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# JOURNAL

JAN 27 1933

OF

THE AMERICAN SOCIETY

FOR

# PSYCHICAL RESEARCH

## JANUARY, 1933

### Editorial Notes:

Methods of Control in the Séance Room &c.

Le Livre des Revenants: (Part XIII)

The Development of Occultism into Parapsychology

Baron von Schrenck-Notzing

"Hark from the Tomb" - - - - -

David Gow

Some Notes on Psychic Journalism.

A Cambridge Ghost Story

Two Automatic Scripts:

From the Belgian Society's Bulletin.

Correspondence:

A Horoscope Prediction.

Book Reviews:

"Psychical Experiences of a Musician": "The Teaching of Platonius":  
"Something Beyond".

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

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

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 OF THE AMERICAN SOCIETY FOR PSYCHICAL RESEARCH

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Vol. XXVII, No. 1, January, 1933

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## EDITORIAL NOTES

In the XVIIth Bulletin of the Boston S.P.R. published in August last appear the Notes of Professor von Hoffsten Ph. D. (Director of the Zoological Institute of the University of Uppsala) on two sittings which he attended at Mr. Harry Price's invitation for experiment with Rudi Schneider. These Reports accompany a Review by Dr. Walter F. Prince of Mr. Price's book "Rudi Schneider: A Scientific Examination of his Mediumship".

Our attention has been drawn to this matter, which may have a certain importance as regards the question of electrical or other methods of mechanical control.

In the case of these sittings, the electrical control was provided by the use of metallic gloves and socks connected with insulated wire; the feet of the sitters and medium resting on metallic plates screwed to the floor. Hands of medium and sitters, as well as feet were thus controlled by the action of red electric bulbs, one for each limb. Thus, if the right hand of the medium should lose contact, the corresponding lamp would fail, etc. There were four such lamps for the medium's control, and the hands of the sitters were controlled by a fifth lamp, and their feet by a sixth.

\* \* \* \* \*

Dr. Hoffsten broke his control during the sitting without announcing the fact, and he applied a control of his own invention, arguing that if the phenomena were genuine, such means would but strengthen the evidence. At the first sitting (Jan. 14) he had been only a passive spectator, but at the second (Jan. 16) he records the following:

First having made sure that by advancing his chair, he could touch the zither with his toe, he then, during the sitting, managed to liberate his right foot from the metallic sock, placing his freed foot upon the sock and press-

ing the sock against that of his neighbour on the right. The foot control lamp continued to burn uninterruptedly in spite, he says, of frequent liftings of his foot: but of course his sock must be inferred to be still carrying the circuit, and as long as the metallic socks of the sitters are in contact, the lamp would be sustained by a current.

\* \* \* \* \*

Several tunes were played upon the zither. During the time Dr. Hoffsten raised his free foot to a level with the instrument and perhaps a little above it, on the theory that he would thus contact a reaching rod, hypothetically used by Rudi and worked by his teeth. He felt nothing, and no rod fell. But he affirms that Rudi felt the contact and withdrew the instrument. He verified (as a possibility) that Rudi would have seen his leg extended against the luminous edge of the basket.

Later in the same sitting, he again liberated his right foot, but owing to some imperfection in his adjustment of the discarded sock, the light went out or flickered each time he raised his leg; but he says that no one of the other five sitters noticed anything.

\* \* \* \* \*

He concludes that the electrical control is not efficacious for the prevention of possible fraud. He, as a sitter, could have produced 'phenomena' He considers that this method of control would be effective only if employed alternately with other methods (e.g. with the medium only controlled, or with one critical sitter left free). The system used in these sittings, he thinks, protects the medium from other measures of control on the part of the sitters, and gives him the advantage of a uniformity of conditions—subject, of course, to the more or less critical judgment of sitters,—under which he might develop a scheme for deceiving them. And he thinks that the very nature of this electrical control is such as to create in the minds of sitters a false sense of security and to give the impression that the experiments have a highly scientific character. For this reason he would prefer to revert to a 'primitive' type of control. Dr. Hoffsten traces an unmistakable parallelism between the kind of control used and the type of phenomena appearing. These, he remarks "are always only those which, under the existing conditions of control could possibly be produced through skillful conjuring tricks". The value of this observation depends of course upon the extent of his special experience as a researcher in the field of physical mediumship; and we assume that Dr. Hoffsten is speaking from long and intimate acquaintance. And there is nothing to show that he takes into account the factor—increasingly recognized as important—of the mental attitude of the observer. He admits that he went to these sittings in an unprejudiced frame of mind and developed during the period a decided bias to the hypothesis of fraud.

\* \* \* \* \*

But when all is said, we merely seem to come to this, that a large proportion of the ordinary telekinetic phenomena of the *dark* séance room, (*pace* Dr.

Osty's invisible radiation and its detective powers) are in the last resort open to challenge of one form or another and can not offer a final proof of super-normality. Dr. Prince puts this very strikingly in his review (p. 46 of the Bulletin under discussion) when he says: (speaking of the possibility of evading the electrical method of control)

"The history of attempts to make trickery *impossible*, whether by mechanical control or otherwise, reads something like that for many years of the contest between great guns and armour plate; the one increasing in power and the other in resistance. . . ."

The fact that there are certain types of séance-room phenomena which can be, and have frequently been, observed in a sufficiently good light, would suggest that if more attention were paid to the production of these, rather than to the phenomena produced in the dark, it would advance the cause of science and eliminate a good deal of controversy, to the benefit of all concerned.

\* \* \* \* \*

We have been somewhat chary of recording the many alleged communications from the late Sir Arthur Conan Doyle, since they did not appear to approach the standards of intrinsic value *plus* evidential authority which would claim our attention. But we cannot dismiss the account given by the Revd Charles Tweedale in the Yorkshire Observer (England) for Dec. 17, 1932 in any summary manner.

Mr. Tweedale has obtained under what appear unexceptionable circumstances a letter in Conan Doyle's characteristic handwriting and signed by him in his usual style, upon a photographic plate in the presence of the medium William Hope of Crewe. Neither as to the history of the plates employed or the details of their manipulation by Mr. Tweedale can we discover any obvious loophole for fraud or self-deception. The sitting was not premeditated. Plates, camera and slides, together with the process of development were strictly under the witness's control, and but for a brief moment when Mr. Hope was allowed, in full view, to place the slides successively in the camera, he may be said not to have handled them at all. Each plate was marked when in its slides, by Mr. Tweedale. They were taken by him from a new and unopened parcel. On the first pair there appeared, over his head, a fine portrait of Doyle. On the second pair was seen the letter and, strange to say, behind it a mere shadowy outline of the head and shoulders of the sitter instead of a normally-exposed negative. The newspaper reproduces the plate with letter and signature, and to anyone familiar with Doyle's handwriting, the identity is at once apparent. Mr. Tweedale's wife and daughter were present and sat with him in the experiment. To the critic, the only possible line of escape would be to attack directly the credibility of Mr. Tweedale, and in view of his record that would not be at all an easy thing to do.

\* \* \* \* \*

# LE LIVRE DES REVENANTS

## PART XIII.

We come now to the fourth sitting for the year 1929. It was convened in the Park Avenue apartment of the member of the group who organized these meetings. The date is February 6th. The time (p.m.) is not recorded, but would be about as usual, namely the mid-afternoon. Generally each session was in two parts with a short intermediate break for tea. On this occasion there were four of the group assembled; namely Mrs. X., Miss Mead, Mrs. Van Antwerp, and Mrs. Ernest Bigelow, in whose rooms the sitting took place. The three sittings in January, recorded in the Journal for July 1932 (pp. 284-288) are numbered consecutively XXXI to XXXIII. The February 6th sitting therefore is Sitting XXXIV. The following is the record, compiled from the notes taken at the time by Mrs. Bigelow.

*First Control* (C.1.) "JOSEPH. . . I lived in MILLBROOK".

Sitter. "What is your family name?"

C.1. "THORN. . . I must have known you, Mrs. Bigelow"

"Did you ever hear my wife sing?"

Mrs. B. "No, but we have heard of her".

C.1. "Have you ever been in our music-room?"

Mrs. B. "No. Can you tell us about it?"

C.1. "A long window faces setting sun".

Mrs. B. "What color is the room?"

C.1. "Wood color. . . We used to have two pianos going at the same time.

I am very sorry I was so shabby to my wife".

Sitter. "Were you not wise in your treatment of her?"

C.1. "No".

Sitter. "Is she over on your side now?" C.1. "Yes".

Sitter. "Can't you make it up to her now?"

C.1. "Yes, but it leaves regrets".

\* \* \* \* \*

*Second Control*. (C.2.) "Name PRESTON. . . from FARMINGTON, Maine"

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

C.2. "BELLCHER. . . I had a son. . . a doctor".

Sitter. "What is his first name?" C.2. "ALBERT".

Sitter. "Is he at Farmington?" C.2. "No".

\* \* \* \* \*

*Third Control*. (C.3.). "DOCTOR MADDOX from LOUISVILLE, Kentucky. . . Oh! oh! oh!".

Sitter. "What is the trouble?"

C.3. "I feel I am compelled to tell my life-story".

Sitter. "Please do so: we are interested".

C.3. "Have you strength, patience, and honor to keep it secret?"

Sitter. "We promise".

(NOTE. In pursuance of the pledge of secrecy given, the name of the communicator is withheld, and a pseudonym given instead. The story of Dr. Maddox's life follows as given at the sitting.)

C.3. "I was financially and socially a leader among men. My family had. . . self had. . . everything that large means could gratify. The gambling demon obsessed me. I used to steal out in dark of night, join gaming crowd who met in vacant building downtown.

"We had three beautiful girls.

"From diamonds to family plate, I purloined everything. One night, at dinner, my dainty little wife asked where my cuff links were. About two o'clock same morning, my wife drove alone to this deserted building, tied her horses: by crack in door she came to gaming room and confronted me, now playing three thousand dollars.

"She left me and became a Catholic. The children married.

*"Am I dead, or is my mind wandering into space?"*

Sitter. "How long ago did this happen?"

C.3. "About thirty years ago".

Sitter. "Can you remember your wife's name?"

C.3. "BARBARA (Pseudonym)."

Sitter. "What were the girls' names?"

C.3. "MINNIE and BESSIE".

Sitter. "And the third one?" C.3. "I can't recall".

Sitter. "Do you know how you passed?" C.3. "No".

Sitter. "Are you not sure of being dead?"

C.3. "No. How did it happen that I am talking to you? Do you know me?"

Sitter. "No. Do you know us?" C.3. "No".

Sitter. "We are in New York, and you are talking through the table. Can you see us?"

C.3. "Yes".

Sitter. "What else do you see?"

C.3. "Blackness. Where is BARBARA?"

Sitter. "Is she still living on earth?" C.3. "Yes".

Sitter. "Had you any illness?"

C.3. "No. I saw my little wife in gray trained dinner dress, in her righteous wrath open the door; and in her halo of accusing dignity confront them. . . MINNIE married. . ."

(End of Sitting XXXIV.)

\* \* \* \* \*

SITTING XXXV. Feb. 13th, 1929.

- First Control.* (C.1.). "My daughter (VIOLET—pseudonym.) married THOMAS KILMAN (pseudonym)."
- Sitter. "Is this Dr. MADDOX speaking?"  
C.1. "Yes. . . And (she) lives in Huston, Texas. (spelt Hewston)."
- Sitter. "What is your first name?" C.1. "I can remember".
- Sitter. "Can we write to your daughter?" C.1. "Yes".
- Sitter. "Do you know now whether you are alive or dead?"  
C.1. "No. . . My daughter VIOLET spent some time in RATON".
- Sitter. "Where is that?" C.1. "Rocky Mountains".  
C.1. "Can give name of someone in New Orleans who knows my wife; but knows no family history about me. Ask them where my wife is".
- Sitter. "What is the name of this person?"  
C.1. "HELEN DICK". . . "Is BOOTH TARKINGTON living?"
- Sitter. "Yes".  
C.1. "He knew me. . . Is CLARA LAUGHLIN living?"
- Sitter. "We don't know. Was she a writer?"  
C.1. "Yes. . . Visited same place together in Mississippi".
- Sitter. "Is the Doctor Maddox now living in Louisville any relation to you?"  
C.1. "How old is he?" Sitter. "We don't know".  
C.1. "My wife nearly died in sanatorium".
- Sitter. "Can you remember your wife's name before her marriage?"  
C.1. "No".
- Sitter. "Do you know what she called you?" C.1. "No".
- Sitter. "Can you see us now?" C.1. "Yes".
- Sitter. "How did you happen to come here?"  
C.1. "The allied compelling forces of attraction. . . I want to help you".
- Sitter. "How can you help us?"  
C.1. "I want to come to the little lady who wore pink flowers".
- Sitter. "Do you mean one who has been here?" C.1. "Yes".
- Sitter. "You mean Mrs. Talbot, do you not?" C.1. "Yes. Will she let me?"
- Sitter. "She will be here tonight".  
C.1. "I am being uplifted by spirit of my dead grandson who never breathed on this earth".
- Sitter. "Is the spirit assigned to a body?" C.1. "Yes".
- Sitter. "What child was it?" C.1. "MADELEINE's child."
- Sitter. "Don't you know where you must be if you are able to speak to the spirit of a dead child?"  
C.1. "In my laboratory. . . MINNIE married a CARTER".
- Sitter. "From the South?"  
C.1. "Yes. HELION's wife's name is LUCY".
- Sitter. "Will you try to remember your first name?—and your wife's maiden name, for our meeting next week?" C.1. "Yes".

- Sitter. "Ask the baby spirit to help you".  
 C.1. "He tells me that they immersed him in bath of mustard water to bring him to life".
- Sitter. "Can you see any of our mediums or friends over there?" C.1. "Yes"
- Sitter. "Whom do you see?" C.1. "Whiskers".
- Sitter. "By 'Whiskers' do you mean F. Nitchwitz?"  
 C.1. "Yes. I want to tell you that my two elder daughters are not pleased with financial arrangements".
- Sitter. "What were those arrangements?"  
 C.1. "Doretta's mother gave everything to her and nothing to them"
- Sitter. "How about your will?" C.1. "To my wife".
- Sitter. "Can you help us if we sit in the dark for the direct voice?"  
 C.1. "I will try".

NOTE. In view of the request made by Dr. M. at the sitting of February 6th for secrecy as to his identity, and the pledge given by the sitters that this should be observed, no attempt was made to follow up the matter by enquiries for purpose of verification. It had been noted by one of the group that the name was that of a physician still in practice in the Kentucky town mentioned. It is an English name, and not a very common one.

\* \* \* \* \*

*Sitting XXXVI.* March 1st, 1929.

Present: Mrs. W., Mrs. van A., Mrs. X., Miss Mead and Mrs. Bigelow.

*First Control.* (C.1.). "NITCHWITZ. . . Who wants NITCHWITZ?"

Mrs. X. "I should like to ask you some questions about the family. Do you know me"

C.1. "Yes".

Mrs. X. "Is your daughter Mrs. Kelly related to me?" C.1. "Yes".

Mrs. X. "In what way is she related?"—"I know nothing about it".

C.1. "I must go back many years".

Mrs. X. "My father had no brothers or sisters".

C.1. "There was a family quarrel nearly a hundred years ago between the ALFRED BAKERS and the ELIJAH and GEORGE BAKERS. Your branch of the family lost heavily by ALFRED BAKER's branch and the family never was alluded to after your great-grandfather burned the notes".

Mrs. X. "Was your wife a Baker?" C.1. "Yes".

Mrs. X. "Of whom was she the daughter?" C.1. "CONSTANCE".

Mrs. X. "Can you communicate with my father in spirit and see if he knows?"

C.1. "It is of great interest to us to find out what draws us here. Rhoda goes to Meriden and returns with current of contact. . . Blanche drew me through the silence of a hundred years ago. Peculiar incident. . . Your husband, Blanche, is a great busi-

ness friend of PERCY STONEMASON's (pseudonym) man, and he knew me well. He told that you were a granddaughter of GEORGE BAKER, and the Kelleys know who you are".

Mrs. X. "Can you give the name of the man you speak of?"

C.1. "SIMON FONTAIN".

Mrs. X. "Why does Estelle draw you?"

C.1. "Her husband is ever around trying to convey his abiding affection. Katherine is my wife's mother's name. I may talk a bit more. You have a cousin SOPHIE in East 69th Street".

Mrs. X. "What is her last name?" C.1. "BAKER".

C.1. "Mudge draws a literary and humorous group. . . Oh, how angry a BAKER can get. There is an incident of great import. . . Will you, Blanche, go to Summit and meet my daughter?"

Mrs. X. "Why do you wish it?"

C.1. "Wish to bring something through that will prove materialization. Will you promise to go? I want to materialize my wife. I want Talbot to see her. My family abhor spiritualism, but just get in the house".

Mrs. X. "How can you get contact?"

C.1. "With some thing of my wife's".

Mrs. X. "Can you materialize with Talbot without having anything belonging to your wife?"

C.1. "Not so soon".

Mrs. X. "How does Donna draw you?"

C.1. "All the credit in this everlasting world is due to Helen for her bravery, unselfishness, and dauntless courage. I am going to remain for ever with you dear people".

(The remainder of the sitting is given to the discussion by the control of the relative qualities of the sitters for purpose of materialization séances and the Talbot mediumship.)

NOTE. The XXXVIth Sitting is the last of the series undertaken by the group as hitherto constituted. Mr. Bligh Bond was invited to join the circle as it was thought that he might by his presence strengthen or enlarge the 'contacts' and perhaps contribute power. Mr. Bond agreed to take part in the further sittings to be arranged weekly at Mrs. Bigelow's apartment.

# DEVELOPMENT OF OCCULTISM INTO PARAPSYCHOLOGY

BY BARON VON SCHRENCK-NOTZING

PART IV. PHENOMENA OF APPARITIONS (GHOSTS)

*Translated by Beate Friedberger*

The noun

SPUK:

Ghostly apparition or phantasm

Spook or Spectre (Gespenst)

Poltergeist

The verb

SPUKEN:

To haunt

To appear

To walk

These phenomena present a difficult, unexplained chapter in the history of occultism. They are still frequently confused with superstitions and fraud, although there are numerous reports concerning this class of phenomena, from earliest antiquity up to the present.

Modern research is attempting to subject this mystery to critical examinations in order to discover the *kernel of truth* (*Tatsachenkern*)—from among the conglomeration of legends, superstitions and fantastic elaborations on conscious and unconscious illusions, and to fight on that basis all existing prejudice against apparitional phenomena.

