained that the absorption of these rays was frequent and more abundant in the case of the diffused and weaker pencil of rays than it was with the concentrated one. The principle also was revealed by two experiments in November 19341, that the use of the longer wave-lengths of the infra-red was favorable to the manifestation of the invisible substance, owing to their greater absorptive power.

The rest of the treatise is concerned with the mental control of the formation of the invisible teleplasm and this we hope to speak of in our Editorial Notes for October.

THE MARGERY MEDIUMSHIP

Remarkable Production of Hands in Kerr.

BY WILLIAM H. BUTTON

The two hands illustrated herewith were produced in dental wax (Kerr) at two sittings early in May, 1932, with Margery at Lime Street and are in themselves of such extraordinary character and were produced under such striking conditions that I believe it will be of interest to present them to the readers of the Journal regardless of their connection with the general series of fingerprint phenomena involved in the mediumship.

The extraordinary characteristics of the hands consist in the fact that they are in relief and are positives and the fact that they are so far bent over backwards as to be manifestly supernormal. They are representations of hands laid back-downward with all the lines and depressions reproduced as they would appear in the original hands with the exception of the turning over of the ends of the little fingers. No way suggests itself in which such results could be produced by normal means.

The striking circumstances surrounding their production are that the masses of wax out of which they were produced were inspected only a moment before they were produced and that in the first instance, Figs. 1 and 2, the completed hand was produced in exactly two minutes and in the other instance, Fig. 3, the hand was produced in forty seconds. These circumstances leave no room for claim of normal manipulation.

The records of the two sittings, so far as they bear on this subject, are printed herewith and nothing needs to be added to them.

After these hands were produced many other hands, both flat and otherwise, and portions of hands were produced, all of which have an important bearing on the whole series of finger prints and will be considered at the proper time.

* * * * *

SITTING AT 10 LIME STREET,
MAY 3RD, 1932. 9:10 P.M.

Present to left: Psyche, Dr. Richardson, Mr. Button, Dr. Crandon, Captain Fife. Miss Barry, stenographer, outside circle, as usual being seated near the side of the room behind a screen with a red light sufficient to enable her to take notes.

Prior to the sitting Captain Fife and Mr. Button had prepared a large slab of dental wax (Kerr) as follows: They had taken nine ordinary pieces of wax and laid them on a towel in such a manner as to overlap each other; the towel being placed across a deep tin dish. They then poured hot water into the dish and allowed the Kerr to remain long enough to become soft. They then removed the towel and placed it with the soft Kerr on a flat board. They then took a large platter and pressed it down as hard as possible on the soft wax with the result that the separate pieces of wax thus softened became flattened out and formed an oblong slab of wax, elliptical in shape, about eight by six inches and about a quarter of an inch thick.

This slab of wax was not removed from the towel but the water from the hot water pan was poured out and the towel with the wax on it was placed in the bottom of the pan and in this condition was carried to the séance room. It will be observed that by this operation the bottom of the wax would carry the impress of the fabric of the towel. This pan with the wax so placed was put on the table in the séance room and beside it a large pan of cold water.

The medium was searched before and after the séance by Miss Barry and had nothing concealed on her person or in her garments. Miss Barry did not leave the medium's side from the time she put on to her her séance garments until the medium was seated in her chair in the séance room. The garments consisted of a "scanty" and a robe, both of which were thoroughly searched by Miss Barry. The medium also wore stockings and shoes.

Trance came on at 9:12 and Walter almost immediately came through and said: "If you can reproduce what I am going to give you tonight, Button, I will give you a thousand dollars. I am going to give you the hand of a dead man tonight. It will be my hand. It will be a hand in relief with the fingers bent way back and the little finger turned over showing a nail."

At 9:15 Walter asked for hot water to be poured on the wax. Captain Fife turned on a white electric torch and showed the wax as above described on the towel in the bottom of the hot water pan. Fife poured hot water on the wax and turned out his electric torch. Hand control was maintained throughout, except when flashlight was on as indicated.

In exactly two minutes Walter announced that the hand was made and could be taken out of the cold water by Mr. Button and examined. Fife turned on his white flashlight again and the cold water dish was examined and in it there was found to be the wax with the figure of a hand on it in the position above described by Walter. Mr. Button immediately took charge of this wax and kept it in his possession until it was examined later after the séance.

Walter then put the hot cloth on Dr. Richardson's hand and then his cold terminal, showing how hot the water had been and how quickly his cold terminal had cooled the wax.

(Irrelevant matter here omitted).

Sitting closed at 9:35 p.m.

Mr. Button took the wax down to the bookroom where it was examined by all parties present and it showed a complete hand from the wrist to the ends of the fingers, including the four fingers and thumb, with the skin markings plainly visible and the little finger evidently turned over showing a nail, as well as the third finger. It was plainly a positive, as the lines in the palm and elsewhere showed as furrows and not as ridges. The hand was bent over backward, evidently on an axis about coincident with the knuckle joints and bent to such an extent that no one, no matter how flexible his joints might be, could possibly get the fingers so far back.

Each party signs this report as a certification only to those matters indicated to have occurred in his or her presence.

Signed:

WM. H. BUTTON
L. R. G. CRANDON
JOHN W. FIFE
NONIE C. BARRY
MARK W. RICHARDSON.



Fig. 1. Hand in relief produced in dental wax in the Margery mediumship on May 3, 1932. Time of production, 2 minutes. The palm shows the hand to be a positive.



Fig. 2. Same hand as shown in Fig. 1.
Note the extreme bending back of the fingers.

SITTING AT 10 LIME STREET,

MAY 4TH, 1932. 9:30 P.M.

Sitters to left: Psyche, Mr. Button, Mr. Litzelmann, Dr. Crandon, Sary, Capt. Fife. Outside circle, Miss Fitch, Miss Poor and Miss Barry, stenographer. The stenographer, as usual, was seated near the side of the room behind a screen with a red light sufficient to enable her to take notes.

A large slab of dental wax (Kerr) had been prepared by Captain Fife and Mr. Button in exactly the same manner as it had for the séance of May 3rd and had been carried to the séance room by Captain Fife in the same condition as before.

The medium was searched before and after the séance by Miss Fitch and Miss Poor as follows: The medium was stripped of all her garments and searched by them. She wore into the séance room two garments, a "scanty" and a robe, which were thoroughly searched by Miss Fitch and Miss Poor before and after the séance. The medium was then led into the séance room and her hands were held from the time of the search until she reached the chair in the séance room. (She also wore stockings and shoes). Result of all searches negative.

Hand control was observed at all times by the circle except when Fife was using the flashlight as below indicated. Miss Fitch and Miss Poor sat immediately back of Mr. Litzelmann and Dr. Crandon and close to them.

Trance came on almost immediately and Button and Fife reported a twitching of the medium's hands. Walter came through shortly and was introduced to the new visitors.

(Irrelevant matter here omitted).

Mr. Button then asked Walter how he managed to make a hand in such a short time and how he got enough ectoplasm out to do so and Walter said, "I push the wax through my hand. You forget that I do not have to have a solid hand, mine might be as thin as paper but as strong as an elephant." He also compared the hand he used to a thin film of "New Skin".

At 9:45 Walter asked for the hot water to be poured in the hot water pan which contained the large slab of wax on the towel as arranged the night before, May 3rd. Fife turned on his white flashlight and poured the water in the hot water dish and all in the circle observed the large slab of wax in the dish on top of the towel. Flashlight was turned out, control resumed, the dishes could be heard rattling and in exactly forty seconds, Walter said, "Take the wax out of the cold water. It is a hand like that of last night but this is bent completely backwards. It is a left hand."

Fife turned on his white flashlight and Button removed the hand from the cold water dish and on immediate examination by all parties in the circle it was found to be a hand in relief with fingers bent completely backwards as described by Walter. Button took possession of this wax and kept it during the rest of the séance.

(Irrelevant matter here omitted).

Mr. Button again said he did not see how Walter could make a hand so quickly, in this instance in forty seconds, and Walter replied, "I don't put my hand down into it. I make an impression and peel it off, like a piece of paper."

Cold breezes were felt by the circle during the séance.

Walter said good night and then the red light was put on. In red light Walter said, "It's a wise guy that knows his own hand!"

Sitting closed at 10:05 p.m.

Mr. Button retained possession of the wax at all times after he took it from the cold water dish and took it downstairs to the bookroom where it was examined by the whole party and it turned out to be a left hand in relief as on the night before,

but turned completely backwards so that practically the ends of the fingers met the wrist forming a complete cylinder. Again it was shown to be a positive as the palm markings, etc. were furrows instead of ridges. Mr. Button retained possession of this wax.

This is signed by each party as a certification only to those matters indicated to have occurred in his or her presence.

Signed:

WM. H. BUTTON
L. R. G. CRANDON
C. H. LITZELMANN
JOHN W. FIFE
MARION FITCH
JANE POOR

ERRATUM

On page 321 of the August issue of the Journal appear illustrations of two boxes. Unfortunately these were transposed. The descriptions should remain as they are but the illustrations should be interchanged.

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A Doctor writing recently in one of the medical Journals makes the following comment on the present position of the scientific physician, which would seem equally applicable to the psychic researcher.

"Overcrowded as he may seem to be with knowledge so much more abundant than he can ever acquire, the unknown is far greater than the known. The problems. . . to be solved far outnumber those solved even in tentative fashion. Every problem solved opens up new fields of inquiry and investigation and research. There is an abundance of facts for which no conciliation has been found, and their significance has not been determined. There are inconsistencies seemingly hopeless, with present knowledge. There are contradictions intolerably irritating in their insistence on the need for deeper insight and greater understanding".

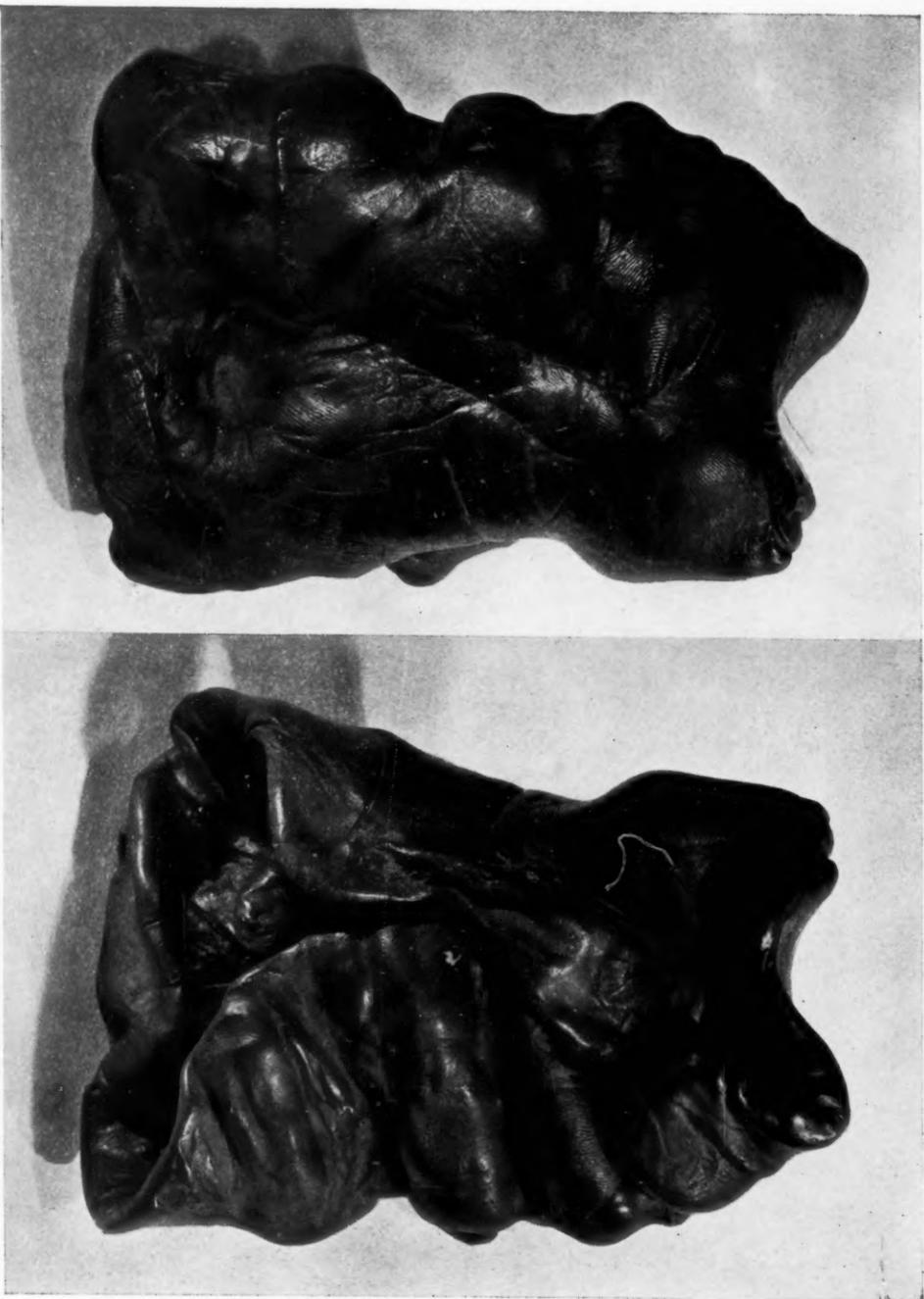


Fig. 3. (a) and (b). Hand in relief produced in dental wax in the Margery Mediumship on May 4th 1932, in forty seconds. This is also a positive. (a). Central portion of palms. (b). Lower extremity of palm and upper phalanges of fingers. The hand is bent backwards to form a complete cylinder.

SOME EXPERIENCES CONCERNING THE HUMAN "AURA"

BY DR. GERDA WALTHER

It is with the greatest interest that I have read the articles of Dr. Servadio on human "fluids" in recent numbers of this Journal. Dr. Servadio in this connection also mentions the experiments of Dr. *Kilner*¹ in which he tried to make the so-called human aura visible by chemical screens. These experiments however were not satisfactory and indeed I personally am convinced that it is quite impossible to make the "aura" visible by chemical or physical means, because the aura is something mental or even—in its higher degrees—spiritual. I don't mean to say however, that it may not be possible to make visible or at least conceivable some kinds of human emanation or "fluid" (or whatever one may call it) by physical or chemical means. I only doubt whether it is the "aura", or if one wants to call it the "aura" I think one must distinguish several kinds of auras, as indeed do many esoteric schools. Thus one often hears that one must distinguish: the etheric body or aura from the astral (which I would prefer to call psychical); the mental; and finally the "causal" (spiritual) body or aura. I think there is something in these distinctions, from my own experience would say that what can be made visible or at least perceivable by physical or chemical means is limited to the *etheric* aura.

As the readers of this Journal will remember, *Dr. Osty* in his excellent experiments with Rudi Schneider² has succeeded in proving the existence of and finding some of the laws that govern the invisible force or substance radiated by some, if not all physical mediums, which probably is responsible for telekineses. This after a certain condensation, may become visible in psychic forms not connected (not visibly at least) with the physical body of the medium. Already in 1917 the German psychic researcher Ing. Fritz Grunewald found out that one of his mediums (Mr. Johansen) could deflect the needle of a magnet by approaching his hands. That this deflection was caused by real (animal?) magnetism was proved by the same medium producing genuine magnetic lines of force in iron-filings on a glass plate under which he held his hand, and equally this medium caused a so-called ballistical deflection of a reflecting-galvanometer when he thrust his hand through an inducing coil of copper-wire connected with the galvanometer. Another medium ("femme masquée") was also capable of deflecting the needle of the magnet, but her hands were not able to produce lines of force in iron-filings, nor could she deflect the galvanometer. From this Grunewald con-

1. Cf. this Journal, April 1932, p. 170.

2. Cf. this Journal, June 1932, p. 264 and Dr. E. Osty: "Les Pouvoirs inconnus de l'Esprit sur la Matière". F. Alcan, Paris 1932.

cluded, that this medium (*femme masquée*) deflected the magnet by some other kind of psychic forces (perhaps the same which Osty investigated with Rudi Schneider?) while the other medium (Johansen) really possessed genuine magnetic forces.³ He also found, that after giving a "magnetical" treatment with the help of "passes" the magnetic forces of Johansen when measured were much less or seemed negligible in amount compared with what they had measured before the beginning of the treatment. If however the medium (Johansen) made the same passes through the air without magnetising a person during the same length of time he used for a treatment his own magnetic intensity when measured afterwards had greatly increased (the same was the case after a defaecation). It would be highly desirable that these experiments should be taken up by others with suitable subjects.

In any case they seem to prove that some persons possess a magnetic "fluid" which however need not be the same force which produces physical phenomena (as telekineses etc.). And again I think these emanations must be distinguished from the aura, or at least the "higher" (psychical, mental and spiritual) parts of the aura. I know Rudi Schneider's personal aura quite well and have sensed it ever so often, but during his sittings after he had fallen in trance when we could all feel the "cold breezes" and while phenomena were going on, not once did I perceive Rudi's personal aura, though indeed there generally was a peculiar "feeling" in these and similar sittings, which however had nothing to do with Rudi's aura or in fact the way one senses auras at all. A friend of mine, who also senses auras, experienced the same in Rudi's sittings. Indeed Rudi's personal aura seems to be entirely absent during the sittings as long as he is in a trance-state, and this would make "Olga's" explanation quite plausible, that Rudi is "beside" his body in a deep sleep in which he knows nothing of himself during the sittings while "Olga" is there using his body and its forces—whatever one may suppose "Olga" to be. (If "Olga" is only a part of Rudi's subconscious mind then in any case "she" is entirely different from his normal personality (not only his consciousness) and all parts of its aura).

I am rather good at planchette-experiments myself, though the glass only moves if somebody else has his or her hand on it too. Now sometimes when the planchette moves very rapidly I feel a particular strain which goes from my neck through the shoulder and arm into the hand on the glass of the planchette. When this strain is very hard I often say to the intelligence (or whatever it is) manifesting: "please don't take all the force from me, it makes my neck ache,—do take some from my friend too." Then the strain generally ceases instantly, I seem to fall back into an entirely passive rôle. Very often however shortly afterwards my sensitive friend

3. Cf. the paper read by Ing. Grunewald at the first congress for psychical research in Copenhagen, 1921, on "Ferromagnetische Erscheinungen am Menschen" (published in the "Psychische Studien", February 1922). Unfortunately Ing. Grunewald suddenly died in July 1925 before he had published the intended book on his investigations. He was the first psychical researcher who set up a psychical laboratory on the Continent. After his premature death the most precious of his instruments were acquired by the Institut Metapsychique in Paris, the rest went to the laboratory of Prof. Schroder in Berlin.

feels the same strain in her neck and shoulder and "scolds" me for having told the intelligence to take the force from her. This again is an experience that has nothing whatever to do with the sensing of auras. Equally it is different from a certain feeling I sometimes have, and which I would like to call "magnetical".

Sometimes I have a certain feeling reminiscent of a magnetic or electrical tension, especially in the presence of some persons (known or unknown to me) at certain times. (But I don't always have this feeling in the presence of the same persons.) I seem to feel it especially with my back, along the spine. When concentrating hard on a particular thought I wish to communicate to somebody else by telepathy I sometimes also have a similar feeling of tension in my forehead between the eyebrows. Once a healing-medium came for a visit to a friend of mine. I was in another room when the medium came, the door of which she passed going through a corridor into the drawing-room. At that very same moment I felt quite a flood of "magnetism" (or however one will call it) streaming towards me. I then went over into the drawing-room and was introduced to the medium. Immediately she said: "Dear me, doctor, how magnetic you are! I feel it all over my body!" At another time I was going down the street in a little town. Suddenly I had the feeling I had entered a magnetic field, which seemed to fall over the whole street like a shadow. I wondered where it was coming from. It seemed to become weaker to the left and stronger to the right, so I followed it to the right and there stood a man at a shop-window around whom it seemed to center. I recognised him to be a very celebrated German poet, whom however I did not know personally. After that I also sensed his spiritual aura, which was an entirely different thing from feeling the magnetical field (or whatever it was) surrounding him.

All these examples seem to prove that man has some entirely different emanations or "fluids" which must not be confounded with each other, and which must probably be proved and investigated scientifically by quite different methods. The "magnetical" emanations and the psychic forces producing physical phenomena (which may perhaps be transformed into visible forms of teleplasm) can probably be investigated and proved by physical and chemical methods and apparatus, as especially Ing. Grunewald and Dr. Osty have tried to, but as already mentioned I greatly doubt whether one can approach the investigation of the psychical, mental and spiritual aura by such means as it is something entirely non-physical, non-material. Thus the efforts of Kilner, as far as they concern the higher parts of the aura, seem to me to be wrong even from their very beginning. Also Kilner's statement, that the aura can't be "seen" in utter darkness according to my experience is wrong. Physical light or darkness has nothing to do with it whatever, as it is something mental, and I have in fact sensed the aura of persons with whom I was in telepathic contact in utter darkness in the middle of the night as clearly as in brightest day-light. This is quite natural, I think,

as the mental etc. aura probably is not "seen" or rather sensed with the physical eyes but with some other organ, whatever it may be. If one senses the aura of a person one sees with the physical eyes at the same time both perceptions are so closely connected and intermingled that it might seem as if the aura was "seen" with the physical eyes; as soon as one senses the aura of a person one doesn't see physically at the same time (be it present in space or not) one however finds that this is a mistake.

The act of sensing or of seeing the aura according to my experience is a purely psychical or mental perception, yet it must not be confounded with mere thoughts, imaginations or similar experiences. I may think of a person's aura or imagine it—yet this is entirely different from actually sensing it, just the same as it is quite a different thing whether I actually see a physically visible object, such as a red rose, or whether I only think of it or imagine it. The faculty of sensing auras is a mental (or psychical) perception of its own kind, an original, genuine experience *sui generis* which can not be derived from other experiences. As is the case with all experiences of this kind it is very difficult to explain to persons who never have had it themselves what this experience is like. But I will at least try to give my readers an idea of what it is like, though I fear it can never be adequate. I will begin with the "historical" commencement of my experience of auras by describing the very first time I ever saw an aura. (At least it was the first time I can remember.)

My father, a well-known German physician, was a socialist and an adherent of materialism, he had left the church and brought me up entirely in his materialistic and atheistic views, not permitting my teachers to give me any lessons in religion and similar things. When I went to a gymnasium I was excused from the lessons in religion, being "without any confession". So my readers will understand I certainly had no prejudice whatever in favour of psychics, auras and similar things. Yet I had experienced the human aura a long time before I knew anything about a psyche, or psychic research, though of course I didn't know what it was then. But in any case nobody can say I only imagined I saw an aura because I had heard or read about it. A young painter was staying with us in our country-house near Munich. It was in the first year of the great war in 1915, I was nearly eighteen years old then. One day my father told me to show this young painter around. It was a dark and dreary day, but without rain. We passed through a little wood of fir-trees going straight down without any path. Suddenly a sort of light was in front of me (I was going a little behind the young painter) as if the sun was shining through the trees, but I couldn't see any sunbeams. However I immediately thought: "Oh, the sun has come through!" And I looked out for it in the sky, though I couldn't see much because of the branches. But I couldn't discover the sun anywhere. So I thought it was probably hidden from me by a cloud where I was standing while it had pierced the clouds in another place. We were

passing along a little brook, so I thought probably the sun was shining on the water somewhere, and what I had seen was a reflection of it. Accordingly I went quite close to the water looking for an image of the sun—but there was none and the sky above us was as gray and dreary as before. We went on and I was wondering all the time what it was I had seen. Without intending to I went much slower than the painter, musing all the time. When I looked out for him he was further away from me than before and again I saw that strange faint light before me, but now I saw it was around the young painter and followed him wherever he went, so it must be connected with him somehow. Afterwards I made some remarks to others about a sort of light suddenly being around persons, as I thought everybody had such experiences, but my friends and relations didn't seem to know what I was talking about. I was careful therefore not to say any more about it from fear they would laugh at me. Only about four years later, in 1919, I chanced to find a little brochure about "theosophy" by Rudolf Steiner in the book-shelves of some friends. There Steiner describes the so-called human aura and its meaning. I had never heard the word before, at least not in that sense, and it struck me that what Steiner wrote about was exactly what I had experienced with the young painter.

Since then I have "seen", or better, sensed all sorts of auras very often, as well in the presence of the persons to whom they belonged as when I am in telepathic contact with them. In fact it is by the aura in which it is embedded that I know exactly from whom a telepathic experience comes to me. (Cf. my article on telepathy in the October 1931 issue of this Journal.) It isn't exactly wrong to talk of "seeing" an aura, but it isn't quite right either, and it must always be kept in mind that one doesn't "see" the aura as one sees physical objects, colours etc. It is more like the light of a blue (or red or any other colour) refractor falling on a person on the stage, but this is only an analogy because it is not really a physical but a transcendent experience of its own particular kind. Besides the aura is not always of the same colour with any one person, it is dependent on his mood, and may vary according to the person being glad, depressed, full of joy, or love, or anger. Yet it seems to me that the aura of one and the same person always has the same particular hue or intrinsic quality so that one can tell to whom it belongs in spite of these momentary differences. It is very difficult to define in what this quality consists. But if one remembers that the style of a poet may be recognised in all his writings though they consist of quite different words and sentences, that the individual "note" of a painter, the peculiarity of a composer can be found in all his works however they may differ from each other—then one will perhaps get an idea of what I mean when I say that the aura of one and the same person has a certain identical "*timbre*" in spite of all its changes.

Of course one and the same "*colour*" as such means quite different things in different auras. If I say an aura is blue of course ever so many

"shades" of blue may be meant. Beside it is of the greatest difference imaginable whether the "same" colour is more or less luminous and transparent or material and dull. One may say the colour is about the same; and yet it makes an enormous difference whether it is the "yellow" of a painted wall or of a sunbeam. It is just the same with the "colours" of the aura. The aura will be the brighter, luminous and transparent—so to say—the more spiritual its owner is, and it will be dull and opaque if its owner is a more or less materialistic, undeveloped person.

As already mentioned I saw auras a long time before I knew what they were, and they also from the very beginning conveyed certain qualities of the character of their owners to me. Only later on I found that the philosophy of the East and some modern occult societies described the auras in the same way I saw them, and attributed about the same qualities of the character to certain colours of the aura as I would do. So although I am neither a theosophist nor an anthroposophist nor an adherent of any other such cult, I found from my own experience that there must be something in some of their statements—though I don't think I have developed this faculty enough to be able to judge all their assertions. Thus e.g. the descriptions of the auras and of the significance of the colours of the auras in Leadbeater's "Man Visible and Invisible" and "Thought-forms" corresponds very closely to my own experience of these things as far as it goes, though I experienced these things quite independently of his teachings and before I ever saw his books. But of course one must always remember that his descriptions of the way in which the auras are seen and the coloured plates in his books must never be taken literally, that they are physical analogies to mental experiences, and that a person who has not had these experiences can only guess at what is meant by these analogies. In any case some friends of mine also see the aura, and I have often asked them how they would describe the aura of a certain person which I had seen myself without however telling them how I saw it. And always they had the same impression as I had if we saw the aura of the same person at the same time. There were only differences when we saw these persons at different times in a different mood.

It was very interesting for me too to read that "Nona", the control of Mrs. Luisa Ignàth (a very interesting Hungarian medium about whom I will write more another time), judges the persons with whom she has to do according to their aura and that she described the significance of the different colours of the aura exactly as I would. "Nona" was very surprised when she found other people questioned the existence of such a thing as the aura, to her it was the simplest, commonest thing in the world.

Generally the aura seems to surround the persons to whom it belongs as a sort of non-material, "mental" cloud more or less falling together with the outlines of their physical body, according to their mental or spiritual development. Thus highly developed persons seem to have an aura that surpasses the size of their physical body very much. (e.g. the spiritual aura of the poet men-

tioned above whose "magnetic field" I entered seemed to be about twice as big as his physical body.)

Sometimes however the aura of other persons seems to radiate and the clouds or "rays" coming from them seem to enter my own being (especially in "telepathy") gradually enveloping me but so that I can distinguish them from myself, my own feelings, etc. At first they just seem to come along, then to penetrate my body and my "subliminal mind"—or however I am to call it—then by and by my whole ego seems to be surrounded and penetrated by them just as it may be any feeling (e.g. of love, pleasure, delight etc.) of my own. And sometimes there are embedded in these clouds or "rays" thoughts or thought-fragments the persons from whom "they come" are just thinking of, though perhaps not in their conscious minds, and certainly without any need of their uttering them aloud or expressing them in any other outer way. Besides I have the feeling as if these "clouds" and "rays" didn't enter my body and mind in the same "place", by the same "way" each time; certain identical kinds of auras however seem to enter my body and mind always in the same "place" according to their quality, and I can feel them entering "me" there and spreading in "myself" (like waves in a pond when you throw a stone into it) until my ego is so much enveloped by them, that they seem to be everywhere and all around mentally. Thus "rays" of sympathy or "clouds" of unkindness always seem to enter "me" somewhere near my "heart", very highly spiritual "rays" seem to come in at the top of the shoulders or at the top of my head. When I get very distinct thoughts of others by telepathy (be they present in space or not) they seem to enter somewhere in the lower back part of my head. This makes me think that these different "places" may perhaps have something to do with the spinal- or lotus-centres, the so-called chakras⁴ of Yoga-philosophy. Thus perhaps the "place" where I feel the radiations of sympathy, antipathy, fear, anger etc. near my heart is somehow connected with the twelve-petalled lotus or *Anahata* Chakra, the place between the eye-brows which I feel as the source of forces streaming forth when I concentrate on sending forth by telepathy a particular thought or conception may be the lotus with two petals or *Ajna* Chakra, and finally the "place" in the "top" of my head where I sense radiations of a very high spiritual order may have something to do with the thousand-petalled lotus or *Sahasrara*. (I don't think I have developed all the chakras mentioned in Eastern philosophy. In fact I have never consciously and intentionally practised in order to develop supernormal faculties. Somehow I always had the feeling that this wasn't the proper thing for me to do, and that the faculties I was to acquire

4. Cf. the article of H. Carrington on "Yoga Philosophy" in the October 1931 issue of this Journal. Also: Sir Arthur Avalon: "The Serpent-power" and C. W. Leadbeater: "The Chakras". In this connection it is perhaps of interest, that Ing. Grunewald in his lecture mentioned above states how he found magnetic poles in the magnetic field of his medium Johansen. He thinks that these poles may perhaps have something to do with the oscillations and whirls of the forces passing through the chakras. He hopes later investigators will investigate these problems with suitable subjects after him. Unfortunately he died before he could publish his detailed accounts of these experiments.

would come to me of themselves when the time was ripe for them to do so. On the other side however in studying philosophy, psychology and gnosology, I unconsciously went through many exercises which very much resemble some practices of the secret teachings of the East (concentration, meditation, self-observation etc.). But of course when I was bent upon these studies I never thought of the aims of the secret teachings, in fact at that time I knew nothing whatever about them.)

Now sometimes what I get isn't only the aura of a person's mind or of the feelings he may be just experiencing, but a sort of symbolical vision of his whole being into which, however, the principal colours of its aura are woven. For example I remember a fellow-student (of Jewish origin) who always tormented himself and others by criticising all and everything (especially philosophical and religious theories) as soon as he had (intellectually) grasped their meaning. So he never came to a final opinion concerning anything because he always thought the contrary might be just as true. I felt very sorry for him and one day I remember I had a kind of symbolical vision of him: he seemed to be a big black rock, but in the innermost center of this rock there seemed to be a beautiful dark-blue sapphire, and outside the rock there was the sun, and many little sunbeams seemed to try to find some crevice in the rock even if it were ever so small, through which they might reach the sapphire inside, and the sapphire seemed to be longing for them, though, somehow, it didn't seem to have the force to pierce the rock and reach the light. I have often had such visions concerning other people. I think that probably many people have these same faculties of seeing or feeling auras and of getting such symbolical visions of other souls—though probably these faculties are not in many cases developed because there is no wide open path between their conscious and their subconscious mind.

In this connection it was rather interesting for me to read,⁵ that Nona, the control of the above mentioned Hungarian medium Mrs. Luisa Ignàth, not only describes the human aura and its colours as well as their significance as I also sense them, but also says, that to each human character there corresponds a certain kind of flower or animal, which is in a way analogous to it.

Of course I know perfectly well, that this analysis' of my sensing the human aura is but a subjective experience, not a scientific, objective proof of its existence. But I hope it will perhaps stimulate those who have similar experiences to study and analyse them too, and thereby correct or endorse what I have found. Thus by comparing the results of the subjective and objective investigation of these supernormal faculties it will perhaps be possible to throw some light on the nature of human radiations generally and the human aura in particular.

5. In the report of the experiments of the Norwegian S.P.R. with this medium in "Psykisk Tidsskrift", Vol. 10, No. 3, p. 87.

SITTING WITH MRS. GARRETT

Held on May 22nd, 1931.

A. D. LOUTTIT LANG

Evidences of Personal Identity in communications received through the mediumship of Mrs. Eileen Garrett in sittings May 22nd and Aug. 12, 1931.

Note: Mrs. Garrett in trance. Her usual control is speaking.

Sitting commenced at 4.6 p.m.

4.8 It is I. Uweni. I give you greeting friends. . . . Here is a man who passed out under rather strange circumstances. He gives the feeling of a man who is a Celt. He was very genial, very tall, and is very good-looking and strong; healthy and vivacious, but to some persons and at times, had almost a brooding disposition. I have this so very much in evidence before he passed over. I do not think that it is a case of taking his own life, but I do feel that he passed out under rather suspicious circumstances. I do not see any one by him as he passed over. I only see him alone and there seems to have been great monetary trouble and really a feeling that he had had a kind of mental collapse. I would think he was perhaps 43 or 44; rather heavy, very broad shoulders and has a vivacious looking face. His skin is dark; has a charming expression with a very well marked mouth and a light moustache. Has a deeply lined forehead for one so young. I am certain he had something to do with publicity, for I get a strong impression of pictures, papers and ledgers. I cannot help thinking that it is

only recently that he passed out and it must have come as a big shock to himself. I am almost convinced that the man was strongly psychic himself, but did not practise it very much. Has a very heavy, unusual looking ring; it has a heavy carving on it. One notices that on the hand. Gives a connection with Randolph, also the name like Veron. I do not say "Veron", it has not that sound. No, he is saying Theron, is not "v" but "t" that I hear. I do not think he knew you very well.* Had a most amusing personality, a great deal of the devil in him. He was a man who liked the flesh-pots but had a great spirituality. I want to tell you something that he is doing. I am so certain, please, that he is going to give you a time. He is experimenting almost as though with scales; I see him weighing something, it is a white substance on a scale; he is going to mould that white substance. I have a feeling that he means to give some indication of his having passed over and he wants to bring back some mould; something tenable and physical which I think the substance on the scales has to deal with. It is almost as though he is a lit-

* The name Pierson was given here. It should be Pierce; but the error may be attributed to the fact that 'Pierson' would be a very familiar name to the sitter, since it is that of the Secretary to the A.S.P.R. [Ed.]

tle interested in psychic experiences in his life. I cannot help thinking he is amused; he says it in an amusing way. He shrugs the shoulders; see Walter's garment or mantle falls about him. He says I have the driving force to do so much but I am giving you this to place on record. *At 525 (Five-two-five) Boston.* I will have made a contact that he is unable to make, but at the time I make contact they are referring to having put in a kind of appearance. The date,— that also given. Yes, it is 5.25. Again he repeats the date, the 23rd. He says

the time I give you is later than my usual time of working, but am trying to make record test. Referring to visit on the 23rd. I do hope I have given that clearly. He is laughing. . . Oh, he does not go. He takes up a paper, seems to have a column connected with him, connected with stocks and shares. He says "I see by the Bulletin of the 29th ultimo that friend Wheatley has burned his fingers again rather badly." He speaks of something to do with special trust or special loan. Then it all passes away.

* * * * *

A FURTHER SITTING WITH MRS. GARRETT

Wednesday, 12th August, 1931

Present: Mrs. Garrett, Mr. A. D. Louttit Lang, Miss Beenham taking notes.

4.14 Sitting commenced.

4.16 Medium in trance. "It is I, Uweni. I give you greeting friend. I want to give you the impression of a man of good looking appearance, of delightful personality of considerable charm and great ability. He had strong magnetism and attraction. He was in the middle of life; gives the impression of having passed out very recently. I would not think he was very old, 38-42 or 43. It is difficult to say, but about that age."

Mr. Lang. "But, Uweni, I had this before at the first sitting."

Uweni. "Yes, but he says he is watching the experiments from his side, because he knows what you are doing and he has got permission from the lady, whom he did not know in life, to watch

the experiment and to see how the recording process is done from his side; as he says he has so often watched what is taking place in the recording process. The last one in which he was engaged was in connection with Wooler or Wooley, and he little thought when he got the vibrations ready or helped in that case that he was so soon to be experimenting from that side. He asks for you to forgive him but it is as an investigator that he wishes to be present as he knew something of what you are doing— of your work. Would you forgive? He thinks you suspect who he is. He made contact with you once before. He says he is not connected with your group but knows your group. Refers to something to do with a group connected with Hyslop House. He speaks of that group in connection with you. He says he did

not belong but knew them and speaks to you of Boston. He says he is a very great friend of Max Siller (?), Dudley, Hamilton, and if you want the answer to the riddle served in the process at Lime,—there is a number and then something to do with Lime. Doc. Dud., M. W. will know and I was there very strongly before I had to go South in connection with domestic details. He says to you Theyrun and he says write it so: THEY-RUN and cross out "Y", substitute "O" for "U" and you have got the riddle.

That is all I am going to say, but I want to refer to this again and set up some kind of cross communication between the group and the fraternity in your group or set connected with Hyslop House. Now, please, that is what he says. He walks aside and says it is very poor but I have given you an idea of what I am up to and what you are up to. Further communications will be available through the three contingents. I must have an opportunity of referring to my London visit, especially that of the 12th.

* * * * *

PSYCHICAL EXPERIENCE OF A RUSSIAN LADY

NARRATED BY MR. WERNER HAAG

By the courtesy of Mr. Arthur Goadby we are able to record the following:

"At a theatre party in Munich, Bavaria, in 1922, given by some friends of mine, and an old Russian lady, Mme. Charitenko, related to me, a propos of some little mystery performance on the stage, the following experience of her own, which so interested me that I distinctly remember and often recall every detail of it.

Madame Charitenko said that during the time at which the Bolsheviki were pushing the White army under General Denikin towards the Black Sea, she was staying alone with her maid at Novorossijsk, a town on the shore of that sea. Her two daughters had left Russia; one for Rome—this being Mme. Olive, wife of an officer on the staff of General Denikin,—and the other, Princess Gortchakoff, for Paris.

Shortly afterwards, her daughter in Rome was suddenly and for no obvious reason seized with a strange apprehension;—a presentiment of danger which she was unable to repress: and she decided to visit her sister immediately at Paris. On her arrival at Princess Gortchakoff's apartment, there happened to be calling there a Russian lady who, on hearing Mme. Olive's explanation of her suddenly arranged visit to Paris, offered to introduce her to a certain clairvoyante who, she thought, might be able to fathom the reason for her anxiety. She accordingly interviewed this clairvoyante.