On behalf of this problem, the English Society for Psychical Research made collections of incontestable material, while the German bibliography of the last decades shows little gain in this field.

The following works are of chief importance in scientific study: ¶

Aksakow, "Vorläufer des Spiritismus" ("Predecessors of Spiritism") (Leipzig, Mutze 1898). Aside from forty-eight sketchily reproduced statements of such phenomena there are two detailed presentations. One of them deals with the ghost in Schtschapoff's house in Kjek (Russia) and is described on 60 pages in form of communications by numerous witnesses. By far the most interesting part is occupied by the second presentation. It deals with the ghost-phenomena observed in the years 1853-1856 in the apartment of Captain (Hauptmann) Sandat Tchenkow in the Russian Grand Village (Grossdorf) Lipzy; these phenomena were confirmed as true by official sanction before the court-martial in Charkow after interrogation of more than 150 witnesses. The report of the witnesses' evidences occupies 243 pages (!) in Aksakow's book, and is translated in all details from the Russian original. Mysterious throwing of stones, moving of all sorts of objects, and repeated starting of fire in the captain's apartment are involved, without the entry of any human originators.

The phenomena of ghosts are hardly distinct from mediumistic phenomenology in the form of their manifestations and their expressions; and al-

though Bozzano distinguishes the two chief classes, namely the subjective experiences (of hallucinatory, clairvoyant, and telepathic nature) from the objective events (physical phenomena), all apparitional phenomena, without exception, repeat themselves in some form in the observations of the media, with the only limitation, that in a great number of these phenomena the mediation of a living person cannot be proven. Wherever such is the case, however, it is often possible to rob the ghost of its spontaneous character and to call it up with the help of the mediating person in question. From such spontaneous phenomena, for example, originated the entire spiritistic movement, as was learned from the course of phenomena in Hydesville (1848). Artificially produced mediumistic phenomena, too, can appear spontaneously and assume the character of an apparition.

Attention was first focused on the special talents in a series of media through the appearance of ghosts, i.e., through observation of physical phenomena. It must become a task of future experimental investigations, to change, if possible, the involuntary manifestations into such as can be voluntarily produced, to find out the agent in the corresponding case, and to examine his medial talent, provided that it is *not* a question of such effects as are essentially connected with a definite place, i.e., seem to have *no* relationship to any living persons. In spontaneously appearing phenomena, direct observation may occasionally be possible by actual residence with the persons affected.

Often, the ghost assumes a spiteful, strange character, shows a mischievous nature, and alarms the inhabitants of the house. The teasing and torturing of animals and human beings not infrequently takes place; the liberation of cattle in the stables; the throwing of all sorts of objects; sound and light-production, knocking and stamping in the house; the shifting of heavy pieces of furniture etc. down to complete destruction of all sorts of objects.

Professor Heinrich Passaro enumerates no less than 190 cases of ghosts, reported in literature, (with exact indication of their sources), and explains them on the basis of the spiritistic hypothesis. [See Passaro's work "*Unumstössliche Beweise für den Spiritismus*" (Incontrovertible Proofs of Spiritism) Leipzig: Mutze 1906].

The apparition in Gross-Erlach (Württemberg), described in detail by Johannes Illig in his treatise "*Der Spuk von Gross Erlach, Juni 1916*" (Göppinger Tagblate, also *Psychische Studien*, Leipzig), began with untying of cattle-chains in a locked stable; although the animals were tied again, ropes and chains were already untied, even before the participants had left the stable. Neckchains were twisted, until the cattle suffocated. On the 2nd of May the *abuse* began in the house in form of crashing and stamping in the kitchen. A wooden log started to remove itself from the house entrance to the pantry. For several days in May there was perfect peace. Then the row started all over again. Milk bowls turned over, table spoons fell off the table, a water pail trailed itself to the door, a baby carriage left its place

over and over again. Finally the spook-manifestation reached its climax, when one day all doors were unhinged, all breakable objects upset and demolished, such as wine jugs, plates, bowls, pans, fat containers, waterpails, etc. On the 15th of May the house had to be closed and deserted. In this case, also, a 14 year old boy, living in the house, was suspected. But it was ascertained that the phenomenon had showed itself also in rooms, in which the boy was not present.

The famous Italian anthropologist Professor Cesare Lombroso also dealt with the problem of apparitions, in which he sees the activity of deceased persons:—i.e., of ghosts; see his work "*Hypnotische und spiritistische Forschungen*" (Verlag Julius Hoffmann, Stuttgart, 1909) ("Hypnotic and Spiritistic Research").

Wherever the phenomena appeared in connection with definite persons, it is attributable according to Lombroso, to women, children, and young people. Twenty-eight of such subjects were between the age of 9 and 11 or 14 and 16 years. Lombroso justly remarks on the enormous energy used in some of these events, which is a definite contradiction to the small muscular strength of young and female persons.

Wherever the apparition is connected with definite places, the influence of invisible media, not present in the house, must be taken into consideration. Conspicuous also is the intelligence expressed now and then in such mysterious happenings, where autonomous expressions of the will of the deceased were frequently ascertained as soon as it was possible to get into contact with the invisible working power.

Dr. Otto Piper wrote a monograph specially devoted to phenomena of apparitions under the title "*Der Spuk: 250 Geschehnisse aller Arten und Zeiten aus der Welt des Uebersinnlichen*" (Köln 1917, Verlag Bachem), ("Spooks: 250 Happenings of all Kinds and Times from the World of the Supersensory"). This author also sees no other possible explanation except on the basis of *ghosts*.

The same is true of Bruno Grabinske in his work "*Spuk, Geistererscheinungen, oder was sonst?*" (Hildesheim 1920) ("Ghosts, Apparitions, or what Else?").

A special chapter of the article deals with the apparition in Oels, which was proven by Dr. Erich Bohn to be the result of fraudulent manipulations and self-deceptions. (Erich Bohn, "*Der Spuk in Oels*". (Zeitschrift in "*Nord und Süd*", for October, November, and December 1917).

The end of the book deals with the phenomenon of the *burned-in hand*. (eingebrannte-Hand p.174) on which Major-General A.D. Peter also published a longer treatise (*Nebersinnliche Welt* No. 1, January 1912).

Grabinski, furthermore, reported on the apparition of the White Woman on the "Bärenburg" (Burgenland), who had been photographed by the inhabitants of the castle and added a reproduction of the picture to his reports. ("*Der lokale Spuk*", Heroldverlag, München 1925, "The Local Spook").

Despite thorough examination of the facts in question the names of the participants are only indicated with initials. For this reason and because of the rarity of the case, I desired, after ascertaining the addresses of the participants, to enter into correspondence with them. They confirmed the fact that the picture of the apparition was taken in regular fashion and successfully developed.

Like Piper and Grabinski, Dr. Max Kemmerich knows no other explanation but that of 'spirits', in his book "*Gespenster und Spuk*" (Lhotzky, Ludwigshafen, 1921, 500 pages) ("Ghosts and Apparitions"). In the 5th chapter, dealing with the idea and purpose of apparitions, the author refers to the Case-Record by Bozzano as it appeared in the Italian language, in which no less than 532 cases are compiled, 491 of which concern haunted houses and 41 haunted localities. Among these no less than 46 were determined as stone rain, 39 as sudden ringing of the bell, and 7 as fire.

Very interesting is the statement quoted by Kemmerich from Bozzano, that 180 times the apparition was traceably connected with a tragic event in the same place. 27 times human bones which had been buried and walled in, were found at the place of the apparition. A group of 71 cases comprised normal causes of death, however, at places of future apparitions. On the whole 304 out of 374 ghost experiences were supposed to have been preceded by a case of death. This looks a bit arbitrary, considering the frequency of deaths in all sorts of rooms. It is noteworthy that Bozzano, as reported by Kemmerich, excludes death as cause of an apparition in only 12 cases.

In a considerable number of such occurrences the purpose conceived by the ghost is perfectly obvious. If this purpose is fulfilled by the living, the manifestation ceases.

Kemmerich assumes telepathy between the living and the dead. His wish that scholars would make investigation in a spirit of truthfulness into this difficult field, which still offers so great a number of problems for solution, can only be welcomed.

A general survey of "*Spuk, Gespenster und Apportphänomene*" ("Apparitions, Ghosts, and Phenomena of Apports") ("*Werdende Wissenschaft*" Berlin 1923, Pyramidenverlag) is presented by Rudolf Lambert. He distinguishes immaterial apparitional phenomena (sensory perceptions of subjective nature, acoustical and optical impressions etc.) from the material apparitional phenomena, whereby actual changes of objects controllable by all those present, take place (i.e.: movements of untouched objects, light- and fire-apparitions, materialised human forms and apports, stone-rain and so forth). In many cases the experience partakes both of material and immaterial factors.

Lambert arrives at the same result as d'Assier, that in certain (though rare) cases the activity of a human personality may continue for some time after the cessation of all signs of life. In some cases it might not be un-

the theory of apparitions Lambert concedes that comparatively few cases happen which can be said to prove the spiritistic hypothesis but he cannot advance any plausible argument in clarifying the naive character of most ghostly occurrences.

The author (Schr.-N.) had occasion to discuss several cases of haunting, the first of which bears the title: "Der Spuk im Hopfgarten" ("The Ghost in the Hopgarden"—"A judicial ascertainment of telekinetic phenomena")\*. According to the witnesses, it was a question of knocking phenomena and movements of untouched objects,—manifestations which lasted only 14 days and were even confirmed in part by police officials on the basis of their own observations. Remarkable is the fact that the phenomena started after the beginning of a state of trance created through an abusive hypnosis in the wife of a watchmaker, who was forced to stay in bed in the haunted room; that they lasted during the 17 days of her hypnotised state and disappeared as soon as the patient awoke from her delirium with the help of a doctor. Everything in the case of this very sick woman indicated an intimate physical relationship with the telekinetic effects and the episode forms a confirmation of their animistic origin. Only in darkness and at night, mainly when attention was distracted, and exceptionally by day at 9 o'clock in the morning, these mysterious manifestations expressed themselves. It seems, therefore, that these spook-occurrences are to be considered exclusively as arising physical-mediumistic phenomena, spontaneously connected with definite modifications of the consciousness.

Another case, judicially examined and published by the author (Schr.-N.) (in *Psychische Studien*, Leipzig 1922) concerned "Der Spuk in Ylöjärvi" (Finland) ("The Apparition in Ylöjärvi"). Objects in the room were set in motion and thrown around (for example wooden logs, shoes, bricks, chairs or tobacco-pipes). The knocking against each other of table boards, and the bringing into horizontal position of a yard stick (Elle) hanging on the wall are mentioned.

The following occurrences belong to a more complicated class of such manifestations: the opening of repeatedly closed doors, the withdrawal of objects from closed containers (scripts from a writing desk drawer), the apportioning of large quantities of clay, of birch bark, and of bricks. The pouring into another vessel of the contents of medicine bottles, the pouring of beer into a tub, the swaying movement of a lamp in vertical position, the taking out of a key from a door, etc. The mischievous character, and the design to produce harm were concluded from the cutting and tearing of a book, moreover, the burning of utensils, the tying together of a sheep's legs in its stable, the fettering of the 13 year old servant girl lying in her bed, who

\* D'Assier seems to have regarded the soul as an etheric or subliminated part of the physical outliving the physical only for a limited period. This would appear true enough so far as these dynamic manifestations are concerned; but they have little to do with the survival of the real Personality. Ed.

\* Published 1921 in pamphlet form (Leipzig, Mutze) (Lecture given the 29th of August 1921 at the International Congress for Psychic Research in Copenhagen).

seemed to have mediumistic connection with the phenomena. The child fell seriously ill, was brought to the hospital a week later and died there. Simultaneously with her illness the manifestations stopped and never returned.

The inhabitants of the house and the servants could not have produced the phenomena, as was judicially ascertained, because, now and then, they occurred in the living room when nobody was there. Certain mysterious phenomena of movement also took place under optical control of the witnesses. Remarkable, too, is the subsequent change of direction taken by the objects thrown, during their flight. As a rule the occurrences took place by lamp and candle-light, but also not infrequently in bright daylight. They belong to the known mediumistic phenomenology (telekinesis, apports, penetration of matter, etc.). The spiteful, harmful purpose of certain of the manifestations in the form of intentional destructiveness indicates subconscious drives in the hysterical psyche of the servant maid. In their effect the actions do not differ from the activity of cunning hysterics, who from pathological motives pretend some matter of fact which corresponds perhaps merely to their desire for destruction and for attracting attention. Also in the case described, the judicially ascertained facts are outside the province of capacity on the part of the persons concerned.

Of still greater scientific value than the above reported occurrences seem the spook-phenomena of Johanna P. . ., also published by the author (Schr.-N.) (see "*Psychische Studien*", for May 1923). Here the telekinetic spontaneous phenomena are connected with the presence of a 15 year old servant-maid from Carinthia; they consist of telekinetic activities in "*Fernbewegungen*" (Far-moving), the disappearance and destruction of objects, and audible manifestations. This complex of phenomena accompanied Johanna P. everywhere, to Liesereck, Villach, Braunau, and London. The English investigator McKenzie took the girl to London in order to experience these phenomena himself in his own house\* under strict control of the servants who had been prepared for this occasion. In London the phenomena started as a rule with the new moon and increased with its growth to the full moon. As soon as attention was paid to the phenomena they stopped. The state of being observed worked as an inhibition. Manual help by "Hannie" did not enter because the girl was either in another place at the time, or was in some way busy with both hands.

After half a year the phenomena began to decrease and gradually disappeared entirely. Mr. McKenzie traced this stop to better nourishment in England, to Hannie's intellectual development (or to the advent of puberty? The author). The girl learned English quickly and returned as an elegant lady.

\* The Editor was a member of the Council of the B.C.P.S. at the time. Mr. Hewat McKenzie and his wife gave "Hannie" a home for several months during which time her phenomena continued, but with a gradual diminution of force as the child's health improved. The Editor remembers well the bill for breakages by the spook which had to be met by the Council. It amounted to £60 in English money, i.e., about \$300 at the old rate of exchange.

The case "*Der Spuk von Neuried in Oberbayern*" ("The Spook in Neuried in Upper Bavaria") treated by the author (in the January copy of the *Zeitschrift für Parapsychologie* 1926) concerns analogous phenomena which took place on a peasant farm in the vicinity of the Oster lakes (Osterseen). The Spook-phenomena consisted in an inexplicable knocking and scratching and in the disappearance and changes of place of objects. The phenomena were obviously connected with the daughter of a miner. The supposed ghost disquieted the inhabitants and gave occasion to the author to undertake a personal examination of the place with two of his friends. Thereby it turned out that Anna G. had the faculty of producing paraphysical phenomena. At least she succeeded in our presence in producing incontestable knocking sounds in an untouched table. Several months later the spook occurrences absented themselves with the belated entrance of the menses. Here too we meet typical mediumistic performances, acoustical impressions, telekineses and apports, which are in some way connected with the organism of the girl and accompany her in her change of place. Moreover they took place in dull light (evenings, at night), but also sporadically during the day.

In my observations of the metapsychic facts, completely independent of each other in regard to space and time, the almost lawful uniformity of the occurrences strikes the eye. In three cases it is a question of adolescent girls; in the fourth, of a hypnotized patient in a trance. The type of phenomena is the same with all agents. They are, furthermore, dependent on the organism of the media and expressed themselves mainly in dull light. Intelligent paranormal causes were not proven in any case, but this fact is not assumed to preclude the possibility of their presence. With severe illness with the starting of the menses, and with process of physical development as also with the awakening from a trance, the phenomena stopped completely. Certainly the casuistics is still too small to allow further conclusions, but the path to scientific discovery is herewith opened.

The uniformity of the unusual facts in all countries and at all times is evidence against deception and hallucination in such statements. The underlying laws for these facts are still hidden in obscurity. The banal, foolish, and sometimes tricky character of such demonstrations, which almost always happen with objects present in the environment of the agent, must not lead to an ambiguous conception of the problem. For this problem lies exclusively in the physical efficacy of forces unknown to us, and expressing themselves on objects which happen to be at the locus of the manifestations. (1)

Much more important seems the question: what is the significance (or meaning) of Spook phenomena altogether? What is their sense?

Illig attempted to penetrate this puzzle in his work, "*Ewiges Schweigen*" ("Eternal Silence") (Stuttgart 1925) where he reports very valuable ob-

(1) The author's essays on ghostly phenomena, published after the writing of this article, are printed in his "*Gesammelten Aufsätzen zur Parapsychologie*" (Collected Essays on Parapsychology) (Union, Huttgart 1929)—Editor's note.

servations of his own in a very interesting case-record. First of all, he points to the extraordinarily frequent announcements of death through physical change of objects: the stopping of a clock; the dropping of a picture;—they may be taken as magical signals, by which the dying person telepathically communicates his departure.

Here as everywhere else the subconscious effect of wishes of the medium plays an important part; but whether these wishes originate from the soul of a living or a deceased person is not a question to be examined at present. *Dr. A. von Winterstein* has tried to discuss the motivation of place-bound spooks, which, according to his conception could approach the explanation of the problem of the after-life of a human personality (*"Psychoanalytische Bemerkungen zum Thema Spuk"* in *Zeitschrift für Parapsychologie*, September 1926; *"Zur Psychoanalyse des Spuks"*, in *"Imago"* 1926) (*"Psychoanalytic Comments on the Spook Theme"*, and *"On the Psychoanalysis of Spooks"*). In a great number of spook cases he finds surprising coincidences with psychoneuroses. Thus it often happens that thoughts, worries, and wishes prompted by feelings which drive the 'spooking' entity (*den Spukenden*) to apprise the "living" of his continued existence. "One gets the impression that a kind of intelligence effects these phenomena with insufficient means at its disposal so that it is not a question of mere automatism. These expressions sometimes resemble products of the subconscious, as in a dream, and in the neurotic diathesis, because of their symbolic character and because of other peculiarities, which make one think of the mechanism of densification and shifting." To this must be added the automatic repetition of occurrences, the neurotic force of repetition. Thus, analogies with neurotic reproductions and with the dreamlife of the neurotic can be drawn. "It looks as if the force of repetition contained in the manifestations originated from instinctive drives, which aspire to the reestablishment of the former state of balance".