After a brief silence the clairvoyante affirmed that she saw many souls of the dead and heard them speak to her; but that there were so many Russians attempting to communicate who had been killed during and after the revolution that she feared it might be impossible to get a clear

message. Presently, however, she was able to declare to Mme. Olive that some man very near and dear to her was in great danger and would perish unless help were speedily brought to him. He was, she said, at a place where a very good friend of her family had been killed a year before. Mme. Olive thought of course at once of her husband, who was with Denikin. But she had no means of communicating with him. However, she returned at once to Rome and there appealed to her friend the wife of Lord Buchanan, who had been British Ambassador to St. Petersburg and was at that time Ambassador to Rome.

Lord Buchanan at once succeeded in getting a message through to me *via* the Italian Admiralty, which had some destroyers stationed in the Black Sea near Novorossijsk. The message was brought to Mme. Charitenko by an Italian naval officer and she immediately proceeded to General Denikin's headquarters where she learned that her son-in-law during the retreat had been left behind sick with typhus, though no one could tell her exactly where.

Suddenly she recalled the fact that a very dear friend of hers had been killed by the Bolsheviks a year previously at a certain village through which the Denikin army had recently passed on their retreat: and, as the naval officer's message contained this hint as to where he would be found, she at once engaged horses and a waggon and, accompanied only by her maid, went through the lines of the retreating troops to the village in question, where she found her son-in-law lying alone in a barn in an almost hopeless condition. She managed to put him into the waggon and brought him back to Novorossijsk, where he eventually recovered."

WERNER HAAG.

A PSYCHICAL COMMUNICATION

RECEIVED BY THE MEDIUM FOR THE "DISCARNATE KNOWLEDGE" SERIES

(Being a message supposedly delivered by the late Fred Rafferty, as a communication from Mr. Rafferty was requested at the time the script was received; though obviously there is no means of checking the identity of the communicator, the substance of whose discourse must stand on its own merits.)

During the afternoon of June 5, 1932, the psychic (X) visited Mr. William T. Glover, herein noted as G., whereupon it was suggested by G. that they conduct a sitting and attempt to communicate by using the ouija as an instrument. They accordingly sat but without result. Then G., who had just been reading Fred Rafferty's book *Life Here and Hereafter*, and who had known Rafferty in life, having corresponded with him up to the time of his death more than a year ago, suggested that they then try to communicate with him by means of inspirational control. This was agreeable to X, so G. formally voiced a call for Mr. Rafferty. At the same time X reached for the book with the evident intention of reading from it—a method he had employed on one or two occasions before when endeavoring to contact with personalities. He could not have read more than a few lines, however, when the following discourse ensued:

THE MESSAGE

(Communicator—Rafferty?) I am perfectly willing to communicate, but you are not in the best possible touch with me.

G. Are you pleased with your situation over there?

C. Particularly pleased—yes; but I have been overwhelmed by so many strange experiences. I realize now that life in the physical state was but a mere fringe of this wider reality which all but overawes me with the vastness of its import. Would you care to have me relate some of my new, and I might even say, startling, experiences?

G. (Who was recording the message verbatim in shorthand) Yes, please do so.

C. (Continuing simultaneously with G's reply) If so, I shall begin by saying that many of the mountains that the human mind erects, and has been erecting for ages past, become but the merest of molehills when once they are considered in the light of my higher, more impersonal, orientation. My first impression was an enlarging breadth of vision.

For many years in the earth state I had been interested in some of the more serious questions which confront the human intellect, i.e., I had been interested in the philosophy of spiritualism. I had imagined that I had at least obtained some inkling as to the nature of my present state, and as to mankind's ultimate destiny; but now I realize that it is all far greater than it was given me to conceive.

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One thing especially stands out in my mind and, as I believe it may touch upon one of the central problems of psychic research and the possibilities of communication with this plane of being, I will proceed to discuss it forthwith. The problem as you may already have guessed, has to do with the possibilities of so-called "personal communications" and in just what precise degree they are free from that taint which I always imagined must more or less seriously affect our personal messages. For instance, I for one was never able to determine conclusively, and was far from being satisfied, as to what part, if any, the individual played in a scheme of reality which conceivably in my own mind at least, was a kind of "Over-Soul",—a Single Being,—a sort of Unimentarily—something like the view we call "Pantheism"; but even here no pantheistic conception is quite complete; for Pantheism carries with it the idea of a finished Reality, which is certainly the converse of the "going-concern" we all of us know the universe to be. The question that occupied the forefront in my mind was always this: if communication with the discarnate was at all feasible, what percentage of the messages could we rely upon as genuine, and of these,—to what extent were they marred by "foreign" influences, such as the minds of both the medium and sitters, to say nothing of that universal or cosmic mind—call it what you will—the existence of which I had long since ceased to doubt.

You well know that psychical researchers are today divided into two more or less distinct schools. There are, for instance, those who cling to Animism; a belief that would deny, or at least doubt, the possibility of personal communications from here. There are another class who support the hypothesis of communication; but even with these there has always been a question as to the accuracy with which such messages come through.

I do not say that this question has been solved; but I now feel that I can visualize the problem with much more definiteness. The trouble has been that you, as well as I, have so far placed the emphasis upon the wrong place and have almost wholly failed to consider the fundamental relation that mind has to mind. I realize that no greater illusion exists than that which would conceive of mind as something separate from Self. To put it differently, the "I" in Me and the "I" in You are ultimately one and the same universal Consciousness or Ego, and so from the standpoint of my present enlightenment, the personal element becomes more of a problem for the psychologist than as a standard for judging of messages from here.

I realize that I am embarking upon a subject that is undoubtedly difficult for you with your spatio-temporal conceptions to understand. I will say this: your present self-containing ideas of independence and separateness are for the most part only appearances, as may be realized vividly enough at times; as, for example, when you enter into the dream state, or whenever you undergo that rare psychical experience known as "travelling clairvoyance". In both circumstances space and time may be completely annihilated.

I still view ourselves as individuals, but as individuals only in that wider sense of relationship which conceives of parts of the individual bound together in a perfect whole. Each mind interacts one with another; and while this is true of yourselves, it is possible for us to realize it more clearly. I would impress upon you the fact that no single one of us is free from this universal thought-interaction. And so I am now prepared to answer the query as to how much of the personal there really is in these so-called "personal messages" from this plane.

The answer is: it really does not matter. Man has been, and is still immersed in the age-old delusion that conceives of his special residence on this planet, as something set aside and apart from existence as we know it here, and imagine it elsewhere. Let me say here and now that your life and ours are but fragments of a still larger all-inclusive Reality; and there is every reason to believe that in its inmost nature this reality is MIND. Not the least of my new experiences is the dawning realization that however far removed from individuals we may seem when viewed in the light of certain wider conceptions, nevertheless we *are* such, once we consider ourselves from the standpoint of our great heritage in free-will. For as I see it now, we are destined,—in a word, we are as free agents, privileged to operate and be operated upon—we both give and receive. There is not a thought nor an idea fermenting in the least of us that does not have, however small, its own particular influence. The old Roman dictum that "United we stand, divided we fall", is a part of the law. The electron taken alone is relatively impotent; when combined with others it produces an electric current sufficient to run great factories.

I have experienced further the growing realization of that still broader law which decrees that like forces shall be conjoined, each after its own kind—in a manner similar to the biological determinacy that has given birth to the various species on earth. The law is universal, and as a result there is a vast interwoven web of mental zones which collectively form certain wider divisions which you correctly call spheres. Thus it is that by a sort of inherent gravity each of us seeks his own particular level, or more properly his own special station or condition in life. Yet I would not mislead you in the belief that the state of the individual here even remotely borders upon an average or true mean.

There is no such thing as finality, which would be but another word for stagnation—a condition that could not be tolerated from our standpoint. There is given, on the contrary, the widest scope for possible divergence, and likewise the greatest possible expansion of the human personality—a word which, if it seem mysterious to you, becomes doubly so for us here. As personalities we seem literally to reach out and touch one another. Especially do we meet at that point at which we maintain some common footing—some middle ground of intercourse in the thought realm, or in the realm of the emotions.

Thus you should try to imagine each of us as constituting a special sort of "mental zone", enveloping and being enveloped by other similar zones which together form a sphere. We are so arranged however, by the laws of correlation, that we form an interdependent and interrelated whole, an analogy of which may be found in the convex cell groupings in organisms. Examine a good diagram of the human brain—especially the cerebrum cortex—and you will receive a graphic picture of what it is like. We are arranged in separate layers or convolutions—though you must not imagine this relatedness as being spatio-temporal in nature: our separateness consists of what we term specific "contrast relations". Try to conceive of us as a vast assembly of independent vortices, our separate orbits, touching, crossing and overlapping each other like a series of interlocking rings. Do not imagine us as placed out in juxtaposition to each other, as the prefix "juxta" (nearness) implies spatial dimension; hence the brain analogy would break down. Think of the relation each brain convolution bears to the central nervous system. Imagine us, if you can, as each in All and all in Each. We are held together by a common nexus for the self-same Universal Life Force or Christ Spirit dwells within and throughout each and all of us.

Thus we are never without that sense of warmth which comes through pleasant association. There is never that sense of utter desolation that I sometimes experienced in the physical state. There is no emptiness here—nothing remotely bordering upon the widespread dissatisfaction that afflicts countless thousands of human beings during the present transitional times.

From these general ideas it may be possible for you to form some imperfect conception of our state of being; but it would be impossible for you to even remotely conceive of the marvelous laws, both spiritual and mental which govern and environ us—laws that are different in every respect from the man-made laws which govern you, and which are infinitely more perfect than many of your laws of nature, which are but their crude counterparts.

When I first came here I was amazed at the very real, though marvelous picture that life presented. I realize now that while on earth I had been more or less prone to dwell on the inconsistencies—the pains, the follies, and the weaknesses, of life. Now all that is changed.

If one would gain a true insight into the nature of this wonderful reality, the two most suggestive words that I hit upon at the moment are "poetry" and "art". There is of course the widest scope for intellectual attainment, such as scientific and mathematical endeavor; but even thought becomes directly creative: it is, in fact, objectively real, and it therefore may be readily imagined what a vital part it plays in our lives. Pure thought gives us uplifting and inspiring pictures; while impure thought leaves its darkened stain upon the very clothes we wear. Not only are our homes and environments, but our very lives are but the embodiment of our true selves. That is to say, they are the embodiments of what we actually are, not what we pretend to be, or to have been: it is entirely a matter of our own intrinsic

worth as thinking selves. For—"as a man thinketh so is he." Christ said: "Many will say to me in that day, Lord have we not prophesied in thy name? . . . And then will I profess unto them, I never knew you. . ."

My impression has been one of completeness; for in this life I have discovered no loose ends, so to say. The harmonies which reign throughout all that I have yet encountered beggar description and baffle the understanding.

I can perhaps best sum up the differences between our state and yours by putting special emphasis upon the *inharmonies* that persist throughout your world. It is necessary for man-made laws to supplement natural laws, of course; but because of the development and increasing complexity of your civilization these have so multiplied until they now threaten to crush you beneath the weight of their own cumbersome inertia. This is so because man in himself is not complete. Therefore it stands to reason that all his works are finite. Too many of your laws have been modeled after the needs of the intellect, and you have too often neglected the demands of the heart. There is, for example, the whole body of jurisprudence which seeks to regulate human conduct in a humanly established society. Far too much stress is placed upon law for law's sake, and it is too readily forgotten that laws at the most are but instruments of the people. As an example of how they multiply in accordance with the growth of the civilized state, I shall instance any one of your overcrowded cities. There the citizens are suffered to respect and to obey any number of city ordinances, which supplement the already abundant, prescribed regulations of the State and Federal governments.

It must necessarily be that even the wisest of such regulations for human conduct, are but the crudest beginnings of those wide principles that govern the spiritual realm.

The question arises: why should the contrast between the two planes be so striking and so complete? I myself, when in the body, believed that death or transition would usher in a condition but a little removed from life on earth. But I never did imagine the real purpose of the physical world—which is only a school, and a low grade school at that; its entire purpose seeming to me now to be but the incubating stage in what is apparently a universal scheme of progress.

Man has committed many blunders, among which many of his laws and institutions are not the least; but it has been necessary that he live down numerous illusions for the sake of his own self-enlightenment and experience. Only at crucial moments in human history has there been what might be called Divine Intercession; but there have been many times when wise guidance was needed. Uplifting thoughts which impinge upon your plane from here, always serve as a leavening influence. Were it not for such thought, brute force alone would fail, man-made contrivances would bow down, and the chapters of human history long since have ended.

Man-made laws are necessary for the strengthening of character and for the development of legitimate uses for freedom. But the time will surely come when they are no longer necessary; for there are already influences at work of a significance and intensity never felt before. The truth is that the rift in the veil is fast widening and many of you will live to see the source from which your guidance comes.

The principles that regulate spiritual inter-communion and intercourse are just as exact, and indeed are verily like the laws governing all vortical movements. They are as precise and all-inclusive as the principles of geometry. As a matter of fact, there is a sort of geometry of the mind that regulates our spiritual conduct. We are our own severe judges and there is scarcely any need for divine wrath. Were I to violate a single one of these moral rules I should straightway find myself to be my own accuser. I could give particular examples of this but I think you will understand. It is the law, and it is fashioned upon the principle of the old proverb which declares a guilty conscience to be its own accuser.

The one word which best characterises existence here is "freedom"; for we do indeed experience almost universal freedom—freedom such as no mortal ever experienced. But for all that there is the most careful, even scrupulous regard for the rights of others, which is not the least cause of such freedom.

To sum up with a single sentence the chief differences between your life and ours, I would say that in your plane matter offers resistance to thought; here mind acts directly on its environment. It may therefore be seen that the laws which regulate and govern the spirit plane are really inherent in mind itself.

Love and wisdom are the watchwords. When properly understood they make for continual and unending progress.

* * * * *

NO PROXY FOR SURVIVALISM

GEO. CROSWELL CRESSEY, Ph.D., D.D.

I read with interest the article in *Psychic Research* on "The Forms of Belief in a Future Life"; but my own thought and the experience of forty years in charge of parishes composed of persons of the highest intelligence compel me to differ radically from its conclusions. Having written a book on "Immortality in the Light of Reason" some years ago, I have naturally sought to ascertain the views on this subject of the large number of people whom I have known personally and often intimately. I may remark incidentally that the parish, on the whole most radical in thought to which I have ministered, contained the fewest who were inclined to disbelieve in personal immortality. It is entirely natural that youth should give little thought to the problem of a future beyond earth. Life stretches before it in the long years which seem endless. This is one of the mercies of life. If they hold any belief it is usually formal and traditional. When they pass into active life, its cares engage their attention and they may or may not give thought to the problem which has always loomed large on the horizon of life and always will. As old age approaches, it becomes more real and is in the affirmative or negative or not at all. The immortality of influence in my experience is not held to be in the same category as the doctrine of survival, as it certainly is not. Immortality in popular use means the survival of the event called death. It may be used figuratively in the sense of indefinite continuance, but the two conceptions are altogether diverse.

We are sometimes urged by those who deny personal immortality to be content with the thought of a beneficent influence which shall be exerted by our lives; it is a healthful sentiment but no more a substitute for immortality than any other laudable emotion or good deed which may be for the time only. If it shall ever be demonstrated to the intelligent that the immortal hope or belief is an illusion, man is brave enough to look straight into the eye of destiny; but he is not so weak as to accept a sentiment no matter how excellent in itself in place of the belief of the ages. The comparison is a play on words, a perversion of sentiment, a paralysis of logic. Regard for children or concern for welfare of relatives and "plasmic immortality" are also in an entirely different category; or differently expressed, solicitude for the future of our children and for persistence of some of our own qualities in those who shall come after are entirely distinct in their appeal from belief in survival, these concern different aspects of existence and in my experience are never classed together or even compared in thought of the problems of life. The idea of "influential immortality" as a solace for lapse of belief in personal survival is in no way of popular origin or a popular conception; it is an ethical purpose common to all the high-minded throughout the centuries forced into an unnatural category with the great doctrine of survival, one of the cardinal beliefs of natural religion. They are not in the least mutually exclusive. Anxiety for

welfare of a family exists in perfect accord with the expectation of survival and is in no sense whatever a substitute therefor. The one is not altruistic and the other selfish; they are both legitimate desires of the heart. The author writes "The deepest desire is not for personal but for plasmic immortality, the immortality which one has in his descendants." I have known scores of those without descendants, scores with children all of whom desired and believed in a future for all, I have known those who have lost children by death whose cherished expectation was a future in which they should meet them. I have known many children whose belief in a future was intense and rational, I have known very many who desired to live in posterity, yet looked forward confidently to survival, but I have never known one who found the former a substitute and satisfaction for the latter.

Fear of death comes from different causes. There was fear once far more than now of what may come in the future as penalty for evil-doing. I knew years ago a professional man who said he would give all he possessed to know that the doctrine of a literal hell was a myth. A second source of fear is physical, a fear which is now generally acknowledged to be unfounded. Actual passing is probably painless. Religion is a solace, but unbelievers so-called meet the event with courage, with stoic calm, if not with faith. Last hour visions are interpreted according to one's belief concerning the nature and purpose of the world and universe. They may be con-

sidered subjective in accordance with previous anticipation, or as objectively real. There is no reason for characterizing such experience as necessarily an illusion until survival is proved impossible, which is very far from fact. On the other hand, such visions have no significance whatever as evidence of an "altruistic view of immortality" distinguished from belief in personal survival. Unless visions be wholly rejected, as from the point of view of materialism, any interpretation of them is consistent with, and may confirm, the conception of personal immortality.

Writers who are somewhat hostile to the prevailing idea of survival are wont almost invariably to cite in defence of their claims the religion of Buddha. The Buddhists, it is affirmed, believing life to be an evil, seek only to help humanity in its woes and believe in annihilation. It is true they believe in Nirvana, but what is Nirvana? There is no agreement on this question, but one reasonable solution is that it is a state of consciousness without self-consciousness. It is certainly not annihilation at *death*, since the Buddha attained it in this life; it is not such for anyone since it is taught that it cannot be attained by the multitude till after an indefinite number of re-incarnations. Whatever it be, it is far in the future. In the popular idea of immortality, survival of death, the Buddhist religion is in harmony with all others. There are many ways in which one may influence the life of the world in the future; there is only one proper interpretation of the doctrine of immortality.

A SEANCE WITH FLORENCE CORNER (Nee Cook).

BY HELEN A. DALLAS

It seems probable that the pioneer work done by Sir William Crookes in the middle of the last century will be better appreciated in years to come than it was at the time, or is even now. As scientific men become increasingly convinced by their own experiences of the reality of the phenomena to which he testified, with so much courage, the work he did will be more justly estimated.

Probably there are comparatively few now living in this world, who have attended séance with his medium (*née* Florence Cook) who became Mrs. Corner; therefore it may be worth while to record here a séance I had with her about a year before she died (i.e. in 1903). Her powers then seemed to be much less than in her earlier days. I have been told that she resumed the exercise of her mediumship when living in a house which seemed to be haunted, and that a "sea captain" then spoke through her, expressing annoyance at finding her in *his* house. He seemed unaware that he had died. Eventually he realised this, and then he became one of her "controls".

Another control was a French girl called "Marie". These two controls manifested during the séance to which I have referred. Although it took place nearly thirty years ago I can vouch for the accuracy of my report, because notes were carefully made either the same evening or the next day.

The séance took place in the house of my brother-in-law Dr. Colles (an M.D. of Dublin), who had been a careful investigator into this subject for several years. Three of my family were present (besides myself) and we had invited four acquaintances; who were enquirers like ourselves. Dr. Colles rigged up a temporary cabinet with curtains, and arranged some red material round the lamp which was kept alight all the time. The light was quite strong enough to enable us to see each other, or observe any change of place on the part of any one in the circle.

Mrs. Corner *preferred* to be tied to her chair. Dr. Colles tied a piece of red tape round each wrist and fastened this to the two arms of the chair, so that her hands could only twist round the arms, not move away from them; he then fastened a metal chain round her waist and round the back of the chair. Mrs. Corner suggested that if we wished we could *sew* the tapes round her wrists to make them more secure. We did not care to do this, as we were satisfied with the precautions taken. (On a *previous* occasion this had been done with coloured silks).

Mrs. Corner was dressed in black, and she wore a black under-shirt beneath her dress; a lace collar and pocket handkerchief were the only white objects visible on her person.

For a considerable time nothing happened, then the medium groaned a little and a voice from the cabinet told one of our circle to go inside the cabinet and look at the medium. Dr. Colles did so, and found that her arm had twisted round the chair and she seemed uncomfortable. Probably she had been in trance, for she did not know she had done this. He cut the tapes and retied them so that she could lay her hands on her lap, he fastened both hands together and attached her arms to the chair in such a way that she could only move her hands a little way, then he replaced the metal chain as before. Still we waited, and nothing happened and we were told from the cabinet to break the circle and let her walk up and down the room. After this she was again tied (I need not repeat the details).

Presently I became conscious of a cool feeling in my hands and other sitters felt the same, then the curtains round the cabinet began to move, and a figure draped

in white from head to foot opened them. This occurred several times, but she only showed herself for a moment each time; then a woman's voice complained: "Il y a beaucoup de lumière"; this was repeated more than once.

I tried to encourage the control by saying in French, that we were very pleased to see her, to which the voice replied "Je ne suis pas contente du tout"! adding that the light was too strong and she could not get on. Occasionally the voice from the cabinet said: "Don't be so intent on the cabinet; talk to each other and don't worry me".

We had no desire to "worry" her of course; but probably our thoughts were so fixed upon getting results that they interfered with the passive conditions necessary. We are apt to forget that Thought may impinge on the minds which are operating to produce these phenomena and become a disturbing force.

Once when the "old captain" (Mrs. Corner's other control) was speaking "Marie's" voice exclaimed: "Tais toi!"

Presently a voice from the cabinet invited Dr. Colles to come behind the curtain to see for himself that there was too much light. "You may come into the cabinet just to see that I am not complaining for nothing!", it said. He then stepped into the cabinet whence "Marie" had so recently appeared and he observed that a good deal of light penetrated. He saw that Mrs. Corner was still fastened into the chair and it was obvious to him that the figure in white that we had seen could not have been Mrs. Corner.

When he had resumed his place in the circle, the old captain's voice said: "The object of a cabinet is to keep out the light". We were then instructed to break up the séance and re-arrange the lamp. Mrs. Corner was taken into another room whilst Dr. Colles and I re-arranged the red material round the lamp so as to exclude the yellow rays: the light remained quite fairly good however.

After this the tying process was resumed, and Marie again appeared several times and on one occasion threw out her white robe towards us exclaiming, "Voilà!" She said that her head was draped because the power was not sufficient to enable her completely to materialise, but her face was visible. (I have no note as to her exact features and at this distance of time I cannot recall them). Another little figure appeared for a moment, and a hand appeared outside the cabinet more than once.

By comparison with Sir W. Crookes's wonderful experiences, these results were small; but in view of the fact that the phenomena occurred in our own drawing room with our own family and friends present, the occurrences were, to me, conclusive from an evidential point of view.

Of course I realise that far larger results having been repeatedly obtained by researchers with strictly scientific tests, and that this personal experience has comparatively little value for those who were not present. I only offer this report to the U. S. S. P. R. Journal because the Editor appeared to regard it as worth publishing. It has, at least, the merit of being, to the best of my belief, an accurate statement of what occurred.

I have attended several materialisation séances with more or less satisfactory results, but the conditions on this occasion were exceptionally good and do not leave in my mind any loop hole for doubt, as to the super-normal character of the occurrences.

I observe that the effect which the lapse of time has on my memory is to *diminish* not to exaggerate my experiences, so that if I had not my notes to refer to I could not have ventured to relate so many details. Having them I can do so with confidence.

When the appearances ceased a conversation followed which is of some interest though it cannot be claimed as "evidential". A rather rough man's voice issued from the cabinet (the Captain's) and spoke with affection of the medium. "She

helped me up" he said. It had been so hard to realize that he had died, "You are never dead", he felt as alive as before death and kept trying to touch things and could not do so. "I was not kind at first" he added, referring to his first control of Mrs. Corner.

Someone in the circle alluded to the similarity which at times existed between the medium and the appearances. The Captain's voice remarked: "I have again and again said it is like turning jelly out of a mould"! He also said that he had often found that when controlling he had said things he did not at all intend to say.

I do not remember observing this similarity on this occasion, but at another séance with Mrs. Corner I noticed that some times—not always—the hand that appeared outside the curtain was like hers, although the precautions taken did not permit me to think the medium had moved from her position.

Someone referred to the difficulties of explaining conditions on the Other Side. "It is not only that" he replied, "We forget a great deal concerning our other life when we are taking earth conditions".

"Marie's" voice said that she got tired when she materialised and that she "slept" a great deal. She spoke of materialising as her "work", and that she regretted when she had not an opportunity to do it. The Captain asked us to take care of the medium and ended with the words, "God bless you all: God bless you all—Jews, Catholic and all of you" (Our invited guests were Jews).

In connection with this branch of psychical research it is strange how rarely we find mention made of the work of the Italian investigators during the first decade of this century. This work was carried on with persistence and strict regard to scientific conditions by Professors of Milan and other Universities. I have in my possession an article by Professor Lombroso, to which I do not recall to have ever seen any reference made in recent books and articles; and yet it is of considerable interest. In it he records some of his experiences with Eusapia Palladino, and the conclusions to which they led him. He carried on his experiments with her for a period of twenty years or perhaps longer. At the outset he expected to discover that there was nothing super-normal in the phenomena alleged to occur in her presence and even when he was compelled to alter this opinion he still held to the hypothesis that no other intelligence than her own was responsible for what occurred. This last entrenchment of his agnosticism was finally abandoned, and in the article above mentioned he gives his reasons for believing that the surviving personalities of those who had departed this life actively manifested through her mediumistic forces. One occurrence which he narrates is of special interest, as indicative, in his opinion, of a mind and will independent of the medium and indeed opposed to hers.

He relates the appearance of a "woman of great beauty", during one of Eusapia's deep trances. This apparition was perceived by three persons. An attempt was made to photograph it, but by signs made with head and hands, she objected to this. Although Eusapia and her control were willing that the attempt should be made, the photographic plate was twice broken. In a later séance a request was made that this lovely woman should make a mould of her hand in paraffin. Eusapia promised to make her comply with this request. The mould was made, but whilst a member of the circle held it in his hands an etheric hand issued from the cabinet and dashed it to pieces. Lombroso adds that afterwards he learned that this woman had strong reasons for not wishing to be identified.

At these materialisation sittings, Lombroso thus describes his sensations: "When we touch them, on rare occasions and only for a very short space of time, we note that they are solid; but we more often feel an etheric body which is inflated and vanishes under pressure, but of which we cannot on that account deny the existence".

My own slighter experiences gain in value for myself by comparison with the

much greater experiences of qualified investigators, whose scientific faculties give weight to their testimony. If each generation feels it necessary to prove again for itself that to which a past generation has borne witness, should it not be careful to keep in mind past experiments? Is it not true that the value of present experiences can only be estimated by viewing them in connection with past labours and their results?

HELEN ALEX. DALLAS.

* * * * *

BOOK REVIEWS

"WE ARE HERE"

Psychic Experiences by Judge Ludwig Dahl; with an introduction by Sir Oliver Lodge.
Rider & Co. 5/-

(Translated)

Certain features in this work give it a special claim on the attention of serious students, and on this account Sir Oliver Lodge has commended "the whole book" to the English speaking public. The author being a highly respected judge in Oslo, his testimony to the phenomena he observed should carry great weight. His profession, of course, gives him the advantage of being an expert in weighing evidence; moreover when he first approached the subject of Psychical Research he was entirely agnostic with regard to the question of survival and all supernatural occurrences and religious beliefs.

The mediumistic faculties of his daughter, Ingeborg, were of a rather unusual kind, as she became not only clairvoyant and clairaudient, and also a writing medium; but physical phenomena of a remarkable kind also occurred in her presence, proving the objective character of the experiences. These, together with the messages given in her trance state, convinced the judge that the communications received were from living (deceased) personalities, and ultimately altered completely his outlook on life and death and human destiny. His testimony to the supernatural phenomena is supported by that of Dr. Th. Wereide, a Physicist of Oslo University, and by other reliable witnesses. Space permits of only one remarkable occurrence being quoted here.

The medium, Ingeborg, had been instructed during a trance, to hold a pencil in her left hand over a sheet of paper and to take a book and read aloud to those present; the date on which she was to do this was indicated (during her trance). When she had done as she was told to do, and had read six pages the pencil dropped from her hand and the sheet of paper, on which it had been writing all the time, was found to contain a letter addressed to an English friend of Ingeborg and bearing the signature of her aunt who had died. Comparison of the writing with that of a letter written by the same lady before her death shows indisputable similarity between the two hand-writings. Ingeborg had never previously written an English letter, her knowledge of the language was limited to that of an average Norwegian girl, educated at a secondary school. Facsimiles are reproduced which can be examined by the reader.

The book is of great interest: the more discursive communications are of course "unverifiable" but they deserve to be carefully read, giving particular notice to the oft repeated statements that descriptions of occupations &c. in after-death state must not be understood literally, but merely as analogous terms, intended to convey *some idea* of the condition of those who have passed out of this material world.

H. A. D.

* * * * *

"ON THE EDGE OF THE ETHERIC"

By Arthur Findlay

Rider & Co. 4/-

This interesting book is having a wide sale in England among various kinds of readers. It appeals to the student because, in the first part of the book, the author

gives some very striking evidential experiences, carefully stated, and verified. These were printed in pamphlet form during the life time of Sir William Barrett, who wrote a foreword in support of the work of the author. The medium employed in these cases was a Scotchman named Sloan whose integrity is an additional asset; the value of the experiences does not rest, however, on the honesty of the medium, but on their intrinsically evidential quality.

The latter half of the book is of a different character. The communications made during the trance give unverifiable information, and are open to various interpretations. The fact that these communications came in response to questions put by the sitter is a circumstance that suggests caution in accepting them entirely at their face value. Questions under these conditions are liable to disturb the passivity of the medium and may be largely affected by what Professor Hyslop called "marginal thoughts".

H. A. D.

* * * * *

"NOTHING BUT THE TRUTH"

The confessions of a medium, by Frederick A. Haines F.C.I.B. 7/6.

The Pure Thought Press, 173 High Street, Walford Heights (England)

This book rings true throughout. It is of unequal value from an evidential standpoint, but it justifies its title; and some of Mr. Haines's experiences are strongly evidential, not only of supernormal occurrences, but of communication from discarnate intelligences. One such remarkable experience was a statement made through a medium, claiming to come from his deceased son, which gave him information concerning a matter which his son had concealed from him during his lifetime. Another occurrence was not less remarkable. Mr. Haines visited a medium who obtained the direct voice. A relative spoke to him and expressed her dislike and distrust of this medium. Shortly afterwards the medium disappeared, which led Mr. Haines to the conclusion that the opinion expressed by the voice in her presence was justified. A portion of the book consists of "inspirational" addresses given through the author.

H. A. D.

* * * * *

AN ASTRONOMICAL SCRIPT AND ITS VERIFICATION

The planetary conjunction indicated in our August issue actually occurred at 5 a.m. on the morning of Saturday, August 27th, when the Moon, Mars, and Venus came into a true line and a cruciform figure was formed in great perfection. But the point of closest conjunction between the three planets was not reached until the morning of the 28th, about 24 hours later, and this was the date advised by our astronomical expert. Those, therefore, who may have looked for the Cross on the morning of the 28th will have been disappointed. For by that time the relative position of the Moon had so altered that it formed a close triangle with the other two planets instead of a right line. Another and very important point proved to have been ignored by our astronomer. The Cross appeared in the Sign of Gemini, and not in Cancer and the stars which formed the arms of the cross were three; the Twins (Castor and Pollux) terminating the arm to the left of the beholder, and another bright star (Gamma: Gemini) the arm to the right.

There will be another conjunction of a very similar kind on Sept. 30th and we should like our readers to look out for this.

* * * * *

BOOKS RECEIVED—SEPTEMBER 1932

- "THE CREED MAGNIFICENT".....*John I. D. Bristol*
A posthumous volume of our late Hon. President's collected poems. Presented by Mrs. Bristol to the Library. (2 copies)
- "THE DRAMA OF LIFE AFTER DEATH"*George Lawton*
- "THE GOSPEL OF PHILIP".....*F. Bligh Bond*
Automatic script received through the hand of Mrs. Hester Dowden. With several appendices and two illustrations. 242 pp. demy. octavo. Price \$3 net. Macoy Publishing Co. On sale at Hyslop House.

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JOURNAL
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PSYCHICAL RESEARCH

for

OCTOBER, 1932

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JOURNAL OF THE AMERICAN SOCIETY FOR PSYCHICAL RESEARCH

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Vol. XXVI, No. 10; October, 1932

EDITORIAL NOTES

ON THE MENTAL CONTROL OF TELEPLASMS

We promised last month to follow our survey of Dr. Osty's experimental method in his research on the teleplasms of Rudi Schneider's mediumship with a note on the important material contained in the latter part of his book "Les Pouvoirs Inconnus de l'Esprit sur la Matiere". He now considers the question of the intelligent control which prescribes the formation, the condensation and the active functioning of the invisible substance detected by the infra-red rays. The study is of course based upon the action of the subconscious powers and the phenomena depend upon the presence of a trance condition on the part of the medium which is necessary for the stimulation of that part of his organism which is capable of producing or liberating the material.

* * * * *

Rudi Schneider is himself unaware of this hidden mentality. The circumstances which evoke its operation lead him inevitably to the belief that some external intelligence makes use of these powers at his expense. His brother was in this manner the instrument of Olga (Lola Montes). This picturesque historical personality he accepts with confidence, conformably to a well-known psychological process. Under this spiritistic belief, a genuinely gifted medium will attribute the origin of his phenomena to 'spirits'. At times the entity will be some celebrated person; at others, someone whom the subject has known in life; or again it may be a purely fictitious personality. All three kinds may co-exist in the case of any one medium, giving rise to the production of the same phenomena but with variations of character, of speech or writing, etc., thus often giving a bizarre effect to the manifestations.

* * * * *

Dr. Osty is inclined to think the Olga personification unwarranted and even superfluous. For him, the name is but a label attached to the cryptic consciousness of Rudi as explanatory of the work done. He is at pains to show the nature of the physio-psychological process by which the medium, whilst in trance, employs his body to exteriorize the energy which actuates the phenomena in the several places and environments required.

* * * * *

All Rudi's acts and words betray a physiological origin for the teleplasm. Once under trance, his breathing becomes unnaturally rapid, whilst his muscles are held in super-tension of a very marked nature. It is in this state that he emits what he describes as the 'force'. He objects to interruptions by questions addressed to Olga or otherwise, and protests that sitters will not get what they want by obstructing his work. This laborious stage is more or less prolonged. At times, after a lapse of some minutes, Rudi will announce that he has projected the 'force' on to the table; and the apparatus confirms this fact. It is usually from 15 to 30 minutes before he gives this signal. When production is difficult, Rudi will have his wrists held and then make rapid strokes over the body of his controller with his hands in an up-and-down direction. In trance, he explains this by saying that it is the medium who, in the first instance, supplies the force. If he has enough, there is no need to borrow, but if he has not, he must take some from others. The union of hand and wrist forms a channel for the force transmitted. If asked what is the nature of this force he borrows, his replies show that he knows nothing of it and that the seat of this physio-chemical knowledge is deeper than that stratum of consciousness with which we have intercourse during his trance.

* * * * *

This tallies with our everyday experience with subjects who have paranormal experience. Things happen on a plane beyond that of their own psychic awareness. It is as though knowledge on a transcendent plane were communicated to the surface mind without the subject's comprehension, even under hypnosis. The operative cause seems at the very root of the being, hidden under a complex of mechanisms of a coarser kind. Subject to this condition, one must agree that Rudi exteriorizes his energy for certain definite ends; but instinctively, like the act of breathing, etc., and without knowledge of the physio-chemical complex that is brought into play. Dr. Osty considers that Rudi is always liable to be mistaken in his pre-announcements of the manner in which the force is to be used. Often he will predict a good sitting, and there will be a blank one. Often, too, Olga will announce that the medium is in very good form, or that there is plenty of power, and for two or three hours after there will be nothing but a few meagre phenomena. Things happen just as though the medium had no right idea of his powers at a given moment, except empirically, by effects achieved.

* * * * *

INTELLIGENT CONTROL OF THE PROCESS OF CONDENSATION

It was a matter of constant remark that when Rudi lacked the power to influence the apparatus, he would explain this, not as arising from any want of the necessary force, but by a default in the power to *condense the force*. The records of the sittings show this plainly. On asking the medium what he did with himself for the production of the force, he said:

"The force radiates from the medium. It rises on to the table. It has to turn in spirals in order to condense. In turning it becomes more powerful. When it emerges by thrusts it is weaker. Sometimes there is abundance. If, however, it is not harmonized*, things will not go well. The rotations will not take place unless they have the same wave-length as those of the medium; there will be no condensation, and therefore no phenomena".

The medium now and then claimed that the invisible substance issued from the curtained cabinet; but experimental record of this failed. It was on the table-top that the records were made of the condensation of the substance. The emission was in a vertical direction, and the infra-red rays showed no lateral penetration. Sometimes after good phenomena, Rudi would propose the displacement of some object on the table by the force. At such times, the occultation of the rays would cease.

INTELLIGENT CONTROL OF THE ACTIVITIES OF THE FORCE

Apparently there is a stage in the formation of the invisible substance which would call for a more delicate apparatus to detect than is at present available. But Dr. Osty considers it certain that in the large majority of cases there has been evidence of an instantaneous control by the subject of the activities of the teleplasm. The coming and going of the force as well as its volume were constantly announced beforehand, often with indications as to the brevity or length of its duration. On one occasion a member of the circle was able to make the medium bring and dismiss the force with a success that was impressive. On another occasion (16 Feb. 1931) the suggestion that the force should meet the rays when they had counted Five, and that it should be held in the rays for a like period, that it should be withdrawn whilst they counted Three and then produced again for the same duration. This was carried out in perfection. On the 12th Feb., in the course of a sitting designed to show that the subject could do pretty well what he liked with the force, it was suggested that after 5 was counted, three occultations of the force should be made; the first a long one, the second short, and the third again long. This was agreed by Rudi and it was done.

Several other tests are cited, and the record of the sittings is amply illustrated by diagrams of the galvanometer indications, giving the variations in absorbent power.

*Rudi here alludes to the dual origin of the force;—his own and that contributed by sitters.