According to Winterstein, another group of spook cases is caused by an incompleting content or by an unsolved moral conflict during life time (for instance the pressure of guilt which strives for relief, or for forced confession). "The spook phenomena with their monotonously uniform and automatic repetition, as it were, give in themselves the impression that it is not a question of expression of an entire soul, but only of a *process of imagination*, which has become autonomous; of a fixed idea, of an obsession, which verges toward continuous relief and realisation by the mode of spook phenomena.

Winterstein's remarks refer only to place-bound spooks and presuppose the existence of beings in the beyond,—that is, of deceased persons. Contrariwise, in which the spook was bound to definite persons, the very cases are eliminated, to which we had access for the purpose of examination.

The deceased can no longer be psychoanalyzed, only the living spook-agents. It would be necessary, at first, to apply Winterstein's well-founded trains of thought to the examination of spook media and try to discover the psychic mechanism of these occult events.

All spook phenomena, whether place-bound or produced by living persons, take place "as if" psychic mechanisms were underlying them which aspire to project themselves in reality. It is the task of research to study not only the metapsychic facts, but also the subconscious psychic life of the living agent, through which alone the seeming senselessness of the spook phenomena can be understood. Winterstein intelligently terms them as "a reaction of the deepest biological powers against death".

## PART II.

### *The Development and Completion of this study in Continuation and Confirmation of the first investigations.*

The progress of science in the field of parapsysics during the years from 1920-1926 is characterized by a number of works, which will be subsequently discussed in chronological order.

The first book which appeared in 1920 was the author's study "*Physikalische Phänomene des Mediumismus*" ("Physical Phenomena of Mediumism") (Reinhardt, München, with 15 plates and 33 drawings in the text and with an appendix by Gustave Geley on his observations with Eva C. 1918).

With the aid of the results of observations with the media Stanislaw Tomczyk, Eusapia Paladino and Kathleen Goligher,—which are reviewed briefly on the basis of literature and of his own experiences,—the author establishes a general parallel of events which were found also in other experimental subjects, namely the fact of parapsysical projection of the organism for the purpose of telekinetic, i.e., teleplastic, performances. With the help of animistic prolongations (structures, rods, efflorescences, staring, organic lines of force, fluidic threads, stripes, strings, and medianimic limbs) such agents perceive the physical qualities of matter and influence it ideoplastically.

According to this theory of the author the telekinetic and teleplastic phenomena are various degrees of the same animistic process and depend in the last analysis on the psychic events taking place in the subconscious sphere of the medium. The so-called occult intelligences (Trance-personalities, split-ego's, dream types, etc.) which express themselves and materialize at the séances, show no higher mental progress than that of the medium and of the participants. They are personified dream types, which correspond to the memory fragments and directions of belief (faith), to the imagination—contents of media and her compass, thus symbolizing only that which is dormant in the soul of the participants. The first part of the work gives a brief survey of the results of the investigations of the Warsaw scholar Professor Ochorowicz with the medium Stanislaw Tomczyk; it adds, moreover, the author's own experiments with this medium, which confirm Ochorowicz's principle of fluidic emanation, but can only be judged in connection with this scholar's investigations. Smaller objects placed on the table are raised by previously thoroughly controlled and cleaned hands and are then photographed.

The idea that the tools ideoplastically produced and necessary for this purpose,—in form of organic, fluid, mostly invisible threadlike structures becoming visible only in stronger materialization—are in reality no mediumistic creation *ad hoc*, but are merely counterfeits pretended to exist by means of fraudulent use of fine silk or cocoon threads, woman's hair, or fine wire, is a theory which has vividly occupied and influenced not only the entire order of experiments of all scholars experimenting with Stanislaw (namely Ochorowitz Liebiedjinski, the learned Commission of examiners, the English and French scholars and the author) but also the opposing press, who remained unadvised despite the most striking demonstration.

As is shown by the discovery of a hair by Professor Ochorowitz for the purpose of fraud with the medium Eusapia Paladino, nothing is easier than to disclose this very trick. Never, however, was a thread of earthly origin or a hair found with Stanislaw, in spite of the strictest observation directed toward this point, partly with perfectly sufficient light, the most subtle pre- and post-examinations and the most variegated measures of control; despite the fact that the examinations were combined constantly for years in different places (Warsaw, Wirblas, Paris, London, Munich), despite the changing scholars and witnesses, despite most exact ascertainment of facts through the Polish Commission of scholars (*Polnische Gelehrtenkommission*), despite post-examinations and microscopic investigations of the negatives in photographic institutes and by photochemical specialists (in Warsaw and in Munich). In the face of such unassailable matters of fact, attacks and objections lose all significance, especially when they come from the barrister's desk in form of a plea without any practical experience and even when they are construed by estimable scholars. Opponents of this kind can present only logically "puzzled-out" arguments, calculated upon possibilities and deficiencies in the order of experiments, against the empirical proof. The value of such demonstrations diminishes all the more, because opponents have never even tried to imitate in fraudulent manner the extremely easy and clear "levitation-experiments" (*Levitationsexperimente*) with the medium Tomczyk, under the exact original conditions of experiment. Because for this the only essential thing seems to be several women's hairs, silk or cocoon threads, and any other objects. Only after successful accomplishment of such fraudulent imitations, photographically reproduced,—but naturally always only under the identical conditions of the real experiment—a discussion about these hypothesis as explanations could be continued. Even though one must not deny the fact that some opponents (especially Dr. Rosenbusch) succeeded in proving a few small errors and contradictions in the description of the author's Tomczyk experiments, that is, finding a few splinters in his eye, the antagonistic attack remains empty talk, as long as it is not established on the same empirical basis as Professor Ochorowitz's investigation. Dr. Recknagel (medical practitioner) remarks very justly in a judgment handed to the Munich Medical commission on the topic of so-called occult occurrences:

"If two scientists, independently of each other, arrive at the same results, there is strong indication of proof according to traditional scientific conception; for it is extremely improbable that two such experienced experimentators (as Professor Ochorowitz and Dr. von Schrenck-Notzing) could be victims to the same deceptions, especially since they experimented under different conditions and regulations."

The objection that sewing threads had been fraudulently used in the levitation-experiment of a ball pictured in the author's work, however, overlooks entirely the fact that nothing of the sort can be noticed on the extremely sharp negatives, that on the contrary the organic lines of force appeared as very fine, hardly visible strokes only with manifold microscopic magnification. It was even necessary to trace the strokes in order to make them visible. If sewing threads were employed in imitations of this experiment, these lines would probably be visible on the original plate with the naked eye, but certainly with medium magnification. But I don't believe in the existence of threads of technical origin, as they are supposedly used in such experiments, remaining invisible up to their 150th magnification, and the appearing only as fine, hardly visible lines. In view of the very easily imitable conditions of such experiments I have to stand by my opinion until I have proof of the opposite.

As a principle it stands that every fraudulent use of hair, threads, etc. can be proven by means of technical devices on the negatives of the same sharpness as in the author's copies. If such a proof is unsuccessful with the microscope and manifold magnification, it can safely be asserted that the levitation of the object in question has not been achieved by means of *this* sort of deception.

This is true first of all of the spoon-experiment (Löffelversuch) published and photographed by the author and of the majority of Ochorowitz's plates, which, by the way, have also been reexamined in the Warsaw Photographic Experimental Station.

It is necessary to reverse the question and ask: what would the optical picture of a fraudulently used thread look like under 150 magnifications? It would be visible about as thick as a pencil, but certainly not as a fine and hardly visible line.

The assumption of fraud, furthermore, does not consider the deep, active somnambulant state of consciousness during the time of the phenomena, the genuineness of which (somnambulant state of consciousness) is indicated by psychic as well as by a number of somatic symptoms which can hardly be simulated.

Unconscious frauds and simple manual additional helps have been proven also in the deep trance of many media. But Stanislaw Tomczyk presents a different case. For, the preparation for a deception, the preparation of the different kinds of threads and hair necessary for the experiment at a séance, the mutual agreement which the opponents suppose to have taken place with Fräulein P. present at the experiments would have had to

have taken place before the séances; that is, trains of ideas present in the state of consciousness A (waking) must have been put to action in the state of consciousness B (somnambulism) with the help of juggling dexterity acquired in the state A. Here again the logical possibility—which counts on the unproven hypotheses and on the phenomenon of a psychic transfer from one state of consciousness to another, not yet sufficiently known in this sense in modern psychopathology—stands face to face with the empirical probability that the case is really as the various experimentators and witnesses coincidentally confirm; from various places, independently of each other overshadowing completely the armchair-imaginings of a scholar who has never once attended a single experiment!

The lighting conditions at the author's experiments, as confirmed by the medical witness Dr. Dürig, who participated in seven séances, were quite sufficient for the observation of details as reported by the author in his work, to which belongs also the estimated distance of the fingertips from the object moved. Moreover, the lighting was examined right then and there by Dr. Recknagel, a member of the medical Commission. The following statement presents this man's verdict on his findings:

"I have convinced myself personally that the indicated lighting was sufficient also for greater distances while the author used a 100 watt lamp, I hung a 50 watt lamp behind my back in such a way that my body cast a big shadow on the table before me. In this shadow I could immediately read the newspaper at a distance of 30 cm even without needing any longer adjustment for my eyes. The circulating movements of a wire spiral in my hand were quickly and correctly recognized by a person sitting at one meter's distance. The possibility of observation even of subtle objects, but certainly of every finger movement, to the smallest extent, was absolutely sufficient.

According to Dr. Rosenbusch's "Komplizentheorie" ("Theory of Accomplices"), (established in his work "*Okkultism in Urkunden*" p. 260 ff.) ("Occultism in Documents") Stanislaw P., present in quite a number of séances, is supposed to have handed the threads to the medium (probably with attachments to the objects?)—without any of the very skeptical scholars and witnesses, blindfolded at every new experiment, noticing anything of the sort; this theory fails completely for the simple reason that in the first séance of the author the same phenomena took place without Stanislaw P's presence and that she was not present in any of the investigations by Professor Ochorowitz in Paris, London, etc.

Besides: how could one have imagined the heavy board of the Alrutz Scale of almost one meter's length to be pressed down in the improvised experiment coming as it did as a surprise to the medium whose hands were kept above the board?

Dr. Rosenbusch's objections which were raised in his "Dreimännerbuch" ("Three-Men-Book") were already exhaustively refuted by the author in his answer "*Ueber die Versuche mit dem Medium Stanislaw Tomczyk*" in

"*Psychische Studien*", 48th year, 1921. ("Concerning the Experiments With the Medium Stanislaw Tomczyk") Dr. Rosenbusch pretends not to know of the existence of this answer, for otherwise he would not reiterate long settled arguments.

I should like to draw attention to one instructive example not yet mentioned in this discussion of Professor Ochorowicz's investigations. The following is quoted from Peter's translation of the essay, "*Ein neues mediumistisches Phänomen von Dr. Julian Ochorowicz*" in (*Uebersinnliche Welt*" 1909, p. 461) ("A New Mediumistic Phenomenon by Dr. Julian Ochorowicz") "During the levitation of a pointer I directed the medium to gently remove her right hand downwards with the intention that the pointer remain in the air. The experiment was successful. The pointer sank a little, because it was only slightly supported by the rays of the right hand: but it remained in the air and the photography shows that the straight connecting-line of both hands of the medium lies underneath the pointer—a factor which excludes the use of a thread. It is superfluous to say that no hair was ever found although the medium had become accustomed to having her hands and the table examined before and after the phenomena."

The very fact that this experiment, which like many others, excludes by its very nature the use of a thread, was never taken into consideration by the opponents in their establishment of a hypothesis of fraud, destroys the theory of threads.

We have, therefore, in the phenomena of Stanislaw Tomczyk undoubtedly genuine telekineses.

\* \* \* \* \*

## “HARK FROM THE TOMB!”

*Some Notes on Psychic Journalism*

BY DAVID GOW

I borrow my title-phrase from the inimitable Huckleberry Finn. In his vocabulary it stood for a solemn lecture or reprimand: “Then Susan *she* waltzed in and, if you’ll believe me, she *did* give Hare-lip hark from the tomb.”

To some of those who were concerned with psychic journalism in its earlier days, it seemed very much a matter of “hark from the tomb”, so far as the general public were concerned. To the uninitiated—and especially to the religious community—our message carried a flavour of graves and sepulchres. It belonged to the *macabre* side of things. It was a kind of vulgar necromancy. We dealt not with a living world but with the realm of defunct humanity. We specialised in voices from the tomb—the gibbering of shades and spectres. How well I recall the pious indignation of a devout Churchwoman at the idea of my dragging dead people out of their coffins and making them talk. It was a painful situation. I could only assume an air of injured innocence and solemnly protest that the charge was quite baseless. To laugh at the accusation—grotesque as it was—would have simply meant that I was hardened in iniquity. Nor did I try to explain, knowing from old experience that explanations—in some circumstances—only land one deeper in the mire.

There was a good deal of that sort of feeling in the earlier days (I do not think it has quite died out yet) and it had a strong influence on some of the writers in the psychic journals. It gave a kind of sepulchral tinge to their style. Much of the writing was of the sermon order—a kind of “protective colouration”; for the main charge against us was not so much credulity and superstition as *impiety*. So one dear parson of my acquaintance, who for many years contributed to a leading journal devoted to Spiritualism and Psychic Research, wrote for the most part in the vein of the religious pamphleteer. Science in those days—apart from Sir William Crookes and Sir William Barrett—had very little to say on the matter, so “motley” (by which I mean a blend of religiosity delicately touched with psychic facts) was “the only wear”. To be sure there was Philosophy, and that came forth in abundance to disguise the starkness of our New Revelation. Slow oozings of philosophic stodge—they went on year after year. At the back of it, I think, was the idea of disguise. The naked truth must be dressed out in a raiment of polysyllables and classicism or of solemn sanctimoniousness, for the “thing in itself”—spirit return as a bald literal fact—was something which human nature itself could not endure.

Now and again a humorist came on the scene, for example, Mr. Richard Harte who in *LIGHT* of some forty years ago wrote some brilliant articles

in the comic vein. But this was flat blasphemy against the solemnity of the subject, and voices were lifted against such unseemly proceedings. It was trifling with a serious subject—it almost amounted to laughing at death. It was clear enough that the note to be struck was "Hark from the tomb".

Psychic journalism was a strangely assorted business in those days. There were (with one or two exceptions) no professional journalists concerned in it. The writers were amateurs or novices and some of their lucubrations might have been added to those "Curiosities of Literature" of which the elder Disraeli wrote, had he known of them. Here and there some naive writer would set out his experiences in Spiritualism without literary devices or the decent obscurities of religion or philosophy, and the effect was rather paralysing. Culture fled with a shriek; Religion blanched at the sight, and Science, usually in the person of a medical man, talked darkly of mad-houses.

There was no Psychic Science then to generalise and differentiate. The "wholesale believer", in Sir William Barrett's phrase, swallowed everything—the subliminal fiction and the metapsychic fact indiscriminately. The unbeliever, whether he were a sage or merely a man in the street, rejected the lot with the same indiscriminateness.

Spiritualism in those days was a kind of hole-and-corner affair; even its journalism was very much like a shady business carried on in a back street. We gained but scant attention in the general Press. At rare intervals something about the subject would gain the condescending attention of the leviathans of Fleet Street. The musical inspirations of Jesse Shepard received some notice in the great newspapers; so also did the earlier trance-discourses of J. J. Morse. But for the most part the only attention we received was the flamboyant publicity accorded to the exposure of a Medium. Such things were acceptable tit-bits, and the fact that exposures of fraud were almost invariably made by Spiritualists themselves was conveniently overlooked.

But even in those days there was a small body of educated people—some of them people of distinction—who were deeply interested in the matter: Tennyson, Ruskin, Mrs. Browning, Gerald Massey, Roden Noel, Samuel Carter Hall, William and Mary Howitt were amongst them. But little was publicly known of their association with the subject. And naturally they did not court publicity. It was understood (in some instances at least) that any mention of them in the Psychic Press was resented, either by the persons concerned or by their families.

In connection with my Press work I have sat in séances with people of high rank—some of the names were "household words"—but with the understanding, express or implied, that nothing was to be said in print. And as a conscientious journalist I observed the injunction, thereby losing many items of interest to the lovers of newspaper gossip.

Looking back on those days it seems strange to recall the later phases of Spiritualism, which came a few years after the war when there was a devouring appetite for publicity whether in connection with Spiritualism or anything else. Some of the famous and fashionable folk *wanted* their names to

be mentioned. It was no longer dangerous to refer to them—it was rather more dangerous to leave them out. For by this time, Spiritualism, from being a dubious and unsavoury matter, had advanced to the dignity of a topic of the day, and in any case it provided an avenue to public notice for the social "climber", or the publicist anxious to keep his name continually before the world.

The journalism of the subject seemed to advance *pari passu* with the increase of public interest. In the early days the journalist who was also a spiritualist was a rare bird indeed. In the 'eighties of last century I knew of but two. One was the veteran Pressman who founded and for some time edited LIGHT—I mean Edmund Dawson Rogers—the other, a reporter on a London daily, one Janes, author of a system of shorthand and a book on naval battles. That "prince of journalists" W. T. Stead came later, and with a considerable amount of *éclat*. I rather think association with Spiritualism would have founded the reputation of any journalist of smaller ability and self-confidence. But Stead was Stead, as fearless a pioneer, as zealous a reformer, as he was brilliant as an editor.

I clearly recall his entry into the subject. It set Fleet Street talking; it amazed the public, and, curious to record, it gave occasion for some head-shaking amongst the grave and reverend signors of Spiritualism. That judicial dubiety, that prudential restraint, with which they administered its affairs was now all thrown to the winds. The man was incalculable—there was no holding him in! The elders grown grey in the service listened with shudders of apprehension for what he would say next! He was a "hot gospeller" indeed. But he was also a man of genius. He made a very valuable contribution to the journalism of the subject by founding *Borderland* and gathering about him some valuable contributors. That *Borderland* is dead I have never ceased to regret. In its own line it was matchless, a worthy product of the talent of the greatest journalist of his time. It might be revived, but I fear only a mind like that of Stead would be equal to the task.

Following Stead, but at a considerable distance, came Ellis T. Powell, at that time a member of the staff of the *Financial News* and afterwards its editor. He was not only a journalist of the highest capacity but a man of such versatility that he made his mark as author, orator and historian. He contributed many fine articles to the Spiritualist Press, notably to LIGHT, and as time went on gave more and more of his attention to psychic science till at last he became generally known as one of its principal exponents by voice and pen. But his devouring energy ranging over almost the entire field of human thought proved too much for one mortal frame and he passed out while still in his early fifties while on a political lecturing tour.

In the meantime the new ideas concerning human survival and its evidences had been leavening the thought of Fleet Street, (and incidentally of journalism in other parts of the world—New York for example). Quite a number of Pressmen became interested; indeed, with some it was a matter

were now represented by scores, and allusions to Spiritualism, in the more serious journals at least, were now, as I often noted, marked by knowledge and critical judgment, the result of careful study of the evidences. The most prominent example of the converted journalist was undoubtedly Hannen Swaffer whom I think of as the concentrated essence of all that Fleet Street means. He was Lord Northcliffe's right hand man, and successively editor of several leading newspapers. It was brought to his attention that the deceased Northcliffe had come through at a séance and his instinct for "news" led him at once on the trail. His old chief gave him ample evidence that he had actually returned to tell the tale of his survival, and from that time Swaffer has put himself very conspicuously on the Spiritualistic map, a copious contributor to psychic journals; and a speaker who has traversed nearly the whole of Great Britain, proclaiming the gospel of spirit return. He soon showed his impatience of the cautious sober methods of the older prints, and demanded a journal of a more up-to-date character—a *Spiritualist* newspaper run on entirely modern lines. Hence no doubt the entry of a new weekly journal of which he is chief contributor and which is pervaded by his spirit, and possibly also by the spirit of some departed journalists who in their day shared his ambition to "let the public know", and to give the news from the housetops, unrestrained by the old prudences and cautions, the bated breath, the whispering humbleness.

Not long before his death, I walked through Fleet Street with George R. Sims—the famous "Dagonet" of the *Referee* and we talked of Spiritualism and its newspapers. "If this thing is true," said Sims, "then any journal proclaiming it ought to have the circulation of the *Daily Mail*." But while I agreed, I indicated my view that it was first necessary that the public should wake up to the importance of the message. Lord Northcliffe (of whom I save some memories) often insisted that it took many weeks of incessant advertising to break down the apathy of the public in regard to any new enterprise or development, and even then you were only at the beginning of the matter. You had to wake them up before you could tell them anything!

Today, I imagine, the world is still in the early stages of awakening. It is dimly conscious that "there are visions about," and that strange things are happening in its midst, although with no very clear idea of what they mean. There are "voices in the air", voices which, even if they appear to come from the tomb, invite attention—not of course the same attention that is paid to "normal" things like battle, murder and sudden death, cricket, football and the latest divorce case. Human survival is still a "supernormal" matter. Gradually no doubt it will fall into the region of the natural, everyday course of events. And by that time, perhaps, psychic journalism will cease to exist as such and the term Spiritualist as a distinguishing description will have passed away also, as denoting a distinction without a difference.

In the meantime it is comforting to reflect that we have almost passed out of the 'hark-from-the-tomb' stage. For this we are largely indebted to Science which is teaching the common man that he is himself much more

closely related to graves and sepulchres than any kind of ghost can possibly be. There is no flavour of putrescence about the etheric world.

In short, the old idea of death is becoming depolarised, and the psychic journalist (who is now numerously represented) may shake himself free of the old self-regarding tendency to philosophic theorising of pietistic sentiment in dealing with the question of survival. The infant truth might have been smothered by "overlying": but it was a truth, and so, invulnerable.

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#### A CAMBRIDGE GHOST-STORY

A well authenticated record of the haunting of Christ's College, Cambridge, England by a recently deceased Fellow, much respected in his day, is published by Heffer of Cambridge under the title "A College Mystery". There are numerous witnesses of good standing who give independent testimony. The ghost was both heard and seen. All the witnesses believed they were describing a living man. The apparition was noted shortly after the death of the Revd Christopher James Round, who died without making public the fact that in a fit of jealousy he had killed a fellow graduate named Collier. The dying man entrusted his confession to a friend with the injunction that it should be kept secret for a certain time ending in 1918. It seems that it was during this interval that his unquiet spirit 'walked' and 'talked'. Mr. Baker, the author of the book, knew both Round and Collier personally.

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#### BOOKS RECEIVED FROM DR. L. R. G. CRANDON

January, 1933

"Death Deferred" .....	Hereward Carrington
"Psychical Phenomena and the War" .....	Hereward Carrington
"Metapsychical Phenomena" .....	J. Maxwell
"Death—Its Causes and Phenomena" .....	Hereward Carrington
"The Problems of Psychical Research" .....	Hereward Carrington
"Selections from the Gesta Romanorum" .....	Rev. Charles Small (translator)
"Story of Odysseus in the Land of the Phaeacians" .....	Prof. Samuel H. Butcher
"Odes of Anacreon: Anacreontics" .....	Andrew Lang
"Selections from the Koran of Mohammed" .....	George Sale (translator)

#### RECEIVED FROM MR. W. LANGWORTHY TAYLOR

"The Fox-Taylor Automatic Writing" .....	Sarah E. L. Taylor
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## TWO AUTOMATIC SCRIPTS

Recorded in the Bulletin de Conseil des Recherches Metapsychiques  
for April, 1932.

1. M. Cl . . . had visited the cinema, and had witnessed there the inauguration of the Institut du Cancer in Paris. The idea of 'Cancer' impressed itself on his mind, and on collecting his thoughts a little, he set himself to the task of writing, receiving the following:

"Cancer? A process restrictive of organic life:—a monstrous proliferation of cells unwholesome and anarchical: a death-in-life of healthy tissues.

"A thousand solutions have been proposed without success. Anarchy reigns in despotic manner and murders the order established by Nature.

"Nevertheless immortal Nature surmounts all blows aimed against her creative powers of organization and the scourge has not mingled anarchy with order save to obviate the worst. The worst would be to ignore the effect whilst having full knowledge of the cause; the best is to believe that there is a limit to it all. The whole mistake lies there, for belief has its realizations, and the end is not yet in sight.

"To die when certain processes of mummification show their advance to be inevitable is both fallacious and logical. The mummifying is moreover a natural thing, for it is a malady-effect following laws determined by an error-cause, and its course, however alarming, is still logical.

"The simplest normal manifestation of cell-life is guided to a beneficent end by the Nature-Spirit. But are natural laws inflexible? Not so, but the better they are observed, the more harmoniously will the life develop.

"To come down to facts. This Cancer, of which Intelligence seeks the cause and the remedy, is but one of the consequences of disharmony in living. Mental discord as well as physical will bring about anarchy in the cells. This liberation of undisciplined forces, hence destructive, reveals a biological disturbance of rhythm induced by a pessimistic habit of mind.

"Life, itself a manifestation of vital faith, strives to hold itself secure in that faith, as the optimistic moving force of a constructive rhythm. But as soon as this force begins to flag, there is an inevitable repercussion which affects the motion of the cells in a negative way.

"In view of the fact that the Faith-Energy controls the rhythms, they can also be affected to the point of non-coherence and anarchy. When anarchy pervades a State, it is doomed. Observe the analogy. And in the realm of Nature's laws, if these be not respected, but on the contrary, broken, there result biological shocks to the nutritive system, actual lesions of the cell-life constantly occurring, and these end by grouping themselves, or inducing by their repercussion on the nervous system a negative mental state which has lost its rhythm.

"What then is the remedy? To forestall the mischief is the sole possibility. What is the use of an appeal to the government when revolution has declared itself? It would be a fatal demonstration. To deserve life is worthy of an effort, and to labour in this sense is to recognize the harmonic or rhythmic law and to raise oneself into the way of Truth."

"M. Cl . . . the author of this very interesting message . . . .  
(writes the Editor) "admits that it would have been impossible for him to compose such a text consciously, even had he taken the time to think it out. Thus it seems to be a question of supernormal intelligence."

II. (This case is a communication founded on the general topic of Health'.)

"Health . . . Thousands of beings under heaven are born, die, and rule the status of their posterity without awareness of any psychical laws. This might well imply that organic life has but to make for itself a spiritual symbol. Those martyrs of science who explore the mysteries of human life have no faith that they can seize control of a law by which all life is inspired, but prefer to follow on the beaten tracks rather than to hope for the power to influence the march of subtle forces with the ultimate intent of controlling them. There is no greater misconception. The strange destinies of certain races are sublime, and their ending is a moral fulfilment. What a crime of high treason to say that Life is but the way to Death! On this globe everything suffers transmutation, nothing dies, and our lives, whether long or short, contain in a greater or less degree their own intent. *'Via Naturae!'*—that is the principle. Seek to recognize the Way of Nature in the midst of the thousand follies committed by science and the spiritualistic dogmas."

"As far as one can see" remarks the Editor "these two messages recently received at an interval of a few days only, and by the same person, under like conditions, have a very different basic idea. The first is strictly scientific in its turning, and in harmony with the latest conclusions of science in its definition of the cause of cancer, whilst the second is of a philosophic order and fundamentally materialistic. They are reproduced here not so much for the significance of their contents as to give examples of good automatic writing obtained by a person who is neither a scientist nor a philosopher. Their contents tend to suggest the influence of different entities and that in the spiritual *milieu*, each one still holds the ideas he held in life.

At times Cl . . . receives—always in automatic writing,—interesting intuitions of which the following is offered as an example:

"Where the Spirit is, there words only bring confusion. The Spirit manifest itself when it can and thus acquires ascendancy."

"All that is permitted by the Divine Laws, the spirits know."

"But who will believe them? The spiritualists, and the sincere half-believers; the rest make a pretence. Who will understand them? No one, not even you who often scoff.

"Almost always the Spirits are feared, when those who call upon them should aid them. In spite of their goodwill, selfish thoughts dismiss them far from humans. Is it so terrible a thing to love? Merciful God, let us try afresh to loose these limitations!

Help Us!

## A HOROSCOPE PREDICTION

*Note by Editor.* In reference to the Case submitted by Dr. Cecil E. Reynolds, (see p. 419 of our November issue, we have received the following letter, which presents the astrologer's point of view. We publish this as a matter of fairness, and at the request of the contributor.

November 28, 1932.

To the Editor

Dear Sir:

My attention has been called to an article in your current issue, "Case of a Horoscope Prediction." After reading very carefully the whole case I find no intimation in the extracts from the affidavits, published in your paper, that the judgment was in any way assisted by clairvoyance, therefore I am at loss to know why you, or any other writer on your staff, should state, "In the following record we have a remarkable instance of a premonition of death read with considerable detail by the aid of astrological symbol". I would have taken this sentence to mean read *astrologically* by astrological symbol, if this sentence had not been preceded by, "Given a natural power of clairvoyance, a familiar system of interpretation by symbol is always helpful".

This attempt to attribute a clear and excellent astrological judgment to clairvoyance, causes me to write you this letter of protest. My husband, Mr. L. C. Amos is a member of your society, and I am a practicing astrologist and have been for 25 years, therefore I feel I am qualified to speak on the subject and justified in feeling indignant, that this instance should have been published in such a way, that in many person's minds, will lodge the idea, that an astrologer in order to be exact and detailed in judgment must be clairvoyant. If in any of the four affidavits submitted there is any testimony that clairvoyance took place, or if Mrs. Smith stated that she was helped in her judgment by this means, then, and only then, are you fair and right in citing astrology as an "aid" to clairvoyance.

"Our attitude towards modern astrology as a method of divination is sufficiently well known." I am a person who doesn't happen to know what that attitude is and I am afraid I don't think very well of it if the first paragraph in the article under discussion is a sample. Astrology does not have to be explained by combining it with clairvoyance, though it is of course understandable that some astrologers might be, also, clairvoyant.

Dr. Richard Garnett wrote an essay "The Soul and the Stars" which was published under the pen name A. G. Trent, by the University Magazine for March, 1880. In it he says.

"It is the more necessary to insist on the strictly empirical character of astrology, inasmuch as it is generally regarded as an occult science. The astrologer is considered as a kind of wizard, and allowed the alternative of divination or imposture. . . . The fact, nevertheless, remains that astrology, with the single exception of astronomy, is, as regards the certainty of its data the most exact of all the exact sciences. The imperfection of the geological record may mislead the geologist; an error in analysis may baffle the chemist; the astrologer takes his data from observations which the interests of astronomy and navigation require to be absolutely faultless. . . . The principles of his art have come down to him in essentials from the most remote antiquity; they have been published in a thousand books, and are open to the examination of all the world. His calculations are performed by no more cabalistical process than arithmetic. The influences he attributes to the heavenly bodies may be imaginary, but they are in no sense occult, unless occult means *that which is not generally admitted.*

It is the peculiar boast of his system, in its application to human things, to enthrone Law where law would be otherwise unrecognized, and to leave no opening for anything preternatural."

This is as true today, as it was fifty years ago, when this learned man wrote his essay, and showed how in every case of insanity, peculiarity of character, genius akin to madness, eccentricity etc., there were correlating planetary positions. The two mediums D. D. Home and Eglinton were included in his examples, so you see, we use astrology to find clairvoyance, instead of the other way around. On every hand I hear astrologers up holding the truth and honesty of *Psychical Research* and not confusing it with their own science, it would be well if your society had a similar attitude.

EDITH W. KINKEAD.  
(MRS. L. C. AMOS)

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## BOOK REVIEWS

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### "PSYCHICAL EXPERIENCES OF A MUSICIAN"

IN SEARCH OF TRUTH

BY FLORIZEL VON REUTER.

(Simpkin Marshall)

Among the flood of books published year by year, many of them on psychical research or kindred themes, the best books are liable to be swamped. This is one of the best on psychical experience. The 320 pages are packed with interest and the narrative is told with much skill; the reader is surprised, not that a musical genius should also have mediumistic faculties, or that he should be attracted to the subject of intercourse between the two worlds, but that he should combine the qualities of an accomplished artist with that of a critical psychical researcher, and that he should be able to present his case with an acute sense of the value of evidence and of what constitutes evidence. In this respect the book would be not unworthy of a K. C.

His first introduction to experimental mediumship was in California with a direct voice medium. The incident is vividly described, its chief interest being in the announcement made that Paganini was in close association with him. Before his birth his mother had earnestly desired that her son might have this influence in his life; and the desire seems to have brought about this result. It is impossible in a review to indicate the reasons which led to Florizel von Reuter's ultimate conviction that this was a fact, but the details supplied throughout the volume enable the reader to estimate for himself the value of this and other experiences.

In course of time his mother became the medium through whom the communications were received. She used to sit blindfolded by a pad of cotton wool, with an instrument called the Additor; laying her hand on it letters were pointed out (somewhat as with a Ouija board). These were spelt out in reversed order so that the sentences had to be read backwards, her son took them down and only afterwards discovered their sense.

Messages came in fifteen different languages, some only imperfectly known to either mother or son, and several, Hungarian and Russian, quite unknown to either of them.

At the close of the first part, labelled Book i., von Reuter briefly sums up the results from an evidential standpoint. Among other remarkable evidential points he states that on one occasion the whereabouts of a person who indicated from whom they had had no news for fourteen years—and this was afterwards found to be

correct. On another occasion a lady—a stranger—who was present received a message through the additor and an answer to a mental question. The "Guide" wrote "Ella is here" in inverted German, whereupon the lady exclaimed "That is my friend!" and added that she was asking a question mentally, that if her friend were really present she would be able to read her thoughts. When the inverted sentence which followed had been deciphered the lady testified that the mental question had been accurately answered. This is only one among many striking incidents.

The second division of the book relates the development of Florizel von Reuter's own mediumistic faculty.

On pp. 277-278 a remarkable prediction of death was made with a statement that the man to whom it referred was wanted on the other side. He was healthy and in the prime of life. He received the prediction without agitation and two and a half months later it was fulfilled by his sudden death.

The work concludes with an expression of assurance that they had not been victims of their own "fantastic imaginations, but that those spirit friends who have grown so dear and life-like to us are real personages sent to us by the Divine Power to strengthen and to bring us peace joy and contentment."

As a sample of the quality of the messages he sometimes received, the following, which claimed to come from Joachim may be quoted here:

"Never be pessimistic. A day when one does not laugh is a lost day, a day when one loses faith is a lost day. Keep these words alive in your heart. And remember also that Art is neither material nor worldly. In vain the highest art-principles if the artist be too dependent upon materialism. Greater than all material pleasure is love of the service of God. Nothing good ever comes of lamentation. Faith brings its own reward." (pp. 166. 167).

The tone and quality throughout the work is in harmony with these aspirations; but emotion is never allowed to hinder critical examination of the evidence or considered judgment on the facts. The combined affect of the artist's special quality of intuition, with absolute and almost scientific devotion to truth makes the work very impressive.

H. A. DALLAS.

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WORKS BY MISS L. M. BAZETT

"After-Death Communications" 2/6.....	Rider & Co.
(Out of print)	
"Impressions from the Unseen" 2/6 .....	Blackwell
"Some Thoughts on Mediumship" 2/ .....	Rider & Co.
(Foreword by Sir Oliver Lodge)	
"Telepathy and Spirit Communication" 2/6 .....	Rider & Co.
(Foreword by Sir Frank Benson)	
"The Broken Silence" 2/6 .....	Rider & Co.

These little books by L. M. Bazett deserve more than ordinary attention from students. The authoress has the somewhat rare qualifications of being a remarkable medium who is at the same time capable of viewing her experiences in a "dry light" and estimating their evidential value. She is also a cultivated woman who devoted years to teaching, and who only gave up this work because her psychic gifts seemed to have a more urgent claim. She consulted Sir William Barrett on that point and he advised her to devote her time and energy in this direction. Her first book is out of print; as her experiences have accumulated she has, with the co-operation of a valuable friend, made a careful selection from them and these are embodied in the above mentioned volumes. Miss Bazett's comments and analysis of her own faculties is not the least important part of these books.

H. A. D.

## THE TEACHING OF PLATONIUS

Received by Harriet H. Dallas: with an Introduction by Frederick Bligh Bond\*

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We seem now to have entered well upon a literary era in which the power of the subliminal faculties to act as a channel for the reception of inspirational teachings is willingly acknowledged. There is almost a plethora of such productions, and it becomes the task of the reviewer to single out from the mass those which, from their intrinsic quality, seem to bespeak an origin beyond the probable capacity of the living 'author' who acts as sponsor for their production.

A large proportion of such works we may set aside at once as the nebulous expressions of a subliminal consciousness not clearly to be distinguished from that of the living agents who have participated in the work of transmission, whether this be by automatism of the hand, by the use of the Ouija-board (as in the case under review, or by some clairaudient mode of reception of the verbal expression of the thought. The prevalence, among such documents, of a philosophic or religious scheme of subject-matter is always to be noted, and there is an abundance of mild homilies or spiritual treatises of this order now appearing which reflect a vague universalism or some cosmic aspect of truth in vague and grandiose generalizations, having but little power to influence the practical mind.