TELEKINESES

In the sittings of November 1930, at which the means of revealing the presence of the invisible teleplasm were found, there had been no intention other than that of the study of the substance itself as a first course in the process of materialization of energy. The subject always produced this substance not for its own sake, but with the object of procuring the displacement of articles at a distance, or of materializing human forms. Of the latter he often spoke. Olga would frequently promise that she would show herself or part of herself: but nothing came of this. The only visible result was the apparition of an amorphous shadow which came from the cabinet and gave a push to the table. Rudi but rarely, as he admitted, realized his dominant idea of telekinesis. Out of 77 séances in Jan.-Dec. 1931, only 7 yielded this phenomenon. Certain of these are related by Dr. Osty to show Rudi's command of the exteriorized energy. On p. 101 he gives a photograph of a folded handkerchief and above it the form in which it was afterwards discovered, tied like a man's necktie.

OSCILLATION OF THE TELEPLASM

Two galvanometers were used for detecting the vibratory motions of the invisible substance and the records made are the subject of some very interesting diagrams. A current of a certain regulated volume would determine a deviation of one millimetre in a luminous spot at one metre distant. Every change in the amperage of the current reaching the instruments would register a deviation. It was found that the oscillations of the spot of light followed the rhythm of Rudi's super-rapid breathing when in trance. The importance of this observation was so great that several sittings were devoted to its study. Consequently Dr. Osty has given most of his remaining space to the consideration of this phenomenon.

The experiment came temporarily to a close at the end of 1931, partly owing to the uncertainty of Rudi's powers, and partly to straitened financial conditions. But Dr. Osty believes that enough has been accomplished to give a clear direction to other investigators either with Rudi Schneider or with other subjects of a path of research which should tend to a more intimate knowledge of the process of paranormal action of the human psyche upon material substance.

* * * * *

THE EXPLANATION OF PREMONITIONS THEORY OF "PSYCHOBOLY"

BY DR. A. TANAGRA, PRESIDENT OF THE HELLENIC S.P.R.

Translated By the Editor

I. The need of an Absolute Creative Power.

Ever since man began to observe and to think, he has halted in perplexity before certain questions which seem to him to be in flagrant contradiction of the necessity of a Creative Mind possessed of Absolute qualities of Omnipotence and the like, without which the very existence of creation would appear inexplicable. For if one denies to the Creative Power even the least of these qualities, it falls at once into the category of Relative things and we have to go further to seek in the Infinite for an Absolute Power.

Those who, on the discovery by radio-activity of the purely dynamic constitution of matter and its new gifts to science yet adhere to materialistic views, may ignore this little prologue: but since the question of Destiny is one which troubles all alike, they will perhaps not think it futile to follow this study to its close.

II. The Idea of Fate incompatible with the Existence of Deity.

One of the most serious negations of the existence of a Creative Power that is conscious and absolute, is that of Fate—the Kismet of the Orientals—Predestination in all things. In effect, when one considers the fact that many of the phenomena of creation are ruled in advance with a strict precision,—as, for example, the movements of the stars and the occurrence of eclipses, one is tempted to believe that the destinies of man may in like manner be indicated in the case of premonitions. This is not only so in the case of those who are occupied with the special study of this phenomenon, but also for the majority of mankind in regard to those instances which exclude all possibility of chance and which seem inexplicable save by some sort of predestination. But in accepting this notion, we are driven to assume that the creative energy is a ruthless and malevolent force, creating without pity one blind from birth, another deformed, and yet another mentally unbalanced or entirely insane; and finding amusement at the cost of our misery. Such a conception altogether deprives the idea of Creative Power of its logic, removing justice and absolute Good, both of which qualities are necessary to the concept as a general principle, and not only so, but are demanded for the explanation of creation itself. The acceptance of Predestination in the details of life amounts to a negation of the existence of God. We might as well call ourselves atheists at once, if we adopt this belief. Renan could not endure the notion, as is evident when he quotes Malebranche "God works only through the individual Will". But, as we shall presently see, Fate is a myth and it cannot exist outside certain general lines of creation.

III. There is no Fatal Chain of Causality.

As said above, there are phenomena which are fixed in advance of their manifestation such as eclipses and the appearance of comets and these may be calculated with exactitude to seconds. But the greater part of nature's laws such as birth and death, adolescence and decline, flowering and fruitage, the changing of the seasons, etc., are in no sense rigidly determined or mathematically regulated. They have, on the contrary a solidarity of their own, being dependent upon other natural phenomena which are not influenced by the broader destiny of things. Thus, the commencement and the close of each season of the year do not come about abruptly or at any moment to be reckoned mathematically, but sometimes before, sometimes after a mean period. In the same way the evolution, the vicissitudes, and the duration of each form of life are dependent in detail upon a thousand other phenomena having their own solidarity which prescribes, in good or evil days, either abundance or sterility as well as every kind of accident which can happen during the whole period. Who, for example, would imagine Destiny in regard to the movement of leaves under the caprice of a breeze?—a branch broken by the flight of a bird, or the death of an ant crushed by the wheels of an automobile? Who would be inclined to suppose that a higher power had placed that ant in the road just at the moment when the auto was ordained to pass, with the intent that it should die?

Or say that the wind has blown a seed on to a barren soil. The plant which sprouts from it is of course but a feeble one and short-lived. Must one see in this happening a predestination—a special dispensation of fate for the seed? Surely then it is but a manifestation of absurd human egotism which would separate the individual from all other forms of life when the science of Physics is teaching us that the whole creation is built of the same creative energy in the form of electrons?

We begin therefore to see that not everything in nature happens with the mathematical precision of the stellar movements. And it would be impossible inasmuch as all the phenomena of nature are grouped, and linked in enforced solidarities. Nature herself, in her evolutionary effort, walks only with fumbling steps, always trying to discover the better path. And it is even difficult to adduce the motions of the celestial bodies as an example of predestination, since it is a known fact that comets, in their trajectories, influence the movements of stars in their neighborhood, compelling them to deviate or themselves suffering deviations. So, like all other natural motions, these again are relative. The only absolute thing is the Creative Energy.

IV. How Premonitions may be explained.

But if there be no pre-determination in nature, how are we to explain so many cases of premonition which are absolutely verified?

Setting aside presentiments of earthquake, change of weather, etc., which may be accounted for by a paranormal sensitiveness to electro-magnetic or

atmospheric conditions in a hyper-sensitive nervous subject, a great part of premonitions are capable of explanation on the following grounds:

- (1). By Coincidence, which can never by any means be excluded.
- (2). By Telepathy: as, for example, the transmission of thought in dreams of the part played by criminals in preparing an evil plot which comes into effect some days later; the like transmission of thought on the part of statesmen meditating war, or of a professor who plans to put certain questions in examination on the morrow; these being transmitted to one of his pupils in sleep, etc. And it is to be noted that Telepathy under different forms does play an important part in premonitions.
- (3). By Clairvoyance. e.g. as presentiments of accidents, which after all are bound to occur as the result of causes already existing, such as the collapse of a bridge or a house, or the warning of illnesses which have not yet declared themselves, but of which the germs are already latent in the organism.
- (4). By Suggestion. In effect many persons of peculiar sensitiveness can, when subject to auto-suggestion, not only miscarry in their undertakings or get the line if they happen to be artists, but may even fall sick or die of heart-seizure as is often to be observed in the moribund. Darwin in his treatise on Mimicry has proved the influence of ideas on the human organism. It is seen also in the stigmata, and in the bloody sweat of the hysterical, and the ideoplastic phenomena in the case of pregnant women, with the development of an actual blister following the application of a simple piece of paper to the skin of the hysterical patient with the suggestion that it is a blistering plaster; etc.
- (5). By Paramnesia. This is the duplicative precognition of Sudre (See his Introduction to his "Human Metapsychics".) Nevertheless we may ask whether all forms of premonition are susceptible of explanation by telepathy, clairvoyance, suggestion, coincidence, or paramnesia? How, for example, should we account for a premonition of shipwreck, railway collision, automobile crash, a death in regard to which suggestion is entirely ruled out, or the death of a person unknown?*

V. Telekinetic Phenomena.

I do not think it necessary to describe in detail the phenomena of telekinesis, which have not only long since been attested by leading savants such as Crookes, Lombroso, Richet and others, but which have been subject to systematic observation in our day in every country of the world. In referring therefore those readers who would delve into this question, to treatises on Metapsychics, I would merely emphasize the fact that what has been noted in regard to these phenomena has been not only the movement of objects

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TELEKINESES

In the sittings of November 1930, at which the means of revealing the presence of the invisible teleplasm were found, there had been no intention other than that of the study of the substance itself as a first course in the process of materialization of energy. The subject always produced this substance not for its own sake, but with the object of procuring the displacement of articles at a distance, or of materializing human forms. Of the latter he often spoke. Olga would frequently promise that she would show herself or part of herself: but nothing came of this. The only visible result was the apparition of an amorphous shadow which came from the cabinet and gave a push to the table. Rudi but rarely, as he admitted, realized his dominant idea of telekinesis. Out of 77 séances in Jan.-Dec. 1931, only 7 yielded this phenomenon. Certain of these are related by Dr. Osty to show Rudi's command of the exteriorized energy. On p. 101 he gives a photograph of a folded handkerchief and above it the form in which it was afterwards discovered, tied like a man's necktie.

OSCILLATION OF THE TELEPLASM

Two galvanometers were used for detecting the vibratory motions of the invisible substance and the records made are the subject of some very interesting diagrams. A current of a certain regulated volume would determine a deviation of one millimetre in a luminous spot at one metre distant. Every change in the amperage of the current reaching the instruments would register a deviation. It was found that the oscillations of the spot of light followed the rhythm of Rudi's super-rapid breathing when in trance. The importance of this observation was so great that several sittings were devoted to its study. Consequently Dr. Osty has given most of his remaining space to the consideration of this phenomenon.

The experiment came temporarily to a close at the end of 1931, partly owing to the uncertainty of Rudi's powers, and partly to straitened financial conditions. But Dr. Osty believes that enough has been accomplished to give a clear direction to other investigators either with Rudi Schneider or with other subjects of a path of research which should tend to a more intimate knowledge of the process of paranormal action of the human psyche upon material substance.

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THE EXPLANATION OF PREMONITIONS THEORY OF "PSYCHOBOLY"

BY DR. A. TANAGRA, PRESIDENT OF THE HELLENIC S.P.R.

Translated By the Editor

I. The need of an Absolute Creative Power.

Ever since man began to observe and to think, he has halted in perplexity before certain questions which seem to him to be in flagrant contradiction of the necessity of a Creative Mind possessed of Absolute qualities of Omnipotence and the like, without which the very existence of creation would appear inexplicable. For if one denies to the Creative Power even the least of these qualities, it falls at once into the category of Relative things and we have to go further to seek in the Infinite for an Absolute Power.

Those who, on the discovery by radio-activity of the purely dynamic constitution of matter and its new gifts to science yet adhere to materialistic views, may ignore this little prologue: but since the question of Destiny is one which troubles all alike, they will perhaps not think it futile to follow this study to its close.

II. The Idea of Fate incompatible with the Existence of Deity.

One of the most serious negations of the existence of a Creative Power that is conscious and absolute, is that of Fate—the Kismet of the Orientals—Predestination in all things. In effect, when one considers the fact that many of the phenomena of creation are ruled in advance with a strict precision,—as, for example, the movements of the stars and the occurrence of eclipses, one is tempted to believe that the destinies of man may in like manner be indicated in the case of premonitions. This is not only so in the case of those who are occupied with the special study of this phenomenon, but also for the majority of mankind in regard to those instances which exclude all possibility of chance and which seem inexplicable save by some sort of predestination. But in accepting this notion, we are driven to assume that the creative energy is a ruthless and malevolent force, creating without pity one blind from birth, another deformed, and yet another mentally unbalanced or entirely insane; and finding amusement at the cost of our misery. Such a conception altogether deprives the idea of Creative Power of its logic, removing justice and absolute Good, both of which qualities are necessary to the concept as a general principle, and not only so, but are demanded for the explanation of creation itself. The acceptance of Predestination in the details of life amounts to a negation of the existence of God. We might as well call ourselves atheists at once, if we adopt this belief. Renan could not endure the notion, as is evident when he quotes Malebranche "God works only through the individual Will". But, as we shall presently see, Fate is a myth and it cannot exist outside certain general lines of creation.

III. *There is no Fatal Chain of Causality.*

As said above, there are phenomena which are fixed in advance of their manifestation such as eclipses and the appearance of comets and these may be calculated with exactitude to seconds. But the greater part of nature's laws such as birth and death, adolescence and decline, flowering and fruitage, the changing of the seasons, etc., are in no sense rigidly determined or mathematically regulated. They have, on the contrary a solidarity of their own, being dependent upon other natural phenomena which are not influenced by the broader destiny of things. Thus, the commencement and the close of each season of the year do not come about abruptly or at any moment to be reckoned mathematically, but sometimes before, sometimes after a mean period. In the same way the evolution, the vicissitudes, and the duration of each form of life are dependent in detail upon a thousand other phenomena having their own solidarity which prescribes, in good or evil days, either abundance or sterility as well as every kind of accident which can happen during the whole period. Who, for example, would imagine Destiny in regard to the movement of leaves under the caprice of a breeze?—a branch broken by the flight of a bird, or the death of an ant crushed by the wheels of an automobile? Who would be inclined to suppose that a higher power had placed that ant in the road just at the moment when the auto was ordained to pass, with the intent that it should die?

Or say that the wind has blown a seed on to a barren soil. The plant which sprouts from it is of course but a feeble one and short-lived. Must one see in this happening a predestination—a special dispensation of fate for the seed? Surely then it is but a manifestation of absurd human egotism which would separate the individual from all other forms of life when the science of Physics is teaching us that the whole creation is built of the same creative energy in the form of electrons?

We begin therefore to see that not everything in nature happens with the mathematical precision of the stellar movements. And it would be impossible inasmuch as all the phenomena of nature are grouped, and linked in enforced solidarities. Nature herself, in her evolutionary effort, walks only with fumbling steps, always trying to discover the better path. And it is even difficult to adduce the motions of the celestial bodies as an example of predestination, since it is a known fact that comets, in their trajectories, influence the movements of stars in their neighborhood, compelling them to deviate or themselves suffering deviations. So, like all other natural motions, these again are relative. The only absolute thing is the Creative Energy.

IV. *How Premonitions may be explained.*

But if there be no pre-determination in nature, how are we to explain so many cases of premonition which are absolutely verified?

Setting aside presentiments of earthquake, change of weather, etc., which may be accounted for by a paranormal sensitiveness to electro-magnetic or

atmospheric conditions in a hyper-sensitive nervous subject, a great part of premonitions are capable of explanation on the following grounds:

- (1). By Coincidence, which can never by any means be excluded.
- (2). By Telepathy: as, for example, the transmission of thought in dreams of the part played by criminals in preparing an evil plot which comes into effect some days later; the like transmission of thought on the part of statesmen meditating war, or of a professor who plans to put certain questions in examination on the morrow; these being transmitted to one of his pupils in sleep, etc. And it is to be noted that Telepathy under different forms does play an important part in premonitions.
- (3). By Clairvoyance. e.g. as presentiments of accidents, which after all are bound to occur as the result of causes already existing, such as the collapse of a bridge or a house, or the warning of illnesses which have not yet declared themselves, but of which the germs are already latent in the organism.
- (4). By Suggestion. In effect many persons of peculiar sensitiveness can, when subject to auto-suggestion, not only miscarry in their undertakings or get the line if they happen to be artists, but may even fall sick or die of heart-seizure as is often to be observed in the moribund. Darwin in his treatise on Mimicry has proved the influence of ideas on the human organism. It is seen also in the stigmata, and in the bloody sweat of the hysterical, and the ideoplastic phenomena in the case of pregnant women, with the development of an actual blister following the application of a simple piece of paper to the skin of the hysterical patient with the suggestion that it is a blistering plaster; etc.
- (5). By Paramnesia. This is the duplicative precognition of Sudre (See his Introduction to his "Human Metapsychics".) Nevertheless we may ask whether all forms of premonition are susceptible of explanation by telepathy, clairvoyance, suggestion, coincidence, or paramnesia? How, for example, should we account for a premonition of shipwreck, railway collision, automobile crash, a death in regard to which suggestion is entirely ruled out, or the death of a person unknown?*

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*The dream of a Derby winner, so often heard of, is another form of this to be considered. Ed.

without visible contact but also certain very complex deliberate acts, notably the destruction of material objects even those of extremely tough material (e.g. the locks broken under the influence of Hilda or the metal surfaces engraved with Mme. Silbert) also "apports" and, in fine, a whole pile of phenomena passing human imagination. The mysterious agent of these phenomena draws his impressions from within the subconsciousness of the medium. Although their exteriorization may be absolutely unconscious we have often known them to be accompanied by some ingenious suggestion, either at the same sitting or at a following one.

But whenever this emission of human force is able to bring about a corresponding phenomenon, there you have the explanation of certain unaccountable premonitions.

Take for example a dream premonitory of an automobile accident or a shipwreck on the eve of a voyage, and suppose that the dreamer has the telekinetic quality of mediumship. The impression made by the dream sinks into the subconscious and will tend to realize itself in a telekinetic fashion and exactly at the spot indicated by the dream. The telekinetic phenomenon breaks forth, producing serious injury or, maybe, an explosion, and thus the premonition is realized. But the premonition is superfluous: all that is essential is the telekinetic phenomenon. And what is really terrible in such matters is that we cannot in any way fix the possible extent of such happenings. Who could say, for instance, that the agent who contrives such phenomena as apports would allow any difficulty to deter him or recognize any obstacle to his subconscious wishes, now that the science of physics scarcely dares to imagine the incalculable forces that lie latent in the atoms of matter?*

VI. Telepathic Suggestion.

But in this class of phenomena there is room also for another explanation. Ochorowicz, Bruck, and Janet have proved the possibility of telepathic suggestion. As regards the first, one remembers the episode of his knowing by telepathic suggestion the life of one of his patients who was about to throw himself from a window. Can we therefore exclude the possibility that a medium, may, under the influence of a premonition, act telepathically by the power of suggestion on the brain of a chauffeur or ship's engineer, inducing vertigo, and occasioning a motor smash or a shipwreck? And apart from this, in the two cases suggested, may not the injurious influence be exercised not only by the one who has the premonition, but also by any other person of mediumistic habit who may have had knowledge of that impression, supposing him to possess the subconscious force needed for the bringing about of telekinetic phenomena by suggestion?

VII. The Legend of the 'Evil Eye' and the 'Jettatura'.

Once on the track of these explanations, starting from the agent for the telepathic effects, one can arrive also at an explanation of other cases of

*In the doctrine of the Two Infinities, it would appear that the entire forces of the outer Cosmos are reflected by their reciprocals in the Infinitesimal. Ed.

premonition also apparently insoluble. From the moment we allow that this mysterious force emitted from the body of the medium is able to demonstrate its power to act upon physical matter, how can we say that it may not extend its influence to living organisms, even to the animal organism itself? Since human thought and the ideas of the individual can, as Darwin shows, exercise external influence (see his 'Mimicry')—witness the stigmata on the limbs of fanatics, or the paper blister we mentioned, why refuse to admit the possibility of a cognate influence of a specialized nature in the thought of a medium, transmitted by telepathic action to the subconscious of the percipient. Such might well be the explanation of the "Evil Eye", the "Jettatura", and other acts of Magic. It is a fact worthy of attention that, from time immemorial and in all climes, there have always been noted strange phenomena in which auto-suggestion plays no part, and which may have been attributed to the nefarious act of certain individuals marked out by the experience of many years.

Is there such a thing as the "Evil Eye"? Does the "Jettatura" really exist? Popular experience affirms the belief. Telekinetic phenomena support it and the possibility of telepathic suggestion goes to prove it so. Indeed, as soon as we are under obligation to admit the reality of telepathic action of human thought on living organisms, and the reality of telekinetic phenomena, we have gone a long way towards clearing up the problem of premonitions which are otherwise most difficult to explain, in a way consistent with logic and opening immense horizons for the explanation of so-called "Magic", of "Chance", of "Unlucky days", of "Curses", of Talismans, etc., as I have detailed in my communication of November, 1929 in the *Zeitschrift für Parapsychologie*.

The fact is that the body of a medium develops under certain conditions, properties of a paranormal character in the emanation of a strange variety of energy whose action is apparent in telekinetic phenomena and sometimes seems analogous to X-rays. Are we to assume a species of human radio-activity? This is not an impossibility, for physical science tells us that, under certain conditions, all bodies may become radio-active.

In taking leave of the subject of the new acquisition of Physics whereby it is affirmed that the forces latent in the physical atom are of incalculable power, we may remark that the forces latent in the organism which constitute the mystery of the subliminal part, escape at times under special conditions carrying with them the impress of our secret impulses, and these once liberated, will act according to their nature.

VIII. *All Impulses Tend to Their Realization.*

It may be affirmed that every impulse, every secret desire repressed and crowded back into the subconscious of a psychogenic subject, tends irresistably to realize itself in act. This is proved by such phenomena as the stigmata, and also by telekinetic phenomena unconsciously produced and provoked by auto-suggestion. Naturally this realization is infrequent in its occurrence,

since it demands for its production a special constitution which may be termed the "psychobolic" (one capable of psychical projection) and it is for this reason that such phenomena are more or less rare. But it only goes to show that the research in regard to prevision may have great dangers. In any case, whatever the form of energy which can thus affect the organisms of man and animals, I have thought it better to distinguish it from other forms by the adoption of a special term and I have therefore called it in my *Zeitschrift* article for November, 1929 "Psychoboly"—from the Greek words 'psychic'—the Soul, and 'bolé' a missile or dart.

IX. There is no such thing as Fate.

In the light of this exposition, is it possible to explain every case of premonition? That I would not claim. But if we take into account the fact that the greater part of the tales we hear of premonition come to us almost always at second-hand, we may venture to say that either by chance coincidence, by suggestion, by telepathy, by clairvoyance, by paramnesia or by psychoboly, one can provide satisfactory explanations of a great number.

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THE RESOURCES OF TRANCE MEDIUMSHIP

An Example from the Past

BY DAVID GOW

Mediumship, of all phases of which I have for many years made a close study, covers such a wide field that I propose to restrict myself on this occasion to a single medium whose gifts were exercised almost entirely in the direction of trance addresses. I refer to the late Mr. J. J. Morse, whose name was at one time a household word in Spiritualistic and Psychical Research circles. (I say "Psychical Research" advisedly, for in its earlier years the London Society for Psychical Research gave more sympathetic attention to its humble ister Spiritualism than is the case today.) Mr. Edward T. Bennett, the assistant-secretary to the S.P.R. from 1881 to 1902 made a study of Mr. Morse's mediumship of which he wrote in a pamphlet, "Automatic Speaking and Writing," (Brimley Johnson and Co., 1905) and of which he records a favorable impression. In the pamphlet in question he cites a number of messages purporting to come from deceased persons (strangers) several of which messages were identified by those who had known the deceased. Discussing the explanations offered, viz: (1) Fraud, (2) Telepathy, (3) That the messages were actually what they professed to be, he claimed that there was not an atom of evidence for the theory of fraud; that "telepathy from the theory of fraud; that "telepathy from the living," even if "stretched to the utmost limits which recent research would justify, would be wholly inadequate to explain them, and that consequently he saw no "alternative with stronger claims of acceptance than that the messages are from the personali-

ties of deceased men and women continuing their individual existence after the death of the body."

This phase of test-messages in the case of Mr. Morse belonged to the earlier years of his mediumship. When I first met him—sometime in the late 'eighties of last century—his mediumship was devoted entirely to philosophical trance-discourses.

The power and quality of these addresses, together with their perfect diction and the immense range of knowledge shown, have seldom or never been surpassed in the history of mediumship. The chief inspirer, or control, claimed to have been in his earth-life a Chinese mandarin, of the second class, who lived in the reign of the Emperor Kea-Tsing. He gave his name as Tien Sien Tie, with full accounts of his life as a Chinese scholar, and of the circumstances in which he took part, with many other spirits in opening up channels of communication with earth in the interest of a humanity that was rapidly becoming submerged in a tide of materialism. He was a Confucian, and the moral culture and intellectual refinement so esteemed in China shewed themselves conspicuously in all his addresses, which must have numbered many thousands. At the various halls in London in which I listened to his lectures, an evening would occasionally be devoted to "Answers to Questions". It was then open to anyone to put questions which sometimes took an abstruse form. But no matter how recondite the subject, "Tien" was always equal to the occasion, his knowledge even of Western literature and philosophy astonishing those of his auditors who realised what immense mental resources were needed to deal with the questions propounded. His demeanour, as expressed through his medium, was suave, courteous and dignified, and his vocabulary almost Shakespearean in its range. Some of his sentences were aphoristic, packing much meaning into a few words, as when he said on one occasion, in answering a question as to world-betterment: "Individual improvement is the basis of general advancement."

Morse the medium was born in 1848 and, becoming an orphan in boyhood, was thrown on his own resources. After many vicissitudes he became a barman at a tavern in the City of London, and while there came into touch with a Mrs. Hopps, who took a motherly interest in the lad. Her son, by the way, later became known to fame as the Rev. John Page Hopps, a dissenting minister who was a prominent Spiritualist. He was, indeed, for many years a contributor to *LIGHT* and a speaker on Spiritualistic platforms.

It was through this contact that young Morse took up the subject of Spiritualism and shortly afterwards developed his trance-mediumship. As he discovered afterwards, his whole career had been watched and tended by those whom later he came to know as his guides in the Unseen World.

For me it was a great opportunity of studying mediumship at first hand and I attended many of the addresses and asked my questions with the rest. I found I could put no question on the subject of mediumship which was not answered with the fullest information. "Tien" gave closely-detailed accounts of the whole machinery of spirit-communication, and thus I learned

much that in later years was discovered by scientific psychical researchers and set down as their own findings. He gave us the whole *modus operandi* of mediumship, dealing with materialisation, levitation, apports and asports, psychometry, clairvoyance, trance, animism, the nature of the subconscious—in short the whole field of the supernormal. Only a very small proportion of the knowledge thus imparted found its way into print. It was not regarded as "scientific", but that it was true I have never had reason to doubt. For in all the intervening years of study and observation, I have never had to revise my impressions of the instruction which I gained, together with the others who attended his classes as students, of whom only a few are left.

Many were the questions put to Tien regarding Oriental wonder-workers, black magic, witchcraft and those dark mysteries which hang like a shadow around the question of Spiritualism. His reply (in brief) was that all forms of occult magic represented the scientific application of psychological principles in man—the power of the will used for high ends or low ones, the power of mind over mind. They were "uncanny" only to the ignorant, for all the powers and forces involved were in line and harmony with the laws of nature and the possibilities of man.

The mediumistic trance he explained as being mesmeric or hypnotic in nature. It was he said analogous to the hypnotism known to the medical schools, but whereas the human mesmerist worked upon his subject from without, the spirit operator proceeded from within, inverting the process of ordinary mesmerism. In short, instead of acting from the circumference to the centre, the spirit-control worked from the centre outwards.

The singular efficiency of Mr. Morse as a medium the control explained by saying that the medium had been selected by him even before birth and gradually trained and developed to the standard needed for the work.

Mediumship, he said, was purely and simply a functional manifestation, just the same as oratorical ability, skill with the hand, voice or pen, none of which things necessarily implied any moral superiority in their possessors. It was largely a question of the use which was made of them.

In describing his own method of entrancing his medium, he stated that, at the beginning, he and his spirit associates directed their first attention to the heart for the purpose of lowering the rate of circulation. This resulted in a slight lethargy, after which attention was directed to the solar plexus in order to influence the nervous system. Then the brain was reached, the basilar portion first, as representing the physiological side of the medium, thus controlling the circulation, the nervous system and the vital forces. This left the frontal brain—the intellectual region—in a state of more than ordinary activity. Ultimately the operators were able to reach the sensorium by the action of the will on the psychical forces through the organs of sensation. The action of the will being now intensely stimulated, a domination was established over the entire body, brain, nervous and vital forces. The medium then had a sensation of falling backwards and

the physical consciousness departed. At this point, which brought a lull in the bodily activities, the vital forces were re-stimulated by the operators, the nervous activity re-excited, with the effect, so to speak, of waking up the inside of the brain, or more correctly of stimulating the spiritual and subjective functions of the medium. Following this came a rather delicate operation of discharging a sufficient quantity of vital energy through the lower brain, so that it could be made to function without altering the lethargic condition of the heart. When that was accomplished, the body became erect and the organs of speech being now at the service of the spirit-operators, the machine was in working order.

Never, I suppose, since the time of Socrates (himself a trance speaker) was the process of trance-control so graphically explained; not perhaps after the manner of modern Science (which still has some way to travel in these directions) but certainly after the manner of Reason.

Associated with "Tien" was a spirit who answered to the name of "The Strolling Player"—an occupation which he had followed on earth. He gave an account of his life on earth and the circumstances of his departure from it; his meeting with "Tien" on the other side and his association with him as a colleague. He was a fellow of infinite jest, and a kind of gruff humour, utterly unlike "Tien"; he described himself as "a philosopher's other end."* It was his part to furnish the light relief; he played the Fool to the Wise Man. On several occasions I enjoyed an evening with "The Strolling Player" when he was in sole control. In the deep philosophical discourses of "Tien" there were skillfully interspersed little passages of drollery and humorous anecdote. They were always congruous to the discourse, making a perfect composite. And this was not the least interesting part of a study of the trance, as a question of the harmonious mental association of different personalities. Only those who were acquainted with the separate expression of the two personalities through the medium could fully appreciate the wonder of their perfect amalgamation in a trance address in which both were united; the Sage, who was never known to jest or utter the least frivolity, and the Humorist who rarely seemed to do anything else. Yet both were blending their influences on the medium—a combination quite apparent to the intellectual sense and not infrequently to the eye of the clairvoyant. Just how this was accomplished it is not easy to understand, for possession or obsession, as now being so carefully investigated by Drs. Bull and Wickland, appears to involve abrupt and well-defined separation of personality as in the Doris case and many other examples of what is known as "multiple personality".

Other operators, I gathered, were concerned in the Morse mediumship. Their part was subsidiary. It was to take charge of the medium as assistants to the two principal controls; to help in the process of hypnotization for the trance, and occasionally to furnish information when not otherwise obtainable, to enable "Tien", to answer some of the "posers" in the way of

questions, many of which were obviously asked not so much to gain instruction as to test the intellectual resources of the mediumship.

So phenomenal was the mediumship that in the 'seventies, and perhaps a little later, the London Press paid the matter a great deal of attention; even that august journal the *Daily Telegraph* gave lengthy reports. But in after years Spiritualism, (possibly through the follies and abuses of some of its followers) fell into disrepute, just as it did in New York in the days of Judge Edmunds who so bitterly lamented the depths to which the subject was degraded by the commercialism and sensationalism which crept into it.

My conviction after many years' study of Mediumship and Mediums is that the question is primarily a *human* one, and that those who approach it from this point of view are best equipped to arrive at the truth. When it is treated in an inhuman (or perhaps I should say an unhuman) way, it is apt to behave accordingly. The reactions are very much those with which we are familiar in the social life of every day, where kindness, courtesy, consideration and a sympathetic understanding of others usually evokes a like response; and *vice versa*. If Morse, for instance, had fallen into wrong hands in the early stages of his mediumship, it would probably have been inhibited or distorted to fruitless ends by medium-baiters and ignorant experimenters. We can still see around us examples of the kind of physical researcher, barren of experience and understanding, who destroys (like a clumsy craftsman) the very material in which he works.

Still, in this respect things today are very much better than they were. The "constant drop" of failure and abortive results is wearing away the stone of dulness and insensibility.

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POSTHUMOUS WORK BY BARON VON SCHRENCK-NOTZING

On the Relation between Occultism and Parapsychology.

Translation in summarized form by Beate Friedberger, from the
Zeitschrift für Parapsychologie. (Part I. Jan., 1932)

INTRODUCTION

In his excellent work on "Present Metapsychic Research", Dr. Rudolf Tischner justly calls the year 1882 the beginning of a new epoch: for the foundation of the English S.P.R. coincides with the death of the well-known German astro-physicist Prof. Zollner of Leipzig, whose experiments with the medium Slade had aroused public opinion; and with the publication of the first occult works of the Munich philosopher Dr. Carl du Prel (1839-1899). This ingenious philosopher enlightened the youthful Tischner on various occult problems which at that time had not yet been subjected to scientific investigation.

THE WORK OF DU PREL

During this time appeared Carl du Prel's principal work "The Philosophy of Mysticism". It was followed by a series of other significant works in which du Prel sought to combine in one philosophic system the phenomena of occultism and the evolutionary concept of Nature.

According to Du Prel, who was strongly influenced by Kant, Schopenhauer, the younger Fichte, Carus, and Fechner, the soul organizes its body in harmony with a transcendent scheme. The astral body corresponds to the material, but the super-normal psychological functions, which cannot arise from the life of the senses, originate with the transcendental subject which expresses itself through clairvoyance and similar phenomena; mostly in dream-like or somnambulistic states, as soon as the normal consciousness withdraws.

Du Prel has become Germany's typical representative of the individualistic or spiritistic hypothesis, without being an adherent of reincarnation. He arrived at his field of work (2) through astronomical and philosophical studies. He was gifted with a poetic imagination and a facile mode of expression. But his deep aversion to "scientific fanaticism of exactitude" coupled with an insufficient power of observation, caused occasional ambiguity in his reports and some superficial errors due to his faulty treatment of scientific results. This is evident in his criticism of factual material leading to far-reaching conclusions in favor of his philosophical system, to which he dogmatically adhered. These faults Tischner came to recognize.

1. Rudolf Tischner. "Geschichte der okkultistischen (metapsychischen) Forschung von der Antike bis zur Gegenwart" II Teil, von der mitte des 19 Jahrhunderts bis zur Gegenwart. Verlag Baum. 1924, Seite 224.

2. See Dr. R. Wedel. "Du Prel und seine Philosophie" Ueberstinnliche Welt. 1898.

Although I owe many valuable ideas to Du Prel and in some respects regard myself as his pupil, I was persuaded to sever my relation with his school and work on my own lines of a more scientific nature. I recognized that scientific preparation alone can stay the dissemination of pseudo-scientific experiment, and their evil consequences in sensational journalism, in dilettantism, and in revelatory spiritism of an uncritical kind.

In spite of the negative aspects of his work, however, the powerful influence of Du Prel on his contemporaries cannot be denied. He remained true to himself in the battle for truth as against tradition. Even those who do not agree with his doctrine will admit the basic soundness of the thought he has borrowed from the Vedanta, namely; that Man has betaken himself into this life by his own choice; that he is his own product of development; that the vicissitudes of this existence turn to the advantage of our transcendental life; that the world has a metaphysical, and life an ethical meaning; and that we do not have to fear death provided we have drawn from this existence an ethical or a moral advantage.

It is the idea alone of this transcendental nature of our being which can offer to the individual rest, consolation, and the strength of soul derived from experience in the mutable phenomena of life.

Just as Charles Richet was the first French natural scientist, so Carl du Prel was the first of the German philosophers of the second half of the past century to recognize the actuality of somnambulism and of hypnotic and parapsychical phenomena. In the eighties, he demanded their scientific investigation, even before the appearance of the works of Preyer and Haydenheyn. With his defence of the study of occult problems, Du Prel at the same time faced the social damage caused by the materialistic-mechanistic system of philosophy propagated in the minds of the people.

THE WORK OF VON HARTMANN

Like Du Prel, Eduard von Hartmann opposed the naturalistic-scientific tendencies and rejected the mechanistic realism of the second half of the 19th century. His principal work, "The Philosophy of the Unconscious", became the basis of modern philosophy (Psychology and Psycho-analysis) and formed an introduction to modern vitalism in its ideas as to the origin of life.

According to Hartmann, the organizing forces are immaterial; unconsciously intelligent; super-individual. Metaphysically they represent, according to Messer³, active principles of will; while the laws of their effectiveness bespeak Idea. In his view, moreover, the perceptions, as created by the senses, are contrasted with the immediate consciousness which can only have originated from the Unconscious, as in clairvoyance and prevision. In every instinct, Hartmann finds something mystical in so far as the clairvoyant power of the Unconscious enters into consciousness in the form of prevision, apprehension or certainty. Hartmann may be regarded as the founder of the modern animistic theory as applied to the explanation of the physical phenomena of mediumship. In one of his special articles he sharply opposed⁴ the spirit-hypothesis of Aksakoff and Du Prel.

3. Messer, *Philosophie des 19. Jahrhunderts*. 1917.

4. E. von Hartmann. "Die Geisterhypothese des Spiritismus". Leipzig, 1891.

In fine, he considers that images of mediumistic messages originate in the somnambulant consciousness. Even at this date he had already attempted to explain parapsychic phenomena of mediumship on a scientific basis, relying on physical theory. Later, I made use of the philosophic ideas of this keen thinker in formulating my own theoretical and practical treatment of the problems of the occult. Alexander von Aksakoff, the Russian expert and co-founder with Wittig of the "Psychologische Studien" (now the "Zeitschrift für Parapsychologie") made answer to Hartmann in a series of essays published in collected form, entitled "Animism and Spiritism" (*Animismus und Spiritismus*. Verlag Mutze. Leipzig.)

"Concerning facts and interpretations" says Tischner, "this work is the most comprehensive and consistent presentation of the spiritistic viewpoint".

Among the German scientists active in the literary field of occultism were Karl Kiesewetter (*Geschichte des Okkultismus*. 2 vols.); Dr. Hubbe-Schleiden (Editor of the "Sphinx")— a publication conducted on the lines of Buddhist philosophy) L. Deinhardt; Seiling; Bormann; and Peter. In this connection Baron von Hellenbach must not be forgotten. He possessed unusual knowledge and experience in the field of practical mediumship, having sat with Slade, Eglinton, Bastian, (whom he discovered); and Valeska Topfer. He is, however, not taken seriously by the scholars. Du Prel often refers to him, but Hartmann rejects him entirely.

In 1897 Mme d'Esperance, the materializing medium, published her autobiography in German, under the title "Im Reiche der Schatten" (In the Realm of the Shadow). Aksakoff and Seiling report interesting experiments with this strange woman.

THE WORK OF CHARLES RICHEL

The first of the greater works of scientific character was published in German under the title "Experimental Studies in Mental Telepathy and so-called Clairvoyance", by Charles Richet in 1891. From the Preface of the authorized German edition it appears that the questions of mental telepathy and mental action at a distance had not been seriously examined in Germany, save by Dessoir, Schmoll, Bleuler and myself (von Schrenck-Notzing, the author of this article). In 1898 there followed the abridged translation of "Phantasms of the Living" by Edmund Gurney, F. W. H. Myers, and Frank Podmore; also Feilgenhauer's work on Telepathy. In 1898 was issued the German translation of the famous work of the Danish psychologist Professor Alfred Lehmann, entitled "Superstitions and Sorcery" (*Aberglauben und Zauberei*).

On the basis of their own laboratory experiments, Lehmann (who had, in his first edition, rejected all occultism in regard to phenomena) with his colleague Hansen, established for the first time the theory of involuntary whispering in explanation of telepathic phenomena. But in his second edition it would appear that despite this rationalistic explanation, he has come to hold telepathy between two persons as an established fact. In his third, he mentions certain facts which can hardly be explained without recourse to the theory of mental telepathy. He denies clairvoyance, whilst taking into account certain strange cases which fall into that

category. Physical mediumship he also denies; yet he recognizes progress made through the newer theory of ideoplastic transformation of vital energies in the organism of the medium which make genuine scientific investigation possible.