The "Teaching of Platonius" is not, however, of this order and it gives us pleasure to be able to commend this small volume of 96 pages as one replete with practical common-sense and likely to offer to the reader many valuable hints and helps in the conduct of life and the betterment of the individual estate of soul and body. Moreover, the "Teachings" are interesting and curiously suggestive of unfamiliar aspects of the science of living. They are pleasing to the reader from the excellent literary form in which they are presented, and can hardly fail to be stimulating to the mind and exhilarating to the imagination.

The inspiring intelligence, who calls himself Platonius, and claims to have been, in his own day on earth, a pupil of Socrates, certainly succeeds in giving the reader a sense of personality of a fairly clear-cut nature. His teachings largely turn on the key-note of Balance in the control of the personal life, and point to Discrimination or spiritual power of judgment as one of the most priceless possessions of the soul. Methods for the attainment of a harmony and a rhythmic expression of one's being,—the physical and the psychical powers here being coupled in indissoluble partnership—are carefully laid down and in simple language which all could comprehend. There are passages on mediumship and the reception of spiritual impulse which are of distinct value. The constitution of the mind is analysed on a sevenfold basis; and the dual functions of Reason and Intuition are clearly defined in their mutual relation. At the end of the book there is a chapter devoted to Questions and Answers which contains interesting material.

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"SOMETHING BEYOND". A Life Story by A. F. Webling. (Cambridge University Press. 10/6. Published 1931.)

The title of this book is aptly chosen; unlike many book titles it denotes the trend of the contents. With absolute candour the author has traced the path of his mental and spiritual pilgrimage, through various phases of experience, and of belief and doubt, until he reached the position he now holds. What that position is can be best indicated in his own words, "It was at this period of masterful negation and collapse of almost all my religious convictions that I began to take an interest in Psychical Science. . . . It was my good fortune to possess a mind not bolted and barred against the assaults of good evidence, even if it witnessed to a range of facts startling in their novelty. . . . I desire to bear witness to the fact that through the gateway of this infant science I have entered a new world in which dreams have

come true. . . . If I ask myself in what way this knowledge has affected my attitude towards the Christian religion, I find that it has given back to me much which I had lost, but in a form which is consistent with, and not opposed to the world of facts to which modern scientific discovery has given us access" (pp. 269, 270, 273).

This quotation will suffice to show the reason why this book should be brought to the notice of readers of this Journal; but it only partially indicates the value of the work as a whole. From a literary point of view as well as for other reasons this human document is absorbingly interesting; and it is not surprising to learn that it has been placed among the fifty *best* books published since the war. We hear that Signor Bozzano is reviewing it for one of the French psychic journals, it should circulate freely in other countries as it has done in England if it could find a translator equipped to render the fluent English in other tongues.

H. A. DALLAS.

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"A LAMP TO THE FEET" by Fred H. Haines 6/—net. Pure Thought Press. Walford, Herts.

The writer of this volume of trance addresses is the author of the book, "Nothing but the Truth". The book is introduced by a foreword from the late Rev. John Lamond, D.D. A few words from this foreword will suffice to indicate the character of these writings, which, he says "answer the oft repeated assertion that nothing but drivel comes to us from the other world. . . . the writer gets behind all forms and ceremonies and every statement of theological belief to the essence of the Christ teaching. . . . the final views of Man's Destiny are set forth in language that transcends ordinary writing".

Mr. Haines does not claim to be the author, only the amanuensis through whom the teaching comes. He asserts that whilst writing he is "very conscious of presences, I see nothing, but I feel an external and interior activity which holds me captive to this purpose".

Of his personal sincerity in making this avowal there can be no doubt; but the book does not aim to supply evidence in support of this contention. Its object is to teach, not to prove, and those who find enlightenment in its pages will not care to question its source.

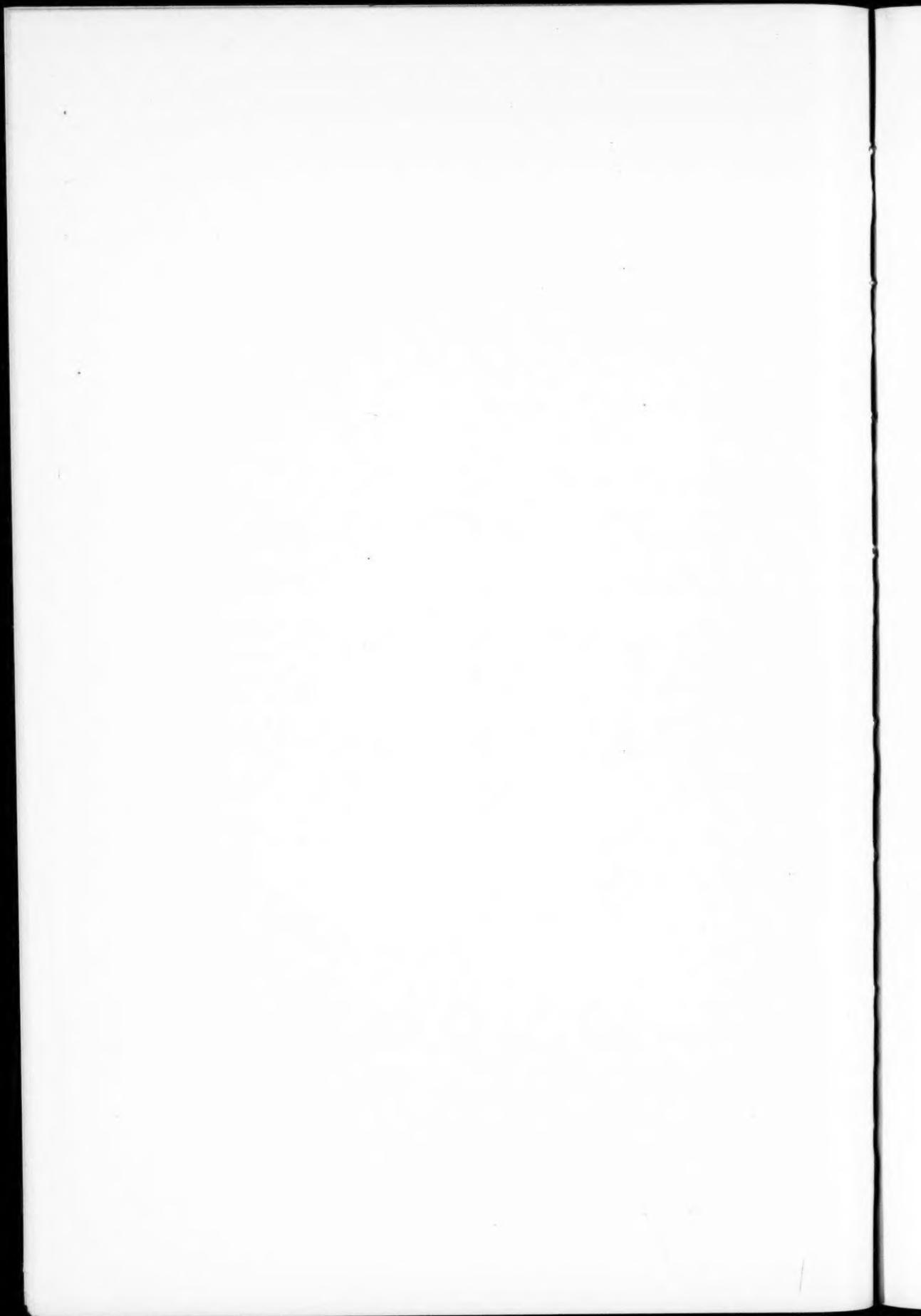
It is not the sort of book which is suitable for more than a brief notice in *Psychical Research*. That it should be introduced by a Doctor of Divinity, a Minister of the Church of Scotland, is one of the many tokens that the attention of the Churches is now being directed upon Psychic experiences.

"Angels and Others" by the Rev. J. H. Stowell, D.D., M.A. (published by Stockwell 3/6 net) is yet another indication of the same fact. This is a small volume consisting partly of argument but also recording some experiences which convinced the author that he was in communication with his deceased father. These experiences included visions interlinked with messages received through a writing medium.

H. A. DALLAS.

\* Macey Publishing Company, New York. Price \$1.50.

\* \* \* \* \*



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NEW YORK

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JOURNAL  
OF THE AMERICAN SOCIETY FOR  
PSYCHICAL RESEARCH

for

FEBRUARY, 1933

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# JOURNAL OF THE AMERICAN SOCIETY FOR PSYCHICAL RESEARCH

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Vol. XXVII, No. 2; February, 1933

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## EDITORIAL NOTES

The translation of Baron von Schrenck-Notzing's work on the Development of the science of Parapsychology from the amorphous collection of traditions, experiences and empirical studies hitherto grouped under the general name of Occultism is worthy of the careful attention of readers. The thorough and painstaking work of German students, many of whom are of high academic standing, has cleared the ground for the establishment of a new Science of Parapsychics and Parapsychology which is destined to embrace in its scope the whole range of psychical phenomena and their interpretation.

The reader of these successive instalments cannot fail to be struck with the extraordinary open-mindedness apparent on the part of the true German *savant* and his willingness to admit, if only *ex hypothesi*, the presence of an immense group of facts of a nature quite unfamiliar to the orthodox scientist, and to discuss them temperately and in all their bearings, without rejecting the apparently improbable, or ruling out as insignificant that which might, in the obvious sense, mean but little to the ordinary observer. In this respect the German method is worthy of high praise, and it contrasts favorably with much that has transpired in the past in the attitude of academic circles towards the phenomenal side of research in the English-speaking countries, where, until quite recently, the method of approach has been too largely through the seeking for evidences of fraud rather than evidences of reality.

But what the Germans also recognize is the fact of paramount importance that Metapsychical or Parapsychical Research is not rightly to be regarded as merely the work of collecting and recording phenomena, but of ascertaining from authentic records of such, the true nature of the laws

which underlie their manifestation. Essentially, psychic research must always have this as its aim. Its raw material is 'authenticated phenomena': but these constitute only the material on which the scientific mind can work, as the artificer of finished and choice products.

In all scientific work a threefold grouping is to be observed: First the collection and due authentication of facts and of the conditions under which those facts are apparent: Second, the right classification of all facts collected: and Third, the study of the just inferences from the same and the detection of the general laws which govern their being. The third is by far the most important and it is always the task of the few who can claim to be the masters of their science.

#### GERMAN STUDIES OF TELEPLASM

The reality of teleplasmic processes as a fact in nature would seem to be well-established in Germany, and it would seem that in view of this affirmative conclusion, German parapsychical science will be increasingly disposed to waste neither time nor temper upon the sterile quest of fraudulent methods, though naturally, the choice of the medium will be narrowed in a practical and wholesome sense. What Schrenck-Notzing has to say in regard to the nature of teleplasmic emanations (see pp. 408, 409 of our Journal, Nov. 1932) is instructive and offers much food for thought. He apparently does not demur to Selig's view of a 'decentralization' of organic elements derived from the living body in the form of vital energy; and that this liberated energy is capable of subsequent condensation in various forms typical of parts of the human body. Morselli and others have worked on the theory that these teleplasmic creations may in certain cases be traced to the medium's own psychological impressions and this, says Schrenck-Notzing, is proved by experience. But, stranger still, it is also accepted that the activity of imagination on the part of the sitters (see p. 410) can influence the content of the phenomena. This imaginative building of form may, we take it, be either consciously or subconsciously influenced by the sitter or sitters. It follows that the materialized forms produced at a given séance may partake not only of the dream-memory of the medium but also may be modified by the imagination of any sitter present. In fact, it may be a blending of many such elements.

#### MODIFICATIONS IN TELEPLASMIC FORM

On this hypothesis, grounded as it is upon experience of qualified observers, we arrive logically at the view that variations in the form of teleplasms are normally to be expected as the result of varying influences ruling at different sittings: for the relative power of the medium and of the personnel of the sitters is bound to vary within somewhat wide limits, each bringing to the séance-room special physical and psychological conditions never twice alike in all respects. It would therefore be almost a violation of probabilities if the same teleplasmic phenomena were repeated with absolute exactitude on several successive occasions.

## THE APPLICATION OF THIS PRINCIPLE

Without wishing to stress this point unduly, it would seem at least that in the production of characteristic teleplasms, such as the imprints of hand or foot, the blending of dream-elements derived from the subliminal memory of the medium and sitters alike, cannot be altogether left out of the general reckoning when the question of identification arises. According to the theory offered by German researchers, one might normally look for elements derived from at least three independent sources as present in blended form in the teleplasmic mould: namely a part directly imprinted by the controlling personality, a second part derived from the memory of the medium either of that medium's own hand or of the hand of some one with whom he has been habitually associated; and thirdly, characteristics derived from the memory-imagination of one or other of the sitters. Always it is to be borne in mind that it is not the conscious power of visualization so much as the instinctive and subconscious recollection which is liable to stimulate the creation of the ideoplastic mould, and to determine the details of its structure.

\* \* \* \* \*

## LE LIVRE DES REVENANTS

## PART XIV.

\* \* \* \* \*

This Part commences a further chapter in the record of the work of this group as the list of sitters is now augmented by the inclusion of Mr. Bligh Bond. The first sitting was convened for the 13th March 1929 at the apartment of Mrs. Ernest Bigelow. There were six sitters present, namely:

Mrs. Henry W. Warner. Mrs. X. . . ., Mrs. Van Antwerp, Miss Mead, Mrs. Bigelow, Mr. Bligh Bond.

The following is the record transcribed from notes taken by Mrs. Bigelow at the time of sitting, by Mr. Bond. The sitting is numbered consecutively with those of the first series, for purpose of convenient reference. Pseudonyms are used in some cases. Where these occur, they are given in italics.

SITTING XXXVII. March 13, 1929.

*First Control. (C.1.).*

The alphabet was given by Mrs. Van Antwerp and the vibratory movements of the table were, as before, read by Mrs. X. . . . whose recognition of each letter intended is instinctively correct. Other sitters found themselves quite unable to follow the rapid succession of movements with any degree of precision.

C.1. "*McRae*".

Sitter. "What is your first name?"

C.1. "*McRae*".

Sitter. "What is your last name?"

C.1. "*McRae Hudson. . . is living*".

- Sitter. "Where does he live?"  
C.1. "White River Junction, Vermont".
- Sitter. "Is there a Postmaster there?"  
C.1. "Yes. . . His mother is speaking".
- Sitter. "What is your name?"  
C.1. "I cannot remember".
- Sitter. "Can you remember your husband's name?"  
C.1. "LESTER is either husband or son".
- Sitter. "Do you want to send a message to your son?"  
C.1. "They would only ridicule and not acknowledge it, and claim all sorts of things".
- Sitter. "How long is it since you passed over?"  
C.1. "I know not".
- Sitter. "Can we do anything for you?"  
C.1. "I can tell truth after truth: but of what avail?"
- Sitter. "It avails us, for we believe".  
C.1. "Will you verify; but not through family?"
- Sitter. "Yes, we will".  
C.1. "You are sadly handicapped by insurmountable prejudice. I took a trip with my husband and son late last summer".
- Sitter. "Can you tell us where you went?"  
C.1. "By boat to Nova Scotia. We visited Quebec also. . . beautiful parks in Yarmouth. . . My husband is in business with his son".
- Sitter. "Can you tell us what their business is?"  
C.1. "Lots of bottles".
- Sitter. "A bottling business?" C.1. "No".
- Sitter. "A drug business?" C.1. "Yes".
- Sitter. "What caused your death?" C.1. "Broken heart".
- Sitter. "Then you were not happy?"  
C.1. "No. . . . Left most of money to my boys".
- Sitter. "How many boys have you?" C.1. "Two".
- Sitter. "Where were you buried?"  
C.1. "Same place. . . . I stood and watched my husband foot up last year's business".
- Sitter. "Can you say how much it amounted to?"  
C.1. "Thirty thousand".
- Sitter. "That seems large for a drug business". C.1. "Wholesale".
- Sitter. "Had you any daughters?" C.1. "No. . . . Daughter-in-law".
- Sitter. "Are both sons married?" C.1. "No".
- Sitter. "Can you give us your maiden name?" C.1. "McRae".

\* \* \* \* \*

*Second Control. (C.2.).*

"MARGARET is here"

- Sitter. "We are so glad to have you with us again".  
(Signs of great excitement in the table movements.)  
C.2. "I want Bligh to be secretary; to write around country".
- Sitter. "He will, I am sure".  
C.2. "I want information about WALTER HERRICK of POTSDAM, New York. I want to hear of MAGGIE *Duveen*".
- Sitter. "What is her place of residence?" C.2. "POTSDAM".
- Sitter. "Would the Postmaster know about her?"  
C.2. "I don't know".
- Sitter. "Can you tell us something of Walter Herrick?"  
C.2. (addressing Mrs. Bigelow). "You draw them. . . There is a Woolley contact, but I can't quite get it".
- Sitter. "Can you explain further?" C.2. "Some Mrs. Woolley".
- Sitter. "We will try to find out for you. Are these people living?"  
C.2. "I can't find them. . . STREETER knew them. . . Potsdam is near Malvin. . . I want to warn you against publishing names, for people are vindictive about our glorious truth. I see one family absolutely incensed. I want FREDERICK to come; and I want another asked in Blanche's place Wednesday evening".
- Sitter. "You mean that you don't want Blanche in the photographic circle?"  
C.2. "No".
- Sitter. "Have you any one to suggest in her place?"  
C.2. "Bligh Bond".
- Sitter. "But Mr. Bond can only be here occasionally. Why not have Blanche in the circle?"  
C.2. "I have work for them in the afternoon. . . You and Rhoda may be excused. . . I want Mr. Talbot to select one in place. . ."  
(Interval for tea).
- Third Control. (C.3.)*  
"HENRY WATSON is here"  
(N.B. This Control had been interested chiefly in finance during his life and the habit still continued. What he had to say was about the markets and is not of general interest. We pass therefore to the next control).
- Fourth Control. (C.4.)*  
C.4. "I wish Bligh Bond could always be here".
- Sitter. "Who is speaking now?" C.4. "FREDERICK" (Nichwitz).
- Mr. Bond. "In what way do I help you?"  
C.4. "Bring great power and many spirits".
- Mr. Bond. "Would you like me to come for the evening sittings?"  
C.4. "Yes, but not for materializations. . . you are not a factor in producing visibility, but spirituality".
- Sitter. "Did you hear what was said as to Blanche's place being taken by some other person?"  
C.4. "Yes".
- Sitter. "Do you agree in this?" C.4. "Yes".

- Sitter. "Will you explain why this should be?"  
 C.4. "Certain spiritual attributes are necessary. Blanche is evidential, but entirely lacking spiritually".
- Sitter. "What about Rhoda?"  
 C.4. "Rhoda brings a shell of commercialism that does not enter the nucleus of our cosmic mass. . . . I want someone to ask my daughter why she closed that road during the infantile paralysis?"
- Sitter. "She may have been afraid".  
 C.4. "But think what it meant to school children. . . Estelle drew that".
- Sitter. "You mean she drew that message?"  
 C.4. "Yes, but for God's sake don't try to verify through Kelly's, but through a friendly source".
- Sitter. "Through whom would you suggest that we try to verify?"  
 C.4. "Shall I find out?" Sitter. "Yes, please".  
 C.4. "I will say next time. I get no entities to verify (now) but keep my family out. (To Mrs. X. . .) Did you touch any of my wife's belongings?"
- Sitter. "Will we have a strong enough circle for you tonight?"  
 C.4. "Yes. . . I want to know what grandma has to do with PANSY?"
- Sitter. "That would be Rhoda's grandmother". C.4. "Yes".  
 C.4. (to Bligh Bond). "Do you see vapor in front of mirror?"
- Mr. Bond. "Yes. . . . It looks cloudy".  
 C.4. "It is Frederick".

\* \* \* \* \*

#### RECORD OF ENQUIRY AND VERIFICATION

On the 21st March, Mrs. Bigelow wrote as follows to the Postmaster at Potsdam, N. Y.

"Will you be kind enough to give me some information in regard to a Mr. Walter Herrick and a Miss Maggie *Duveen* of your city?"

The Postmaster's reply is dated March 22nd and reads as follows:  
 "My dear Madam.

Referring to your inquiry on reverse side, you are informed that the home of parties you mention is Fort Covington, N. Y.

If you will write the Postmaster at that place, I believe you can obtain the information you desire".

Very truly yours,

W. T. HINMAN, P.M.

On the 26th March Mrs. Bigelow addressed this letter to the Postmaster at Fort Covington, N. Y.

"Will you be so kind as to tell me if you have a Mr. Walter Herrick and a Miss Maggie *Duveen* living in your town? Any information you can give me will be most gratefully received. Please write on reverse side of this letter".

The following is the Postmaster's reply, endorsed on Mrs. Bigelow's letter.

Fort Covington, Mar. 27.

Mrs. E. A. Bigelow.

"Walter Herrick died a few years ago.

"Miss Maggie *Duveen* still lives in this town".

Yours truly,

W. D. Creighton, P.M.

P.S. I was one of the adms. of his estate.

\* \* \* \* \*

On the 21st March Mrs. Bigelow wrote to the Postmaster of White River Junction as follows:

"Will you be kind enough to give me some information in regard to a Mrs. *Hudson* of your town. Mrs. *Hudson* was a Miss *McRae* of Boston, I believe. I understand Mrs. *Hudson* has recently passed away leaving two sons (*McRae*) and sister. Mr. *Hudson*'s business, I think, is wholesale drugs. Any information you can give will be most gratefully received. . ."

The Postmaster's reply is dated March 22nd and it is given below.

"Mrs. *Hudson* passed away some years ago.

"Mr. *Leslie Hudson* is living here and *Leslie Jr.* is also.

"*McRae* is living in New York City".

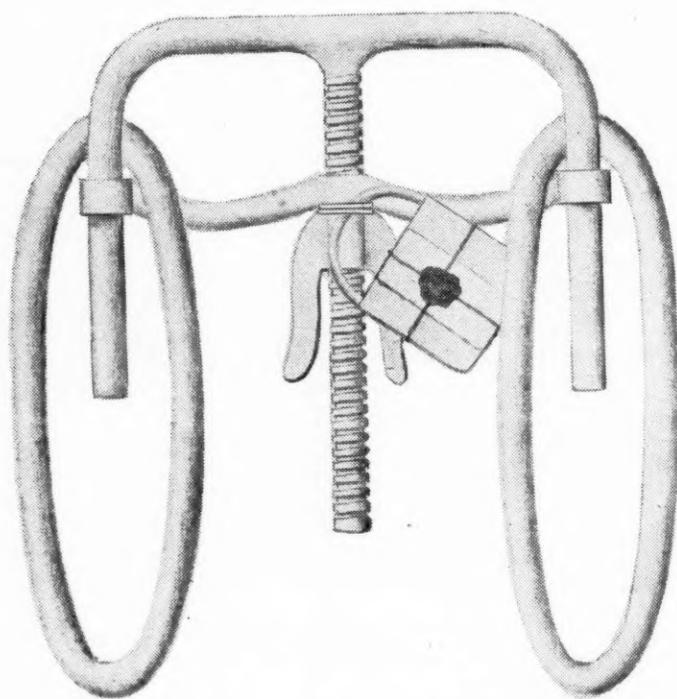
CARL W. CAMERON, P.M.

\* \* \* \* \*

SEANCE OF MARCH 19, 1932

---

PASQUALE ERTO *Medium*



DRAWING OF  
HANDCUFF LOCKED & SEALED (see Record).

With Cast Bronze Rings Threaded On

## A SEANCE WITH PASQUALE ERTO

COMMUNICATED BY MAY C. WALKER

- (1). Transcript by Miss Walker of Notes taken by her at a sitting dated March 19th, 1933 at the apartment of Professor Sorge in Naples. The names of the sitters are recorded in the Protocol of Prof. Sorge (see Part II of this record).

### INTRODUCTORY NOTE

The following séance is my fifth with the Italian medium Erto; the first having been held at the Institut Metapsychique in Paris with Dr. Geley and Mr. Stanley de Brath present as sitters shortly before Erto was exposed seven or eight years ago, and the other three at Mr. Harry Price's Laboratory during Erto's visit to London in December 1931. Most of these were negative.

Knowing that Professor Sorge had a high opinion of this medium, and as I was at that time in southern Italy (during January and February 1932) I endeavoured to have some further experience with him. The sitting was therefore arranged through the kindness of Dr. Miami, a nephew of Prof. Sorge, who came over to Capri to see me. Unfortunately, in passing through Naples in February on the way to Palestine, I found that both Prof. Sorge and Erto were ill: but on calling to see Mme. Sorge, she kindly promised to arrange a séance for me on one of the two nights that my boat would be in Naples on my return journey after the middle of March.

On the afternoon of the 19th March, therefore, I called at Prof. Sorge's apartment in order to learn the hour of the sitting and the handcuffs to be used were given me (see Illustration). These, I understood, had been loaned for the occasion by one of the Carabinieri. I was asked to mark them and take them back with me to my boat, returning with them after dinner for the séance at 9:30 p.m. This I accordingly did. The following notes were written on the day after the sitting. There is a slight discrepancy between my record and Dr. Sorge's protocol. I may be mistaken, but my impression was that no lights appeared until after Erto's hands were released. I can find no normal explanation of the substitution of the metal rings for Erto's wrists. The key of the padlock was on the table right in front of me; but in any case, the position of his hands would have made it impossible for him to unlock the padlock (they were crossed). Moreover, the seal was also intact. If genuine, it was a very impressive séance.

### TRANSCRIPT OF MISS WALKER'S NOTES

Erto was not examined, and he was clad in his ordinary attire; but his hands were fastened together cross-wise by a pair of special handcuffs lent for the purpose for one night (see Diagram). These had been given me that afternoon for the purpose of marking and also to take away with me for control until brought by me into the séance-room. I locked these cuffs

on Erto's wrists, the key being laid on the table in front of me and a piece of paper tied around the padlock and sealed.

For about an hour, nothing happened. Erto then went into trance, as also did Mme. Sorge, who sat beside him, we being all placed opposite to their side of the room. Erto moaned and groaned; got up and walked about, sat down, had a short pause, then continued. Mme. Sorge kept calling out "Forza". Later on, Erto brought his hands to the table for the sealing to be re-done, as it had come off. This, Professor Sorge did with a candle on the table. This time, I did not actually witness the sealing, as the light had to be shaded from Erto.

After some time, a loud noise of some things clanging together was heard and then a noise on the floor of the handcuffs falling to the ground. Then Erto brought them to me and placed them on the table. Instead of his wrists being in the handcuffs, two heavy rings of metal were threaded inside them. These, Professor Sorge said, had been behind a clock on the shelf behind Mme. Sorge who, in trance, had got them down and given them to Erto who, until then, knew nothing about them.

After this, two flashes of light were seen close by Erto and another one nearer Mme. Sorge. When the lights were turned on, after the control NIER had shouted with a very loud voice "Peace be with you", an apport was seen on the floor in front of us, in the shape of a piece of mineral composed of clusters of tiny pebbles. Prof. Sorge declared that no such thing was in the house, and that he had never seen it before.

Just before this happened, Erto went to Prof. Sorge and asked him to feel his pockets. This last phenomenon, however, was not controlled, as none of the sitters had been examined.

Professor Sorge wrote a protocol immediately after the séance ended at 12 p.m. This was then translated into French by one of the sitters and I signed it.

MAY C. WALKER.

## II. PROTOCOL OF PROFESSOR EMANUEL SORGE

\* \* \* \* \*

The 19th March at midnight, in the apartment of Professor Emanuel Sorge, with the assistance of the following ladies and gentlemen, namely:

Mme. Elvira Sorge Rizzo.

M. Prof. Gr. Uff. Gaetano Sorge (of the University and the United Hospitals of Naples).

Mme. Maria Miani Calabrese.

Mme. Silvia Jappelli.

M. Prof. Cay. Antonio Jappelli (of the Inst. of Psychology: Naples Univ.).

Mlle. May C. Walker.

Mlle. Anna Miani Calabresi.

M. Dr. Giulio Francesconi (of the Journal 'Roma').

M. Dr. Giuseppe Caruso. (United Hospitals of Naples).

M. l'Avocat le Baron Giuseppe Federici (Barrister).

M. Prof. Emanuele Sorge (of the United Hospitals: Naples.)

M. Arturo di Mauro.

M. Giovanni Pagliani.

M. Erto Pasquale (Principal medium) Mme. Teresa Sorge De la Feld (second medium).

Handcuffs made on the model of those employed by the R. R. Carabinieri for the transport of prisoners from one gaol to another (see Diagram) were applied to the hands of the principal medium. These handcuffs were procured by Dr. Caruso who had borrowed them from a marshal of the Carabinieri with his consent. The handcuffs had been left at the apartment of Professor Sorge only yesterday, the 18th March and he had kept them under his direct control until this morning.

Today Professor Sorge delivered the said handcuffs to Miss May Walker together with the padlock belonging to them, with the object of permitting this lady to control the cuffs at her own discretion, and to mark them with a sign unknown to any other person. Miss Walker has reported these handcuffs only at the commencement of the sitting.

After the fixing of the handcuffs upon the medium Erto, the padlock was fitted and its orifice sealed. The key of the padlock was taken by Miss Walker and the lock itself wrapped around with a strong paper band which, in its turn was fastened with string. Upon the knot was deposited a wax seal on which was impressed the monogram G. S. Miss Walker controlled the fitting of the cuffs, the locking of the padlock, and the imprinting of the letters on the seal and she took charge of the seal.

The two mediums went into trance. White light was at first used, and then red. The mediums were restless for a long while and made loud complaints. The medium Erto called for the red light and immediately on this, demanded its extinction. All present saw clearly three large lights in front of, and behind the shoulders of the medium Erto; who then again

called for the red light, and asked that the impression in wax should be re-sealed because he feared that, owing to shaking, the first seal had been broken, allowing of a lapse of control. During the application of the fresh seal, it was possible to make certain that the handcuffs had not been shifted from their place. It follows therefore that the luminous phenomena above described were produced with the medium's hands perfectly controlled.

Whilst the new seal was being applied, the second medium, Mme. Sorge, who, like Erto, remains in trance the whole time, arose from her armchair and took two bronze rings, cast in the rough, which had been prepared by the advice of Dr. Servadio and hidden from the medium Erto within the séance-room. These rings were handed by Mme. Sorge to Erto, who took one in either hand. N. B. The rings had a diameter of 17 cm.: their thickness is 14 millimetres: the weight of each is 580 grammes: they were cast in sand from one piece of metal and have undergone no abrasion of surface beyond the removal of rough points: this fact would preclude any change (in their continuity of structure) without leaving some trace on the surface.

The red light was again extinguished and the mediums once more became restless and made loud protest. Suddenly was heard the thunderous voice of the 'Unknown'. . . "Peace be with you". At the close of these words, the handcuffs were heard to fall to the floor together with the two rings. The red light was then turned on: the medium Erto picked up the handcuffs and the rings and handed them directly to Miss Walker, who agrees with all the rest of the sitters that the padlock is still closed, the wax seals in place, and that, in spite of this fact, *the two rings have been threaded on to the handcuffs*, one to each armlet. (see Diagram).

Forthwith, the medium produced a succession of luminous phenomena, paced within the circle in a state of great agitation; then came near to Prof. Sorge and made him admit that there was nothing concealed in his pockets. He then returned and seated himself in his place.

After several moments of strong agitation on the part of the medium, a heavy blow was heard upon the floor. At the medium's request, the red light was again turned on, and all present saw an amorphous lump of lime conglomerate, which was later ascertained to weigh 525 grammes. All members of the Sorge family affirm formally that this conglomerate had never existed in their home.

The medium, still in continuous trance, asserted that this calcareous lump was wet, and that a spot on the parquet floor would be found to be wet also. All agree that this was the case. Miss Walker promptly verified the marks she had placed secretly upon the handcuffs and affirms that these, which were given her during the sitting by the medium, are the same as those provided by herself during the day and introduced by her into the séance-room.

(Translated by the Editor of the A.S.P.R. Journal from the French text of a certified Copy of the original, signed E. SORGE.)

# PSYCHE THE IMMORTAL

SAMUEL E. ANDERSON

## Part I.

### THE ETHER

Across the sky the atom blazed its trail,  
And then came Life, the second of the group,  
To grope its way from lowly cell to man.  
At last, no stranger than the other two,  
A soul is born, to wing its flight on high  
And weave the marvelous pattern of the whole.  
Now Science and Religion, hand in hand,  
Shall guide its course to its selected goal.

It has been said that science has robbed mankind of the consolation of religion without being able to replace it with anything more exact or satisfying. To that great question, "What's it all about?" there is needed, at the present moment, an explanation that appeals to man's judgment rather than to his faith. Indeed, we have a perfect right to demand that science, in reply to the age-old question, give an answer comparable to the one it has made as to the whence and whither of matter.

Sir Oliver Lodge, writing in the *Encyclopaedia Britannica*, says, "Whether space is a mere geometrical abstraction, or whether it has definite physical properties which can be investigated, is a question which in one form or another has often been debated. As to the parts occupied by matter, that is, by a substance which appeals to the senses, there has never been any serious doubt; almost the whole of science may be said to be an investigation of the properties of matter. But from time to time attention has been directed to the intervening portions of space from which sensible matter is absent; and this also has physical properties, of which the complete investigation has hardly begun.

These physical properties do not appeal directly to the senses, and are therefore comparatively obscure; but there is now no doubt of their existence even among those who prefer to use the word *space*. But a space endowed with physical properties is more than a geometrical abstraction, and is more conveniently thought of as a substantial reality to which some other word is appropriate. The term used is unimportant, but long ago the term ether was invented; it was adopted by Isaac Newton, and is good enough for us. The term ether therefore connotes a genuine entity filling all space, without any break or cavity anywhere, the one omnipresent physical reality, of which there is a growing tendency to perceive that everything in the material universe consists; matter itself being in all probability one of its manifestations.

That space has physical properties is a part of definite experience, provided experience is extended to include inferences and deductions and is not limited to direct sensory perception. There exists everywhere a gravitational potential varying inversely with the distance from its appropriate portion of matter. Light waves travel at a rate depending on innate properties of space; or rather, as we feel bound to say, on the physical properties of the substantial reality which fills space. The energies of the earth, of which we constantly make use, are derived from the sun, and have travelled across the intervening 92,000,000 miles of empty space at a perfectly known and definite rate, with which rate matter has nothing to do. There may be uncertainty as to what exactly it is that is travelling; but the fact that it is travelling energy is certain. All that matter does is to generate the radiant energy at one end and absorb it at the other. Thus ether is necessary for the purpose of transmitting what is called gravitational force between one piece of matter and another, however distant they may be. \* \* \* \* The continuous medium which fills space, therefore, is not only the vehicle of gravitation and light, but it is also the instrument for cohesion and chemical affinity and for electric and magnetic attractions and repulsions. It must also be the vehicle for every kind of mechanical force, and for the elastic connection between particles of matter, which are never in real contact with each other. \* \* \* \* The intimate structure of the ether may ultimately be expressible and partially understood in terms of the phenomena of electricity and magnetism; for electric and magnetic influences are transmitted perfectly through vacuum, that is, across space empty of matter. They represent primary properties of the ether, though they are only made manifest to our senses by means of matter. It was in terms of electricity and magnetism that Clerk Maxwell was able to explain the phenomenon of light. A close study of electro-magnetism, that is, the interaction between electric and magnetic disturbances, showed that they must combine into a wave equation, the waves being transmitted at a rate calculable from purely electric and magnetic considerations. This velocity turned out to be the velocity of light; and so in 1865 the true theory of light was born.

Not that it is anything like complete. We know too little of the electric and magnetic properties of the ether to be able to picture exactly what is happening; what we do know is that light is an electromagnetic phenomenon, and that it is entirely dependent on the properties of the ether. The ether involves or possesses properties expressible by two fundamental constants; one of which regulates the force of attraction between two electrified bodies, and the other the force of attraction between two magnets. Neither constant by itself is as yet known.

So far we have been dealing with things which have been known for some time. But the subject is so fundamental and important that a recapitulation in other terms seemed advisable. It now remains to deal with the later progress which has been made in investigating the properties of this

extraordinary non-material but physical substance. Perhaps 'substance' is hardly the right term, for, though exceedingly substantial in one sense, it makes no appeal to the senses and is therefore unlike any substance we know.