Occult phenomena are thus taken by him of the transcendental world of the spirits and are placed in the parapsychical sphere of the medium's organism; thus affirming their origin to be within the sphere of a human being. This theory has not yet, however, solved the problem satisfactorily.

THE MEDIUMSHIP OF EVA C.

On the whole, Lehmann does not recognize the occurrences which I have described in connection with the materializing medium Eva C. as being genuine. He is, however, interested in the mucous masses appearing on several parts of Eva's body, quickly disappearing and apparently re-absorbed. He terms these a secretion "possible in a hysterical medium". This admission is remarkable as coming from a man of science who had denied the teleplasmic theory and the physical phenomena of mediumship. His attitude towards telepathy would have been influenced by the extremely careful investigation of 'involuntary whispering' made by Karl Krall.

Also the investigations on telekinesis with the subjects Willy and Rudi Schneider would have made a Paul out of a Saul. But for more than two decades, the entire special field of science we are considering was dominated by the principle of 'involuntary whispering'. Lehmann's theory became a dogma accepted without further examination or criticism even until this day.

OTHER "NEGATIVIST" WRITERS

Among the critical: 'negativist' works following Lehmann are "The Rothe Case" (Der Fall Rothe) by Dr. Erich Bohn. This records the unmasking of Anna Rothe. The same author published in collaboration with H. Busse a volume of scientific research entitled "Geisterschriften und Drohbrieft" (Spirit-writings and Warnings) in reference to the Rothe case.

In 1908 appeared the German translation of the work of the Russian, Naum Kotik entitled "The Emanation of Psychophysical Energy". It deals with direct mental telepathy on the hypothesis of a radio-activity of the brain. It would make the process of thinking coincide with the emanation of brain-rays capable of reinforcing the phosphorescing shade and possessing certain physical characteristics. According to Kotik, psycho-physical energy implies two modes of radiation, one being that of the brain-rays, which possess great penetrative power, and the other a psycho-physical emanation having a very small power of this kind. Today, fifteen years or so after the appearance of Kotik's book, his theory does not sound quite as improbable as it did at the time of its publication, in view of the progress made in electric science and the proof of such emanations from physical mediums in cases of telekinesis.

DR. MAX KEMMERICH'S WORK ON PROPHECY

In 1911 appeared Dr. Max Kemmerich's "Prophezeiungen" (2nd ed. 1916. Albert Langen. Munich.) This book deals with historical prophecies in ancient, mediaeval and modern times: e. g. Lehnin's renowned prophecy; Cazotte's prediction of the French Revolution; the 'Centurien' of Nostradamus, etc. The work is of a decidedly scientific nature, indispensable to any parapsychologist interested in the subject of clairvoyance.

Dr. L. Loewenfeld's "Somnambulism and Spiritism" published in 1900 by Bergmann of Wiesbaden, admits within certain limits the actuality of the phenomena of somnambulism, telepathy and clairvoyance. Dr. Friedrich zur Bonsen's "Second-Sight" (Das Zweite Gesicht) a fine collection of well authenticated cases, appeared in 1907. It was supplemented later by a further volume entitled "Neuere Vorgesichte". In 1912 Ludwig Staudenmaier published his "Magic as Experimental Science". Apart from his psychoanalytic studies on the phenomena of the Split Personality, Staudenmaier is the first author to call attention to the voluntary production of physical phenomena. He claims that by the power of concentration he was able to produce a subjective hallucination from which an actual image was subsequently materialized. The value of his contribution consists in his having pointed out the psychogenetic origin of the works of magic.

WORKS ON THE THEORY OF MAGIC

The first really fundamental work on Magic saw the light in 1923. It is by the philosopher Ernest Schertel, and is entitled "Magic: Its History, Theory and Practice". He holds that access to ultimate Reality will be found, not through reason or abstract thinking, but through the understanding of the body and the Forms of Sense. Next comes Rudolf Schmidt, who, in his amply illustrated work "Fakirs and Fakirdom" (dealing with old and modern India; Yoga Teaching and Practice) we have a detailed survey of this aspect of the subject. Then Hans Freimarck's "Occultism and Sexuality" which deals historically with sexual cults, sex-mysticism and magic, withcraft, etc., presents the only work of reference of its kind in German literature.

The problem of the delimitation of the Perceptive Faculty ("Ausscheidung des Empfindungsvermögens") was dealt with by Albert de Rochas who gives a retrospect with critical notes on the experimental work of the older school of magnetisers from the first half of the eighteenth century.

A second work by him is entitled "Die Grenzen der Erkenntnis" (The Limits of Perception). This covers the experiments of Reinchenbach and essays a Physics of Magic. De Rochas held the spiritist view.

Of the era we are considering, two of the most important works of a scientific nature are (1) Dr. Theodor Flournoy's "Die Seherin von Genf" (Leipzig, 1914) with an Introduction by Max Dessoir, and the discussions which refer to it in G. Vorbrodt's "Flournoy's Seherin von Genf und Religions-philosophie" (Flournoy's Seeress of Geneva and the Philosophy of Religion) published by Meiner of Leipzig in 1914. In his classic work of psycho-analytical research with the medium Helene Smith, and her types of somnambulist personality, the Geneva psychologist proved her trances (purported 'incarnations' of spirits), her 'Mars' cycles, and in particular, her 'Mars' language, to be a combination of French roots familiar to Helene herself. She produced other languages, such as a Uranus cycle, an Asteroid, and a Moon-cycle. Telekinetic phenomena and clairvoyant indications were observed with her.

GERMAN TRANSLATION OF DR. JAMES HYSLOP'S BOOK

In 1909 the work of Dr. James Hyslop, Professor of Philosophy at Columbia University, was published by Hoffman of Stuttgart under the title "Probleme die Seelenforschung". It is devoted to the psychic phenomena of Occultism such as Prophecy, Visions, Clairvoyance, Premonitions, Telepathy, etc. His investigations with Mrs. Piper turned him from an animistic to a spiritistic outlook and this he retained until his death.

WORK OF HERMANN KEYSERLING

The Darmstadt philosopher Hermann Keyserling frequently accepted occult phenomena. His "Diaries of a Philosopher" contain very notable hints to the student of parapsychology. Keyserling does not doubt the fact of materializations. He gives a clear picture of the Yoga philosophy and of Hindu asceticism. In his "Das Okkulte" (The Occult) published by the Verlag Reiche of Darmstadt 1923 he discusses the correct attitude towards occultism and emphasizes the psychical origin of the phenomena which he calls "Erlebnisse geistigster Art" (Experiences of the most spiritual kind).

MAURICE MAETERLINCK

Maeterlinck deals with parapsychological phenomena in a much more thorough way, in three successive works edited in German by Diederichs of Jena. These are "Vom Tode" (Of Death) 1913; "Der Fremde Gast" (The Strange Guest) 1919; and "Das Grosse Ratsel" (The Great Enigma) 1923. His is an essentially pantheistic philosophy, since he believes in the merging of consciousness and intelligence in the "Weltgeist". In his works the complete phenomenology of parapsychics is discussed, especially cross-communication with the deceased, reincarnation, the theosophic hypothesis; phantoms of the Living and the Dead; the Horses of Elberfeld; Psychometry; and finally the past and present status of occultism. Owing to the depth of his ideas and the beauty of their expression, the works, of Maeterlinck are especially well adapted to the field of Occultism.

Related to the above is Dr. Karl Vogl's "Unsterblichkeit" (Immortality) 1917. Einhorn-Verlag. Dachau. It deals in detail with the facts of mysticism and magic.

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PSYCHIC RESEARCH

From an Article appearing in the "Congregationalist" for Sept. 22, 1932

By DWIGHT J. BRADLEY

I have become interested in the phenomena associated with "psychic research," as a result of three major influences:

1. The number and high character of those who are convinced believers.
2. The quantity and seeming authenticity of the findings reported.
3. My own experience with some kinds of such phenomena.

So far as the first two influences go, there must be thousands of thoughtful men and women who are already well informed. The subject has reached a point of importance where it confronts the mind of every individual who cares to come to grips with reality. It is not a question, primarily, of acceptance or rejection, of belief or skepticism. It is primarily a question of information, of knowledge, of willingness to find out the facts.

My own immediate experience began some five years ago, when I attended a series of "sittings" in the home of a professional medium in East St. Louis, Ill. I was not thoroughly convinced by those sittings, although the likelihood of fraud practiced by the medium seemed to me to be less great than it seemed to several others who attended. Our disagreement was due entirely to a different judgment as to the authenticity of the phenomena.

Despite, however, my own inclination to accept the phenomena as being the manifestation of *actual personal presences* through the mediumship of an honest woman, I felt little desire to continue such experiments. They did not greatly appeal to me. I was willing to grant the likelihood of their honesty, but I did not care to make my contacts with the Beyond in that particular way. So, I neglected to follow up this type of experience.

For several months extending into more than a year I let my interest lodge in other places. But on a certain never-to-be-forgotten afternoon in March, 1931, I was brought swiftly and suddenly back.

I was at my desk writing a letter of condolence to the wife of a dear friend when there came over me a feeling such as I had never had before. I could not understand it. I could not even define it. But, as I tried to go on with the writing of the letter, this feeling came to a focus. It was exactly as if someone were moving my hand away from the paper and at the same time urging me (almost ordering me) to write something upon another sheet of paper. I resisted this feeling, this impulse, so long as I could; but it became so strong that I gave in.

I shall not here go into detail about what subsequently took place. Let me only report that then and there began a period during which for several days I felt myself to be under the direct guidance of the man to whose wife I had been writing the letter of condolence. This feeling of guidance did

not last all the time. It came and went. When it came it did so as a powerful compulsion to write, as it were, "automatically." Encouraged by my wife, I obeyed this compulsion when I felt it; and as a result, I wrote down on sheets of paper that which came to me *without my conscious knowledge of that which was coming*. That is, my hand wrote words without direction from my *conscious* mind. Perhaps my *sub-consciousness* directed the writing. This is one possible, even plausible, explanation of "automatic writing." Yet, in the light of all the facts as I know them, I myself am inclined to believe that this writing, and other similar writing subsequently done, is the work of personal influence from outside my own personality. In other words, I am now pretty thoroughly convinced that this writing was directed by the individual (who had died shortly before) to whose wife I had been writing a letter of condolence.

For about ten days following, I received "communications" in writing from this man. The content of this writing is both important and beautiful. As a friend remarked to me when I read him what I had received: "It is either Dr. So-and-So or else your own subconscious mind. If it is your subconscious mind, I advise you to use it more." Good advice, I admit. So I shall continue to write "automatically" as much as possible, whether my writing be actually automatic or really subconscious!

During the rest of 1931, and until the present time, I received not more than a dozen further "communications." None of these, except one, signed itself by the name of my first communicant. Three purported messages came from a former teacher whom I revere, who died several years ago. These were all profound and searching. Two messages were signed with a name I had never heard of—"Marshall Prettyman." One was signed by another name that was entirely unknown to me—"Douglas Trowbridge," with an address: "165 Washington Street" (city unnamed). Two were signed with the name of a dear friend who died nine years ago. One or two were unsigned.

In order to give a concrete example of what most of these "messages" are like, I shall reproduce here a part of one which came unsigned.

This one is dated Nov. 6, 1931, and is in part as follows:

"The tremendous clamor of mankind for some continuous palliative for their pain is not heard with responsive attention by the ones who stand watch over human destinies. There must be a more certain sound than is given by the concerted voice of confusion. It must be a sound of small volume but of piercing clarity—the sound of man's own sense of destruction. How different from the shouts and hoarse mouthings of those who demand of earth and sky, "Give us what we ask or we will pull you out of your courses and render God's universe a chaos of futility!"

It is not my desire in this statement to quote or reproduce the messages I have received: or, if you prefer, the subconscious writings I have done. I regard them as authentic messages and I am ready to publish them if there is any demand for their publication. But here I have another purpose. I wish simply to bring the matter out into the open, and to put my own

name in the record of those who are seriously intent upon discovering where the truth lies. I have no predisposition in favor of belief in psychic phenomena. Neither have I any prejudice against it. Certain experiences have come to me, entirely without my seeking of them. These I desire to report and to present for criticism. Then, too, I would like to put down certain observations and to state certain tentative conclusions.

In addition to receiving what purport to be messages by automatic writing, I have this summer "sat in" with a group of friends on three evenings when certain phenomena appeared.

The group of friends to which I refer was gathered one evening in the summer home of one of the number. We were talking about immortality, and the talk gravitated toward psychic phenomena. One of the number, without premeditation, said "Let's try it ourselves. Maybe we can get something."

Forthwith it was agreed, and we decided to get a table and sit about it, with our fingers lightly touching its top. (This being the usual practice in trying to make the way open for "spirit communication" by the moving of a table.) A small table was found in the room and we arranged ourselves around it.

For about half an hour we sat there, singing well-known hymns and talking together. Just as I myself was ready to declare the attempt a failure, the table began to quiver, and then to rock rhythmically back and forth. We kept counseling each other to guard carefully against my inclination to help the table to move, or even unconsciously to assist its motion. By a process of gradual elimination we worked out a sort of code: namely, that for "yes" the table should keep on rocking, and for "no" it should stop. At length we found that our communicant was a person who died about ten years ago, and a close friend of two in our group. With him we "conversed" (so to speak) for more than an hour. Then the table ceased to move and we went home.

The burden of our conversation that evening was remarkably fine. Most of us left with a feeling, not only that we had been actually in touch with a real individual who, though dead, still could speak, but that the contact had been spiritually and intellectually of great value.

On the following evening save one, we met again, this time with the definite purpose of repeating our previous experience. The evening was spiritually and intellectually a fiasco. Although the table moved with tremendous animation, we had no contact that satisfied the demand of our deeper selves. I went home that night with a feeling of painful inadequacy: as if we had been trivially curious about vast things and had suffered the penalty of our lack of inward reverence.

However, we met again in slightly smaller numbers, on a third evening. This time the table quivered, moved a little, and then remained motionless until we gave it up. I myself felt relieved because no phenomena had manifested for us.

It would be impossible to doubt the integrity of any who were present at these "sittings." I should do this only as a last resort after all other possible explanations of the table-moving had been exhausted.

I admit that *unconsciously* some one or more might have moved, or helped to move, the table. It was a light table and one easily shaken or tipped or lifted. Yet, we were all on guard against this. Furthermore, the *way* the table moved was decidedly different from the way it moved when afterward we tried to see whether we could reproduce the same motion with our own hands. Still further, the "sitting" was conducted in semi-darkness and we could observe each other at all times.

My opinion is that *the table was moved for us* by a person and persons, not clothed in our form, who drew from our bodies certain force or energy with which to make the table move. This, I say, is my opinion. To me it seems the most rational one.

But the point I wish to make is this: namely, that while to me it is clear that we can, under certain conditions, make actual sensory contact with those who live beyond the sight of our eyes and the sound of voice and the touch of hand—while this is clear to me, yet I am firmly convinced that mere curiosity, mere desire to see whether or not it can be done, mere effort to establish contact for the sake of doing something exciting or strange, is absolutely inappropriate, and will result both in spiritual shallowness and intellectual stagnation.

Even friendship between us who are on the earth suffers when it is made merely the means to some end.

How much more true this must be in relation to those who have gone from this earth! We, I think, are entitled to our friendship with them. We are entitled to any means of communion or communication with them that is possible in this universe of orderly process under law. We ought to try to find out what the laws are which govern personal relationships and contacts here or hereafter. The serious pursuit of research in psychic phenomena is, to my mind, not only legitimate, but of great value. But it needs to be guarded and protected against those who enter it "lightly or inadvisedly," and not in the fear of God. It is not the proper pursuit of those who regard it either as a diversion or as a way to find out things which they are spiritually too dull to comprehend or intellectually too indolent to think through for themselves.

Whether this pursuit is predominantly scientific or predominantly religious depends, I suspect, upon what one means by those terms. I, for one, dislike to separate the two pursuits. Their separation has done vast harm in the past and it should be ended. Science and religion go together. Science studies the universe and religion establishes relationships with the universe. Thus understood, religion and science play each its part in serious psychic research. The non-religious but scientific psychic-researcher can find out things, but he does not know how to apply what he finds to the creation of fine values. The religious but non-scientific psychic-researcher, on the

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So, I should say that in this pursuit we should cultivate all the religious or spiritual resources that we can, and at the same time follow our study with the most scientific care and precision. Meanwhile, let us discourage all efforts that aim only at petty ends and which are carried on in a mood of immature credulity.

Practically, then, my conclusion at the present time is this: the advance of scientific research is taking us farther and farther toward the point where a great new branch of science will become necessary; just as science had finally to enter the fields of psychology and sociology. I predict, therefore, that within one more generation, what we call psychic research will have its dignified and accepted place in the laboratories and curricula of every great university. I predict, also, that within the same period of time, religion will regain its position amongst men as the means by which our contacts with each other and with the whole great community of persons in all the universe, may be deepened, enriched, beautified and made secure in a love that is boundless and eternal.

I hail the gradual emergence of a new branch of science. I hail also the recovery of the greatness which belongs to religion when religion is sure of immortality!

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LE LIVRE DES REVENANTS

FURTHER VERIFICATIONS RECEIVED

Mrs. H. A. Potter of West Orange, N. J., writing under date Sept. 8, 1932 says:

"As a member of the Society I wish to verify the person calling herself 'Ophelia Moon' in one of your séances. I lived in Easton—was born there and knew Ophelia Moon very well. Her maiden name was Nightingale, and she has a son Frank, now Dean of Faculty at Syracuse University. She was very fine looking and quite young when she passed away—probably in early middle life.

Easton was famous for good housekeepers, and I can readily understand the 'fancy Christmas cakes'.

In the same issue of the Journal* came Annie Frost Onderdonk. She was a relative of some near friends of mine, to whom I have written for more information as regards the word 'Guernsey'. I consider both of these evidential proof, as for the possibility of return. They have both been gone many years."

In a further letter written Sept. 19th, Mrs. Potter says:

"I want to advise you that my sister Mrs. Howland, who lives at Easton, had this manifestation verified by the Moon family relatives a few weeks ago, and it is perfectly authentic"

*See June Journal, pp. 254—255 for the Onderdonk communication and the July issue, p. 286, for Ophelia Moon. (Ed.)

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THE CONTINENTAL JOURNALS

WITCHES IN OLDEN AND MODERN TIMES

Mr. F. V. Schöffel of Vienna, former Austrian officer, now since ten years editor of the Austrian psychical journal "Das neue Licht" has just published a very interesting book with this title.* In this book he tries to prove, that the belief in witches and their persecution in the middle-ages was by no means due to superstition. Witches existed and still exist, and those believing in them were by no means extraordinarily stupid or the victims of hallucinations, for the witches were psychics and mediums. The judges and inquisitors were wrong in ascribing the phenomena of the witches to the devil, but they were right in believing them to exist. There exists a sort of manual of witchcraft for the use of judges and inquisitors by the greatest experts in the persecution of witches: Heinrich Institor and Jakob Sprenger, the so-called "Maleus Maleficarum" or "Hammer of Witches" published in Cologne in 1489. This book contains a detailed description of the strange doings and happenings caused by witches, and of the physiognomy and anatomy of witches as well as experiments by which a person can be proved to be in connection with the "devil" and other "evil forces". Among these indices of witchcraft we find: stones flying up into the air, the return of deceased persons in fog-like phantoms, persons describing future events in their sleep as if they were experiencing them this very moment, persons speaking in foreign tongues, being able to heal illness and sores with a verse or some formula instead of medicine etc., etc. Here we easily recognize poltergeist phenomena, materializations, clairvoyance, trance-mediumship, psychic healing and suggestion. Many interesting particulars are quoted by the author from the old protocols of processes against witches, as he remarks they can easily be compared with modern protocols of psychic séances. Thus we learn that a woman was found guilty of witchcraft because if you gave her an object belonging to a person, e.g. a tooth, a bit of cloth, a coin, and put it into her hand she could exactly tell you to whom it belonged, she described the owner and his whole life as if she had been with him the whole time (psychometry!). Another "taught the women to tie a ring into one of their hairs and make it answer questions" (siderical pendulum). Again another would "summon spirits from purgatory"—she was burned. Another together with a "sorcerer", who transferred "the help of Satan" to her with strokes of his hands, was able to float in the air (magetical strokes and the phenomenon of levitation!). Another made strange drawings and pictures though she had never learned to draw—certainly it was the devil who led her hand (psychic drawing!). Mr. Nüsslein and Jutta Kieser surely, according to this, would have been burnt if they had lived in these times. A servant girl in St. Pölten was burnt because, after she had fallen asleep, evil "demons talked out of her". A woman in Prague was burnt because wherever she went "the devil knocked on the wall, moved the furniture and caused pots to break" (poltergeist). A dream-dancer (like Madeleine, who was investigated by Baron Schrenck-Notzing), then called "devil-jumper" ("Teufelshüpferin") was exposed as a witch in the Swiss canton Aargau in 1570. Some were recognized as witches because they possessed the faculty of attracting the other sex so that no man could resist them. They were thought to bring this about with the help of a special fluid or radiation. This is how the middle ages explained "sex-appeal", says the author. Others were condemned because they used the divining rod. Also animals were condemned for possessing witchcraft. A regular law-suit was carried on against them, c.f. against a horse, cats,

* "Hexen von einst und heute", illustrated, 212 p. stiched 4,50 M., bound 5,50 M. Hans Müller Verlag, Bamberg (Bayern), Fischerel 45.

pigs, locusts, a cock (he was accused of having laid an egg after the devil had embraced him). Surely the conversing animals of to-day, the Elberfeld horses, the dog "Rolf" etc. would have met the same fate in those times. Even children aged seven and ten were accused of having sexual (!) connections with the devil and his fellows (the succubi and incubi). Mostly poltergeist-phenomena were the cause of such accusations.

Strange lights were seen around some persons; surely they were caused by the devil! (Luminous phenomena.) One of the proofs for witchcraft was the so-called "balance for witches" ("Hexenwage"): this showed the "witches" to lose weight while they were tortured and was thought to be a sure proof for witchcraft—probably this was the same phenomenon as that observed by Crawford, Ing. Grunewald and others with some mediums in a trance-state. As many witches didn't show the slightest signs of pain in spite of the terrible tortures bestowed upon them they probably were in a trance state with anaesthesia while they were tortured. The author confronts some cases of alleged witchcraft as described in the protocols of the processes with similar occurrences in sittings with mediums in our times. The author gives some very interesting explanations of other beliefs concerning witches. The German word "Hexe" is supposed to come from "hogaziso", "hagussa", "hagstine" which was the name of wise women living in groves (Hag) devoted to the gods. They were also called "Walridaske" the same as "Valkyries", and the author thinks the tale of the witches riding to the Blocksberg to celebrate their sabbath with the devil there is a reminiscence of the old German belief of the Valkyries riding through the air and meeting the war-god Wodan or Odin on some mountain with the fallen warriors after the battle. We often find that parts of old religions live on as myths and superstitions of this kind after the introduction of Christianity. The author devotes a special chapter to the famous "green ointment" of the witches, with which they were supposed to rub their body before flying to the Blocksberg. Such an ointment really existed, it has been found in old pots even in our days in a more or less dried-up state. It has not been possible as yet to find exactly of what it consisted. But a principal ingredient seems to have consisted of the leaves or juice of some plant, which seems to have produced a kind of trance state in which the subject dreamed he was flying through the air, or perhaps he really was able to "fly" over foreign countries by the help of bilocation or exteriorisation (as the "witches" were able to describe the countries over which they had been "flying" so that they could be recognised by others though they themselves had never been there). The author thinks this plant must have been something like peyotl, perhaps it was peyotl brought over the sea from America (we don't hear tales about this "green ointment" before the discovery of America). The "Maleus Maleficarum" also gives a whole list of anatomical signs by which to know a witch: eyebrows grown together, a red or yellow spot in the eyes, a stripe of light hair in black hair and *vice versa*, three points in the form of a triangle between the breasts etc., etc. The author has found many of these signs on modern psychics, e.g. Eva E., Eleanora Zupan and others.

The historian Lorente thinks that about 34,656 men and women were burned alive as witches and sorcerers during the inquisition in Spain. The famous inquisitor Remigius in Lorraine conducted about 900 trials of witches in which he condemned about 800 witches to be burned. In many provinces only a few women were left alive. As late as 1749 witches were burned in Europe, and as late as 1782 the girl servant Anna Göldi of Glarus (Switzerland) was decapitated as a witch. Even in our days now and then reports go through the press of peasants having tried to burn or kill some woman for being a witch: thus in 1928 (!) three young peasants were exculpated by the law-court of Szeged (Hungary) though they had killed an old beggar-woman because they thought her to be a witch. Equally in March 1930 the police were just able to prevent the peasants from burning the "witch" of Segá

(Roumania). The peasants of Talpa, where the poltergeist-medium Eleanora Zugun was discovered, still believe the girl's grandmother was an old witch who made the devil ("Draku") torment her grandchild—just as in the middle ages phenomena of scratches etc. like those of Eleanora Zugun were looked upon as a proof of the afflicted persons having tried to resist the temptations of the devil (so perhaps Eleonora would have escaped burning had she lived then!). As an Austrian officer the author had ample opportunity to study the gipsies and village-wiches all over the Balkin Principalities (Hungaria, Serbia, Roumania, Southern Russia) and his book contains some really uncanny tales picked up there. We also hear about some curses and strange coincidences following them, cases of alleged vampirism, efforts at black magics, etc. It would lead too far to quote all these interesting stories here in detail. The author finishes by saying it seems to be certain, that the witches of the middle-ages were psychics and mediums, though our modern mediums must not always be witches, as they are mostly passive, while the witches very often seem to combine their psychic faculties with black magic, just the same as many saints seem to have been psychics practising white magic.

These latter thoughts have also been taken up in an excellent work of fiction, "Perpetua", by the well known German novelist—Wilhelm von Scholz, which seems to have some historical background. In this book he describes the fate of two twin-sisters in the middle-ages, living in the town of Augsburg (Bavaria). They were so much alike, that hardly anybody could distinguish them from each other. Both had psychic faculties, especially one of the two, Katharine. Her sister became a nun, while she was accused of witchcraft and condemned to be burned by a sadistical inquisitor. Before the execution, her sister the nun, was allowed to visit her. At her sight the "witch" fainted, and the nun changed dresses with her. When Katherine regained consciousness she could just see her sister climbing up the stake. She ran to rescue her and even opened the bars of the yard by supernormal forces crying: "you are burning an innocent!" But nobody would listen to her, because all thought she was the nun. Katherine then returned to the monastery instead of her sister and became a famous abbess who wrought many miracles and was looked upon as a saint—though her forces were the same for which she had been condemned to combustion.

DR. GERDA WALTHER.

* * * * *

THE CATHOLIC CHURCH AND ITALIAN SPIRITISM

La Revue Spirite for February 1932 quotes the following from *Spirito-Luce*, edited by the Society for Psychic Research of Palermo, Sicily, on the subject of expressions of esteem recently accorded by the Pope and by the Cardinal of Venice to two well known Italian spiritists, from which the following lines are recommended to the attention of the French clergy.

"For the rest, it should be noted that the Church in matters which concern spiritism, has not made any solemn and dogmatic pronouncement at the time that materialism is condemned by her in the syllabus and the Vatican Council. Pius XI, the wise pontiff of modern revolutionary scientific change, so far from yielding to the pressure of intolerant theologians, has declared that *the Church should undertake a revision of her whole teaching relative to miracles*; and has decreed intensive study of experimental psychology in order to gain the possibility of probing the matter to its depths".

The writer of this note adds by way of comment the following:

"In France these intolerant theologians climb upon the stage and like truffles in the foie gras fill with their black soutanes, the auditoriums of certain free-thought materialists who utter calumnies against experimental spiritualism; whilst Catholic Journals never fail to associate themselves with these special debates; at the same time avoiding anything which would create the impression that they themselves have provoked them."

BOOK REVIEW

A NEW VOLUME OF SCRIPTURE

BY GERTRUDE O. TUBBY

*The Gospel of Philip the Deacon, Received by Frederick Bligh Bond through the hand of Hester Dowden. First Complete Edition, with Nine Appendices. Macoy, New York, 1932.

A refreshingly simple and sincere volume is *The Gospel of Philip the Deacon**, "claiming to be a reconstruction of the original document burned in Athens about the time of Philip's mission (say A.D. 36-40), through the recall of the spiritual Memories of the Past which ever persist and are available to mental sympathy."

These memories were received by the Editor of this Journal, Mr. Frederick Bligh Bond, through the hand of the automatist, Mrs. Hester Dowden. Mr. Bond's joint work as a receiver is already well known in the notable contributions made to archæological research in the finding of the lost Chapel of Edgar and the unknown Loretto Chapel at Glastonbury Abbey in England, some twenty to twenty-five years since. The record of those findings is embodied in the archives of the Somersetshire Archæological Society and in the volume entitled "The Gate of Remembrance" (Blackwell, 1918.)

Subsequently, Mr. Bond continued to receive predictions and teachings from the old monks of Glaston, some of which have already found publication, as our readers know, in "The Hill of Vision" (Marshall Jones Company, Boston, 1919) and in a series of "The Glastonbury Scripts" in pamphlet form issued from time to time in England by Mr. Bond. Mainly, the published work was obtained through the hand of Mr. "John Alleyne", but others have also augmented these for him.

Amongst those who have made notable contributions to the series of Mr. Bond's scripts is Mrs. Hester Dowden of London, through whom her control Johannes (a Jewish Rabbi of early days) as well as Philip the Deacon, have written much that is of value. The reviewer was privileged in 1924 to be present at the reception of one fragment of the joint work of Mr. Bond and Mrs. Dowden, and it is indeed an interesting process, well described in Appendix IX, "On the Transmission of the Writings," which might fittingly appear as a Preface to the present volume. The reader should by all means look through it to gain the setting of the writings, before reading the text, if he is unfamiliar with the method of dual mediumship involved.

Neither of the writers alone is able to secure the scripts and each is unaware what is to be written in the course of any given séance. Mrs. Dowden holds the pencil whilst Mr. Bond lightly rests a finger on her wrist or the back of her hand, for the transmission of the words from whatever source or mind lies back of this work. The communications are then revised by the same process, on a re-reading to the communicating intelligences. The results of this painstaking and patient effort are thus rendered smooth and delightful reading.

While the recorders have no part in the actual wording of the script, they offer the advantage of cultural backgrounds for its reception, Mr. Bond having been a designer and architect of church interiors, as well as an archæologist, and Mrs. Dowden being the daughter of the late Professor Edward Dowden of Dublin University, the great Shakespearian scholar. She, as well as Mr. Bond, had contributed much in the field of psychic research for which the science is deeply in her debt, before the appearance of the record of Philip. She worked for years in séances for the father of the S.P.R. in England, the late Professor Sir William Barrett, in the early years of the present century, and has, as our readers know, several published volumes of

evidential records to her credit, notably "Voices from the Void". She is known to many American guest researchers in England and is one of those who in London secured the late Dr. James H. Hyslop's posthumous sign for the present reviewer.

The Gospel of Philip the Deacon is so simply and tellingly written that it grips the attention from the very first page and gives a feeling of reality of the identity of its author, even though one may have been hitherto but vaguely familiar with his name. He is not to be confused with Philip the Apostle, (a Jew), but is of Greek extraction and was appointed a Deacon of the first Church (see Acts. VI) and afterward went out with the disciples on their mission to christianize the West after the execution of Jesus on Calvary.

The coincidence of the description dictated by Philip of the sign of the cross in the heavens at the time of the Nativity of Jesus with the actual astronomical data, furnished "by a leading American astronomer," is one of the items of verification of Philip's record important to be noted. Neither of the automatists nor anyone with whom they were able to consult for several years after the reception of it was aware of the correctness of the facts historically. The readers of this Journal were presented by Mr. Bond with this item in advance, enabling them to verify its recurrence, minus the comet, in the present year, 1932, in August.

The interest of Philip's narrative seldom flags and it shows weaknesses only here and there in metaphysical doctrine and philosophy, in which he appears to be less learned than either of his automatists are likely to be. This in itself appears evidential of supernormal origin.

Whether or no the reader be a Christian, none can but feel the charm and impressiveness of Philip's quaint and simple narrative, even were there no evidential points in the document. The vivid folk-pictures it paints of the daily comings and goings, joys and sorrows of Jesus and his followers in Galilee and Jerusalem are more than sufficient to secure for it a wide reading and a fine influence in the awakening spiritual life of our time, when men and women are becoming more aware of "the world that is the outside fold of this world". (P. 225.)

The volume needs a Table of Contents and an Index for the benefit of those many readers who will wish to compare its history and doctrine with Biblical sources, with which it is in substantial agreement whilst yet offering thought-provoking divergence in certain details.

GERTRUDE OGDEN TUBBY.

* * * * *

"Book Reviews and Other Matters". Bulletin XVII of the Boston S.P.R. By Dr. Walter F. Prince, 74 pp. Contains contributions also by Prof. Von Hofsten and Prof. Hornell Hart. There is interesting material supplementary to the record printed by the B.S.P.R. in 1929 of the Leonard-Soule experiments. Besterman's "Some Modern Mediums"; Drs. Worcester and McComb's "Body, Mind and Spirit"; Dennis Bradley's "And After. . ."; Charles Fort's "Wild Talents"; Ernst and Carrington's "Houdini and Conan Doyle"; and Harry Price's "Rudi Schneider" are all discussed. Prof. von Hofsten adds his record of two sittings with Rudi, and Prof. Hart of Bryn Mawr offers a "Hypothesis as an aid to investigation of psychical phenomena." He discusses the psychic aspects of Space and Time.

* * * * *

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Vol. XXVI, No. 11; November, 1932

EDITORIAL NOTES

THE MYSTICAL TREND OF SCIENCE

A Discussion of the views of Sir Arthur Eddington as given in his New York Times interview, reported in the N. Y. Times Magazine for Sunday October 9th, 1932.

BY THE EDITOR

The subjoined Discussion is offered as a supplement to Dr. Tanagra's paper, a translation of which appeared in the September issue of this Journal. The subject as presented by Eddington seems to have a distinct bearing upon certain aspects of psychic research and hence it appears to call for examination.

THE OLD MECHANIST VIEW TRANSCENDED

The observation of physical law by the Victorian scientists brought with it the concept of a rigid chain of causality in all phenomena of nature; a determinism which left no scope for the operation of any new factor of choice or freewill. All sequences, all process, appeared mechanical and the product of necessity. "If man seemed to stand apart and to exercise freewill, it was because he is a much more complicated machine than a solar system". But he too, in the end, would yield to Nature's laws. The physical atoms, first believed to be the ultimate indivisible unit of matter, real, objective, and substantial, was later conceived as a miniature solar system, in which electrons—again definite objects—revolved around a central nucleus. This theory gave for a time some further vitality to the mechanistic hypothesis.

Then came Planck's revolutionary discovery that instead of revolving in predictable paths, like planets around a sun, these electrons leaped in-

stantaneously from one orbit to another, radiating energy in the act. These leaps were observed to be governed by no law. Each electron would seem to have a will of its own, or, as one scientist said 'as if it could make the calculations necessary for it to radiate'. In this fact lay a principle which shook the very foundations of determinism. Cause and effect ceased to have a place in atomic physics. And from the behavior of the electrons it followed logically that the same indeterminate principle must apply to the universe at large.

* * * * *

There is one possible theory on which to account for this anomalous behavior of the electrons. It traverses the mechanistic view, since it transfers the origin and cause of all atomic motion to a dimension outside the three dimensions of physical space. We may illustrate it thus. Assume for a moment a plane universe, in which all life, all motion, acts within the infinitesimal thickness of a surface film, and even the meaning of 'thickness' is unknown and inconceivable to the dwellers in the film. Cause and Effect would be motions applying to all processes and sequence of motions within the film. But if a rotary wheel with tiny paddle-blades moved along the surface of the film, as though on water, then the successive dipping of the paddles in the substance of the film would cause a sequence of apparently unrelated and inconsequent disturbances, each one creative of undulations of a nature quite mysterious from the point of view of the film-dweller.

* * * * *

Planck's discovery might, if viewed in this way, prove evidential of a general transfer of Causality from the physical to an ultra-physical universe of whose nature we know nothing, and of which we can not predicate any rigid determinism.

For arguing now from a two- to a three-dimensional universe, which ours appears to be, and, phenomenally speaking, *is*, we can easily see that the interference of causal processes from a fourth dimension would quite alter and annul the habitual sequence of cause and effect in the physical world. These anomalous forces entering from a superior dimension would be unpredictable and each one would generate a new and unexampled sequence.

II.

Sir Arthur Eddington makes a strong point of the necessity of regarding man, and man's mind and consciousness, as a fact in Nature, integrally related to all natural phenomena. He points out that the appearance of conscious life on our little globe—a small cool globe which is not part of the normal scheme of blazing suns and incandescent nebulae—is no more to be regarded as a mere chance event than the fact of Nature's prodigality in the scattering of innumerable seeds—a few of which may germinate whilst most are lost. "Perhaps" he says "we are not the only race that knows the

mystery of consciousness . . . Science is an attempt to set in order the facts of experience. But there is something that comes before experience. Before we build a science we must ask of its facts and theories:—Are they true? If we go right back to the beginning, we must recognize that there is something in the world *to which it matters intensely that beliefs shall be true*. Having settled that, we invite science to collect and arrange the facts or truths of experience. We are typical custodians of certain qualities or illusions that make a great difference in the significance of things. We display Purpose in a world of chaos. When we ask what is the truth about ourselves, remember that *it is we who do the asking*." To Eddington, Man is of cosmic significance because, through his consciousness, he comes in contact with nature and at times fancies that he dimly sees something of the plan.

* * * * *

If then, man's consciousness is to be thought of as part of nature, and having a real contact with the physical order of things, and at the same time superior to the mechanism of natural law and the routine of cause and effect, we begin to see the light of a possible operation of consciousness having an attribute of freewill capable of influencing and controlling material substance.

The forces of mind and will which energize the brain would thus no longer be referable to any physical process within the cells of the brain, but to an extra-physical series of superior causes influencing the routine of the brain-mechanism in a manner altogether beyond the plane of determinism and not bound by any mechanistic laws.

All this is strictly in line with Sir Oliver Lodge's hypothesis of an extra-physical origin of the energies manifesting in matter. With him, as is well-known, the ether is assumed as the vehicle of all original dynamic potencies. Entering matter, they become mechanized and follow mechanical laws: but in their free state they are not subject to any law that the physicist would recognize as mechanical.

MATTER AS SYMBOL

"Theoretical physicists" says Eddington "are dragging to light, as the basis of all phenomena that come within their province, a scheme of symbols linked by mathematical equations . . . a skeleton scheme of symbols . . . But no one believes that what is omitted has no existence. The skeleton of symbols cries out to be filled. But it cries out in vain to Physics. Physical science has no way of clothing the skeleton or filling it out. It cannot give us the whole truth. We must go back to consciousness—the only place to which we can turn. There we find other stirrings, other revelations. Are these true or false? We can answer only according to our conviction. Reasoning fails us altogether."

* * * * *

Let us try to picture to ourselves what is implied by this 'skeleton' series of symbols manifesting to our eyes as physical substance in particles apparently discrete and separated by an invisible and unmanifest medium.

The gradual perfecting of the microscope has revealed in living tissues an symmetry of organism more and more complex as it approaches the infinitesimal. There comes at last a point at which the magnitude of the detail in the structure is developed to an extent that precludes any further or more intimate definition, because the light-rays cannot be focussed with precision, but are refracted and the image lost. What is seen of the structure is therefore a skeleton and a symbol and there is no way of clothing it except by the use of our reasoning in inference from what is already known of the skeleton structure. But it is certain that between the features registered by the microscope and available to photographic record, there must be a more subtle and delicate organism linking together in one coherent structure the whole fabric of the tissues under examination.

The fibrillae in the blood-stream appear as a chain of minute globular objects. To the eye, these appear disconnected, though following the chain in obedience to some unseen control. These corpuscles again are symbols of an unknown structure.

In the science of acoustics there are sound-waves which so nearly synchronize that they alternately reinforce and neutralize one another. Hence the ear has the impression of throbs or beats or sound alternating with intervals of silence. But the silence which supervenes when the wave-motions neutralize one another does not imply to the physicist that either of the generative undulations are destroyed, for he knows that they emerge from this neutral condition unaffected, presently to reinforce one another as before. Hence the silence, featureless and unmanifest, is for him just as much a field of energy as the period of intensest resonance. The beats of sound, then, are symbols of a process of a continuous nature which cannot be detected by the sense. Yet the mind knows something of the clothing which must be added to fill out the symbol.

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As to the unmanifest 'entity' which lies behind the visible symbols of the physical universe, Eddington says "We cannot answer in terms of leaping electrons, tensors, or mathematical equations. So when we seek the meaning in consciousness, we find that it is about a spirit within which Truth has its shrine. These stirrings of consciousness are greater than our individual personalities. Religion presents this side of experience as a matter of everyday life. We have to grasp it in the form of familiar recognition and not as a series of abstract scientific statements. If God is a part of everyday life, it does no harm to speak and think of Him unscientifically, whatever the philosophic critics may say". As to whether this God has any objective existence, he is quoted as saying: "Subjective and objective—what do we mean by the terms? The distinction between them is not so sharp as it once

was. Every theory of the universe is subjective, for all its efforts to be objective. . . . Relativity is just as subjective as any theory that preceded it. In fact, a relativistic universe is so subjective—so abstract—that only a mathematical symbol could live in it. In the 'quantum' theory, with its leaping electrons . . . we are frankly subjective.

"Probably all natural laws are subjective. I throw a handful of peas in a tray. I show that they pack themselves in equilateral triangles. I might infer that this arrangement follows a law of nature. It is certainly based on observation. Yet I am only imposing something artificial on chaos. The whole process is subjective. How much more difficult it is to sift out the subjective when we come to a problem of God and a self-knowing consciousness."

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"All this" says Eddington's 'Times' interviewer, "might have been said by an out-and-out determinist, towards the closing years of the last century. But behind it lies the conviction that there is a relation between man's freedom of will and the inability to explain the behavior of individual atoms and electrons by invoking Cause and Effect. In the last century . . . even a thinking robot was possible; an artificial man with a mechanical brain. But the robot had no more control over its own mind than the scientist who made it had over his. Nothing has aroused the ire of determinists more than Eddington's method of disposing of this reasoning. He actually holds that the mind can control the atoms of the brain to produce large-scale results."

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"We cannot" says Eddington "say that the atom has a will of its own; but there is this resemblance between the brain and the atom:—There is nothing in the physical world to pre-determine what either will do. . . . We cannot toy with individual atoms in the brain: but I believe that the mind has the power to affect groups of atoms and even to tamper with the odds on atomic behavior. This might be interpreted to mean that Mind controls Matter. I prefer to say that the mind has the power to set aside statistical laws that hold good in inorganic matter. The course of the world is not predetermined by physical laws. It may be altered by the uncaused volitions of human beings".

MECHANICAL *versus* TRANSCENDENTAL MIND

Now if we grant Eddington's thesis as to the essential freedom of the Mind to influence the physical atoms and, by virtue of this influence, to bring about mass results for which no physical cause is to be discovered, there ensue logically certain most important consequences, if we follow carefully the reactions of the human mind and consciousness in their relation to material events. It at once strikes us that we see in men two distinct orders of mentality, the one bound by those limitations of thought which pertain solely to the physical order and are hence aware only of the normal physical

sequence of cause and effect; and the other a transcendent order of mind, superior to the routine of causes in the physical world, which is constantly asserting that superiority and as constantly struggling to establish that superior control against the *vis inertiae* of the brain as the organ of physical thought and the slave of its routine or habitual mode of consciousness. The first or inferior order of mind would tend not only to follow the routine of nature, but to believe in its universal dominance. It would leave men always the slaves of circumstance both consciously and actually. Such men—and the thinkers of the Victorian era were mostly at this level—would naturally and inevitably adhere to the old groove of fatalistic or mechanistic thinking, for the simple reason that their minds had not expanded into the sphere of causeless consciousness and will. But in the case of those who have developed a mode of transcendental thought and awareness, there would be an increasing consciousness of the reality and the power of Freewill and Self-determination which would tend more and more to affect the polarity of the brain-particles, thus creating in the physical consciousness itself new modes of volition which would finally impose themselves upon all the events and processes of physical life and thus change the face of nature by creating a new spiritual and material order.

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THE SECOND LAW OF THERMODYNAMICS

The interests of astro-physicists is at present centered very largely upon this law, which teaches that the universe is 'running down' towards an ultimate condition of changless stagnation. But the universality of this law has been in question of late and the observation of the cosmic rays has suggested that a contrary process—one of re-construction or re-creation—is at work side by side with the law of dissolution of matter, which, under the second law of thermodynamics would disappear in radiation|. Eddington is one of those who looks for the regenerative process. He is quoted in the 'Times' interview as saying:

"The second law of thermodynamics is fundamental—perhaps the most fundamental of our so-called natural laws. I see no logical escape from it. Yet it suffers from the drawback that it is incredible. As a scientist I do not believe that the present order of things was started off with a bang by some definite action on the part of the Creator and then left to chance. Unscientifically, I am unwilling to accept the implied discontinuity of the Creator. I can give no reason. It is one of those cases in which science in the last resort must abdicate to religious consciousness."

Eddington's instinct may be unconsciously grounded upon his subconscious recognition as a man of science that action and reaction are equal and opposite and that there can therefore be no process without its complement. The process in its physical aspect may be the only thing physically measurable, and its complement may be latent to the senses or to the instruments of science since its region of activity comes from a hyper-physical source and is in its essence outside physics. Yet its entry into the physical sphere is perhaps to be observed, however obscurely, in the phenomenon of the cosmic rays.

The scientific observer is like a man stationed by the exit from a hall. He can see all who go out and can keep a tally of them. But the hall has many entrances which are not under his eye. He only knows that the hall is being steadily refilled with new arrivals, but whence they come he knows not, neither can he witness their entry.

The Brahmanic sages always taught that the universe entered into successive periods of Manifestation (Manvantara) and Latency (Pralaya). There were typified as the rhythmic inhalation and exhalation of the Great Breath of Brahm, the Creator. We may see here the foreshadowing of a future union between the doctrines of a mystical philosophy, venerable in its antiquity, and the conclusions of modern science.

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THE NOTION OF SURVIVAL

BY SIR OLIVER LODGE

(Reprinted from the London 'Spectator' of Feb. 14, 1931)

There is nothing really perturbing in the fact which has so far been disinterred and is being rendered more and more probable by the investigations of Psychical Research—namely, that the life of human beings is not limited to its association with a material organism. The nature of life is unknown; but it is clearly a guiding and directing principle, which operates on matter, subject to the conservation of energy and the laws of Physics and Chemistry, so as to produce results which otherwise would not have occurred. It does this not by interfering with the amount of energy available, but by guiding it into unwonted channels.

We learn about the universe primarily through our senses. Those senses we share with the lower animals; and their mechanism is such that they only give information about material objects. But matter in itself is quite inert, and is unable to do by its own powers a multitude of things which we see happening all around us. It is acted on by light, for instance, by electricity, by magnetism; its atoms are held together by cohesion; while every particle is subject to gravitation. None of these things are explicable by matter alone: they all represent the interaction with matter of something which operates on it and determines its course: and the tendency of Modern Physics is more and more to trace the existence of these agents to the space in

between the particles of matter—that is, to the ether, whose properties when known will presumably explain them all.

All the activity we see around us is due to the interaction with matter of one of these influences. Matter is able to do nothing but move, or rather to be moved, and that is all we are able to do to matter. It does nothing of itself; but we can act on it through our muscles, so as to shift its position, or change its speed and direction of motion. We cannot even strain matter; for when we wind up a spring we are straining, not the particles of matter, but the uniting mechanism, whatever it may be, that holds the particles together. We are only altering the configuration of the particles of matter. The potential energy thus stored is stored in the ether. Matter is completely inert; it takes the path of least resistance, and moves as it is compelled.

When matter is electrified or magnetized, it has the added property of being acted on from a distance; and this property we know is due to the agency of the field which surrounds it. When matter is animated, it appears to have a self-moving power of its own. There is a school which seeks to forsake all analogies, and find the reason for this apparently spontaneous movement in some new property of matter, so that animated matter behaves differently from inorganic matter. This materialistic view is becoming negated by the progress of science. I hold that animated matter differs in no respect from ordinary matter, but that, as in all other cases, it is acted on by something not material, which determines its behaviour.

A magnetic field when it ceases to be operative does not go out of existence; it merely shuts or closes up, so that its activity disappears from our ken. This is characteristic of all physical forces; they never go out of existence, though when they cease to act perceptibly upon matter they disappear from observation: it is by the behaviour of matter alone that they are studied. The motions of matter are not spontaneous, but are a sign an index, a demonstration, of something which is causing them to behave in that way.

I say it is only reasonable to apply that experience to life also, and to hold that when life ceases to operate on matter it has not gone out of existence, but can no longer be observed. Its association with matter has given it the opportunity, not only of displaying itself but also of acquiring an individuality or character of its own, in partial isolation from the rest; and thus the higher animals have acquired a consciousness and a memory, and their actions to some extent are controlled by the future, in a way which it has been the task of Biology and Psychology and Psychical Research to investigate.

It is found that under certain conditions it is possible to tap this memory, by letting it operate on some other organism, much as we tap etheric waves, when we experience them by the mechanism of a wireless set, and interpret them into speech or music. Without an instrument they make no impression

on our senses, and are unknown; but their instrumental detection is now a simple affair of pure physics. The instrument in a psychical case is usually a human organism, called a medium, able and willing to lend itself so as to be controlled by some intelligence not its own. That such control should be possible is not obvious, but I assert that it is a fact of observation. And taking the whole of physical analogies into account, the fact is only perturbing to those who imagined that the familiar actions of matter were due to its own powers, and did not require the intervention of anything in space. The brain has always to be stimulated into activity by a mental process. To those who follow all the developments of Modern Physics, the operation of tapping the memory and the minds of those who have left their material organisms is an interesting development, but contains nothing startlingly new or incredible. To accept it as fact merely requires that we shall have minds open enough to consider the evidence for what it is worth, and come to some definite and rational conclusion about it. If the fact is so, a rational explanation is sooner or later sure to be forthcoming. It only sounds revolutionary and surprising because we have not yet got used to the idea.

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THE MARGERY MEDIUMSHIP

BULLETIN XVIII of the BOSTON S.P.R.

(Received for publication on behalf of the Research Committee Nov. 7, 1932. Ed.)

Readers of The Journal will recall a statement published in the July 1932 number (vol. XXVI. pp.266-268) regarding an alleged discovery by Mr. E. E. Dudley that some of the thumb-prints in wax, alleged to have been produced as his own by "Walter" through the Margery mediumship, were in fact identical with those of a living man. In that statement it was announced that upon the disclosure by Mr. Dudley of his alleged discovery (which was in March 1932) the Society *immediately* began an active investigation of the matter and that the results of such investigation would be fully reported when the work was complete. The investigation of the whole matter has been pressed with as much expedition as possible and in due time the subject will be fully presented to our readers.

As stated in the July number, the Society had declined to publish an article by Mr. Dudley offered on June 13th, setting forth his claims. Although the traditional and announced position of the Society has always been that responsibility for material accepted for publication rests entirely with the writers of the articles published, the Society does not thereby escape from the duty of using responsible discretion and judgment in respect to what it shall or shall not publish and the time for publication. Its decision in such matters may, of course, be sound or unsound in any given particular instance, but it is certain that in every case its action will be criticised and condemned by some persons or some group of persons who happen, disinterestedly or

otherwise, to disagree with the decision. Mr. Dudley's alleged discovery may be of great importance in the history and interpretation of the Margery mediumship, or it may be mistaken or insignificant and of no permanent value. Mr. Dudley himself naturally attaches extreme importance to the matter and his eagerness to publish his views and the evidence he feels supports them, has found accommodation in Bulletin XVIII of the Boston S.P.R. recently issued. Mr. Arthur Goadby and Mr. Hereward Carrington also contribute to the Bulletin articles discussing the matter.

It is not our intention at this time to discuss the merits of the question raised by Mr. Dudley or to review the contents of this brochure, but rather to reiterate the purpose announced in July to publish the results of our investigation with all relevant and material evidence, when the work has been completed. Our readers may meanwhile expect a barrage of hostile criticism of the Margery mediumship to break out shortly in various public prints, as though set off by the appearance of this Bulletin. This was forecast in our July statement. Rumors of a veritable deluge of hostile criticism are afloat and evidence is at hand that the channels of private correspondence have been used to spread libelous versions of the alleged facts. Psychical research has many friends, but more enemies, and no mediumship that ever attracted public attention has escaped determined attack. The launching of a new attack upon the Margery mediumship, therefore, is not surprising; but all concerned can well await the outcome with confidence that the truth will ultimately be made plain.

Mr. Goadby's contribution to the Bulletin discloses apparently complete satisfaction on his part with Mr. Dudley's evidence and agreement with his conclusions as to what this evidence proves. We do not question Mr. Goadby's right to be so satisfied and convinced, and to announce his views through any available channel. Whether the contribution is in fact calm and impersonal, as the editor of the Bulletin suggests, is not over-important; but Mr. Goadby's enthusiasm leads him to some extravagance and inaccuracy of statement that may suggest a doubt as to his soundness in argument and deduction. Mr. Goadby says, for instance, in speaking of Mr. Dudley's claim, that the Research Committee has taken

"over three months to decide a matter which could easily have been disposed of in a few hours."

The Research Committee has not decided anything except the wisdom and necessity of a careful and thoroughgoing investigation of all the facts before publishing anything on the merits of the claim, and so announced in the July issue of *The Journal*. Furthermore, neither the Society nor the Committee will "decide" the issue raised or any part of it; but no possible effort will be spared to assemble, analyze and present to the Society and the readers of its publications all the material evidence bearing on the question raised. That the question can be easily disposed of to Mr. Goadby's satisfaction in a few hours may do credit to his intellectual power and

scientific accomplishments; but those carrying official responsibility in the matter may be pardoned for differing from an amateur student of the subject as to the difficulties presented and the proper method of ascertaining the truth. Critics, and especially amateur researchers in psychical matters, who appeal early and late to "devotion to scientific truth" to support or justify their views, may occasionally overlook facts that lie nearer to reality than their own emotional allegiance to a vague ideal or abstraction. True science never jumps to hasty conclusions or attempts to dispose of any question on incomplete data.

The Editorial Preface to the Bulletin, written, we assume, by Dr. W. F. Prince, though bearing no name, compels a comment of general character that ought to be made in the interest of fairness and good faith.

The Preface says that the material is published by the Boston Society.

"both because of the extreme importance of the evidence displayed and because this evidence would otherwise apparently be, to all intents and purposes, suppressed."

Mr. Goadby's article discloses the fact that a statement regarding the matter was published in the July number of The Journal, but Mr. Goadby carefully refrains from informing his readers that the Society had announced in that statement that the entire matter was being thoroughly investigated and that a full report would be published when the work was concluded. Nowhere in this Bulletin, however, is there any hint that such was the announced policy and purpose of the Society. One reading the Bulletin and its Preface is left with the inevitable impression that this Society has embarked upon a suppression of evidence relevant to the Margery Mediumship. The charge is false. Dr. Prince is too careful and experienced as a controversialist to be unaware that such an impression would be created and it is a fair inference that the creation of such an impression was within the definite purpose of the editorial mind.

As a clergyman turned scientist, or pseudo-scientist, Dr. Prince, when seeking to expound to others the canons of science and protect psychical research from unscientific Philistines might be expected to recall some canons of the moral law that are immutable even in the scientific field. "Thou shalt not bear false witness against thy neighbor" is valid for scientists and psychical researchers as well as ordinary people.

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ANTE-NATAL FOOT PRINTS

In the March number of the Journal we reproduced a photograph of the print of a baby's foot which was obtained in the Margery mediumship and was stated by "Walter", Margery's control, to be the foot print of a baby yet unborn. When the baby was born, as stated in the May Journal, its parents refused to allow its foot prints to be taken and they still do so refuse. This unfortunate situation leaves that experiment incomplete and abortive. In the meantime Walter called attention to the fact that two

babies instead of one were involved and after some suggestions stated that some of the prints were of this other baby. Its parents cooperated with the result that a comparison, altho' consistent, so far as it went, was not conclusive due to the faintness of the wax prints involved. It is hoped that the objections of the parents of the first baby may yet be overcome, so that a comparison may be made, and also that Walter will consent to repeat this important experiment.

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LE LIVRE DES REVENANTS A VERIFICATION

In our issue for July, on page 284 occurs the name LILLIAN. This is given incidentally by the second control. On the following page appears the name 'LILLY BRINCKERHOFF', given directly by the seventh control. We repeat the substance of the communication:

C.7. "LILLY BRINCKERHOFF. Please make no attempt to communicate until advised."

Q. "Can you remember in what part of Bridgeport you lived?"

C.7. "I never lived there. . . It was D. . . . 's home. I will prepare the way for you. I did not have a monument but a beautiful stone seat—circular. Before the dying day I got out of my death-bed, donned a pink satin and lace lingerie and pink slippers—curled my hair, rouged my face, sent for my children, suffering the tortures of the damned,—then back to bed and death."

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On the 20th July, Mrs Bigelow received the following letter from Mrs. C. Thayer Adams, a member of the A.S.P.R., dated the 19th.

My dear Mrs. Bigelow:

"Was the communication from Lilly Brinkerhoff (published in the P. R. Journal received today) verified?"

She and I, when young girls, were room-mates at a boarding-school here in New York, one winter. The next year she went to another school in town, and I to Catonsville, and our friendship gradually died out, shortly after her marriage. . . . She was a lovely girl, and things she says are most characteristic. After all these years I remember her great fondness for dress, and that she was for ever curling very straight golden hair.

I never met her husband, but knew her father and mother. She was an only child and greatly loved. Has there been any mention of them? The mother may be still here; but I dimly recollect the passing of her father."

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The name of the husband was correctly given in one of the earlier communications, but was printed under a pseudonym, as its publication might have caused annoyance to himself or surviving members of the family. It is only necessary here to state that he was a person quite unknown to any of the circle, and that the enquiry which led to the verification of his name also showed that he would be likely to be most unsympathetic to psychical revelations.

THE DEVELOPMENT OF OCCULTISM INTO PARAPSYCHOLOGY

BY BARON VON SCHRENCK-NOTZING

PART II

Translated by Beate Friedberger.

During Du Prel's lifetime, Munich had become the spiritual center of Occultism. His influence was particularly felt also through the literary contributions of his school. After his death, however, his work was continued only in a few unimportant books by Bormann, Deinhardt, and Seiling.

During the first 12 years of the 20th century occultism disappeared completely from science and the press in Germany.

In his "Psychische Studien" and "Übersinnlichen Welt" (Psychical Studies, and Supersensual World) General Josef Peter informed the German reading audience of all important scientific investigations going on in foreign countries, especially Italy (Prof. Morselli with Eusapia Paladino, and Prof. Botozzi,) and Russian (Prof. Ochorowicz with Stanislaw Tomczyk).

The state of indifference changed one year before the war with the publication of Wasiliewski's experimental investigations into "Telepathy and Clairvoyance", presenting methodically prepared tests with a female medium, yielding a majority of positive results. In his theory he maintains that telepathy and clairvoyance are different activities of the same faculty, which he calls *panaesthesia*. Tischner praises this man's versatility and systematised methods.

While Wasiliewski's investigations aroused some interest among scientific circles, the work *Materialisationphänomene (Phenomena of Materialisation)* * published by the author (with 150 illustrations, 30 plates, 623 pp. Reinhardt. Munchen 1914) caused great antagonism and made the problem of physical mediumship the center of discussions. One objected to the fairy tales, hallucinations and frauds, for which scientific proofs had to be given. In academic circles the idea of a teleplasmic substance emanating from the body of a medium and its (ideoplastic) inspiration in a state of trance or somnambulism was a monstrous presumption. A critic noted very correctly: "Exact science says No; but it has always said no. This recurred as often as scientifically founded fact originated from a miracle:—"

Still, Dr. Kopff-Berlin's appraisal of the author's work as a "first-class work of a German scientist . . ." in the *Hamburger Nachrichten* of Nov. 30, 1913 showed that he had truth on his side.

The purpose of the observations with the medium Eva C. was to exclude all other possibilities by the mediumistic act of creation.

* This article by Schrenck-Notzing was published in 1926.

The participants took particular care in the fore-and-after-control of the medium: thorough examination of body cavities, genitals, rectum and mouth cavity. Before each séance Eva C. had to wear a special séance costume, in order to exclude all smuggling of prepared objects for fraudulent purposes. The séances took place in red light, the medium sitting behind a curtain; her hands were regularly under optical or tactile control and were frequently held by the participants during the entire development.

For the first time photographic pictures were made extensively of the products of materialisation. Nine cameras simultaneously photographed the optically perceptible phenomena. Close examination of the negative, regular survey of the development, strong magnification of the original photographs, etc. made possible a thorough, detailed and many-sided study of these strange phenomena.

With the medium Stanislaw P., whose phenomena of materialisation were also examined in the author's laboratory,, the kinematographic method was used for the first time, opening suddenly a new field of scientific observation with the aid of exact methods of registration.

During the last years the phenomena of Eva C. could be examined by red and white electric hand-lanterns. The development of phenomena was observed with open curtains, the immobile body of the medium being visible from beginning to end. In general, however, these transitory shapes of matter do not resist manual interference. Furthermore, they seem to stand light for not more than a few seconds, but to become fluid and dissolve into gaseous forms. Numerous tests of this kind yielded always several cubic centimeters of residual fluid on the dress of the medium, containing cell-detritus, as was found through microscopic and chemical examination.

The most elemental feature is the appearance of some compound matter on the body of the medium. (State of teleplasmic evolution). In the beginning this matter appeared optically diffused, nebulous, cloudy, like fine smoke of gray or white color, phosphorescing or radiant. In the primary state of development, decentralised elements appeared to emanate from the body of the medium in an amorphous, gaseous, fluid or solid state, whereby according to Dr. Selig's assumption (*Materialisations-Phänomene*, 2nd ed., page 504) a considerable amount of vital energy is liberated with mechanical, phosphorescing or luminous effect (*Bioluminescence*). Through their *condensation* teleplasmic shapes originate. There are numerous analogies to the qualities and capacities of protoplasm. In the course of stronger development one finally gets the impression of compact, organic tissues or conglomerates with a background design remaining uniform all through the observation. During the dissolution of such conglomerates there develop fine transparent spiderweblike, veil-shapes with a striped design.

The sensation caused by this cool, slimy, sticky and comparatively heavy matter, reminding one of organized tissue, is comparable to the sensation caused by a living reptile on the skin.

This partly invisible primordial matter seems to be the material basis for telekinetic phenomena.

With Eva C. teleplasmic shapes develop mostly from her mouth, but also from the genitals. The mass seems to penetrate material like steam, to settle in form of gray or whitish spots and condense. This matter produced by Eva C. shows various processes of growth and phenomena of motion; for instance, independent power of motion with change of place: the motions themselves are undulating or zig-zag and recall the creeping of a snake. The receding of the substance occurs in quick jerky movements towards the body of the medium, which evidently reabsorbs the substance (Involution or evolution; ascending and retrograde development). The reading of teleplasmic substance into the mouth and genitals was affirmed from many sides. It may, however, also occur through simple optical disappearance.

Just as puzzling as the simple phenomena of motion is the state of teleplasmic morphogenesis or metamorphosis. From the substance, perceived with the eye as flat, white thick liquid matter, originate fragmentary outgrowths of bizarre, elementary character of form, recalling the most primitive structures of low organisms. Because of their singular character, they were called *pseudopodia*.

Besides these ramifications there are also differentiated forms, whose outer sketchy outlines resemble fingers and hands. Almost always, the shape was connected with the plasmic mother-substance, that is, with the body of the medium. The forms of the hands are mostly flat like other shapes of organs, also frequently plastic; they may also look like gloves.

At the climax of development appear developed fingers with nails. Frequently, one sees only stumps, single fragments of 3 to 4 cm. in length, possessing only a 2nd or 3rd phalange.

The teleplasmic creations are intimately connected with the psychic condition of the medium, so that Morselli compared them with materialized dream images, (oneiric creations of the medium). As is proven by experience one may call the products ephemeral, exteriorised sediments,—identifiable in certain cases,—of psychic impressions and reminiscences of the medium. Thus the results of ideoplastics, in form of head-fragments, faces and phantoms, are also dependent intimately on the soul-life of the experimental subject, on her memory, and on the intensity of the temporarily dominating ideas. But all these processes take place in the deepest unconscious teleplasmic mediumship: hence, therefore, ideoplasty is intimately connected with cryptomnesia. Thus are explained likenesses, congruencies, identifications, as they are proven later through the discovery of their objective models.

But in this presentation of heads and portraits one finds, as shown in the stereoscope, development in relief form of separate features of the face and the appearance of hairy parts on a flat background, even of a fully plastic modeling of the face, which may finally show all signs of life. We have image-like phenomena, plastic forms and temporarily alive body fragments.

Also the activity of imagination in the case of those present can influence the content of the phenomena. Thus the phenomena of Eva C. can be conceived as ideoplastic faculty of the medial constitution which is not yet scientifically examined.

Thus the facts of perception move from the range of the miraculous, of the spiritistic doctrine, into the range of natural laws. The medium is not only the unconscious producer of phantasms, but also the psychological source of matter for their manifestation to the eye.

THE BATTLE FOR PHYSICAL PHENOMENA

These experimental investigations, enlarging the sphere of the spiritual beyond its established boundaries, met with strong opposition and lack of critical judgment. The author was ridiculed and his social position undermined. Especially Mathilde von Kemnitz stopped the scientific progress of his teachings for years to come. He replied several years later with a pamphlet of defense "The Battle of Phenomena of Materialisation" (Reinhardt, München, 160 pp.).

In the second edition of the book "Materialisations-phänomena" (1913), one chapter is devoted to matters of hearsay and a paragraph to the "Titelbilder aus der Zeitschrift *Miroir*" (Title-pictures from the journal *Miroir*). It was rumored that Eva C. had fraudulently used those pictures for her mediumistically created portraits—a perfectly nonsensical charge, which is refuted on the mere basis that not one of the original negatives in question contains "Rasterzeichen", as they would have had to appear if autotypical reproductions had really been exposed.

By the German daily press and scientific journals, the author was regarded as the victim of a continued illusion.

Meanwhile the investigations were taken up and re-tested in white light. The results confirmed in every point the correctness of the previous findings.

The World War put a stop to all further discussions. Of importance are the investigations of the Committee of the English Society for Psychic Research (April-May, 1920) likewise published in the 2nd edition of my work. Its general judgment favors the hypothesis of a supernormal character of the phenomena and states the absence of any juggling, manipulation, or fraud.

It is a great pity that Rud. Tischner himself summarises his opinion in the words "That a sceptic will hardly be inclined to admit the genuineness of E. C.'s phenomena". He did not realize the revolutionary significance of these phenomena which were tested and re-tested a hundred times. In all circles this Parisian medium was discussed, and although the prevailing attitude was mostly negative, a basis for literary and scientific application of paranormal phenomena was established.

In 1930 the work "Phenomena of Materialization" was translated into English by E. E. Fournier d'Albe (London: Kegan Paul, French, Tribner & Co. Ltd. 340 pp.: N.Y., Dutton & Co.)

One of the most influential antagonists of parapsychology, Dr. Konstanten Oesterreich, professor of philosophy at the University of Tübingen, condemned the author's (Schrenck-Notzing's) observations as "fraudulent manipulations of his subject, who possesses the faculty of voluntarily throwing up swallowed things." (Compare: Kemnitz, *Moderne Medienforschung*, (Modern Mediumistic Research) München, 1914").

In a private correspondence, the author, as a gesture of protest, sent him the complete literary and photographic material concerning Eva E. for a thorough investigation. Oesterreich's opinion was changed completely, especially after observations of his own of parapsychical phenomena with the mediums Silbert and Willy Schneider. Oesterreich started soon to defend occultism in scientific magazines, in monographs, and in lectures at the University of Tübingen. His first book appeared in 1921, with the title "Fundamental Concepts of Parapsychology" (*Grundbegriffe der Parapsychologie*, Pfullingen). In his second work (same year, 1921) "Der Okkultismus im modernen Weltbild" (Leipzig 1931, 3rd edition 1923) "Occultism in the Modern World Panorama" he gives a survey of all phenomena of occultism and confirms the actuality of materialization and telekinesis.

In his "History of Philosophy" (12th edition, revised, and supplemented), Oesterreich treats the principal parapsychic problems scientifically. He pays tribute to Schrenck-Notzing "the efforts of whose compelling and convincing conditions of observation leave no doubt as to the genuineness of materialisation and telekinesis".

Oesterreich being recognized for his philosophic works in scientific circles and as the first representative of the *alma mater* to offer a frank recognition of parapsychology or parapsysics, was severely attacked by his colleagues. His work, however, signified a decisive step in the development of occultism into science, which meant the acquisition of academic-civil rights.

Some of the other fundamental works of this scientist are: "Phänomenologien des Ich" ("Phenomenology of the Ego", Part 1, 1910,) "Einführung in die Religiöse Philosophie" 1917, ("Introduction to Religious Philosophy"); a work which took into account the ecstatic conditions of the mystics. In his book "Die Bessessenheit" ("Possessed State" or "Frenzy") Oesterreich treats a subject much neglected by science. His "Weltbild der Gegenwart" ("Pictures of the Present World") emphasizes vitalism and parapsychology. A lecture, given in Warsaw "Die Philosophische Bedeutung der Mediumistischen Phänomene" ("The Philosophical Significance of Mediumistic Phenomena") include the animistic and spiritistic theory and offers new stimulating ideas.

A cautious scientist, he deduces the spiritual essence of the world from vitalism; the facts of occultism are only a link in this chain and not necessarily a means of proof for the survival of the soul.

Dr. Zeller in his work on the Occultist movement in Germany, during the years 1920-1925, ("Zeitschrift Der Okkultismus" 1925, Verlag Wittler, Bielefeld) believes that the significance of Oesterreich's and the author's works can not be easily overrated. Only after these scientists do we have a number of others who treat occult problems on the same basis. Prof. Hans Driesch, today professor of Philosophy at the university of Leipzig, approached occultism on the basis of his vitalistic philosophy.

In the first edition of his "Philosophy of the Organic" (1905, Engelman, Leipzig: 2nd supplemented and improved edition, 1931) he arrived at the discussion of the philosophical importance of occultism in his treatment of the questions of superpersonality. In his "Wirklichkeits Lehre" ("Teaching of Reality") he further enlarges on occult research in his treatment of the question of immortality. He writes: "It is ridiculous to mock these efforts as is frequent among the Germans; whoever dares to think that these things do not exist at all has given up his chance of being heard in serious circles." This refers to the investigation of the British Society for Psychical Research, which affirms psychic phenomena of parapsychology, but rejects physical mediumism.

Gradually, his attitude toward parapsysics became more positive, with the aid of the meanwhile published literature. After observing personally the phenomena of teleplastics and telekinesis in the author's laboratory, at a séance with the medium Willy Schneider, February 20, 1922, he no longer doubted the genuineness and objectivity of the phenomena.

In his "Ordnungslehre" ("Teachings of Order") as well as in the "Grund Probleme der Psychologie" ("Fundamental Problems of Psychology, 1926"), he discusses in great detail the questions of parapsychology and parapsysics.

His attitude toward Spiritism is best expressed in the following: "A single but 100% certain case proving the manifestations of a dead person would mean more to humanity than anything of value achieved by so-called culture including philosophy".

With Driesch's development of a positive attitude and the entrance of this now preeminent scholar into the ranks of the protagonists, occultism definitely rose to the rank of an official science, where it will abide as *parapsychology*.

Driesch's great merit was especially appreciated by the Society for Psychical Research, who elected him president; he was the first German to enter this office.

Dr. Zeller considers Driesch to be the most significant representative of vitalistic views of our time. According to him the bearer of vital and parapsychological phenomena is "entelechy",—life force, as it was called before, an individual force of nature of intelligent or quasi-intelligent kind, as expressed in his "Philosophie des Organischen" ("Philosophy of the Organic"). "This mental potency must be conceived as pre- and post-existent, because

it cannot be explained from matter alone. Whether the individual soul lives on consciously, can not be determined from the facts of occultism".

Of particular importance to the history of occultism is the late Berlin engineer Fritz Grunewald. Since 1906 he had occupied himself with mediumism. In 1920 appeared his first work "Physical Mediumistic Investigations" (Verlag Pfullingen), which may be termed one of the most important works of the last decade.

His exceptional physical and constructive talent and his conviction that physical phenomena of the medium should become independent of the senses and should be registered by self-recording apparatus, led him to build the first parapsychological laboratory in Germany. With the help of a rich industrialist of Denmark, Grunewald moved his entire laboratory to Copenhagen and demonstrated it to the scientists of all countries on the Congress of Parapsychologists in 1921.

His technical measurements for the objective study of the phenomena became exemplary for the future. Of particular significance is the construction of a highly sensitive analytical scale with photographic registration. Furthermore he investigated into ferro-magnetism in the human being (change of magnetic intensity through the impulse of the will), the improved imitative construction of the attempted scale of Crookes, the test of electrical conductivity of materialised luminating substances (measurement of the state of their ionization), and made studies of pendulum movements and deflection of the magnetic needle through proper media (experimental persons). Finally, the construction of mirror-galvanometers attached to scales for phantom and medium and for telekinetic table-raising, etc.

The author was able to retest successfully the Crawford scale test with Grunewald in the latter's laboratory. The curve of the results was graphically registered. One of the most important results offered by this scholar was the physical and physiological proof of the point of *exit* of the luminating emanation in the process of materialisation, which coincides with the findings of the author and Mme. Bisson. According to Grunewald, the medium's body must be filled with a spiritual-bodily form, whose parts take on ferro-magnetic qualities under certain conditions and may be objectively traced. All this he imagines to be like a spiderweb spread over all directions of the room, whose threads are represented by lines of magnetic force. (Psychical Studies 1922, Part 2, pp. 45-83). Grunewald's main media were Johannsen, Einar, Melsen, Guzik, Frau Rasmussen, and Michelsen. After his death the experiments with Frau Rasmussen were continued by the physicist Professor Winther in Copenhagen.

The last publication of our scientist appeared 1925 in Ullstein's "Wege Zum Wissen" (Ways to Wisdom) under the title "Der Mediumismus" (Mediumism), a popular introduction to parapsysics. Shortly before his death he examined the ghost of Talpha near Czernowitz in Rumania.

Grunewald's work lives on in his research institutes in Paris, Vienna, London, Berlin and Munich.

THE OPPONENTS

First among the opponents of newer occultistic research ranks Geheimrat Dr. Max Dessoir, and Professor of Philosophy at the University of Berlin with his first-class work "Jenseits der Seele", ("Beyond the Soul") 1917, now in its fifth edition. In Gustave Hartlaub (*Zur Kritik der Geheimwissenschaft Der Leuchter*", Darmstadt 1920, Seite 232) we have an appropriate criticism of Dessoir's viewpoint. "The author is eager to uncover fraud and self-deception . . . and to trace real phenomena back to natural causes. He has to admit, however, . . . an inexplicable 'remainder' of something . . . and his otherwise scientific objective treatment turns into unscientific embarrassment and blindness. . . ."

His negative one-sidedness benefits, furthermore, by his imagination. In a séance with Eusapia Paladino, conducted by the author (Schr. N.) a black outgrowth becomes a "staff" or a "hook", although an immediately ensuing physical investigation showed nothing of the kind*.

Dessoir admits in his essay "Leben die Toten?" ("Do the Deceased Live?") that he "imputes fraudulent motives to the mediums without a definite basis". To Eva C. he imputes "regurgitation" in contradiction to the experiences of all other scientists.

Dessoir's tendentious style ignores positive material as far as possible and underlines apparently negative instances. All of his scientific reputation is today based on his combating occultism without any objective tests of the experimentation material in question.

Dr. Moll's viewpoint resembles Dessoir's except for his greater honesty and the sharper, and even rougher, tone with which he combats all occultism and especially physical phenomena.

His pupil, the nerve specialist Dr. Richard Baerwald, proceeds on the same lines despite some compromises with telepathy (*Okkultismus und Spiritismus*. Deutsche Buchgemeinschaft, 1926).

Moll is a typical representative of the fanaticism of exactitude. Among his attacks, however, the one against the subsequent write-ups of séances is thoroughly justified on the basis that they permit the danger of retroactive deception of memory. His also is a one-sided negativistic attitude with which he systematically ignores the overwhelming number of positive results and misunderstands and frequently misquotes other authors. His prestige of 30 years standing would suffer from concessions to the positive side of the question.

FUNDAMENTAL INVESTIGATIONS IN THE FIELD OF PSYCHICAL PHENOMENA

Richet's "Psychical Telepathy and Clairvoyance" "Psychische Fernwirkung and Hellsehen" (1891) and Wasiliewski's attempts on the same

* Quoted from Schrenck-Notzing, "Die neuere okkultismus forschung im Lichte der Gegner" in "Materialisations-experimente mit M. Franek Kluski", Mutz, Leipzig (1922). "The Newer Occultistic Research in the Light of Its Opponents" in "Phenomena of Materialisation with Franek Kluski").

subject (1913) were followed by a smaller work, the medical dissertation of Max Hopp in which arrives at a complete rejection of metagnomy.