The properties of the ether are not likely to be expressible in terms of matter; but as we have no better clue, we must proceed by analogy, and we may apologetically speak of the elasticity and density of the ether as representing things which, if it were matter, would be called by those names. What these terms really express we have not as yet fathomed; but if, as is now regarded as very probable, atomic matter is a structure in ether, there is every reason for saying that the ether must in some sense be far denser than any known material substance. The only alternative contention—and it is an important one—is that the density which displays itself as inertia may be due to the organization responsible of the very existence of matter. *If it is right to express it in terms of material properties (which is doubtful) its inertia comes out as of the order of a thousand tons per cubic millimeter; while as to its elasticity, that is still more enormous, since it is equal to the density multiplied by the square of the velocity of light. \* \* \* \* These values are barely conceivable, being so much higher than anything of which we have sensory experience.*

Meanwhile we must assume that the ether has a substantiality and wave conveying structure beyond our present clear imaginings, with parts of it modified in an unknown way into electrons and protons.

Whether it be really infinite in extent, or whether, though boundless like a sphere, it is nevertheless finite, are questions which we cannot at present answer. There is no doubt that it extends beyond the farthest visible stellar object, and for all practical purposes is infinite.

Sir Oliver sums up this portion as follows, "Assuming the ether to be in some sense a substance—that is real and substantial,—a genuine entity and not the mere emptiness which it superficially appears to be, the things which are known about it are these:-

1. It is absolutely transparent and undispersive.
2. It is absolutely void of viscosity.
3. Ether is the sole vehicle of radiation, that is, of transverse disturbances periodic in space and time travelling at a definite and immense speed without any obvious destination, but it neither emits nor absorbs them.
4. An electric field is another form of energy existing in the ether but its lines of force appear to be in the nature of a strain. And probably the ether is the seat of all strain or potential energy.
5. Another electric form of energy is the magnetic field, which is certainly different from an electric field, though somewhat similar. Magnetic lines of force are closed curves, and seem to be more intimately connected with the ether than with matter. But they interact with matter and have thus displayed their existence by consequent attractions and repulsions.

6. Electric and magnetic fields interact also with each other in free space.

7. Chemical affinity between atoms of matter is undoubtedly due to electric or magnetic attraction or to both. And cohesion may be attributed to a residual chemical affinity between molecules. Thus the ether is indirectly responsible as a vehicle for all physical and chemical activity and no one who believes in the ether has any doubt that it is responsible also for what is represented by the word 'gravitation'.

What other functions this universal medium may be found to possess, and whether life and mind can be in any way associated with those functions, must be left to posterity to find out. Our serious surmise is that they are so associated, in a primary sense, and are temporarily manifested by secondary association with matter.

We can measure the speed of light by aid of matter, because matter generates, absorbs, reflects and otherwise interferes with it: we observe electricity and magnetism and every other manifestation of the ether by aid of matter: but unfortunately all the properties of ether itself, apart from matter, have hitherto proved completely elusive.

Every star is emitting energy at the expense of its own material so that matter is gradually turning into radiation and passing into an unlocalized form in the ether. It may be said that without the restriction of the quantum, whereby only whole units of energy can be radiated, all the energy of matter would pass into the ether and become radiation. A good deal does. The question naturally arises whether this process is reversible or not; i. e., whether radiation can under any conditions generate, in return, the fundamental ingredients of which matter is composed.

This discovery has not yet been made. What we do know is that the jump of the electron generates radiation of a frequency proportional to the energy of the jump; and that this same radiation, wherever absorbed, can cause another electron, elsewhere, to jump with the same energy.

Hence the idea looks hopeful that a reversible process may be involved generally in the interchange of energy between ether and matter, not only in this ordinary electronic laboratory case, but in the more violent clashes in the stars, where matter appears to be destroyed. May it not perhaps in some distant region be reconstituted, with a consequent great gain of gravitational potential energy, so as to render the cosmos permanent, and reduce the useful law of dissipation of energy to comparative insignificance?

In another place he has said, "We have grown accustomed to certain aspects of the universe given us by our senses, but we do not fundamentally understand them. And when we come to probe the meaning of things deeply enough, we find ourselves up against difficulties of conception towards the elucidation of which our senses give hardly any aid. What we are used to is mechanical movement; but the effort to explain things ultimately in that way is not easy; and may turn out to be not possible."

"It (the ether) fills all space, though we have no real knowledge of its constitution, for it is too fundamental to have its constitution expressible in terms of anything else. It seems to be analogous to a perfect incompressible fluid in a violent state of circulatory motion, imperfectly conceivable as ultra-microscopic vortices circulating or spinning with the velocity of light. If the ether is constituted as I suggest, it must be the seat of enormous energy, not necessarily infinite, but far beyond any amount of which we have any conception.

"My speculation is that this boundless ether thus full of energy, is utilized and is impregnated with something that may be called life and mind *in excelsis*, that it is the home of the ideal and the supernal, and that all the life and mind we are conscious of is but an infinitesimal or residual fraction of this majestic reality."

Thus this great physicist, in succinct phrases, has set forth the problem upon which an attack is to be made.

#### THE ELECTRONS AND THE PROTONS

Any number, from one to ninety-two, of negative electrons joins itself to a positive nucleus to form one of the ninety-two elements known to the physicists and chemists. Not a single element is missing; for within the last few months the newspapers carried a dispatch that the elements in which there are eighty-five and eighty-seven electrons, respectively, had been identified by an American. Their discovery had long since been prophesied.

Such a systematic and orderly arrangement tempts us to think that somewhere there is a guiding intelligence. Intelligence in an electron!

Strange it is that, with no equipment, there were individuals among ancient peoples who had an inkling, a sort of intuitive perception, of things that long held the modern scientists at bay. Ancient poets sang of the atom and its properties. Ancient philosophers argued that intelligence was the substance of all things, and while it is probably more accurate to say that the same substance is the source of matter, life and intelligence alike, nevertheless their shafts fell not so very wide the mark. The alchemists dreamed of the transmutation of the metals and today we see uranium slowly changing into lead.

Of what does matter consist? Permit Dr. Robert A. Millikan to answer the question for you. "All electric currents are caused by the slow travel of a well-nigh infinite number of these electrons along the wire which carries the current. All light or other short wave-length radiations are caused by changes in position of electrons within atoms. All atoms are built up out of definite numbers of positive and negative electrons. All chemical forces are due to the attractions of positive for negative electrons. All elastic forces are due to the attractions and repulsions of electrons. In a word, *matter itself is electrical in origin.*"

This scientists have accepted as a fact and the physicists and astronomers have passed to another question which is expected to tell us whether the

universe is eternal or of limited duration. At the present moment two great scientists occupy opposite ends of the teeter. As the one sinks down he sees only that the universe is falling into ruin, with every single electron bent upon suicide. As the other joyously rises he sees in the cosmic rays hints that the universe is as constantly being renewed by the birth of new atoms, if not indeed of electrons. To those of his way of thinking the Ether thus stands revealed as the Creator; Omnipotent and eternal.

Dr. Millikan thus explains his position. "My task tonight is to attempt to trace the history of scientific evidence bearing on the question of the origin and destiny of the physical elements. I shall list ten discoveries or developments, all made within the past hundred years, which touch in one way or another upon this problem and constitute indications or sign-posts on the road to an answer. Prior to the middle of the nineteenth century little experimental evidence of any sort had appeared, so that the problem was wholly in the hands of the philosopher and the theologian. Then came, first, the discovery of the equivalence of heat and work and the consequent formulation of the principle of the conservation of energy, probably the most far reaching principle ever developed.

Following this and directly dependent upon it came, second, the discovery, or formulation, of the second law of thermodynamics which was first interpreted, and is still interpreted by some, as necessitating the ultimate "heat death" of the universe and the final extinction of activity of all sorts; for all hot bodies are observed to be radiating away their heat, and this heat, after having been so radiated away into space, apparently cannot be reclaimed by man. This is classically and simply stated in the "humpty-dumpty" rhyme.

As a natural if not a necessary corollary to this was put forward by some, in entire accord with the demands of medieval theology, a *deus ex machina* to initially wind up or start off this running-down universe.

Then came, third, the discovery, through studies both in geology and biology, of the facts of evolution—facts which showed that so far as the biological field is concerned, the process of creation or upbuilding from lower to higher forms has been continuously going on for millions upon millions of years and is presumably going on now. This tended to call attention away from the *deus ex machina*, to identify the creator with his universe, to strengthen the theological doctrine of immanence which represents substantially the philosophic position of Leonardo da Vinci, Galileo, Newton, Francis Bacon, and most of the great minds of history down to Einstein. Neither evolution nor evolutionists have in general been atheistic—Darwin least of all—but their influence has undoubtedly been to raise doubts about the legitimacy of the dogma of the *deus ex machina* and of the correlative one of the heat-death. This last dogma rests squarely on the assumption that we infinitesimal mites on a speck of a world know all about how the universe behaves in all its parts or, more specifically, that the radiation laws which seem to us to hold here can not possibly have any exceptions

anywhere, even though that is precisely the sort of sweeping generalization that has led us physicists into error half a dozen times during the past thirty years, and also though we know quite well that conditions prevail outside our planet which we cannot here duplicate or even approach. Therefore the heat-death dogma has always been treated with reserve by the most thoughtful of scientists. No more crisp nor more cogent statement of what seems to me to be the correct position of science in this regard has come to my attention than is found in the following recent utterance of Gilbert N. Lewis, namely, "Thermodynamics gives no support to the assumption that the universe is running down. Gain of entropy always means loss of information and nothing more."

The fourth discovery bearing on our theme was the discovery that the dogma of the immutable elements was definitely wrong. By the year 1900 the element radium had been isolated and the mean life-time of its atoms found to be about two thousand years. This meant definitely that the radium atoms that are here now have been formed within about that time, and a year or two later the element helium was definitely observed to be here and now growing out of radium. This raised insistently the question as to whether the creation of at least the formation of all the elements out of something else may not be a continuous process—stupendous change in view-point the discovery of radioactivity brought about, and a wholesome lesson of modesty it taught to the physicist. But a couple of years later, uranium and thorium, the heaviest known elements, were definitely caught in the act of begetting radium and all the allied chain of disintegration products. Since, however, the life-time of the parent uranium has been found to be a billion years or so we have apparently ceased to inquire whence it comes. We are disposed to assume, however, that it is not now being formed on earth. Indeed, we now have good reason to believe that the whole radioactive process is confined to a very few, very heavy elements which are now giving up the energy which was once stored up in them—we know not how—so that radioactivity—though it seemed at first to be pointing away from the heat-death, has not at all, in the end, done so. Indeed, it seems to be merely one mechanism by which stored-up energy is being frittered away into apparently unreclaimable heat—another case of humpry-dumpry.

The fifth significant discovery was the enormous life-time of the earth—partly through radioactivity itself, which assigns at least a billion and a half years—and the still greater life-time of the sun and stars—thousands of times longer than the periods through which they could possibly exist as suns if they were simply hot bodies cooling off. This meant that new and heretofore unknown sources of heat energy had to be found to keep the stars pouring out such enormous quantities of radiation for such ages upon ages.

Then came the seventh discovery, which constituted a very clear finger-post pointing to the possibility of the existence of an integrating or building

up process among the physical elements, as well as in biological forms, in the discovery that the elements are all definitely built up out of hydrogen; for they—the ninety-two different atoms—were all found, beginning about 1913 by the new method of so-called “positive rays” analysis, to be exact multiples of the weight of hydrogen within very small limits of uncertainty. This fact alone raises very insistently the query as to whether they are not being built up somewhere out of hydrogen now. They certainly were once so put together, and some of them, the radioactive ones, are actually now caught in the act of splitting up. Isn't it highly probable, so would say any observer, that the inverse process is going on somewhere, especially since the process would involve no violation either of the energy principle, or of the second law of thermodynamics.

Dr. Millikan goes on to describe his own work, work which is highly technical and for which he received the Nobel prize, and then draws this conclusion.

“The foregoing results seem to point with much definiteness to the following conclusions.

1. “That the cosmic rays have their origin, not in the stars, but rather in interstellar space.

2. “That they are due to the building in the depths of space of the commoner heavy elements out of hydrogen, which the spectroscopy of the heavens shows to be widely distributed through space. That helium and the common elements oxygen, nitrogen, carbon and even sulphur are also found between the stars is proved by Bowen's beautiful recent discovery that the ‘nebulium lines’ arise from these very elements.

3. “That these atom-building processes can not take place under the conditions of temperature and pressure existing in the sun and stars, the heats of these bodies having to be maintained presumably by the atom-annihilating process postulated by Jeans and Eddington as taking place there.

4. “All this says nothing at all about the second law of thermodynamics or the ‘Wärme-Tod’, but it does contain a bare suggestion that if atom formation out of hydrogen is taking place all through space, as it seems to be doing, it may be that the hydrogen is somehow being replenished there too from the only form of energy that we know to be all the time leaking out from the stars of interstellar space, namely, radiant energy. This has been speculatively suggested many times before in order to allow the creator to be continually on his job. Here perhaps is a little bit of *experimental* finger-pointing in that direction. But it is not at all proved nor even perhaps necessarily suggested. If Sir James Jeans prefers to hold one view and I another on this question no one can say us nay. The one thing of which you all may be quite sure is that neither of us *knows* anything about it. But for the continuous building up of the common elements out of hydrogen in the depths of interstellar space the cosmic rays furnish excellent experimental evidence. I am not unaware of the difficulties of finding an altogether satisfactory kinetic picture of how these events take place, but acceptable

and demonstrable facts do not, in this twentieth century, seem to be disposed to wait on suitable mechanical pictures. Indeed, has not modern physics thrown the purely mechanistic view of the universe root and branch out of its house?" When writing for the Report of the Smithsonian Institute for 1928 Dr. Millikan says, "The foregoing is as far as the experimental evidence enables us to go; but the recent discovery of the second element of the above unfinished cycle, namely, that the supply of positive and negative electrons is being used up continuously in the creation of atoms, the signals of whose births constitute the cosmic rays, at once raises imperiously the question as to why the process is still going on at all after the eons during which it has apparently been in process—or better: *why the building stones of the atoms have not all been used up long ago?*

And the only possible answer seems to be to complete the cycle, and assume that these building stones are continually being replenished throughout the heavens by condensation, with the aid of some as yet wholly unknown mechanism, of radiant heat into positive and negative electrons. This has been urged for years by MacMillan. Indeed it is implicit in Einstein's 1905 equation unless we deny the validity of the most approved form of statement of the second law." We submit that it has been proven that matter is electrical in origin and Dr. Millikan makes a very close approach to showing that the electron building process is a continuing one.

The atom annihilating process postulated by Sir James Jeans and Professor A. C. Eddington assumes that the electron, like the individual, may weary of the mad pace of modern life and conclude to end it all by committing suicide. True to life, it chooses to do this by plunging to its death in the arms of its inamorata, the positive electron. The pair of them depart in a spectacular flash of light. They die that the sun may live.

But Sir James Jeans and Professor Eddington do extend some comfort since they have shown that with the electrons, when their positive and negative potentials are equalized, death results and others will show that the same holds true of the human body. If as these electrons perish there are, out in the Ether, other electrons forming, then that Ether has at least one of the attributes of Deity. It is eternal.

What of omnipotence? There is a very interesting phenomenon known as magnetism. This was first noticed in the lodestone. By stroking steel bars with this lodestone an infinite number of new magnets may be created and this without any loss whatever in the original lodestone!

That original lodestone could lift but a small weight of iron filings but the possible infinite number of magnets to be made from it could lift a world of iron filings. "It is just as if magnetism were not really manufactured at all, but were a thing called out of some infinite reservoir; as if something were brought into active and prominent existence from a previously dormant state."

The old time, classical explanation conceded that in no case did the lodestone really generate new magnetic forces although it appeared to gen-

erate them. It went on to show that this new force that seemingly sprang into existence consisted essentially of closed curves or loops, which cannot be generated, although they can be expanded or enlarged to cover a wide field and they can be concentrated or shrunk into almost nothingness. The point seemed to be that merely by expanding a loop, a machine was built that picked up more and more iron filings until it had lifted a whole world of them. The picture drawn so closely resembled that presented by certain optimistic realtors regarding the possibilities of geometrical progression inherent in the Belgian hare, that instinctively I put my hand upon my pocket book. Or it might have been likened to that other augur of approaching disaster,

Whose dice, from underneath his cuff,  
Like little mice, stole in and out,  
As if they feared the light.  
But Oh! he threw them such a way,  
No gift upon a Christmas day  
Was half so fine a sight!

Catalysis is another instance where an agent seemingly does work without showing any of the effects of work. There's a patent worth a billion! Think of the fellows who would speak a good word for it!

As Dr. Eric Keightly Rideal writes in the *Britannica*, "Although the catalytic influence of small quantities of water on the rate of many chemical reactions (e. g. certain combinations of sulphur dioxide; or the thermal combination of hydrogen and chlorine) has long been established, the mechanism of any one of these reactions is not sufficiently well known to established beyond doubt their homogeneous nature. \* \* \* \* The energy of activation for the hydrogen-oxygen combination is supplied, as shown by French and Carie, by collision with mercury atoms which by the absorption of radiation have been converted into excited mercury atoms."

Lo and behold! The Ether! Well may the head be bowed in reverence!

Electricity, magnetism, light, gravitation, eternity: all rest within its womb. From it springs matter, life, intelligence. As to the ultimates of electricity, magnetism, light, gravitation; the physicist stands mute. If these things elude him, how attempt the solution, in terms of matter,—of the mother of them all?

\* \* \* \* \*

# THE CONTINENTAL JOURNALS

BY DR. GERDA WALTHER

The March-issue of the "Zeitschrift für Parapsychologie" contains the following principal articles:

*H. Wagner: "Poltergeist-phenomena in a hut in the mountains".* An extract from the report of the Austrian police-inspector R. Eichelburg of a poltergeist case he witnessed in the hut of the hunter Otti, who lived on a mountain-slope with his family (among which his daughter Ida, aged eleven, who seems to have been the medium). Objects were thrown down and moved about, doors were locked. The phenomena concentrated around Ida, especially when she was lying in bed: she was bitten, her pillow was drawn away etc. When the policeman put his sword into the board at the upper end of the bed and held it there tightly an invisible hand seemed to grasp it and suddenly pulled it out. Then scratches were heard behind the bed, chairs and tables were levitated, loud bangs and other noises were heard. When the policeman, before leaving, said "good-night" to the "invisible friend" a chair moved up to all present and bowed before them. This happened in summer, autumn and winter 1917. In spring 1918 a cottager Painsi told the policeman that he had payed a visit to the hunter Otti with his daughter and his eleven years old foster-son (who perhaps was psychic too). When he left, he said: "Well, spirit, if you like you can go with me!" In the same night poltergeist-phenomena occurred in the room of his foster-son, excrements and stones were thrown about, while the phenomena ceased in the hut of Otti from that very day. A certain Dr. Stanzel investigated the phenomena in the cottage of Painsi and saw how the cover and the garments (serving as a pillow) of the foster-son Paul were drawn away while he was lying on the floor clearly visible in good light on a sack of straw. A stool flew over the heads of the persons against the door, and raps and bangs were heard.