The year 1919 marks an essential step forward in the parapsychological works of *Chowrin* and *Tischner*. The observation of Chowrin (the Russian doctor for the insane) with Fraulein M. (32 years old, suffering from grande hysteria) are recognized by Tischner and even by Moll as among the most carefully set-up and most thoroughly described existing in scientific literature. The doctrine of the qualities of perception was carefully considered in the discussion of inadequate stimulus of the senses.

At the same time the Munich eye-specialist, Dr. Rudolph Tischner, published his parapsychological work called "Telepathie und Hellsehen: (clairvoyance) Experimentell-theoretische Untersuchungen" (investigations), (Bergmann, Wiesbaden), and thereby joined the circle of parapsychological scientists among whom he today occupies a leading position. Tischner's work offers methodical experimental investigations of the actuality of telepathy and clairvoyance, or psychometry, as well as a thoroughly exhaustive theoretical view, with a rejection of the so-called 'brain-rays' hypothesis. Richet, Wasiliewski, Chowrin and Tischner have contributed fundamental works for the study of psychical telepathy. In 1920 appeared Tischner's small work on the clairvoyant (somnambulist) Ludwig Aub. (Leipzig). In 1921 followed another pamphlet "Introduction to Occultism and Spiritism" (Bergmann, Wiesbaden) and a book "Monism and Occultism" (Mutze, Leipzig) in which Tischner proves the *untenability* of monistic and positivistic ideas in the field of occultism.

Tischner also contributed to the historical side of our field and initiated monographic editions of Zöllner's experiments with Slade (Fourth Dimension and Occultism, Mutz 1923) and of William Crookes's experiments with the medium Florence Cook (Mutze, Leipzig, 1923). In 1925 appeared a presentation of "The Medium D. D. Home: Investigations and Observations after Crookes, Butlerow, Varley, Aksokow and Lord Dunraven" (Mutze, Leipzig, 1923). Tischner's most comprehensive work is a conscientious and critical summary of the occultistic literature from 1840-1923, published in 1924: a continuation of Dr. Ludwig's "History of Occult Research up to the middle of the 19th Century" (published in 1922). It is characterized by absolute reliability of his sources, completeness and deep insight into his material, and presents an indispensable reference along with the historical works of Kiesewetter and de Vesme. Another mentionable study of the same author appeared in 1925 "Telepathy and Mesmerism" (Verlag Bergmann, Wiesbaden) in which he communicates his own experiments on exteriorisation of the sensibility in De Rochas' sense. Tischner's book is supplemented by his many articles in scientific magazines, by his fertile instructorship in form of course, lectures, etc. A thoroughly critical scholar, he fully deserves the confidence which he enjoys even from his opponents.

(to be continued)

SOME INTIMATIONS OF REINCARNATION?

BY LEICESTER FOULK KENT

All along the line of psychical research it is necessary to fortify each step of investigation with as much positive proof as possible, and I fully realize that in the cases I am about to cite it is impossible to so fortify my statements. Frankly, I do not know exactly just what the implications of these intimations really are. Once I dared to take them to a psycho-analyst merely out of curiosity, and, even though he nearly had apoplexy in trying to rationalize them to my satisfaction, he did not do it. So I simply ask the reader to believe me when I say that I have not imagined these experiences. They are not the result of a wish-fulfilment complex, and they are most emphatically not a result of pre-conceived later-life ideas and study. In the telling of these experiences I am quite honest and truthful. That is the only proof that I have to offer, unless by an chance there should be numbers of other people who can as truthfully as I can offer experiences of this same sort.

I will have to preface my story by a brief biographical sketch, for you see I want to clear the field of as many objections as it is humanly possible to do.

I was born in 1894 of English ancestry. My father, who is still living, at the time of my birth was engaged in a type of professional engineering work that kept him away from home a considerable part of the time. I have three brothers, all living, all older than myself, there being nearly ten years difference in age between myself and the next brother. I have no sisters. During the year 1894 my oldest brother's health failed, and my father bought a country place in a Quaker farming community in the eastern part of Pennsylvania. We moved to this farm when I was about six months old. In the year 1896 my oldest brother regained his health to such an extent that he went back to school. My next eldest brother entered training on the Pennsylvania school ship "Saratoga", and my next brother went away to preparatory school. This left my mother, an aunt, and myself at home alone for a good part of the time.

My reason for bringing all this in is to do away with the idea that, if it had been possible, my brothers or my father might have told me the first experience that I am about to speak of, and that it had made such an impression on my young mind as to cause it to occur as often as it did. This argument, I think, will not hold water. My mother was a Quaker. She had *very* decided ideas as to how a child should be trained. She was just as careful concerning the thoughts and ideas that went into her son's young mind as she was of the food that went into his stomach. Under no circumstances was anyone permitted to tell of historical or fictitious instances or

experiences of a frightening character in the presence of her young son. I can very well remember that it was not until after my mother's death when I went off to the New York Military Academy that I knew what a ghost story was. My mother too had all of the Quaker gentleness and purity of spirit, but she was of an iron character when it came to this subject of implanting wrong thoughts and ideals in young minds. She would say, "To terrify a child of God in any way, by *thought*, *word*, or *deed*, is the work of Satan!" As I say, she would never allow anything to be told me that would in any way arouse a sense of horror, fear, or dread. Darkness or being left alone at night, and so forth, had no terrors for me at all. Therefore, so far as I can comprehend, there was absolutely nothing in my very young life that would explain the three peculiar experiences that were with me for a number of years.

The first of the three I know began before I was five. I know this because an uncle, of whom I was very fond, died during my fifth year, and I remember very distinctly having had this vision before that time. How long before, I cannot tell; perhaps a year; perhaps longer. And this vision continued until my mother's death in 1903, when I was nine. The vision was always the same. It never varied in the slightest degree. It was never a dream, and, so far as I can remember, it was not brought on by digestive troubles. I was put to bed quite early, about 6:30 in the evening, and with the precision of an astronomical time-piece. After getting comfortable, I would lie on my back, or side, or stomach, and then quite suddenly, without any forerunning indications, the vision would come. I now know that it was subjective, but at the time it was as vivid as to appear objective. It was as clear and sharp as a photograph. After all of these years I can see it as plainly today as I could when it first presented itself to me. You will understand that the vision never came during sleep. I was always conscious of my surroundings.

The vision was of a high platform upon which three men stood. Two were stripped to the waist and were begrimed with filth. The other was decently dressed, and *I* was that man. I was as sure of it as I am that *I am* now! That man and the little boy in the bed were one and the same person. I felt, rather than saw, that "our" hands were tied behind "us" and that "we" felt no fear at all. Down below this scaffolding or platform there were hundreds of people. "We" could not see them as distinctly as the men on the platform, but most vividly of all, down on the front rows, where individuals were more distinct, there were women, many of them, *and they were all knitting!* That was the vision. Nothing moved in it. Later, when I had read Algernon Blackwood's *The Promise of Air*, I thought of this vision in connection with his description of a photograph—life, for the fraction of a split second, stopped, caught, an instant later to rush on again. And the moment I tried to see more of it, it faded out and I could not retrieve it.

It was gone and would only come again of its own accord. This vision came time and again, and it was *always* the same.

Please believe me when I say that I had access to no books with any such pictures as this in them. I could not read, excepting my own name and address, and I know that no one could have had access to me for a long enough period to tell me a story with such a description in it that would have so impressed me as to cause me to be at one with the man on the platform, this man whom I felt to be myself. Then too I know, being a person endowed with at least common sense, that had I been told anything to bring forth that vision, I would have had no trouble in tracing it to its source. I would have remembered it as *part* of a story. It would not have been a still motionless, time-caught picture. There would have been a beginning and an end, with the personality of the narrator behind the whole, if anyone had been able to get by my mother, which I know was next to impossible.

The second experience, if I may call it that, still remains quite vividly in my mind. It occurred during this same period, I think, that the vision was coming to me. I was not afraid of death at all—I do not think children are, as a rule—but the thought that puzzled me a great deal was this: If I should die during sleep, how *could* I remember who I was? In other words, I knew perfectly well, without any theoretical or scientific demonstration, that I had a soul, and I knew when my body died that soul would leave my body, and the question in my mind was: What name did that body have while it was still living on the earth? I solved this difficulty very nicely by requesting my mother to write my name on a slip of paper with my address attached. I did not tell her, of course, what I wanted it for. Then I would pin this slip to my night gown, the idea being that, should my soul leave my body any time during the night, I could lean over my dead body, read the name and address and know who I was. After that, this problem troubled me no more.

The last experience also came during this same period of my life. I would seem to sense that my parents and relatives around we were utter strangers, that they had built the house in which we lived and the scattered farm houses around us to deceive me, to make me believe that they belonged to me as my parents, and that I belonged to them. I never was able to get this satisfactorily solved, but, of course, in the due course of time, the feeling gradually left me—as I became more accustomed to my parents, I suppose.

I have entitled this sketch "Some Intimations of Reincarnation" with a question mark after it. I cannot help but feel that the theory of reincarnation is the most logical of all theories, but, whether my experiences are intimations that I have lived before or whether they have another explanation, I do not know. I believe that this branch of research has not been so very well followed up, and I should very much like to hear of others who have had similar experiences if for no other reason than to prove to myself that I was not as crazy as the Mad Hatter!

CASE OF A HOROSCOPE PREDICTION

Given a natural power of clairvoyance, a familiar system of interpretation by symbol is always helpful. Our attitude towards modern astrology as a method of divination is sufficiently well known. In the following record we have a remarkable instance of a premonition of death read with considerable detail by the aid of astrological symbol. Dr. Cecil E. Reynolds of Los Angeles, to whom we are indebted for the notice of the events narrated, says in his letter:

"No one had any inkling that the late Mrs. Reynolds had met any man she was interested in, neither did I know it; and Mrs. Reynolds did not enlighten us. These were the exact words uttered by Mrs. Smith, and affidavits can be furnished by those present and others with whom it was discussed prior to Mrs. Reynolds' marriage to Dr. Lufkin."

EXTRACTS FROM THE LOS ANGELES EVENING HERALD, June 25, 1932.

A new and sinister note today entered the tragic drama surrounding the disappearance of Mrs. Nora Gardner Lufkin, Los Angeles society beauty and bride of a month, in the shark-infested waters off Makena Beach, Island of Maui, in the Hawaiian group, when it was learned that island police are questioning more closely Caesar Vierra, a cowboy, who, so far as is known, was the last person to see Mrs. Lufkin alive.

With the details of the kidnapping and attack upon Mrs. Thalia Massie, still fresh in the minds of the people of Hawaii, the police were questioning Vierra as to whether or not he had observed any other persons or any suspicious characters in the vicinity on Wednesday, the day when grim tragedy overtook the beautiful young bride.

Vierra told officers that he helped Mrs. Lufkin extricate her automobile when it became bogged about 11:30 a. m. Wednesday on the sandy beach. Later, he said, he saw the woman enter the water.

Vierra declared that he left for his near-by home soon after Mrs. Lufkin began her swim.

DEATH HOROSCOPE

The possibility that Mrs. Lufkin might have first seized on the lonely beach by degenerates and later thrown unconscious or dead to the dread tiger sharks was being investigated today by the island constabulary.

And while the police pushed their inquiry into this new and sinister angle Dr. Cecil E. Reynolds, noted Los Angeles brain specialist, from whom the lovely young society beauty was divorced in February, today revealed a strange and prophetic death horoscope cast for his wife shortly before her remarriage.

The horoscope reading was made by Mrs. Mabel Smith, nationally known astrologist, at Dr. Reynolds' home at 2064 Ames Avenue, Hollywood, on March 2.

DETAILS IN WARNING

Not only did the horoscope sound the death warning, but it revealed the details surrounding it—the then Mrs. Reynolds' coming marriage to Dr. Lufkin, the journey "across the water" to a new home, and then—death—in blue waters after an automobile ride.

As mute evidence of this ominous prophecy Dr. Reynolds today showed a page of letter paper on which the lovely blonde, blue-eyed girl had jotted down notes as the horoscope was being read—and then, disregarding it, sailed away on her honeymoon to the "Paradise Isles" and to keep her rendezvous with death.

Foretelling her meeting and coming marriage to a dark man, Mrs. Smith in reading the horoscope said:

"Six weeks from now there will be a great change in your life. You have met a dark man and you will marry him. But if you marry this dark man it means the end for you in 1932. You will die by water with water in your body, and your death will come after you have driven in your automobile to a still and lonely spot."

Present besides Dr. Reynolds and the ill-fated young beauty at the reading were a Los Angeles druggist and his wife and two prominent Los Angeles men.

Shortly after the reading Mrs. Lufkin called Mrs. Smith by phone and asked her if there was no way for her to escape the fate foretold in the horoscope, Mrs. Smith related.

STARS DO NOT COMPEL

"I told her yes, that the stars only inclined and did not compel and that she could escape this fate by not marrying in 1932, and by keeping away from the water and being very careful when she was in an automobile," Mrs. Smith said today.

But the young woman laughed over the phone and said:

"Oh, I can't do that, I'll have to chance it."

So she sailed away to the islands—to a honeymoon home on Kula, Island of Maui—to death, in the shark-infested waters off Makena Beach—one of the few places in the islands where sharks have ever been known to be seen.

And today only the little half-chewed remnant of a dainty bathing slipper, cast up on the beach yesterday by the lazily ebbing and flowing tide, remain.

Dr. Reynolds adds in a postscript to his letter of June 26th, the following:

"At a reading given me weeks earlier than aforementioned, Mrs. Smith told me of Nora's coming demise. I ignored it and dismissed it from my mind."

* * * * *

In connection with the above we have received the following affidavits, duly sworn before a Notary Public:

- (1). Affidavit of Victoria Magdalen Arrigo, a witness of Mrs. Mabel Smith's prediction and the conversation at the time. (dated July 6th.)
- (2). Affidavit of Frank Arrigo, husband of the last, who was also present.
- (3). Affidavit of Phyllis R. Garrison, another witness.
- (4). Affidavit of Fülöp Voros: also present at the reading on March 2nd.

All these witnesses bear out in detail the account given by our contributor, Dr. Cecil Reynolds.

THE CONTINENTAL JOURNALS

The January-February issue of the "*Revue Métapsychique*" for 1932 is nearly entirely occupied by the second instalment of Dr. and Marcel Osty's report of their experiments with Rudi Schneider. (Cf. this Journal for May 1932, p. 96 ff.)

M. Maire in the "*Chronicle*" reports an interesting case of spiritual identification communicated to the "*Dépeche de Toulouse*" (January 24th, 1932) by Mr. Edmond Haraucourt, the former director of the famous museum of Cluny in Paris. In the museum there was a bas-relief with heraldic escutcheon which in the catalogue was mentioned at that of the family Vautier-Grandbois. Mr. Haraucourt however recognized it to belong to the Scotch family Douglas, one of whose members, James Douglas had been a Maréchal de France and fought for Louis XIV in the beginning of the 17th century. Louis XIV had erected a tomb for him in St. Germain-des-Près after he had fallen in a battle. Mr. Haraucourt had not mentioned this discovery of his to anybody and was very astonished, when one day in 1909 a strange lady, announcing herself as Duchess of Douglas, came to him telling him she was a psychic and in a table-sitting her ancestor James Douglas had told her his tomb was mutilated and asked her to go to Mr. Haraucourt, the only person who could help him and who had written about him (true, in a poem), and ordered her to ask him to repair his tomb. The lady implored him, to do so and he had the relief restored to the tomb.

Another case (from "*L'Eclaireur du Soir*", Nice, May 29th 1931) narrates how a fellow-sailor manifested with coarse language at a table-sitting in the family of a captain with whom he had been on the same ship and whom he had tried to kill from jealousy thirty years earlier. Dr. Cipriani (cf: this Journal, May issue, p. 132) has now published a report on his investigation of the Zulus ("*Fra gli Zulu*" in "*L'Universo*"), from which an extract is given. According to Dr. C. the Zulus firmly believe in spirits and sorcerers (um Ngoma) who have a spirit-guide (um Lozi) who speaks through the sorcerer or independently with the "direct voice" and gives them advice. With the Baluba (Congo) the spirit is supposed to live in and talk from a vase of terracotta. The persons who possess the faculty of becoming sorcerers are recognised by other sorcerers and educated by them. Dr. C. also found that women who had passed the menopause or young girls who had never had children of their own were capable of nourishing babies as soon as they placed them on their breast.

DR. GERDA WALTHER.

* * * * *

The March-April 1932 issue of the "*Revue Métapsychique*" contains the conclusion of Dr. and Marcel Osty's article on his experiments with Rudi Schneider.

E. Pascal: "*The prophecy of the Monk of Padua.*" There exists an old list of the future Catholic popes by St. Malachie of Bencor (Ireland) about 1595. Here all the popes to come "until the end of the world" are designed by a symbol mentioned for the first time, which however is rather ambiguous. (E.g.; "undusus vir" or "ignis ardens".) Now in 1898 Roger Listel (pseudonym for Oscar de Poli, an officer of Pius IX) published a report in *La Revue des Questions Héraldiques, Archéologiques et Historiques* ("*Les Prophéties sur les Papes*") in which he quotes a supplement to the prophecies of Malachie he got from an old monk of Padua. It begins with Benedictus XIV in 1740 and adds the name and an Italian and Latin characteristic to the symbols of St. Malachie. The characteristics according to the author are am-

biguous too, but it is interesting that it contains the name of each pope, which, as will be remembered, is always chosen immediately after his election. Up to 1898 the names are right, the names of the three popes elected after the publication in 1898 are posed by Listel, yet we have a true precognition of the names of two popes out of three that were elected after the article was written. Equally the characteristic is quite suitable though perhaps ambiguous. Thus the note on the present pope says: "Fides intrepida" (=the symbol of St. Malachie, and the additional note:) "et paedida immolatio, victoria sancta certissima. Santissimo Padre Pio XI, "Re d' Italia, Fede ai meriti, citta santa." Here especially the words "Re d' Italia" taken as "king *in* (not of) Italy could point out the restoration of the Pope's Territory. The probability of explaining this by mere coincidence would be 1/1000 at least: fraud seems unlikely (e.g. that the popes should choose the names on the list known to them—they would probably choose an older, more renowned document in this case), so this really seems to be a case of genuine supernormal precognition.

J. Tenaille: "*Concerning Diviners*". Against the theory that the movement of the pendulum or the rod is caused by involuntary movements of the subject's muscles, the author records some experiences of his own with a farmer-diviner in Canada. When the rod turned round he asked him to hold it tight, which appeared to be rather difficult; then he united his own hands with those of the farmer in order to stop the rod, which they succeeded in doing with some difficulty. Suddenly the rod again gave a jerk and moved, the wood having come loose of the bark which was held by the tightly clasped hands. [N.B. One ought to measure the force used in the movements of the rod etc.] Another observation of the author was, that lightning with great regularity seemed to strike the ground in certain places that the eye could not distinguish from the surroundings, and a diviner told him that they contained a crossing of underground veins of water.

M. Maire in the "Chronicle" reports the case of Mr. A. Martin who is able to tell the illnesses of animals with a wooden pendulum and lectured on his faculties before the Medical Faculty of Paris. A great part of his diagnoses were confirmed by the animal doctors. A Mr. Donato Castelli is able to tell the sex of unborn animals, unhatched eggs, etc., with his pendulum, he can also tell the sex of a child to be born by passing his pendulum over the photograph of a pregnant woman. (Quote from "La Nuova Italia", January 7th 1932.)—An interesting extract from "Le Matin" of Feb. 11th 1932 and following days deals with the adventures of Mr. Jean Perrigault in French Guinea: how the savages to find out a criminal undergo a kind of ordeal by drinking, eating, or at least tasting some poisonous plant or juice which is supposed to blind or kill the guilty while it doesn't harm the innocent. In another case the author got a sore knee (predicted by a sorcerer) which was cured by a witch with strange charms conducted with a gourd-bottle full of cowries and a kind of pot with rice-corns, mice and little bones and a lid ornamented with the skulls of rats. He tries to explain these phenomena by suggestions.

DR. GERDA WALTHER.

* * * * *

The December-January, 1931-1932 issue of the "*Tijdschrift voor Parapsychologie*" contains the following principal articles:

C. P. van Rossem: "*A gentleman-medium and his trance-personalities*". The case of a medium for automatic writing and the planchette (something like the ouija-board), a very modern young man, former secretary to Herr Ballin, interested in sport, commerce, industry, technics, etc., who has nothing psychic whatever in his behaviour. His trance-personalities are entirely different from himself. One is the "Guide", a poetical, philosophical and religious personality. Then there is the

"doctor", who sometimes fetches another doctor to help him. The latter writes in old-fashioned German. The automatic writing as well as the movements of the planchette are entirely different according to the personality manifesting though always the same with the same personality. The planchette only works when another person sympathetic to the medium, mostly his wife, assist. The author and the editor think this assistance really only consists of giving the medium a feeling of confidence and does not add supplementary forces. I am inclined to think this erroneous. Some protocols of sittings with this medium are reproduced. In several cases the "doctor" was consulted though neither the medium nor very often those who were seeking advice knew what was wrong. The doctor's diagnosis nearly always turned out to be right. Thus he once said the size of an internal tumour was about 24 cm. which turned out to be right after an operation. According to him one of the causes of cancer is a want of Potassium*, Calcium, or Magnesium in the body at a given time. Entirely vegetarian diet is to be observed as remedy. The medium is not in a state of trance while these personalities manifest, they seem to be entirely different from the medium, yet the author (and Dr. Dietz in a postscriptum) leaves open the question whether they can not be explained animistically after all.

Drs. D. H. Prins jun. "Causality, determinism, and psychical research". The article as far as it is reprinted in this issue deals with the discovery and conception of the law of universal causation in philosophy (Spinoza, Hume, Kant) and natural history, especially physics (Tycho de Brahe, Galileo; Kepler, Newton). He shows, that causality in many cases seems to be not strictly deterministic but a mere probability, that it becomes less and less cogent in modern physics: equally causality in the form of a strict determinism cannot be proved in psychology and history, as Windelband, Bergson and especially Rickert have shown, and it seems doubtful in biology according to the theories of Driesch and Uexküll. (To be concluded.)

Drs. W. H. C. Tenbaeff: "Commentary on a case of clairvoyance." A certain Mrs. Hes several times saw before her a girl with freckles on her nose in a little room in a hospital. She said the face looked as if she ought to know her but she couldn't remember who it was. Later on it turned out to be the child of a former neighbour about whose illness Mrs. H. didn't know anything at the time. What interests the author in the case is, that the clairvoyant vision was only partial, so that the girl was not recognised by the psychic. He thinks this fact is worth while of investigation and quotes some other cases in which the same thing was observed. Thus Prof-Oskar Fischer of Prague in his book "*Experimente mit Raphael Schermann*" narrates how he asked Schermann to describe the person of whom he, Prof. Fischer, was thinking, which he did without ever noticing that it was Schermann himself whom the professor had in mind. Other cases are taken from Mr. Krall's experiments with Ninoff, Dr. Osty's experiments with Mme. Kahl, experiments with Mrs. Leonard.

DR. GERDA WALTHER.

* * * * *

The "*Tijdschrift voor Parapsychologie*" for February-March 1932 contains the following principal articles:

H. N. de Fremery: "Fifty years of psychical research". A survey of the work of the British S.P.R. from the date of its foundation until now in connection with its 50th anniversary.

Drs. D. H. Prins jun.: "Causality and Determinism in Psychical Research" (conclusion). The fact of precognition seems to demand the belief in a deterministical order of things, the question is, what kind of determinism it is. Several theories, upon which the author enters in detail, attempt an explanation. Thus René Sudre

* This suggestion is by no means a new one. Ed.

("Introduction a la métapsychique humaine") thinks of an "eternal present". Dr. Osty is not quite of the same opinion ("La connaissance supranormale"). He shows that the precognition of the future changes, one might say "grows", and becomes more and more exact the nearer the predicted event is approaching (Bergson's theories would suggest a similar notion). All in all, the possibility of applying the law of universal causation is quite different in the different domains of reality. It must be found out how far it will go *re* psychic phenomena.

Felix Ortt: "On the demonstrative power of thumbprints." In contrast to Dr. Tenhaeff's opinion expressed in his article on "Ideoplasty and Spiritualism" in the November issue, the author thinks that physical phenomena can be just as good proofs for survival as psychic phenomena. What Prof. Hyslop wrote about the latter in this "Contact with the other world" would apply to them also. The thumbprints of Judge Hill are of such a conclusive kind that psychic research must bow before the facts and the hypothesis that best suits them without any predilection for one explanation or another (spiritualism or animism) just the same as other sciences do in their domain.

Drs. W. H. C. Tenhaeff: "Spontaneous Paragnosy"† narates a case of phantasm of a dying man communicated to him by a Mr. J. van Hout, O. I., who dreamt his brother who was living a few hundred kilometers away (both in Sumatra), was burning and crying for help. This was verified later on first by a telegram and then by a letter.

Drs. W. H. C. Tenhaeff: "Magic in Tibet". Surveys some reports on supernormal happenings in Tibet (Hayden, Sven Hedin, Bodanovitch, Desideri, Huc, Mme. Blavatsky) and begins an extract from the book of Mme. Alexandra Davis-Neel: "With Mystics and Magicians in Tibet" (London 1931). (To be continued.)

DR. GERDA WALTHER.

† Otherwise described as 'metagnomy', i.e. the faculty of supernormal knowledge. Ed.

* * * * *

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THE ACTION OF MIND UPON MATTER

VIEWS OF A YALE PROFESSOR

The following is quoted from the New York Times for Dec. 28, 1931

"Modern philosophers and psychologists, in studying the mind are finding it necessary to go back to principles laid down by Aristotle and Hegel, according to Dr. Wilbur M. Urban, Professor of Philosophy at Yale University.

"These traditional principles, which hold that the mind cannot be understood except as seen in its relation to the sub-conscious and objective minds and spirit, must be accepted, he said, to avoid recurrent crises in psychology.

MATERIALISM IS CRITIZED

Criticizing the materialistic concept of matter, Dr. Urban said:

"It was always clear, as indeed it is today, that matter, if used on the sense of the sciences which have formulated our conception, obviously fails to explain or to make intelligible the characteristics of life—self-movement—or the comprehension of things in space and time, which is one of the characters of mind. Moreover, the living organism has in its constitution an integral character, a subtlety of coordination and spontaneity of adaptation that no knowledge of physics or chemistry would enable the spectator to predict. In other words, matter itself becomes fully intelligible, reveals its full possibilities, what is really is, only when life supervenes upon it, when it, so to speak, expresses itself in life.

"Similarly, life reveals what it really is only when mind supervenes upon it. No study of zoology or biology would enable us to predict the occurrences among living creatures of a Plato or a Shakespeare, a Newton or a Beethoven. Their employment of faculties, doubtless first used for survival, in the interest of ends having nothing to do with survival, is intrinsically unintelligible where life is taken in the exclusively biological sense."

FREUDIAN IDEAS ARE QUESTIONED

There is growing up a conception of mind which, if thought out, will involve a philosophy of mind and of its place in nature, Professor Urban declared, and continued:

"The mind is recognized as being different from any other aspect of nature in that it is intentionally directed upon something.

"Our increasing sense of the depth of mind has been accompanied also by an increasing sense of its breadth and extent. One can see this, for instance, in psychoanalytical theory and practice. The conviction grows, apparently, that Freudian psychology of the individualistic type is inadequate to handle completely those disorders of the personality, the essential meaning of which is their unconsciousness.

"A notion of organic or common consciousness, we are told, seems to be necessary. It is increasingly realized that the individual and his behavior can be neither understood nor can it function efficiently unless his activities are linked with those of social mind. Still less is anything like a social psychology possible without some similar notion of the influence of objective over individual mind."

* * * * *

BOOKS ADDED TO THE A.S.P.R. LIBRARY

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The Gift of Miss Florence Lattimore

EUSAPIA PALLADINO AND HER PHENOMENA.....	Hereward Carrington
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PSYCHICAL AND SUPERNORMAL PHENOMENA.....	Dr. Paul Joire
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SUPERNORMAL FACULTIES IN MAN.....	Eugene Osty
UNSEEN DOCTOR.....	Preface by J. Arthur Hill
GUIDE TO MEDIUMSHIP.....	E. W. & M. H. Wallis

NOTE

The three works by Allan Kardec have been placed in the Reference Library. The remaining volumes in the above list are added to the general Library and will be available for circulation among members.—Ed.

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JOURNAL
OF THE AMERICAN SOCIETY FOR
PSYCHICAL RESEARCH
for
DECEMBER, 1932

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JOURNAL OF THE AMERICAN SOCIETY FOR PSYCHICAL RESEARCH

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Vol. XXVI No. 12; December, 1932

EDITORIAL NOTES

At the close of his third year of office, the Editor feels that he may be excused for writing a personal Note. The main object of this must be the formal announcement to readers of the Journal that on Trinity Sunday last he entered the priesthood of the Old Catholic Church, the American Branch of which is incorporated as the Catholic Church of North America: and he is shortly to be promoted to the office of Vicar-General of that church. The main interest of the announcement lies in the fact that the Old Catholic Church in America is a self-governing body independent of papal jurisdiction and controlled by the Benedictine Fathers who are able to ensure its continuity of tradition and its rational and liberal outlook on human life and thought without the surrender of any essentials.

This Church is the first to open its gates to Psychical Science in the fullest degree. She, in her Declaration of Principles, admits Science as a partner with Religion, and recognizes the necessity of a full cooperation between Faith and Knowledge. In the courageous words of that Declaration* she confesses that "Since God Himself is the Author of all Truth, therefore the Truths of Science and Spiritual Truth must always be in accord and . . . no conflict between them is possible. Neither can true religion be harmed, or its progress impeded, by the honest and courageous affirmation of facts ascertained by Science or by History. . . . On the Rational side, she affirms the Intellect to be a God-given avenue to spiritual apprehension. The use of the Reason is a bulwark against superstition: but it must be balanced by the use of the spiritual Intuition *according to the ancient science of the unfolding of these faculties* which leads to true discrimination. . . ."

*For the full text, see "The Story of the Old Catholic Church" p. 11, publ. by The Secretary St. Dunstan's Abbey, Cos Cob, Connecticut. Price 50 cents.

PERSONALITY OF MENTAL CREATIONS

There is a strange anomaly in the way in which the human mind regards the creative works of man. In the begetting of children, man's physical act of creation, there is the universal recognition of the child as an independent entity. The child, though related to the parents, is no longer considered as a part of their being, notwithstanding the tie of affection that may remain as a sympathetic link between them. And under the law of heredity, it is the physical characteristics of the parents that are reproduced by the child, and not always these. Add to this, certain mental aptitudes: but neither the knowledge acquired by the parents, nor, what is vastly more significant, the character or personality of the child, are derived from parental sources. Thus in regard to offspring, it is admitted and understood that these higher elements of mind are individual things and bespeak a new and separate identity.

But the anomaly appears when the mental creations of man come to be considered. Men and women are prone to think that their mental or emotional creations are—and remain—a part of themselves. The product of the personal mentality is regarded as a personal attribute and a personal property. All the laws of copyright are framed with this principle in view. The product in question truly does have a life or vitality of its own, if it be fitted to survive, but this life, carrying with it a personality, sometimes of a very distinct nature, lives solely in the minds, the hearts, and the memory of other individuals, with whom it is apt to win recognition in a far greater degree than with its original begetter, who may even be unaware of its qualities.

In a more enlightened state, humanity will without doubt tend more and more to regard these creations of the mind and soul as having a personality of their own, and a psychical vehicle of action, lacking in fact nothing but the physical embodiment which the child possesses. This being admitted, it is possible to imagine a great variety of such mental and spiritual creations able, through the force of their personality, to influence the minds of men. There is no reason for the denial of the possibility that a definitely formed mental creation has, or may have, as clear-cut an individual existence and as great a degree of permanence and power of development as the mind of any child once born into the world. The curiously immaterial quality of many of the more spiritual communications received by psychical channels, as well as the preference for the giving of symbolic names rather than ordinary human ones, seem to point in this direction.

If this view be sound, then it follows logically, that the artist would have no more right to alter, by any deliberate act of his own, the character of a masterpiece once completed, than the parent of a child would have the right to mould the personality of his offspring into a shape preferred by him but inconsistent with the original character of that child. The same principle would apply to any other kind of mental creation. Liberty to amend a fault must always be conceded, just as the correction and education of the child is an actual duty which devolves upon the parents in the first instance.

But the deliberate re-writing of a literary masterpiece by an author, such as has often taken place with a change of views on his part in later life, should be accounted a wrong and an injustice to the character and personality of his mental progeny, and just as much a crime against the soul his mind conceived—a gift through him to the world, and not a personal possession—as the warping of a child's mind for the satisfaction of ambition on the part of a parent. The systems of education which pervert the developing faculties of the young are no more reprehensible, in this view, than the mutilation of an artist's work by adaptation to uses never originally intended. Of this, the reproduction of musical themes in an altered form, often greatly mutilated, is an instance met with every day.

* * * * *

HAUNTINGS AND UNCANNY PLACES

BY DAVID GOW

There are "eerie places" in all parts of the world and by this I do not mean so much the presence of a ghost or "haunting entity", as of an "atmosphere"—variously described as uncanny, weird or diabolical—the "shadow of a fear" as Tom Hood phrased it in his poem on a haunted house. It is a theme that could be illustrated to an almost unlimited degree by tabulation of cases—their name is Legion.

The "goblin" side of life always seems to excite more interest than its seraphic aspects. Most people take a morbid delight in tales that make the flesh creep, and the modern newspapers—the "tabloids" and popular magazines which look to the stimulus of horrific sensationalism for their profits—are not slow to take advantage of the fact. Yet, when all the exaggeration and the word-painting is allowed for, we find in some of the tales a solid residuum of material for the psychical researcher.

By way of illustration I may take the case of the New Orleans police station, in a special cell of which thirteen people in succession attempted suicide by hanging themselves; four of them indeed succeeded in committing *felo de se*. This happened in the days before there was any American S.P.R. to try out the facts, but the police went to work on the case in a very thorough manner. One of the would-be suicides, a girl named Mary Taylor, was rescued in time, and she told a queer story of a "little old white woman in a faded calico dress, with no stockings and down-trodden slippers," who had come into her cell. She added further particulars—the woman described had a handkerchief round her head, her dress was bound with brown tape, her hands were wrinkled and faded and she wore a thin gold ring on one of her fingers. She said that after seeing this woman a "kind of trance or influence" came upon her, and she knew no more until she found herself in the hands of the police surgeon, for she had been caught in the act of strangling herself with strips torn from her dress. Now the police recognized the description of the mysterious woman as closely cor-

responding with that of a former occupant of the cell, one Ann Murphy, who had committed suicide there in the very same way (i.e. by hanging or strangling). Animated by the true research spirit, the police tried an experiment. They introduced into the cell a night-lodger who had just arrived in the city. He was very tired and fell asleep immediately, but shortly afterwards rushed out of the place in a state of panic. He too had been visited by the little old woman.

Now this story was vouched for by a clergyman who gave it to the Rev. F. G. Lee who, in turn, published it in his "Glimpses of the Supernatural" (Vol. II, p. 121). It is a story at third hand. Let that be frankly admitted, but it is valuable as an illustration of the question I have in mind. And, by the way, there are so many instances of the kind that, like the fable of the bundle of sticks, they cannot be broken when bound together; for so often they supplement and corroborate each other.

Taking the case then as an example, it shows that a sinister atmosphere such as this prison cell must have possessed, can, in many cases at least, by a process of close analysis, be reduced to some individual factor. We cannot always trace home psychic influences and atmospheres to some personal source, but I think the source must be always there. Its effects must apparently be radiated through some physical organism, animal or man. So far as the lower animals are concerned, they often show an instinctive aversion from places where their fellow-creatures have suffered violent deaths—slaughter-houses for instance. But that is an aspect of the question which may be left aside for the present.

Out of the budget of cases relating to haunted places in almost every part of the world, I may select by next instance from the Scottish Highlands. The story relates to a hill on the west side of Loch Lomond. There is a small wood on the hill-side which has the reputation of being "eerie". In such cases, of course, one must pay some attention to personal temperament. I have for instance had the experience of visiting places with a reputation of being haunted without being in any way impressed, although, oddly enough, friends and companions of a much less sensitive make-up have been strongly affected. In the case of this wood (which personally I have never visited) so many people described their queer sensations there that the place got a bad reputation. Those who passed through it felt themselves under the spell of some uncanny power. It was not merely the natives who felt this but people from a distance who knew nothing of its reputation. This is a feature of some of these haunted places, and one which seems to exclude the idea of suggestion or imagination. Incidentally I may mention the uncanny mountain (Mount Nephim, Lough Conn) in Ireland, related by two American visitors (both Professors) and given to me by Miss O.E. Somerville, the Irish novelist. In that case, however, the strange influence or atmosphere and certain queer episodes were attributed to the presence of "fairies", an attribution too remote to make the case worth while describing here, more especially as I am now concerned with the Scottish Highlands.

Now of this particular wood above Loch Lomond it is known to have been the scene of one of those bloody encounters common in ancient days between rival Scottish clans. Near the wood are the ruins of a homestead—the dwelling of one of the chieftains of the clan Macfarlane, which was in olden times at feud with the Macgregors who lived on the east side of the loch. One night the Macgregors launched an attack on the house, Grianach by name, expecting to surprise the Macfarlanes. But in this they were mistaken, for the Macfarlanes, getting wind of the attack, lay in ambush for their enemies, and in the battle that ensued the Macgregors were nearly exterminated. These Highland feuds, by the way, were of murderous intensity. They were abolished in the Highlands after the Union, but they had their successors in those family feuds narrated in American history, such as that of the Hatfields and McCoys, and the narrative (based on fact) given by Mark Twain in "Huckleberry Finn" of the long and deadly quarrel between the Grangerfords and the Shepherdsons.

In such cases the very intensity of the passions aroused in the place of combat may let loose a kind of psychic influence or vapour which may hang about the place for an indefinite time, affecting the minds of those who are sensitive to such things. And in this instance of the "eerie wood" beside Loch Lomond, it seems legitimate to trace the diffused influence to a concrete cause, without necessarily adopting the explanation offered by a Gaelic-speaking native of the district to a visitor who described his queer sensations on passing through the wood. He said that the people who experienced these feelings were usually those allied in blood to one or other of the contending clans, and more particularly if they happened to be of kin to the Macgregors. This was confirmed by the statement from another source that it had been observed that those who felt the weird atmosphere were usually found to have Macgregor blood in their veins.*

That is at least significant, if not conclusive, for these hereditary fears are fairly well-established as in the case of domestic animals who show the same peculiar habits and antipathies which were possessed by their remote ancestors although the conditions and environment today are radically different. Stories are told of the panic which seizes horses if any straw which had been previously used in a menagerie for lions or tigers is introduced into their stables. The horses may never have seen a lion or a tiger; but the ancestral memory remains. There is a kind of psychometrical element at work in these cases.

Many years ago I came on a case of a haunted house in which the staircase in particular was held to be especially affected by the haunting. The atmosphere of the stairway was said to be disagreeable, but in passing up and down the stairs myself I was conscious of nothing unusual. They were certainly rather gloomy, being on the lowest floor and badly lighted. I was told by the lady who resided in the house that when on the stairs she had a feeling of someone unseen trying to push her down. I might have passed that over as a mere freak of the mind but for discovering that a

previous tenant of the house, an infirm old lady, had been actually pushed down the stairs, not deliberately but as a result of the impatience of another inmate. The death of the old lady had been hastened by the accident, and a particular room which was also credited with "haunting" influences was the one in which she had died. (The then resident of the house knew nothing of this at the time.) The "atmosphere" in this case could be legitimately "condensed", so to speak, into something objective. That is to say there had been a tragedy although no "ghost" was discoverable.

It is fair to conclude, then, that all these "atmospheric" influences could be traced home if we had a full history of the places concerned. From my study of psychometry I imagine that psychic influences are rather like cobwebs which, although radiating lines of influence from one central point, find so many entanglements that it is not always possible to trace some particular line back to its centre. But just as in the case of a thread from a cobweb we can be perfectly certain of its origin in a spider, so also we may be fairly safe in tracing a psychic influence to a human source.

Haunted houses, hillsides, woods, fields or caverns would probably yield up their secrets if we could trace the history of all the happenings of which they were once the scene. Naturally, psychical science is rather baffled when the "eeriness" of a place is ascribed to its being a haunt of fairies, but fairies and ghosts have much in common. I have known instances in which psychical effects attributed to fairies could have been more legitimately ascribed to a human source—even if it were a ghostly one. Mr. Maurice Hewlett and other authors have asserted that some people are really fairies in human shape, and there are certainly people who give us the impression of their having something impish and pixy-like in their make-up. Shelley and Robert Louis Stevenson are instances in point. Perhaps in the end we may discover that all the mysteries of the Unseen World have, if not human origins, then at least human associations.

In his fine poem "Tintern Abbey", Wordsworth wrote "of all the mighty world of eye and ear—both what they *half-create* and what perceive" (the italics are mine). This is a pregnant thought and I think a true one, for in all these psychic mysteries it always seems as though the witness or subject of them contributed something to what was seen, heard or felt; that the mysterious "atmosphere" for instance, was in part created by the minds of those who testified to its reality.

*See Editorial Note following this article p. 433.

BY THE EDITOR

On reading Mr. David Gow's paper, I was struck by the correspondence between his theory of an ancestral clan-relationship as accounting for the weird psychical impressions noted by certain people on entering an area influenced by old 'clan' history and associations, and certain passages in a body of automatic script received by me in 1918-1920 through the hand of John Alleyne. The scripts claim to be communicated by a group known as "The Watchers" and their interest is the guidance of the national destinies of the English-speaking race or races. The following is quoted verbatim from a section of the writings as yet unpublished.

"We have told you that the intuitive faculties are alone transmitted from parent to child. Material knowledge, on the other hand, is acquired during the sojourn of the individual in earth-life. The tendency towards the acquisition of certain kinds of knowledge is hereditary.

"Thus you will easily see that a limited entourage or restricted environment will make for increased simplicity of combination in the seven primary impulses of the soul. In the case of a great degree of intermarriage between members of a single clan or race you obtain much better gradation, with a less sharp accentuation of peculiarities in the characteristics of individuals. It is a mathematical law which is operating, and this law is best expressed as 'ringing the changes'.

Where, as in the case of marriage of persons already related by blood, there is an accentuation, and even a doubling, of identical characteristics inherited and transmitted from parents to children, this sometimes inevitably results in mania and loss of balance. It would take too long to explain the exact interweaving of the system and the regulation of the ultimate results but, to put the matter briefly, you will find that in clans of limited population, there arises a striking reinforcement of the elementary and intuitive emotions and a consequent sympathy between the living and the dead members of the clan.

This fact often leads to an increase of vision and an intensification of vision in the sphere of the limited area of influence controlled by the clan, together with a response to the vibrations of the clan-mind or group-soul of the clan, which is expressed as "clairvoyance" or "second-sight".

Outside the area of the clan-influence there will be but little second-sight, though the combined individuality of the clan may very well be more conscious as a group of impressions similarly obtained from subtle vibrations reaching their members from outside the sphere of the clan-influence. This influence is, then, an inheritance of the race: but by loss of emphasis, the tendency to clairvoyance becomes less evident. The clan-experience is too material to be appreciated by spirit."

* * * * *

THE MARGERY MEDIUMSHIP

APPORTS AND DEPORTS

MARK W. RICHARDSON, M.D.

The Margery Mediumship, as is well known, has been distinctly of the physical type, and, as such, during the ten years of its existence, has shown supernormal physical phenomena of the greatest diversity and importance.

Among these extraordinary phenomena the occurrence of apports and deports has been not infrequent, and must, in the final analysis, be given a prominent place in the Margery story.

Up to recent months, however, apports and deports have not been stressed in the Margery publications because, like many other phenomena familiar to the Lime Street circle, they have not been susceptible of scientific observation and control.

Indeed, what shouts of derision would have emanated from the all too hostile skeptics if it had been seriously stated that a live pigeon had appeared suddenly in the dining room, even though the windows and doors were securely closed and locked? Furthermore, what about flowers, jewels set or unset, bank bills of various denominations, etc., etc., which appeared out of the "nowhere into the here" and then, as suddenly disappeared without rhyme or reason? The phenomena were bizarre, unpredictable, uncontrollable, in fact beyond belief.

A few months ago, however, conditions began to change, and, gradually, a procedure has been developed so adequate that these extraordinary occurrences can now be classified and published as actual facts.

The first publication on this aspect of the mediumship will be familiar to readers of this Journal, for, in the August number of this year, Mr. William H. Button described a variety of boxes, into which and out of which, Walter transferred, with the greatest facility, physical objects of the most diverse type, even though the boxes were controlled by locks, surgeon's tape, or other devices.

Since that publication the experimental sphere of this supernormal physical activity has widened. For instance, on one evening a Margery circle sat in a cottage by the sea. The doors and windows were closed and locked; a dozen miscellaneous objects lay on the table. Within a few minutes Walter had taken four of these objects (through the walls?) and deposited them in spots 15 to 50 feet from the cottage. Furthermore, he indicated definitely where each object would be found. The doors being unlocked, the circle went on a psychic treasure-hunt and found each object in the place indicated:—one in the bow of a boat lying on the beach; one in a large iron flower-urn; one attached to the door of a parked automobile; and the last on the back piazza of the next cottage.

It is not necessary, of course, to emphasize the importance of these occurrences. For Walter they seemed to be only "too easy". But could he repeat them under strictly planned and controlled conditions?

I was much pleased, therefore, when, at a Lime Street sitting held November 18th, Walter himself suggested the following experiment:-

- (a) Choose from an annual set of calendar numbers a single sheet.
- (b) Choose the sheet with its face down so that the number will be unknown to you.
- (c) Put on the back of the sheet an identifying mark.
- (d) Place the sheet in a plain unsealed envelope.
- (e) At the next séance I, Walter, will take the sheet to some place in the house outside the séance room, and, after that, the medium will write automatically where the sheet is.

Accordingly, as directed, on or about November 23rd, alone in my office, I chose, face down, a calendar sheet at random; made on the back of it in ink an imprint of my right thumb; placed the sheet in an envelope and put the envelope in my pocketbook, where it remained unknown to any other person until, in absolute darkness, it was placed on the table in the séance room.

The next sitting took place at Lime Street on November 26th at 9:15 p.m. The circle was arranged clockwise as follows:- Margery, Dr. Richardson, W. H. Button (President of A.S.P.R.), Mrs. Pierson, T. H. Pierson (Sec. of A.S.P.R.), Mrs. Richardson, Dr. Crandon, Mrs. Button, Miss Harriet Richardson, D. D. Walton (Vice President A.S.P.R.), Mrs. Walton, Carl Litzelmann, Mrs. Litzelmann ("Sary"—medium) and Mr. Jones.

After the sitting had been in progress about half an hour Walter asked whether I had brought my calendar sheet as had been planned. Upon my assent Walter directed that the envelope be placed on the table. Then, for the first time, the envelope left my pocketbook. There was, of course, complete darkness which continued to the end of the sitting, and never, until the end of the experiment, did I, in any manner or to any person, indicate how the calendar sheet had been marked for identification.

From time to time sounds over the table indicated that the envelope was being manipulated, though the hand control by myself and Mr. Jones was perfect.

Just as the séance was about to break up I said, "Walter, are you going to take that number downstairs somewhere?"

Walter: "How do you know I haven't? I might tell Sary where you will find the contents of that envelope."

Sitting closed at 10:15 p.m. As the lights went on I looked on the table. My envelope was there. Somewhat disappointed and fearful that the experiment had failed, I put the envelope in my pocket. I went downstairs (from the séance room on the 4th floor to the book-room on the 2nd floor) and was followed immediately by "Sary" whom I placed at a table with paper and pencils ready for any automatic writing.

I then looked at my envelope and found it entirely sealed. When placed on the séance-room table it had been unsealed. Held against a bright light it was seen to be empty. Almost immediately "Sary" began to write automatically (mirror fashion), and while she was so doing the other members of the circle came downstairs, all but Margery, Mrs. Richardson, and Mrs. Kenney, the stenographer.

Mr. Litzelmann had begun to decipher the mirror writing when Mrs. Richardson arrived and interrupted him in order to announce that Margery, upstairs, still in semi-trance had said, "I am seeing numbers. It is number 11 and there is something fuzzy on the back of it which looks to me like a thumb print in ink." Litzelmann then continued with "Sary's" automatic writing which was, in part, as follows:-

"The number is 11 and you will find the envelope (sic) down on the hall table".

Messrs Button, Walton and Pierson were then appointed as a committee to go down to the lower hall. They reported that "on the table against the wall we found a calendar number folded up and stuck under the edge of a silver card-tray. Upon opening the paper it turned out to be as follows:- No. 11 with a finger print on the back."

No member of the circle had been below the second floor after the séance until the above-mentioned committee of three went down to find the number.

Dr. Richardson then, for the first time, knew the number on the sheet. The thumb print on the back he believed, of course, to be his. To make this certain he then made a fresh print in ink, which, when compared with the print on the calendar sheet proved to be identical with it.

On November 27th, 1932, this experiment, with slight variations, was repeated. The circle and its arrangement was the same except that Miss Harriet Richardson and Mr. and Mrs. Walton were not there.

The door was not only closed and locked—it was also guarded by Mr. Kenney (husband of the stenographer).

This evening, about fifteen minutes before the sitting, from a practically complete annual file, three single calendar numbers were picked, face down, by Mr. Button, Mrs. Button and Mrs. Pierson. Each person put upon his sheet an identifying mark; placed it in an envelope and kept it in his or her complete possession until the middle of the sitting, when the three sheets were deposited, one after the other, in complete darkness, on the table in front of the medium.

Immediately after the sitting the whole party, with the exception of Mrs. Button, Mrs. Richardson and Margery, met in the book-room on the 2nd floor. Nobody went into any other room. "Sary" wrote automatically, in part, as follows:-

"Walter gave me these numbers:—12-9-24. They are on the bed in the other room."

Margery, Mrs. Button and Mrs. Richardson then came down stairs, whereupon Margery, with no knowledge whatever of Sary's writing, herself wrote automatically: 12-9-24; the order of the numbers being the same. Thereupon, the whole party, Mr. and Mrs. Button leading, went into the back bedroom on the book-room floor. With every one well away from the bed the electric light was switched on.

There was nothing upon the bed, but the counterpane at the bed's foot had been pulled up slightly. Dr. Richardson and Mrs. Button then pulled up the counterpane completely, revealing the three calendar sheets arranged in the same order as given by Sary and Margery, 12-9-24. The sheets, furthermore, showed the proper identifying marks placed on them before the séance by Mr. Button, Mrs. Button and Mrs. Pierson.

These two experiments, I believe, are beyond criticism. They present a problem which will tax the genius of the most exalted physicist.

The passage of matter through matter and its transfer by invisible and unknown means considerable distances. . . . How can it be done? Is there any limit to the distance?

Walter has already asserted definitely that he can, in a few minutes, carry an object from Boston to Lake Champlain, 250 miles. Probably there is no earthly limit. If we reason from past experience we remember that, in the Margery cross-correspondences, the distance between agent and percipient was gradually increased until Boston and Venice (Italy) were in practically immediate touch with each other. Again, Walter was able to reproduce at Lime Street the finger prints of Sir Oliver Lodge, even though Sir Oliver was 3000 miles away.

As can easily be imagined, these recent occurrences at Lime Street have suggested many new lines of experimentation. Some of these are already under way, and Walter, always conservative in his statements, has promised without hesitation the performance of many more, seemingly impossible, feats.

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SPACE-CONCEPTS IN THE IDEAL WORLD

PART I.

A SYMPOSIUM ON A FIFTH OR SUBJECTIVE DIMENSION

Compiled by the Editor from material supplied by Professor Hornell Hart of Bryn Mawr, and communications received through psychical channels which appear to harmonize with recent scientific speculation.

* * * * *

There has been in the Editor's hands for more than a year past an unpublished supplement to the series of communications printed in this Journal in the summer of 1931 under the title "Discarnate Knowledge". This supplementary matter was withheld owing to its strangeness. It called for further analysis and for comparison with other material of like kind before it could be published with a full degree of assurance. As it dealt with a branch of metaphysical theory seemingly remote from that which formed the substance of the body of writings already published, the Editor felt under no actual obligation to add it to the printed record of Mr. Glover's communications for sake of completeness. They in themselves formed a well-rounded whole. He therefore felt justified on every ground in his decision to delay its issue.

But the wheel of time has now revolved, bringing round the very corroboration that was sought. And this comes, not from the subliminal channels, but from the mind of a living thinker, Dr. Hornell Hart, Ph. D. of Bryn Mawr, whose paper on his "Hypothesis on Psychical Phenomena" is printed in the Bulletin No. XVII of the Boston S.P.R., published in August last. The analogy of ideas noted between his hypothetical conclusions and those outlined in the communication of 'Zoan' were so striking that the Editor wrote to Professor Hart and obtained his cordial consent to make such use as might be necessary of the material in his paper, for the purpose of comparison. He also submitted to Prof. Hart the proofs of the Zoan communication and has received from him some interesting comments which will be found appended to this symposium.

A BRIEF SUMMARY OF DR. HART'S HYPOTHESIS

Dr. Hornell Hart, seeking a rational ground for the data of psychical research, has worked on the hypothesis that personalities persist beyond death in a field of experience which, in many respects is like a dream that is shared by other personalities. This dream-life is real, vivid, and capable of being intensely creative.

He divides our mental life into two distinct categories: first the 'outer' life of the mind, based upon experience in physical space and time; and second, the inner life of which we are conscious in dream, memory and imagination. In regard to the latter, he points out that creative minds are con-

stantly producing imaginative structures more rational and systematic than ordinary space-time events appear to be. Dreams may be ephemeral, but memories last. And the products of imagination, *when shared*, acquire a lasting existence independent of their creators. In telepathy and clairvoyant vision, as well as in reciprocal dreams, etc., imaginative experiences may at times be shared directly without ordinary space-time means of communication. He asks us then to suppose:

- (a) that death and the disintegration of the brain, instead of terminating experience, only liberate the faculties of the inner mind, and allow them to become more vivid and coherent.
- (b) that some persons, when conditions permit, develop one or other aspect of this associated or direct-sharing consciousness to exceptional degrees.
- (c) that some, under like circumstances are able to share the mental experiences of those who have passed beyond death.

Such is a brief outline of the hypothesis which Dr. Hart believes may provide a suggestive basis for further research. "If these suppositions are valid" he says, "they provide an intelligible conception into which many otherwise perplexing types of psychical phenomena fit rationally, and with which many communications about life after death, alleged to come from personalities who have entered into it, are essentially consistent."

The Editor is able, from his own experience of such communications, to endorse in the fullest measure, Dr. Hart's concluding observation. It has been his privilege again and again to witness the emergence into the world of physical fulfilment of ideas long since foreshadowed in the communications of automatic writers and trance-speakers. In every case, the best of these have indicated as their source a group or company of personalities associated in a bond of sympathetic mental union.

THE CONDITIONS OF SUBJECTIVE EXPERIENCE

Characteristic always of the subjective consciousness which is manifest to the living in dream, trance, or meditation, and in the intuitions of genius and imagination as well as in the powers of memory, is the removal of the objective conditions and limitations of physical consciousness of which the principal ones are Space and Time. The peculiar associative quality of the *shared* consciousness is alone sufficient to account for this dissolution of all external standards. But if the inner experience has—and it does have—all the vividness, all the variety, of our normal space-time experience, then it follows that there must be an ideal counterpart of all these experience-relations proper to the subjective mode of life and not to be dissociated from it.

All our normal standards of experience are based upon degrees of distance in space or time, and degrees of contrast in their symbolic quality. And the quality or nature of a thing, an event, or a personality is normally inferred from its external or symbolic character. But every impression we derive from sensory or external sources is transferred by the mind to its rightful place in

the ideal world which is that of our own subliminal field of memory and it is built into our fabric of ideal experience, there to modify in a more or less permanent way our thought and conduct.

IDEAL COUNTERPARTS OF SPACE AND TIME

It follows therefore that all such conditions of contrast as are typified in the physical life as Nearness and Distance, Likeness and Unlikeness, Sympathy and Antipathy, Attraction and Repulsion, Light and Darkness, Color and Sound Relations, etc. etc., have their real counterparts in the ideal consciousness. Hence all our ideas of space-measure and time-measure, though their physical symbols disappear must be represented in the ideal universe of mind, quite apart from and independently of those symbols. This being so, the Universe of the Subliminal Mind must have (at least) three ideal dimensions and these would be counterparts of our physical Three.

DOCTRINE OF THE SEVEN DIMENSIONS

In a series of fine metaphysical scripts obtained in 1918-1920 through the hand of John Alleyne, the sensitive employed for the Glastonbury communications which resulted in the discovery of the Edgar and Loretto Chapels, it is stated by the group who elect to be called "The Watchers" that there are Seven Dimensions and, of these, three are Physical, three Ideal, and the one that we call the Fourth lying between the two groups and linking Spirit to Matter, the Actual to the Ideal. This they speak of as the Fourth Pathway, and it is to be found, they say, through the development of the rational mind or intellect in a spiritual direction. So the Fourth Dimension, the dream of the mathematician and ultra-physicist, comes into its own as the *nexus* between the outer life and its personal consciousness, and the inner or subjective life with its associative nature.

Attractive though it be in regard both to subject-matter and handling, we must perforce pass over Dr. Hornell Hart's discussions of the Degrees of Vividness and Detail in Dreams, Memories, etc; their possible Consistency and Persistency; their Direct Sharing, as exemplified by certain notable instances, and the changes brought about by physical death (pp. 61-64 of his paper) as well the question as to what determines the patterns of Memory-Dream-Imagination. We come then to the subject (p. 66) of the Inter-relations between Memory-Dream-Imagination and Psychic Experience on the one hand with Space-Time Objects on the other. Here Dr. Hart says:

"Psychometry, haunting, and "intimate-connection" magic (which utilizes personal items such as the hair of the subject) "all involve the proposition that psychic phenomena are apt to take their stimulus, or to form their patterns, in relation to material objects. Apparitions, moreover, take up definite positions in space-time. . .

"Such alleged phenomena, if they can be authenticated, raise a fundamental issue regarding our general conception of the nature of the universe: namely, is our ordinary space-time experience merely a special case of the dream-memory-imagination type of experience? . . . It has been shown that a person may create a more or less elaborate dream world of his own, and that by telepathy

he can share to a greater or less degree the dream-creations of others. But if these mental structures begin to produce direct physical effects, they must be themselves physical, or our supposed physical world must be essentially mental."

In the latter case we have merely to assume the existence of an Over-Mind in whose cosmic dream-world we all directly share. Dr. Hart goes on to say:

"The experiences in this Mind (it would be argued) have come to be associated, or linked up into the sequences which we call Space and Time. The laws of Physics, Chemistry, Biology and other sciences would, in this conception, be regarded as special developments of the laws of association which are represented more generally, or in other aspects, in the systematic sequences of the imaginative world".

The 'happy hunting-ground' of the American Indian would be thus explained.

"In this association, as in dreams. . . he would carry on activities like those with which he was familiar. . . . Since these experiences would be shared, 'telepathically' or otherwise, the imaginative world which he and his fellows occupied would have to be constructed fairly consistently and permanently in accordance with recognized. . . conventions.

"But the tribe on the space-time earth goes on advancing. . . . builds cities and organizes empires. As the inhabitants of these more advanced centers keep coming on into the after-death world, they would bring with them patterns of . . . industrial culture, and there would grow up above (or linked with) each space-time city a memory-dream-imagination city, inhabited by surviving personalities."

This is precisely what the "Watchers" always consistently affirmed of all the great spiritual centers of national life, such as Athens, Rome, or Jerusalem, as well as the religious centers such as Avalon. In each, the 'genius loci' has its permanent abode, and the 'dream' of its glories is present in the ideal and constantly tending to greater perfection.

PSYCHIC SPACE

In his note under this heading (pp. 68-69) Professor Hart remarks:

"The spatial relations of a world along the lines of dreams, memories, imagination, apparitions, and the like, would be different in various ways from those of material space-time. First, it is axiomatic in our present world that no two objects can occupy the same space at the same time. But dreams, memories, and imaginations *can* co-exist without interfering with one another, when the minds experiencing them are psychologically isolated from each other. . . . Secondly, ordinary experience is consecutive both in time and space. But imaginative experience, in all its forms, leaps about. . . .

"Apparitions, clairvoyance, telepathy and other psychical phenomena follow the relational channels of the imaginative world rather than those of material space-time. In a future life built along these lines, each individual would presumably find himself in ready contact with the people whom he cared for, or who had interests and capacities similar to his own, or with whom he was allied in purpose. . . . On the other hand, just as certain memories, experiences and ideas are 'suppressed' into the subconscious in ordinary life, so certain doorways in the memory-dream-imagination world beyond death would be closed by emotional barriers.

ITS RELATION TO PHYSICAL SPACE

"At first sight this would seem to eliminate Euclidean space-time entirely. But our dreams and memories have spatial relations within themselves. The dreamed mountain has a spatial shape; members of an imagined group of people take up positions relative to each other in imagined space. Space appears to be one of the fundamental forms of functional relation. As such it would be retained as one of the fundamental frameworks of the shared imagination which, according to the present hypothesis, constitutes life beyond death. Yet from one area to another in that life, the journeys would be swift transitions based upon emotional bonds and intellectual associations".

PSYCHIC TIME

The Glastonbury scripts bring out very clearly the continuity of the associated memories of the Company of the monks of all periods in the history of their House and the constancy of the ideals for which it stood. In the "Return of Johannes", published as No. I of the series, the writer said (p. 2)

"To the Company the Abbey still stands perfect as it was in its prime; and their united memory can reproduce its entire history. By clothing themselves in the garment of earth-recollection, they can recall its history as one continuous whole. So the brethren of every time can enter into one another's remembrance, seeing with one another's eyes, hearing with his ears, and sharing his thought and feeling."

Johannes the monk is quoted thus:

"We who walked and yet walk in the fleshly tabernacle in which, by thought, we clothe ourselves withal, in the cloisters in which we were wont to contemplate,—soe I say,—all we of our various grades, combined and joynd in one faire fellowship,—we who in our time dwelt as brethren, and the many who soe dwelt before and the few who followed after, all walk and contemplate. And each one, in his remembrance, is the link which makes for us all the faire story of our Glaston as one continuous whole. So I, being linked with Eawulf who comes from out the Danes in olden time, see with his eyes, hear with his ears, and live in mine own spiritual life the life that he lived in his day. . ."

Professor Hart gives expression to this idea in his observation on 'Psychic Time' in a significant passage which runs thus:

"If, after death, imaginative experience should become as vivid, as consistent, and as persistent as life itself, this would mean that everyone would have complete and full access to all his own past experience, and to the past experiences of other people in so far as he was capable of entering into them and was permitted so to enter. . . If a keen Shakespearian student were to ponder intensely on the life of the great dramatist, he might, according to this hypothesis, be able to enter more or less fully into the experience of some participant in that episode or even, if sufficiently developed, re-enact the inner experience of Shakespeare himself. If these suppositions were true, it would follow that the distinction between the present and the past would become rather meaningless."

He discusses the future and the power of prevision, citing J. W. Dunne's "*An Experiment with Time*" and the verification of his method by Miss Koempel. Rightly he maintains that the definiteness of the future does not negative the freedom of the individual personality.

"Causes (considered from the standpoint of a given individual) are of three sorts: those which are foreign to his inner nature and purposes and operate coercively from without; those which operate from without but are harmonious with his purpose; and those which are living parts of his personality. Only the first of these three types of causes limits freedom. By making dominant the causes which operate the willing self, the individual attains freedom, even though every act is causally determined."

And now we approach again the question of a higher dimensionality related to the dream-memory-imagination field of the subjective mind. Professor Hart groups his observations here under the heading "The Fifth Dimension". With his permission we quote as follows:

"It has often been suggested that psychic phenomena operate in a fifth dimension. This expression becomes meaningless in the light of the above suppositions. If the past and the future are alike accessible to the personality beyond death, in proportion to his capacity to enter into them, and if the focus of his attention moves about in space-time in accordance with its own intellectual and emotional interests rather than in one past-to-future chronology and in consecutive spatial journeys, then the series of experiences of that individual must be regarded as taking place beyond the Euclidian Three of Space and the Einsteinian Fourth of Time. This fifth dimension would consist *in the progressive development of the capacity of the personality to enter into experiences more fully, more widely, more universally.* (Italics ours, Ed.). Movement in the fifth dimension might be likened to selecting at will whatever scenes one was capable of appreciating from an infinite series of colored talking moving pictures, in which the observer became a full participant. Telepathy, clairvoyance, and the like might perhaps be interpreted as a temporary entrance into the fifth dimension, without necessarily involving co-operation by other spirits".

SPIRITUAL LEVELS AND GROUPS

At this point the reader may find it convenient to refer to the communication of Zoan, given on August 21st 1929, which forms the second Part of this symposium. But we may fitly conclude the present discussion by reference to what Professor Hart has to say on the subject of "Spiritual Levels" and the introduction of a short quotation from the script of the "Watchers" which bears directly upon the subject and was given about ten years earlier than the Zoan message. Dr. Hart says:

"In a mental world in which barriers as well as bridges between experiences were determined by emotional and intellectual relationships, certain individuals would be so isolated by their own hatreds, prejudices and fantasies that they would be literally dungeoned within the emotional walls of their psychopathic and sociopathic personalities and tortured by their own mental conflicts. This would be hell. The process of breaking down the barriers and reorganizing the personality to cure the conflicts would be purgatory.

"Moreover, the development of experience in a mental world of the sort hypothecated would lead naturally to the growth of levels of shared-imaginative experience beyond those just discussed, and personalities would presumably keep moving on into farther and farther realms. Already, in our earth life, certain groups of mathematicians, of philosophers, of biologists, and the like have created among themselves worlds into which only the initiated can enter. In an existence where experience is more purely mental, this tendency would be greatly extended. Development along ethical as well as intellectual lines would involve

development of higher levels of experience in a world of shared imaginative life. . ."

And now to quote from a script dated August 4th, 1921 obtained in association with John Alleyne, whose hand was used by the anonymous group of Watchers.

"The Schools of Philosophic Thought, dominating for long centuries the minds of men, are now passed away from earth. Yet they still have sway over the spirits of their votaries. So all the heavens, though one vast brotherhood in the Love of God, are yet subdivided and arranged in set companies and lesser fraternities, all striving together for the fulfilment of their ideals and still influencing those on earth who are attuned to those ideals inasmuch as these are all in sympathy with the great love of the Creator" (Return of Johannes. p. 13.)

And again, from a script of *Midsummer Day*, 1921:

"In our sphere,—a sphere which, far from being distant from you, is actually in most intimate association with you . . . intuition answers intuition instantaneously. . . and every Company of Souls in sympathy becomes immediately conscious of the effort of any one single unit in the galaxy. You see thus how the race-spirit of any age or nation forms a vast nucleus or constellation composed of individual and independent personalities intimately associated in an enduring communion of Will and Purpose, and that this nucleus can retain for each one of its innumerable units its true individual aspect as independently and as definitely as it did on earth; and is yet enabled by its intimate and comprehensive sympathies to grasp and to hold each new idea or impulse arising from any individual, and to reduplicate the force of such idea with all the power of its multiple personality. To some extent you may perceive this phenomenon on your own earth. . ."

PART II.

THE FIFTH DIMENSIONAL CONCEPTION AS GIVEN BY THE CONTROL ZOAN

The sitting of August 21, 1929, was from many standpoints the most remarkable the sitters have ever held. For several days previously the communicators had hinted at a difficult conception which they were endeavoring to impress upon the medium, evidently awaiting improved powers of receptivity. Suddenly, Zoan declared: "We are wrestling with a conception as inconceivable as the fifth dimension."

Subsequent sittings culminated in a greater and greater effort by the communicators to drive the conception home. To both sitters it was a difficult one.

The statement of communicators that *degree of contrast* is the fifth dimension has, after much reflection, brought several

analogies—or what seem to be analogies to G's mind:

1. Space, or *length*, *breadth* and *thickness*, seems to be definitely associated with matter which has *form* and *extension*. The recently developed Einsteinian conception of time as the fourth dimension seems to be definitely associated with mind—consciousness exists in *duration*. But how can we determine the existence of a *pure* concept, which is not measurable in terms of duration, nor in spatial relationships? For instance, we conceive of the class 'tree' and of the class 'dog'. Evidently these concepts are independent of length, breadth and thickness; but must exist in *degree of contrast*, otherwise—the dog might be a tree!

2. Consider the illusion of the continually diminishing size of an object receding from the point of vision. A man walking straight away from the point of observation eventually disappears from sight. He may become as invisible as a spirit form standing by the side of the observer. Both are far distant from the observer, because of the distance in space of the one, and the distance in the *degree of contrast* of the other.

The communicators, after expressing themselves as being satisfied with the reception of the idea, forecast certain world changes as a result, which *if true* are scarcely less than wonderful.

"All truths are relatively simple; but this abstract concept has, until the present time, eluded the most profound minds. This because they have, for the most part, been lost in a maze of mathematical formulae. Not only will the mathematician seize upon the idea, but only the suggestion is needed to stir the chemist, the physicist, the astronomer, the biologist, the geologist, the psychologist, and, in a word, all scientific minds, in all of their respective fields, to action. What a prolific number of discoveries this new principle heralds. It ushers in a new age—a renovation of thought. Psychology will be reduced to an exact science. Astronomers will discover new universes, undreamed of. Materialism will be removed from the narrow niche it now occupies; and clarity in all lines of work will prevail, where once was darkness and obscurity. The entire economic system will be changed, as likewise systems of government. The clumsy unbearable commercialism, which now dwarfs the spirit of man, will be done away with. Electro-dynamics will be so thoroughly comprehended, in the light of this new law, that inexhaustable power will supply mills, factories, machines of all kinds,

and reduce individual labor to the minimum. In the place of commercialism, there shall emerge a new era—of luxury, ease and tranquillity, blossoming forth into the fruits of spirituality and enlightened research, prosperity, welfare and happiness."

This would surely be the millenium if these prophecies were fulfilled. It might be added that the communicators were confident that if the idea were given to a first-rate mathematician it could be almost immediately reduced to formulae.

"We have succeeded in cutting a right-of-way through a dense jungle of ignorance, having removed all obstacles from our path. We have succeeded in gaining sufficient control of the sensitive to assure you that all doubt as to our ultimate success in advancing this law in its intelligible and final form may be definitely set at rest. Any mathematician will be able to clear the field of all obscurities. Given the proposition *Difference*, as stated in terms of dimension, and a first-rate mathematical mind, like Einstein, would seize upon it, and reduce it to exact mathematical formulae." August 23, 1929.

"Not only is inorganic matter alive, but even percepts and concepts constitute living entities. A percept to the mind is as a cell to the body. Thus the ego is made up of many of these living centers of force. The ego is nothing but an aggregation of those ideas uppermost in the mind at the time of examination or introspection. The mind, to recognize an idea, becomes introduced to that idea, just as the eyes are introduced to perceptions in the sensuous world. Therefore, so-called getting together of minds is in fact a literal coming together of analogous ideas. The ego of a human being never differs from the ego of another of its kind, any more than the simplest

organism differs from another of its kind. The difference between two individuals is not a difference in the ego.

Thus there has been making within the racial mind, and within the conscious mind, a realm of ideas which are just as solid and substantial—*just as real in actuality*—as the objective world in which you live. This realm of ideas is the Kingdom of Heaven.

There is no space or time except as conceived in the imagination. Both are primary qualities pertaining to the mind, which together constitute the mental laws which have dominion over percepts and concepts. *Thus you literally travel from one set of data within your consciousness to another set of data*, at first distantly removed from consciousness, just as memory travels far back in recollections of childhood.

The most crass materialist cannot without contradiction deny consciousness. To do so is for the *known* to deny the *knower*. Yet, to admit consciousness as the sole retainer of spatial and temporal concepts is to deny matter actual existence. If *matter* cannot exist without the primary qualities of space and time of the mind upon which it is dependent, then *mind* as consciousness cannot exist without matter upon which it is dependent for self-expression.

(Consequent upon discussion by sitters of message. G.):

"We believe if we can successfully communicate this enlightenment we will have at last succeeded in arranging in cogent form that great body of knowledge which has lain so long in wait of intelligent and ordered treatment. Should we succeed in reducing the existing body of laws to one supreme law—one supreme scientific generalization—scientists, in their respective fields, will find themselves no longer enthralled in twentieth

century darkness, but will have, within the next generation or two, succeeded in advancing human progress many thousand years ahead of its present state of development.

We are wrestling with a conception as inconceivable as the Fifth Dimension, for it is just this which it is our purpose to develop.

G. *Do we approximately comprehend your ideas?* C. You are only comprehending them in terms of known dimensions. You have not yet caught the light. You may comprehend them only by dint of intuition. We will by the proper diffusion of this generalization—granting that it is ever even partially comprehended—succeed in establishing a new method, i.e., a new canon of truth, as far in advance of the present Aristotelian dialectic and analectic methods as Zion is raised above the earth.

G. *Can you, by stating the proposition, and then following it with a succession of analogies, give us a hint of the conception?* C. Let this come, as it will in good time. For the present, leave us to perfect the most plausible method possible for its elucidation. This method will of course deal with analogies; but the symbols we use, if they carry any force, must raise you above the present spatial and temporal attributes of your minds. Leave us to reflect upon this task.

The supreme generalization—the generalization which harmonizes in all of its multifarious expressions, *Noumenon*—is God. God is this supreme generalization. He exists as pure experience—pure idea. Contrary to the logical outcome of the pantheistic doctrine, He is not static, but dynamic: He is not a finished concept, but is Himself acquiring experiences, forming broader generalizations, growing and developing with the mighty sweep of the evolutionary process. He should

not be called God, for He is both consciousness and reality—both mind and matter—both personal and impersonal. Within Him you live and have *being*; but it is merely because you live within the world of *ideas*—within the world of pure *experience*. God is this Realm of Ideas: He is this Pure Experience. He is the Supreme Generalization, of which you form a smaller generalization. He is the Supreme Type, of which you form a smaller type. Just as cells aggregate to form your physical organism, so ideas (of which man is only one) aggregate to form God. Men are not separated, however, by their separate egos. Man as singular exists: men, as plural is but a wasted breath, having no meaning whatever.

(Sitters discussed the messages).

C. You do not comprehend this theory.—you have not yet grasped it.

Sitter (G.) made some remark.

C. You seek to reduce all things to one, which is fallacious in this instance. There exists but one man, one dog, one of each species. In fact, the species is one; but there are many species, therefore there are *many*. There is but one *ego*; the *one* appears as *many*.

(The following seems to have direct bearing upon what might be termed *The Law of Differences*, or the *Fifth Dimension*.)

"Difference and distance are to be identified. As the realm of ideas in which you dwell is different from *my* ideas, you are separated from me in *distance* inversely as the square of that *difference*. Where two minds meet we have two identical *egos* dealing with identical *ideas*. The ideas present at the moment of identification constitute that *ego*.

You are your ideas. Your personality is memory. If your ego acquires characteristics by which it can be recognized,

it is because it dwells in a world of ideas peculiar to it. These ideas, constituting the ego, give birth to specific types. There is an attraction and repulsion of ideas, which is an attraction and repulsion of their separate wills. Thus there is great meaning in the phrase, "possessed with an idea;" there is literal meaning in that phrase. Much of poetry becomes more genuine, more real, than your most academic science or philosophy.

Consider the power of suggestion. By suggestion is introduced to the mind one stimulus, one *idea*, over and over again, until it may assume personality. The subject becomes the personality of that idea. Hence, hypnotism ensues, which is possession absolute and complete.

The difference in phases of reality is not one in kind, but in degree. This becomes more and more intelligible to the philosopher; for he, above all others, has a mind which is capable of generalization. As we go down the scale of intelligence to that of the naïve savage, we find more and more a tendency to distinguish by type, rather than by degree. The savage sees a horse as a horse, and a man as a man; but the biologist sees many points of identity between man and horse; he recognizes, if not their common appeals, their kindred ancestry; while the physiologist recognizes still more points of identification: in fact, he sees the general skeletal structure of the horse as agreeing in great detail with the bony structure of the *man*.

Life and mind are one and the same. There are two sorts of life, *organic* and *inorganic*. Inorganic life is objective—lives on the outside, and builds up from the outside. Organic life is *endogenous*, inorganic life is *exogenous*. Inorganic substance is negative, organic substance is positive. Mind, through will, can act upon matter: matter can never act upon

mind."

* * * * *

August 30, 1929.

"There is really no difference in *kind*, only in *degree*, which is *distance*. There can be distance in *space*, distance in *time*, or distance (difference) in *taste*, *desires* etc. *Objective* cognizance of distance is distance in *space*. Subjective cognizance of distance is distance in *time*. *Emotional* cognizance of distance is *degree of contrast*. Without *mind* there can be no time, for time is to *mind* as space is to *matter*. Without *will* there can be no *contrast*.

We have said that the ego is but the aggregation of ideas, as the body is an aggregation of cells. The ego is formed of ideas by a process of organization similar to that in which matter is organized, and formed into the physical body. With the forming of the individual, the ideas develop, and become unified, and organized into the central nervous system, or ego. The ego thus achieves power, and it may therefore attract to it lesser ideas, as by the law of gravitation the sun may hold to itself the planets. It is the nature of *idea* that it must have cognizance of itself. It seeks self-consciousness through variety of contact.

Cause and sequence—order in the universe—is a *fact*. Apparent contradictories disappear with wider knowledge. A being developed may, through wider insight, determine the fate of a lesser being. There is a fate which carries the individual on to honor or to destruction, otherwise prevision would not hold; but fate works in combination. Man has free-will to choose his own destiny. He may accept a new idea or reject it; and proportionally to the power of the idea he accepts or rejects is his career in-

fluenced. Given a series of ideas, a being having a knowledge of the mental laws of correlation could mathematically predict the effect. Ideas are not separated by spatial relations. Such relations as space and time belong to the mind: they are the form, entelechy, or cloak in which all ideas manifest themselves. In nature we see the outward manifestation or projection, of the mind, and we find matter extended in space. Matter is the objectivity of the mind, but it has as good claim to being as mind. *Objectivity* is one attribute of mind, *subjectivity* is another.

It is a mistake to say we cannot *know* what is real. We know it as experience—as the interplay and interchange of ideas. Matter becomes solid proportionally as it becomes static, and *vice versa*, e.g., electrical waves are exceedingly rapid. Thus this substance is highly attenuated. In its nature, idea is tripartite: it has will (spirit-degree of contrast); mind (soul—time); and substance (matter—space).*

"Do not forget that matter is not something separated from mind: neither is it non-being; yet it must be a form of idea, else the mind, which is formed of ideas, would be unable to perceive it.

1. Space and time are two attributes of idea, not things apart; they give form and substance to idea.

2. Space and time do not remain the same as the universals upon which Plato built. Spatial and temporal relationships become deflected and bent like rays of light may be diffracted through a quartz tube."

We have succeeded in impressing upon the mind of the sensitive the most revolutionary discovery—the greatest single event in the realm of intellect, since the day of Newton. The light of know-

* The communicators state that this degree of contrast is the Fifth Dimension.

* This seems to be an effort of the communicators to explain the Trinity (Three-in-One) in terms of five dimensions.

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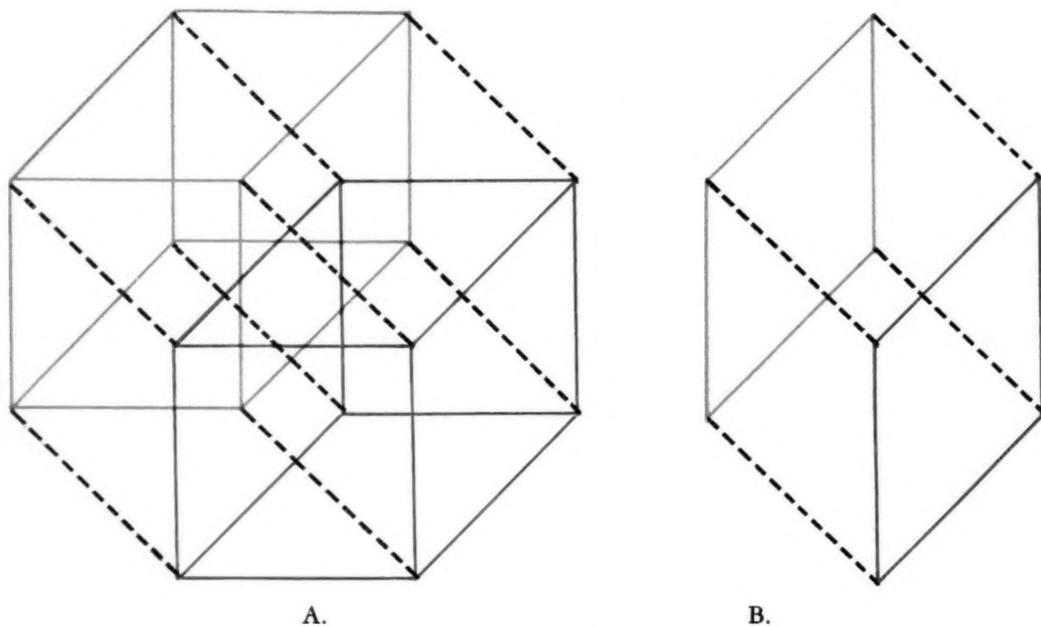
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THE TESSARACT
AS A SYMBOL OF THE FIVE AND THE SEVEN DIMENSIONS



EXPLANATION OF THE SYMBOL

* * * * *

FIGURE A. The Figure of the Tesseract is instructive both in regard to the Five-Dimensional and the Seven-Dimensional Idea. Here we have the outline in Blue of a Cube or Parallelepipedon of Three Dimensions, representing the Three of Physical Space which are apprehensible to our senses. Opposite to this, and apart from it stands a second Cube outlined in Red which is a precise counterpart of the first. These two are linked by dotted lines in black representing a Fourth Dimension. The Three in Red stand for the Three Ideal Dimensions which are each typically related to one of the Blue series. In Figure A. is seen a reflection of the Whole, reduced to a flat diagram, on the study of which, the mind will instinctively create for itself successive images of Cubes of different constitution, all inter-related. This Figure A. thus represents the Cosmos of Mind and Matter with the psychical Link between them.

FIGURE B. is typical of the Human Constitution as a trinity of Body (Blue); Spirit or Idea (Red); and Soul or Psyche (Dotted Black). This constitution rests on the plane surface of Matter, contacting it only in Two Dimensions. From this Plane it traverses the Subliminal Field of Consciousness (by the dotted lines) to unite with the Ideal, which is again only contacted in Two of its three dimensions. Hence Man is a Five-Dimensional Entity, having his being immersed in a greater Unity of the Seven Dimensions, the last Two of which he cannot know, because to do so he must become more than Man. Did Man enter *into* Matter fully instead of merely knowing its objective aspect, he would be absorbed by the Material Cube. The Nexus or Link indicated by the Dotted Lines may be thought of as Memory and Imagination.

ledge has overcome the ministry of darkness, and the world will leap ahead forty generations beyond its normal rate of progress.* Our only regret is that your mind is lacking in mathematical symbols. We

regret that we cannot reduce this great principle to mathematical formulae."

ZOAN.

*These somewhat inflated statements are characteristic of Zoan. There is of course no way to verify these claims. G.

DR. HART'S COMMENTARY ON THE FOREGOING

"I have studied with much interest the Zoan communication about the fifth dimension. These does seem to be some common ground between the idea of difference or contrast being that dimension, and the conception advanced in my hypothesis.

"If one said that a certain matter was "remote from one's experience" or that another was "closely connected with one's interests", I should regard these expressions as discussing the fifth dimension. The remote experience might also be said to have an extreme degree of contrast or difference from one's present position.

"Contrast or difference is, I think, already recognized by scientists as providing basic variables in their formulas. For example, difference in electrical potential constitutes the voltage of the physicist; difference in the levels of two bodies of water determines the head of water-pressure available. In psychology, I incline to the view that emotional dynamic depends upon contrast. Comic tension may result from incongruity, which is contrast. The inferiority complex derives from the contrast between a pattern or standard and the person's actual achievement. These psychological contrasts, how-

ever, have not yet been reduced to measurements in standardized units, and hence cannot be employed in mathematical formulas.

"Possibly the degree of materiality or etheriality of consciousness may constitute the fifth dimension and may be capable of being stated in terms of contrast or difference. As far as I have been able to understand spiritual progress, however, it seems to be highly complex and hence not capable of being reduced neatly to a single variable, measurable in standard units.

"Any basic hypothesis, like Newton's laws or Darwin's theory of evolution, attains its power by its effectiveness in dealing with masses of data. I should be greatly interested in seeing these fifth dimensional conceptions developed in connection with large collections of cases—such as apparitions, astral excursions, and other types of psychic phenomena or experiences. I find that my own thinking progresses only through the protracted interaction between hypotheses and data".

HORNELL HART.

Bryn Mawr. Nov. 2, 1932.

THE SEVEN DIMENSIONS.

According to modern Physicists

"To describe in its simplest terms what happens when two electrons meet one another, the wave-mechanics ask for a system of waves in an ether which has seven dimensions. Six are of space (three for each of the electrons) and one is of time."

Sir James Jeans. "*The Mysterious Universe*". pp. 128-9.

"Professor Schrodinger, writing of the seven-dimensional space, says that although it 'has a quite definite physical meaning', it cannot very well be said to 'exist': hence a wave-motion in this space cannot be said to 'exist' in the ordinary sense of the word either. It is merely an adequate mathematical description of what happens."

(*ibid.*)

THE DEVELOPMENT OF OCCULTISM INTO PARAPSYCHOLOGY

BY BARON VON SCHRENCK-NOTZING

PART III

Translated by Beate Friedberger

The following presents a brief survey of a group of works dealing with the subjective-intellectual phenomena of parapsychology or with works resulting directly from a study of the same.

War prophecies are treated in works by Arthur Grobe Wutischky (Leipzig, 1915, Altmann) and Prof. Friedrich zur Bonsen (Köln, Bachem 1916.) Although including references to Nostradamus, to the Lehnin and Strassburg prophecies, to the saga of the birch-tree battle, and to several less known prophets, it is shown that little had been gained for the revelation of the future, because there was no coincidence in any of the essential features.

Contrariwise, the political prophecies of Mme. de Thébés, as far as they are published in the volumes of her almanac for 1904, 1905 and 1913 (German edition by Schr.-Notzing, "*Prophecies of Mme. de Thébés regarding the World War*" *Psychische Studien*, November 1918) contain no direct contradiction of the present development of the European situation. A well informed diplomat could hardly have foreseen all the details in the political development on the mere basis of combination. They were printed in the above-mentioned books several years before their fulfilment.

The following notes are extant:

from the year 1912, communicated 1913

"Russia is going to lead Europe to the battlefield. France will follow hesitatingly. Bloodshed in the extreme East.

"The powerful drama dates back to its origin in 1913—and Russia's strenuous internal and external battles, new conditions, new people, new liberties.

"Belgium will set all Europe aflame . . . Italian youth will start on the path of war . . . Will *Italy* march with France? . . .

"Between the 21st of March 1913 and the 20th of March 1914 France will enter upon a new era, will experience hours of heroic courage, hours of feverish fear, and hours of joy. . . .

"Even though we do not escape our fate, it is still possible that the year 1913 will not cost streams of blood yet. . . .

"For England the hour of battle at sea has arrived. Everything disappears before the powerful drama which starts already in 1913. . . .

"The future smiles to Poland; in Warsaw its fate is fulfilled.

"Our children will witness the birth of an entirely new world.

"In Austria, everything points to fundamental revolutions. He who should have ruled, will not rule, and a young man (Kaiser Karl, [the author]) who was not destined to rule, will rule.

"Germany threatens Europe. If it comes to war, Germany has wanted it. . . .

"After the war, neither Germany nor the Hohenzollern will have their dominating position. In consequence of the Prussian enterprising spirit, Germany will be able to develop harmoniously only after Prussia has been sent back to its natural boundaries as a small state. . . .

"Europe enters upon the time of great conflicts. . . .

"Germany fears the war, because it is fatal for her. . . .

"The days of the Kaiser are counted. I say the days of his reign, not the days of his *life*. . . The Kaiser will not come to Paris as a ruler; perhaps later as Ex-king. . . . During this bloody period, Germany will get into an ever more complicated situation. Tragic fates of royal and ducal families will complicate the situation and accelerate the *tempo* of events.

I see the hour coming, in which the entire world will be set to work. The old world collapses; unheard-of circumstances will enable people to exert their utmost will-power and efficiency. The hour of heroic deeds is approaching. The existence of the individual matters no more." So much in a brief outline.

No matter what attitude one takes toward the fulfilment of this general description, the deposition of the German Kaiser, and process of change of thrones in Austria could not have been combined with such certainty merely on the basis of the political situation in 1913.

"*The Supersensory in the World War: Remarkable Occurrences on the Battle Field and all Sorts of War Prophecies*" are treated by Bruno Grabinski (Hildesheim, 1917) as a supplementary volume to his "*Newer Mysticism*". Of the political forecasts here offered, the re-establishment of the Kingdom of Poland is the only one to have been fulfilled.

In Grabinski's writings and in other specialized works concerning the World War, Germany's final victory is always foretold, this wish being the father to the thought.

THE PIPER CASE

The fundamental works of American and English scholars (pubd. in the Proceedings of the English Society for Psychical Research) concerning the "Mediumship of Mrs. Piper" were translated into German by Northcote W. Thomas, 1921.

The case of Mrs. Piper represents a unique, typical example of the dramatic split of personality, of active somnambulism, wherein the complete psychic entities "Phinuit" and "George Pelham" (supposedly the spirits of two deceased persons) expressed themselves with a rare continuity. Their strongly developed intellectual activity, as compared with the normal 'ego' of the medium, represented a considerable additional psychic performance. Thus an unusually keen memory, a detailed crystallisation of character-traits

constituting the individual personality, and the retention of the same over a long space of time could be observed.

The mere fact that the "George Pelham" personality (a world-famous member of the American Society for Psychical Research, who died 1872) as it expressed itself in the trance, should identify thirty people correctly out of 150 participants in the séance, conversing with each one of them in the very manner of George Pelham himself during his life time, seems enigmatical even with the assumption of a highly developed somnambulistic perception. In addition "George Pelham" not only addressed his friends by their names but assumed the specific tone he would have used during his life time. At any rate, utterances of this kind are not explainable without the premise of a paranormal perceptive faculty.

The advantage of the German outline of the Piper investigations consists in its presentation only of the essential results of long, irksome observations, valuable if only as a stimulus to the study of the English original, the scientific thoroughness and impartiality of which are guaranteed by such names as James, Lodge, Myers, Hyslop, Hodgson and Richet.

In 1921 Dr. Josef Boehm, veterinarian in Nuremberg continued his experimental investigations with clairvoyance and telepathy in a series of successful psychometric, or psychoscopic, tests with Fraülein H., who was able, by touching certain objects, to give a true account of their previous fate. They are published under the title "*Seelisches Erfühlen*" (Pfullingen 1921), (which may be approximately translated as "Psychically *Extracting* the Feeling from something".) More material on the same topic appears in Boehm's small pamphlet "*Intuition und Inspiration*" (Pfullingen 1924).

The nerve-specialist Dr. Zahn experimented with the same medium and published his findings in 1922 in the book "*Die okkulte Frage*" ("The Occult Question") (Verlag Huber in Diessen am Ammersee).

To this, Josef Peter adds historical and theoretical material in the small monograph "*Clairvoyance in Time and Space*" (Pfullingen 1922).

One of the most prominent clairvoyants is Raffael Schermann in Vienna. The first report regarding his faculties in book form appeared in 1921 under the title "*Der Schriftdeuter Raffael Schermann*" (the Graphologist Raffael Schermann) by Max Hayek, after C. A. Kathani's report in 1920, in the journal "Schweiz", Part 8, entitled "*Aus Raffael Schermanns Arbeitsstube*"—"From Raffael Schermann's Workroom"). A larger work about him appeared in 1924: "*Experimente mit Raffael Schermann; Ein Beitrag zum Problem der Graphologie, Telepathie und des Hellsehens*"; (experiments with Raffael Schermann, a contribution to the problem of graphology, telepathy and clairvoyance,") by Dr. Oskar Fischer, Professor of Neurology and Psychiatry at the German University of Prague, (published with 54 illustrations, by Urban & Schwarzenberg, Berlin and Vienna, 230 pages). The main achievement of this metagnomon consists in his correct comprehension and recognition of a person through observation of his handwriting. The sensory perception, therefore, mediates the psychic act. Fischer assumes a kind of telepathy which

he calls psychic transfer. This is effected in various ways (for example through the touching of pasted envelopes, through pure telepathy, etc.) Besides this, Schermann possesses the faculty of imitating the handwriting of persons whose handwriting he has never seen, namely through touching the letters with his fingers with complete elimination of sight; through the handing over to him of a pasted envelope, in which the writing was contained, or through comprehension and recognition of an imagined definite personality (psychic transfer).

For Schermann, personality and handwriting form two intimately connected correlates. Given either one of the two complexes he can immediately find the corresponding correlate as in an equation. Given the script, he immediately comprehends the corresponding person; given the person, he immediately comprehends the picture of the writing and can imitate it. Fischer calls these phenomena *metaesthesia* (Metästhesie). His experiments are so accurately prepared that there can be no question of faulty sources or deceptions.

True dreams of telepathic nature are treated in the pamphlet "*Der telepathische Traum*" (The Telepathic Dream) by the psychoanalyst Wilhelm Steckel (Pfullingen 1921), which is especially noteworthy for its thoroughgoing examination of the possible sources of error.

Hyperaesthesia of the Sensitive, inasmuch as it is concerned with clairvoyant reports, is dealt within a work by Professor Dr. Chr. Schröder "*Grundversuche auf dem Gebiete der psychischen Grenzwissenschaften*" ("Fundamental Experiments in the Field of the Psychic Border-Sciences") (Berlin, 1924, Pyramidenverlag). From several of the results of this scholar, supersensitivity seems improbable, and even impossible. Dr. Med. Walter Kröner's experiments with the medium Elizabeth F. represent a special chapter of psychoscopy under the title, *Ueber Medialdiagnostik* ("On Medial Diagnostics") (*Befunderhebung durch Fernfühlen*—Diagnosis through telepathic contact) (Oswald Mutze, Leipzig, 1924).

This Elizabeth F, a medical student, was capable of experiencing pathological symptoms in the patients (with or without their presence) or in her own body. Thus she could offer diagnoses which proved true in a great number of cases. Kröner differentiates between a conceptual telepathic and a sensory telepathic medial diagnosis. The former means the telepathic assumption of pathological concepts either from the doctor or the patient; the latter concerns the empathy of the medium into the diseased organism. The receptive center of teleaesthetic perception lies, according to Kröner, in the organic sense of the sympathetic nervous system and in the vegetative sphere of the subconscious. The medium can never give account to herself of the medial part of her perceptions. She is never able to distinguish between sensory or conceptual suggestive or autosuggestive mechanisms during the process, because she can never tell whether an experiment has been successful or not. A closer study of the records allows an immediate insight into the mechanism of medial events and its psychological connections.

Dr. Happich in Darmstadt observed a patient with similar clairvoyant abilities (Hellsehen, Hellfühlen) Compare "*Das Okkulte*" (Darmstadt 1923).

Into the field of psychometry or psychoscopy enter, furthermore, the experimental investigations published by Dr. Gustav Pagenstecher in book form under the title "*Aussersinnliche Wahrnehmung*" (Extra-sensory Perception) (1924, Halle, Marhold). The first 4 chapters deal with the statements about Mrs. Z, without witnesses, with witnesses, and in the presence of a Mexican Commission of Physicians. The complete success of the controlled séances contributed to the recognition of transnormal psychic phenomena in the academic circles of Mexico. Of interest is the report on the psychometric test of the Flaschenpost (Mail by Bottles,) of a sunken transatlantic steamer, perhaps of the "Lusitania".

Señora Marie Reyes de Z. received a sealed letter with a manuscript taken from the "Mail by Bottles". None of those present knew of its content. By touching the document, the medium had the vision of a shipwreck. She described the sinking of a large steamer, the desperate scenes taking place on board ship, and added besides that a Spaniard had thrown a bottle to the sea. After the ship had sunk, the water smoothed out and concealed forever the secret of this frightful drama.

Theoretically, Pagenstecher tends toward spiritistic-conceptions, although the actual results of his research have nothing to do with the same.

The Phenomenology of telepathic experience is treated in the significant work of Dr. Karl Bruck "*Experimentelle Telepathie*",—New Attempts at Telepathic Transfer of Drawings (Stuttgart, Püttmann 1925, with introductory words by Mrs. Sidgwick and Dr. Arthur Kronfeld).

In all of the 110 experiments, reported in this work, the author always acted as agent, several young men in waking or hypnotic state acting as percipients.

Because of the exceptionally striking coincidence with the original, twenty-five of these experiments can be termed completely successful. The sources of error and the special methods adopted for experiment are treated thoroughly in this book. The theoretical discussion of Kronfeld and Bruck, following the coincidences of the agent's and percipient's experience-contents (Erlebnisinhalte) presuppose telepathic ability to grow out of a transfer of the unconscious urge, its telepathic ability (readiness), climax formation, and energetic intensity. Kronfeld compares the phenomenological and dynamic parallel of telepathic experience with the experience of every revelation, every inspiration, and every intuitive evidence. Fundamentally speaking, the paradoxical phenomena of telepathy belong to the psychological branch of the phenomena of empathy (Einfühlung), which presupposes the immediate, evident knowledge of the "Thou" as existing equally as the "I". This knowledge is supported by an intuitive, rationally indissoluble evidence and remains as inexplicable as telepathy itself. Modern research tends more and more toward the affirmative answer to the question whether evident, autonomous connections of psychic beings exist above or beyond the causal associations.

According to Kronfeld, Scheler uses conceptions of an inter-individual psychic totality for a philosophical explanatory device. Haas represents the body-bound, individual "I" as a sector of a "psychic world of things" ("eine psychische Dingwelt"). Edward von Hartmann assumes a multitude of sub-conscious states, hierarchically arranged, whose most comprehensive super-individual formations include the psychic totality.

Another serious scientific work on clairvoyance appeared under the title *Aus dem Reiche des Hellsehewunders* (Baum, Pfullingen 1925), ("From the Realm of the Clairvoyant Miracle") not a very appropriate name for the significant *Retroskopische Versuche* ("Retrosopic Experiments") by Ubaldo Tartaruga. A young man, Ernst L. and the known clairvoyant Frau Megalis, (used in 1921 for purposes of criminal investigation by the Viennese lawyer Dr. Leopold Thoma,) served as the agents in several psychoscopic experiments. Due to the reliable control mechanisms employed, a part of the results justified the assumption of clairvoyance.

In 1922 the same author had already published a rather comprehensive work "*Kriminaltelepathie and Retroskopie*" (Leipzig, Altmann). He distinguishes between trick telepathy, observational telepathy (like muscle reading—*Muskellesen*), and genuine telepathy. Dr. Thoma's investigations were supposed to show whether criminal cases could really be explained with the aid of Frau Megalis' clairvoyant ability. Despite several affirmative findings, the author decided that this method was not fit for permanent use in official criminal service, but recommended it as a branch of research in the field of clairvoyant experiments.

Dr. Hellwig arrives at a similar result in his book "*Okkultismus and Strafrechtspflege*" (1925, p. 106) "Occultism and the Practice of Penal Law". Schneickert is even more negative on this question in his "*Beiträge zur gerichtlichen Beweislehre*" (1924, pp. 68-79) "Contributions to the Doctrine of Judicial Proof".

A violent controversy in professional circles and in the daily press was caused by the Bernburg Clairvoyance case against the teacher Drost. Drost had cleared up criminal facts in part successfully with the help of various media, so that it came to an acquittal despite a long imprisonment on remand. Although Drost's media were proved to possess telepathic capacities, the question of how for the same criminal facts were explained remained undecided. (Compare Kröner. "*Die Ergebnisse des Bernburger Hellsehprozesses*". Psychische Studien, Dezember 1925; also Arthur Seeling "*Hellsehen*": a study especially concerned with the experiments in the Dessau judicial prison. Berlin 1925, Pyramidenverlag.)

A systematic arrangement of soothsaying from the criminological viewpoint is present in Dr. Rudolf Streicher's work "*Das Wahrsagen*" (Soothsaying, Julius Springer, Vienna 1926). The author inveighs against the abuse of soothsaying especially against professional prophesying. He deals with the historical development of the methods of soothsaying chiromantics (fortune telling by cards, astrology, dream interpretation, the sideric pendulum,

etc.) and also with the psychology of the soothsaying faith (among this the development of the soothsayer, his personality, the procuring of customers, the act of soothsaying, etc.). In combating soothsaying the author discusses its faults and the penal laws against it in Austria, Germany, and in other countries. The existence of supernormal perceptive ability is not examined. The work represents a biased viewpoint despite its basis for the administration of justice, and does not answer modern demands.

Albert Holl's pamphlet: "*Prophезеиungen and Hellsehen*" (Stuttgart 1922) presents a complete rejection of all supernormal perceptive ability. It is instructive because of its thoroughgoing account of the sources of mistakes and the profound knowledge of the special literature of the subject.

Dr. Karl Bruck (already mentioned in connection with an above discussion) translated one of the most important series of experiments in telepathy (thought-transference) in English literature.

The report in question is "Experiments in Telepathy" by Professor Gilbert Murray, L.L.Lit.D. Oxford", by Mrs. Henry Sidgwick (London, Woking. *Psychische Studien* 1925, Parts for July, August and September).

In these experiments, Prof. G. Murray acted personally as percipient.

In the year 1915 appeared a report by Mrs. Verrall (*Proceedings S.P.R.* Vol. XXIX, p. 64) on 504 experiments then in question to which must be added the 259 experiments which form the basis of Mrs. Sidgwick's report.

In the latter series 85 out of 236 experiments were successful (=36%).

Murray's method is as follows: the percipient leaves the room or goes out of reach of hearing. Any agent in the room thinks of a scene, an event, or anything else. He pronounces the thought aloud and writes it down. Murray then enters the room, takes the hand of the agent and says in detail what he thinks. Now and then all those present were instructed as to the chosen theme.

Example: 31st experiment. Mrs. Denis Murray (agent); "Wigges throws the kitten in the air in Overstrand". Prof. Murray, "This time I have a clear picture. Wigges hurls the kitten in the air in Overstrand."

65th experiment. Mrs. Arnold Doynbee (agent): I am thinking of a scene in *Romeo and Juliet*, "It was the nightingale and not the lark". Prof. Murray: I have grasped it. It is "Wilt thou be gone? It is not yet near day. It was the nightingale and not the lark."

91st experiment. Mr. Penn Morland, Main (agent): "Dante meeting Beatrice on the bridge of Florence". Prof. Murray: "It is not Greek but somehow great poetry (so to speak). It is not Greek, it is:- it is Dante somewhere. Is it Dante meeting Beatrice?"

In the meantime the experiments are being continued.

*Prof. Murray is one of the most prominent English scholars and politicians, a Professor of old Greek literature in Oxford, and President of the English Society for Psychic Research in 1915 and 1916.

*Besides 6 members of the family 30 other persons acted as transmitters.

One of the most prominent clairvoyants, the engineer Stefan Ossowiecki in Warsaw, was subjected to experiments by Prof. Charles Richet, Dr. Gustave Geley, Dr. Chauvet, Prosper de Smurlov, and the author (Schr. N.) The reports of these authors are collected and edited by Dr. Gustave Geley in his work "*Hellsehen und Teleplastik*" (Union 1926, pp. 28-98 German translation by Lambert). Ossowiecki recognizes with fair ease the contents of sealed letters and of manuscripts closed up in any sort of containers. In one case he deciphered a drawing soldered into a lead pipe of 3 cm thickness. It does not matter whether those present know the contents of the writing or not. Now and then he renders the notes according to the sense and not literally. Printed or typewritten matter he can not read. A living contact seems to be necessary. The clairvoyance of the Polish engineer appears, furthermore, in form of psychometry or psychoscopy at the touch of objects of any kind, sometimes even without any material contact (for example in the recovery of lost objects). During his performances Ossowiecki is mostly in a state of concentration or in a sort of absent mood with rising temperature and irregular pulse. His visions are nebulous at first and become gradually clear.

On the 31st of August 1923, during the session of the International Congress for Psychic Research in Warsaw, I, the author (S.N.), made a very interesting experiment with this clairvoyant. I put before him a repeatedly sealed letter, prepared by Dingwall in London, the contents of which Ossowiecki dictated according to his vision. No one of those present was acquainted with the content. Two days later the letter was opened before the assembled congress and full coincidence of the facts was displayed. The folded script was surrounded by 3 differently sized envelopes (compare *Psychische Studien*, August 1924).

Reese, a German American, was a genuine clairvoyant despite his cheap advertising and a certain charlatanism. He was examined by the most prominent nerve specialists of the United States, also by Edison, Carrington, Maxwell, Felix Holländer, and the author. A case against him ended in an acquittal since he succeeded in convincing the judges by demonstrating his talent. Yet he has been accused of having used fraudulent means in several instances.

In March, 1913, the author made experiments in Paris. Reese, then 72 years old, deciphered the content of a few scripts, prepared and folded by myself, placed in any vest pocket and never before in physical contact with the American. No one else was present. (comp. Schr.-N. "*Räumliches Hellsehen*"—Spatial Clairvoyance—April copy of *Psychische Studien*, 1913). The experiments seemed to me to be absolutely convincing.

Because of the simplicity of the experimental mechanism and the knowledge of possible juggling tricks it is very easy to eliminate errors and sources of mistakes.

A second clairvoyant specialist in reading closed letters and scripts is

Ludwig Kahn, who was examined by Professor Schottelius in Freiburg in 1923 (*Journal für Neurologie und Psychiatrie* 1913, vol. XX).

This clairvoyant got into several conflicts with the German laws. In 1908 he was accused before the ducal court in Karlsruhe, of professing a talent which he did not possess. The specialists Dr. Haymann, assistant physician of the Freiburg psychiatric clinic and Dr. Neumann, community physician, considered fraud out of the question and testified to the genuineness of the clairvoyant talent. The opinion of Prof. Schottelius sounded equally positive on the basis of his investigations. In spite of all this it was not possible to conquer the scepticism then prevailing in Germany.

The reports of the successful experiments with Kahn at the International Institute for Metapsychic Research in Paris were published in the *Révue Métapsychique* (1925, No. 2) translated into German by Dr. Tischner as "*Ein Mann mit Paranormaler Erkenntniss*" (A Man with Paranormal Perception) "Ludwig Kahn" by Eugene Osty: (*Psychische Studien* 1925. October and November numbers.)

The essential point in the extremely careful experimental mechanism consisted in leaving to chance entirely which of the many folded scripts, prepared by the 5 experimentors, (among them Parisian scholars of high academic rank) would fall to the hands of each of them in the absence of the clairvoyant. With one of the slips, Kahn touches his forehead, while the rest of his body has no contact with it. Perhaps in this way the necessary relation is established.

Following this, Kahn reads the contents at a distance of 1-1/2 meters, often without a mistake; now and then he relates the content to give the sense. In one special case, Prof. Charles Richet burned the slip which was to be read, before Kahn entered the room. Yet the content was given correctly.

The multiple repetitions of these experimental investigations with this metagnomon were all alike in their affirmative results for clairvoyance. The antagonistic argumentation of Dr. Moll reads as follows: "There *must be* a trick to this, therefore there *is* a trick".

This objection was excellently refuted by Richet (in the *Zeitschrift für Parapsychologie*, September 1925). He states that it was not the object of the examination to prove clairvoyance but that this fact alone was no evidence against the truth of reading manuscripts without sensory perception.

More experimental contributions to the question of so-called psychometric or psychoscopic clairvoyance were supplied by Prof. Dr. Karl Gruber through his work, "*Parapsychologische Erkenntnisse*" (Parapsychological Perceptions) Dreimaskenverlag, München 1925, p. 124 ff. and in his essay "*Ein Beitrag zum Problem des Hellsehens*" (*Zeitschrift für Parapsychologie*, August 1926) (A Contribution to the Problem of Clairvoyance).

The recently discovered clairvoyant Pascale Forthuny (pseudonym for George Cochet) is a known poet, novelist, and cooperator at the Institute for Metapsychic Research, (compare Josef Peter, *A New Clairvoyant: The French Author Pascale Forthuny*, August 1926). His performances are in the main of psychometric nature. Among a crowd of people filling a hall completely, Forthuny would choose any one strange to him and tell him events of his life, of his relationships, and at times even mention his name.

An example of his psychometric performance:

Private session 1925. Forthuny examines a letter without knowing its origin, and says, "This letter comes from a lady, living in Montmorency. I never saw her. She lives in a house with a garden. A. P. . . . She herself is A. P. I beg your *pardon*. I am just being told (by my inner voice) that I have just mentioned her name".—The name of the lady was *Pardon* and the rest of the details were correct.

Whereas the above discussed literature considered telepathic and clairvoyant phenomena as facts *sui generis*, biologically and physically inexplicable with our present knowledge of nature, and termed therefore, "paranormal", Dr. Richard Baerwald, Instructor of the Humboldt school in Berlin, in "*Die intellektuellen Phänomene*", 2nd vol. of *Okkultismus in Urkunden* (Verlag Ullstein 1925), and a group of other scientists represent a different point of view.

First of all, Baerwald and his adherents agree with us on the existence of the above mentioned phenomena (telepathy and clairvoyance). Only Baerwald unites them both under the name of *telepathy*. He incorporates them into our system of the world without any necessary resort to metapsychic assumptions.

The actual telepathic phenomenon excludes pseudo-performances due to faulty observation, errors, or wrong interpretations, etc. Baerwald's explanation includes only such phenomena as are termed paranormal by occultists. Baerwald's affirmative viewpoint on the existence of these phenomena implies the admission that science can no longer doubt the fact of paranormal processes. Whether the explanation on a basis analogous to radioactivity is more correct than a metapsychical explanation is of secondary importance.

Baerwald's well equipped book (342 pages) offers a fairly complete survey of the newer history of telepathy and clairvoyance. He considers, next to the classical findings of the English Society, the telepathic hypnosis as exemplified in experiments by Ochorowitz, Dusard, Richet also the telepathic distance-experiments of Hoffmann and Freudenberg (*Psychische Studien*, January 1921) and finally the heretofore-mentioned works by Chowrin, Wassielewsky, Tischner, Richet, Geley, and Pagenstecher, and the experiments with Murray, Reese, Ossowiecki and Maria Reyes de Z. The conclusion deals with the so-called spirit-communications, such as Flournoy's experiments with the clairvoyant of Geneva, the medium Osborne-Leonard, the Raymond case, and the phenomena of Cross-Correspondences.

Baerwald claims to explain the entire parapsychological complex physically by analogy to wireless telegraphy. The increased performing ability of the subconscious automatic writing as a channel for the emergence of the subconscious, increased suggestibility, a high degree of hyperaesthesia of the sense perceptions of the medium, extraordinary keenness of memory in connection with the reading of thoughts (psychic transfer) are in his view all capable of solving the puzzle of telepathy, clairvoyance, cross-correspondences, etc. Casually associated images and dreamlike reshaping play a great part and in many cases it is necessary to investigate whether the coincidence of impression as between the agent and percipient is not an imaginary or twisted one.

Thus the cases of cross-correspondence, in particular, are stamped as a fraudulent illusion. Baerwald commits an error by assuming that occultists have denied the fundamental rôle played by telepathy.

Just as incorrect it seems to attribute to them the motive of mysticism, just because Baerwald's heretofore unproven hypothesis would cover the explanation of the phenomena.

Spatial clairvoyance, as for example the reading of closed scripts, our author explains simply rationalistically as due to a hyperaesthetic perception of the picture of the script (compare Ossowiecki's tracing of a portrait through a lead cover of 3 cm thickness).

If the paper be left untouched, however, or if it be burned beforehand, as in the known experiments of Richet with Ludwig Kahn, one must assume reading of thoughts. Kahn reads, thus, in unconsciousness of the actual writers, the text of the separate sentences. Because of the fact that it was left to chance *who* was to get *which* paper slip, the second question arises, how can Kahn always manage to give the correct answer to the chosen slip? On this point he never makes a mistake.

This drawing off, or rather recognizing of imagined script pictures on the part of the agents, the correct application of the results thus obtained for prompt answers is supposed to be explainable on the basis of natural science—on the principle of wireless telegraphy!

Such an hypothesis makes demands upon common sense which do not lag behind metapsychic theories in their peculiarity and qualitative evaluation.

Thus the whole discussion can finally be represented as a question of "*Weltanschauung*" and the vitalistic doctrine qualifies at least as well as the mechanistic doctrine, whereby a vitalist, however, does not have to be a mystic. Baerwald's unjust use of the word mysticism belongs to religious psychology, but is *no* factor of attack in a discussion of pure natural science.

The occultists are charged in this document with interpreting sensory as super-sensory perception. If perception in radioactive connections can still be termed sensory, this limitation appears arbitrary and dogmatic, since the factor of sensory perception has not been proved in telepathy and clairvoyance. Theoretical prejudice in scientific questions is prone to lead to a lack

of objectivity, to unconscious falsifications of factual material in question. The following example from Baerwald's book is characteristic of this:

The chapter "*Prophezeiungen*" brings a review of one of my cases of true dreams (published 1887). Frau K. dreamed twice within 4 days of a tremendous fire and each time she had to think of a brewery, in which her securities were deposited. Following these double dream warnings, the securities were called for and deposited in a bank. After 5 weeks the same dream occurred. Simultaneously the brewery burned down completely and the fireproof safe was exposed to fire for 36 hours, so that the papers contained therein were carbonized.

Since in this case the telepathic basis is not manifest, Baerwald, without considering actual facts, arbitrarily constructs the missing factor, namely, criminal incendiarism.

Frau K. was only interested in the brewery, because her securities were kept in the fireproof safe. "Only if the papers played a part also in the head of the criminal, there was a common image (*Vorstellung*) between him and Frau K., who was capable of establishing the telepathic relationship." It is, therefore, an interception (a term presumably to be held as standing for the judicial *delictum* of robbery?) the traces of which were to be erased by means of the fire.

Through a purely arbitrary inspiration of phantasy the matter-of-fact record is to lose the significance of a true dream, i.e. of a clairvoyant event.

According to Baerwald genuine true dreams do not exist, telepathy alone does. Only for this reason they are arbitrary additions, to fit it unto the scheme of telepathy. For this purpose our author uses three presuppositions for which there is not the slightest stimulus in the report.

Firstly: It is a question of burglary (interception?) and arson.

Secondly: The criminal knows the deposit of the securities, but does not know that they were already brought into safety during the time of arson.

Thirdly: The incendiary, exclusively originating in Baerwald's imagination, suggested to Frau K. his intention by way of telepathy although he was not connected with her through any mental or other bond.

The possibilities of chance, lack of caution, unfortunate incident or self ignition are not even taken into account because it does not agree with the preconceived dogma. If arson had really played a part, the author (Schr.-N.) would certainly have mentioned it in the report.

Thus the question arises: what remains of the telepathic explanation, if arson be discarded, and it be a question of some other origin of the fire?

The above described case gives excellent proof of how the mind can go astray if it approaches matters of fact with preconceived theories.

It must be flatly denied that, as Baerwald maintains on p. 32, the "new" (?) recognition of telepathic connections undermines the ground of the metaphysical occultists (why metaphysical? Are there also non-metaphysical occultists?). Really well founded cases of prophecy can not be

explained by way of radioactivity, nor by telepathy in general, any more than the entire observation of spatial clairvoyance (especially over long distances) by way of hyperaesthesia of the sense organs or psychic transfer. The detailed proof of this would overstep by far the scope of this work.

Lastly, it is of interest to find Baerwald's above sketched viewpoint in abbreviated form in his work "*Okkultismus und Spiritismus*" (Berlin, Deutsche Buchgemeinschaft, 1926).

* * * * *

CORRELATION OF COLOR AND SOUND-IMPRESSIONS

LETTER TO THE EDITOR

Mrs. Evelyn B. Bull of San Rafael, California, who, with the assistance of Professor William James, has published various papers of interest in the English journals, writes as follows. It may be added that Mrs. Bull, as a musician, has developed the faculty of perceiving these co-related impressions.

"Will those who have had experience with "colored hearing" kindly report the same to the address given?—I mean, the tendency to see or to have the impression of certain colors with certain tones. Some may see color-chords as well.

And secondly, will any who have experimented with the healing power of sound report this also? Considerable work on experimental lines of this nature has been carried on in hospitals by the use of varying types of music for different groups of patients.

I am making a study of these two phases, preparatory to an analysis of the occult significance of tones".

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