*J. Illig: author of the well-known book "Ewiges Schweigen. . ." (Eternal Silence. . .): "A contribution to the investigation of post-mortem poltergeist-phenomena."* (Concluded from the February-issue.) Post-mortem poltergeist phenomena and also hauntings, according to the author, occur much oftener than one generally thinks, only they are so faint and of a passing character, that they very often are not recognised and investigated as such. Generally only those cases are investigated, which cause a rather great disturbance and last for some length of time. These phenomena seem to have a dark, earth-bound character, but in reality bright, friendly manifestations seem to happen just as often, only they don't last so long: their nature is more fugitive and they are perceived only by those concerned immediately so that they don't get publicly known. Post-mortem phenomena however seem to come mostly from the subconscious or at least, from the emotional centres and not from the intellectual consciousness of the manifesting entities. The author then gives a survey of cases mostly experienced by himself or his friends.

(1) *Acoustical poltergeist symptoms.* Faint raps, steps, rustling, creaking of the furniture, etc. These sometimes occur without any possible medium being present, so the deceased seem to be the immediate cause. Sometimes but not always they only are the introduction to later, stronger phenomena. Two cases are described in detail. In one of them such phenomena had followed the death of a woman who was very eager to live on. Even later on signs similar to those of the Morse-code and other happenings preceded the death of other persons in the house. These phenomena permitted no individual identification.

(2) *A mother and her child.* A young woman suddenly died after having given birth to a child in a hospital in Württemberg. Immediately be-

fore she died she called out: "Mother! Mother!" Her mother, father, sister, husband, father-in-law and sister-in-law all woke up in different parts of Germany at 6 o'clock in the morning that same day with the thought she had died, which indeed had been the case at 3 in the morning. Her child was taken to her parents 17 days later. One day afterwards strange sounds were heard in the room of her father. (A cupboard with clothing of the deceased was standing there.) These sounds disturbed him so much, that he decided to move to another room. The night before it was ready at 3 o'clock in the morning he saw a grey cloud standing in front of his bed. It had the form of a human figure and the straight neck and shoulders characteristic of his late daughter. Instead of the eyes there only seemed to be bright openings in the midst. He told his child that she should rest, as he would take care of her infant and always love it. Then the cloud disappeared and the strange sounds were never heard any more.

(3) *Father and Son.* A soldier had visited his father during the war and returned to his garrison, where he quite unexpectedly died from influenza just before his father came to visit him. After the funeral for five weeks once a week three loud blows were heard above the bed of the father at 3:30 in the morning, the death-hour of his son. After a younger brother had heard it too and was very frightened by it it ceased.

(4) *Manifestations appointed before death.* A lady-friend of the author had promised her husband to give him a sign if she would exist after death. About two weeks after her death and at several later moments a clock (though it had been wound up) suddenly stood still and began to go again after 1 or 1½ hours without anybody having touched it. A few weeks later the widower twice had a vision of his wife in a white, flowing gown with her hair streaming down. The first time the vision came and went with bangs and rustlings, the second time without. The second time it said she was well, but it was all quite different to what people imagined. Geheimrat Prof. Ludwig in a letter to the author described a similar experience of his own in which after the death of a friend of his, who had promised to manifest, his clock stopped suddenly and then went on by itself the next morning.

(5) *Striking frequency of hauntings after a suicide.* These hauntings seem to be post-mortem fulfilments of wishes just as the psychoanalysts regard subdued wishes as an explanation for dreams. Suicides are not "finished with life": on the contrary, they generally expect so much from it, which it can't give them, that they leave it in despair.—The author once found the nearly putrefied body of a suicide in a bush. A quarter of a year later his son was frightened by sighs coming from that same bush as if somebody was choking, but could not find anything.

(6) *The haunting shepherd.* A German living in Russia who never before or afterwards showed any signs of clairvoyance, coming home on a visit, saw a man in a cloak walking in front of him, who suddenly jumped into the water from a bridge, but had disappeared when the man hastened nearer to help him. Instead he now saw a herd of sheep on the bank which had not been there before, and which vanished after he seemed to have passed through it. Afterwards he heard that the village shepherd had committed suicide by jumping into the water from that very bridge some time before.

(7) *Two cases of permanent haunting.* After a suicide the neighbors of the deceased for 7 or 8 years saw a luminous disc float around the roof and gable of the house where a man had committed suicide in the loft. In the first nights after his death thumps and loud steps were heard coming down the loft. (They had also been heard the night before the accident. The author thinks that probably the man at that time was imagining how he would commit suicide.) The lock of a room in the loft was heard to rattle and the door of a stove was opened and shut several times as the deceased had done in his life time. In another case a man suffered from depression and often threatened to commit suicide, only his pious wife

prevented him from doing so, but finally he did it after all, leaving his wife with four little children. One day when she came home from her field-work she found he had hanged himself. As long as the body was in the house the bed creaked so loudly that nobody dared to remain in the room and it was supported, because it was feared it would break down. In the night before the funeral the widow and her unmarried sister were sitting in the drawing room, when an awful blowing and spitting commenced which turned into howling and complaining. After the funeral this ceased for some time in the house of the wife but began in the house of the sister, afterwards returning to that of the wife. Cracks, explosions, bangs, steps and spitting were heard for weeks. In spring (he had died in autumn) the woman saw the phantom of her husband standing before her bed with a sad, solemn face. He said it was very good for him she had forgiven him. Two years after his death she saw the phantom again writing into the air "two years" with his hand and then holding up two fingers. This time it had a flame of about two inches divided into two parts on its head. Afterwards it appeared again several times and seemed to be a little brighter each time. The man, before he died, often tried to amuse his children by making an old broken clock strike, which could be done by pulling out a wire. Among the hauntings there was also the phenomenon of this clock striking, then the wire seemed to be drawn out by an invisible hand. It often happened when the woman had to go after her work and leave the children at home alone. Twice when a cow got a calf the woman and her sister saw the iron lock of a big flour-chest move up and down as if in joy. Once the phenomena started again in the house of the sister in another village. It didn't cease until she decided to go to her sister in the other village, when she came there she found her sister very ill with fever and in want of help. The poltergeist seemed to have intended to fetch the widow's sister. As the phenomena became very disturbing again (crashes, moans, touches) the woman asked a Catholic priest for help though she was a Protestant herself. He gave her some holy water and wrote down a special prayer for her. As long as she kept the house sprinkled with holy water the haunting ceased. Her late husband was very superstitious and firmly believed in magic so perhaps, the author thinks, the holy water had a suggestive influence upon him.

(8) *The Family-whistle*. After the sudden death of a business-man on the day of his funeral at 12:30 o'clock all present heard his whistle in his office which he used to blow when coming home for lunch from business every day.

(9) *Music from beyond*. On the evening of the death of a kind, pious girl some wonderful music was heard in the corner of the stove. The same thing occurred Sunday-afternoon after she had died. No normal origin could be found.

(10) *The little singing birds*. On January 30th 1926 the parents and grandmother distinctly heard two birds singing outside the window a quarter of an hour before their little girl aged 13 died, it was heard in the store below too. The child was a great lover of animals. When the mother asked the dying child whether it heard the birds, it smiled.—These three last cases belong to the bright kind of phenomena which are not so well known as the dark, earthbound ones.

DR. GERDA WALTHER.

\* \* \* \* \*

The April issue of the "Zeitschrift für Parapsychologie" contains the following principal articles:

*Prof. C. Blacher: "Two incontestable experiments: telekineses and luminous phenomena."* Describes some phenomena obtained in sittings with two mediums called BX and EX. Both mediums had their hands and feet controlled and could be seen by little luminous plates on their belts, knees and shoes; no light however. Apparitions were obtained. In a sitting of Dec. 4, 1931 Prof. Blacher put a glove on a luminous plate of the size of about 12 to 20 in. It could be seen how this glove moved in little jerks although the hands of both mediums were controlled. In another case

a materialisation looking like a clumsy hand tried to raise up a liquor-glass (made visible with luminous paint) which it had thrown over. Once the medium asked some water to be poured into a glass into which a bell had been put. The medium held the glass from below, Prof. Blacher from above, and suddenly the bell became luminous within the glass.

*Dr. K. Kuchynka: "A curious telepathic vision from a great distance."* A certain Mr. K. of Prague (well-known to the author) had a brother Zdenko K. employed in a bank in Paris. His parents were somewhat anxious about him when the war broke out, but were told the employees of the bank were allowed to remain there. In September 1917 Mr. K. fell ill with bronchitis and in his fever had strange visions concentrating around a spot on the wall opposite to his bed. Three times he saw a desert or a sea with many waves, a little hill and a bridge leading to it and a man looking like a hunter with a gun walking towards it. The third time the hunter turned round and he recognised his brother, wondering at his having grown rather stout. After the war Mr. K. heard from a soldier of the French foreign legion that he had been together with his brother in Algeria and that his vision exactly suited the landscape there and the dress of the legionnaires. Later on he heard from the Czecho-Slovenian colony in Prague that his brother had fallen in the war on the French-German battlefield in April 1918. In September 1917 he was lying in a lazaretto wounded. Perhaps he thought of his brother in Prague and at the same time of his life in Algeria so that his brother in Prague got a vision of it.

*Dr. P. Sünner: "Supplementary communications concerning the poltergeist-case in Charlottenburg and reflexions on the psychological explanation of hauntings".* To be continued. I will review it when the whole has been published.

*Dr. v. Schrenck-Notzing: "The development of occultism into psychical research in Germany."* To be continued. (This is being published by us in instalments. Ed.)

*Prof. D. Walter and Prof F. Haslinger (Graz): "Positivism. A clarification, a summoning to unite, a plan for the future."* After their disappointing experiences of foreign visitors asking them for an introduction to a medium and then accusing that medium of fraud, and themselves of credulity if not confederacy, the authors suggest that all "positive" psychic researchers should unite against the "negativists" and "dubitivists", who really are secret enemies of psychical research. Of course the positivists must be critical too and insist on fraud-proof conditions of control. The positivists should work together in all countries and perhaps found some kind of international office. Mr. Carl Vett, secretary of the international congresses of psychical research, is said to sympathize with this plan and the authors suggest that it be discussed at the next international psychical congress.

*H. Häning: "Concerning the exteriorisation of the Human Ego."* He thinks that this phenomenon is of paramount importance as a proof for survival, as the spiritualistic arguments don't seem to suffice. He is against Schrenck-Notzing's opinion *re* this phenomenon, Schrenck not having grasped its importance, perhaps because it was too much connected with theosophical ideas in the beginning. Häning quotes an interesting case of a German soldier (from Surya's "*Das Okkulte und der Weltkrieg*") who with the help of exteriorizing his Ego found out that the French intended to attack his trench. He also saw an Austrian officer write down a certain command. Unfortunately his superiors didn't believe him: hence the attack couldn't be prevented. Another case (communicated in the former Journal of the "*Revalobund*", Vol. 2, No. 2) is that of a psychic aeroplane-officer who manifested in a sitting through a medium as he had promised to do, before he controlled the medium to write some words corresponding to the contents of a sealed letter, a sensitive saw his astral-form enter the séance-room.

DR. GERDA WALTHER.

The May-issue of the "*Zeitschrift für Parapsychologie*" contains the following principal articles:

*Dr. Gerda Walther: "New experiments of Harry Price with Rudi Schneider".* A preliminary note on Mr. Price having a new series of sittings with Rudi Schneider in spring 1932 in which Mr. Price succeeded in photographing the levitation of a pocket-handkerchief with a cloud-like mass of teleplasm behind it. (The detailed report of Mr. Price had not then been published.) Also a report of some sittings held in Braunau by Mr. Price in July/August 1931 with four members of his laboratory (Mrs. K. M. Goldney, Miss May C. Walker, Miss E. Beenham and myself). In these sittings Mr. Price intended to prove that also in Braunau fraud-proof conditions could be obtained and that it was the fault of former investigators and not of the Schneider family if they failed in doing so. No loop-hole was left in the conditions of the sitting of July 31st, 1931 either for a confederate or for any fraudulent action on the side of the medium. Beside the four members of the laboratory there were present at this sitting: mother Schneider, Mitzi Mangl (Rudi's bride), Lina Schneider (Rudi's sister-in-law who left after the pause because she didn't feel well, so that there were only three members of the usual circle present in the principal part of the sitting) and Mrs. Bauer (the drawing-medium from Simbach). Mr. Price controlled, Mrs. Bauer sat beside him and was super-controller, Miss Walker sat beside the cabinet opposite to Mr. Price and I beside her after Lina had left, so that we mutually controlled each other during the principal phenomena, the red light was good enough to make our hands plainly visible. The following statement was written by Mr. Price in father Schneider's protocol-book after the sitting:

JULY 31st 1931.

"For the first time at any Braunau sittings an attempt was made to secure an absolutely fraud-proof séance as regards the Schneider family. Every door and window was sealed by means of brass staples, string, and knots sealed with my signet ring. Father Schneider was locked, a prisoner, in his bedroom (And the keyhole covered with adhesive plaster. May C. Walker), which was sealed. The undersigned then individually controlled the *three* members of the Schneider family and Frau Bauer. Phenomena of a most brilliant character was obtained under our very noses and as far away as 10 feet from the medium who was controlled by me and Frau Bauer. A large "snow man" phantom was observed by several present, water was splashed out of a basin, handkerchief was knotted and handkerchief was taken out of Miss Walker's hand by a pseudopod, curtains were knotted, dish several times removed from the table etc. etc. We, the undersigned, are convinced that the phenomena were of supernormal origin. Signed: Harry Price, May C. Walker, K. M. Goldney, Ethel Beenham, Dr. Gerda Walther."

Mrs. Bauer also signed a statement saying that the control of Mr. Price had been perfect during the whole sitting. (Mrs. Goldney, sitting between Mrs. Bauer and mother Schneider controlled them, mother Schneider being controlled by Miss Beenham on the other side.)

*Dr. A. Tanagra (Athens): "On the nature of telekinetic energy."* A few months ago a young lady, Miss Cleio, came to the Greek S.P.R., who possessed the faculty of obtaining telekineses in full consciousness. This faculty had developed after a mental psychic shock: the simultaneous death of her father and sister and she attributed the phenomena to the influence of the deceased, she was however told that she herself was the cause (the phenomena were: spontaneous movements of objects in the house, raps, apports) and was asked to permit scientific experiments, to which she consented. The experiments were conducted by the Greek S.P.R. with a group of professors of the University of Athens assisting (the physicists Athassiades, Aeginitis and Chondros, and Chadjidakis (mathematics), Aeginitis (astronomy) and Zengelis (chemistry)). Movements of the needle of a magnet were observed, from

right to left and *vice versa* and sometimes all round, by full light, red light having no influence without any cabinet or screen. The results obtained until now are:

1. The emanation of the right hand is much stronger than that of the left.
2. The movements of the needle are very strong after a mental emotion.
3. The movements of the needle are weaker when the compass is placed under a glass shade, stronger when the medium's hands are under the table, especially when touching the top of the table (usually the medium's hands were 2-15 cm (0.75-6 in.) above the compass).
4. No development of heat or ionisation is observed during the experiments.
5. The emanation does not influence photographic plates in this state.
6. The emanation has no influence on scales or the demagnetized needle, or
7. In the electroscope (leaf of silver-alloy), be it charged or not.
8. No results are obtained when the compass is enclosed in a thick magnetic diaphragm, however the needle moves if the wall of the diaphragm is thin or when the needle is influenced by three ordinary magnets.
9. The movements of the needle are the same when the medium is isolated from the floor. Experiments with an electrocardiogram were negative although the needle was influenced at the same time, so it seems that energy of an electrical nature must be excluded.

*Prof. Dr. A. Ludwig: "On the problem of the remedies of the Church against molestations through hauntings".* In Upper Bavaria a priest was molested by poltergeist phenomena and hauntings for several years (rumbling, the noise of doors and drawers being opened etc.) The same was the case with his successor in the same rectory, who lived there in peace during the first two years of his stay, and was then molested by a phantom of a burning red colour with dark lines, which was also seen by others. Finally he was permitted by his superior to try a "benediction" against the phenomena, without any result however. This made him think that perhaps it was the earthbound soul of some former priest and he had some soul-masses read, after which the phenomena ceased. The Catholic Church knows several remedies against such phenomena, among which the so-called "benediction" and "exorcism" must be distinguished. According to Matt. X. 8. the Church is thought to wield power over demons which can be bestowed upon a priest through a special consecration, the exorcistate. The exorcism is a command to the demon to begone. Poltergeist phenomena or hauntings need not however be caused by demons—some are supposed to be caused by earthbound spirits, the so-called "poor souls", and here the "benediction" is applied, i.e. a prayer to God to give rest to the poor soul and let it participate of the forgiveness of the sins of the Savior. In some cases however the souls seem to be permitted by God to ask for help from those still on earth or to warn them etc. Many historical cases are known showing the efficacy of these remedies of the Church.

*Geb. Justizrat Driessen: "Parapsychical and parapsychical occurrences in the life of Girolamo Cardano."* Shows that according to his autobiography the famous philosopher and doctor Hieronymus Cardanus of Milan (1501-1576) as well as his father, Facius Cardano, must have had many psychical experiences. Facius had a "family ghost" who accompanied him for 35 years and he communicated with spirits through raps, observed an ice-cold materialised hand etc. Girolamo himself often heard raps, partially as announcements e.g. of the death of his mother. In November 1559 a heap of earth was observed beside his hearth each day (cf. a similar phenomenon in the case of the Oppau poltergeist, this Journal, October 1931, p. 460). He also heard other strange noises (gruntings as of pigs and cackling like that of ducks were heard one night without these animals being near, and the next day he heard that his neighbor had been killed by a flash of lightning). Cardano also narrates prophetic day-dreams; and once he observed the blood-red figure of a sword at the bottom of his right ring-finger, it grew for 53 days, then it suddenly

vanished on the same day on which Cardano's son was executed. He also "sensed" other people speaking about him and knew what they said (telepathy?). Also he seems to have possessed the faculty of psychical medical diagnosis.

Dr. P. Süner: "*Supplementary communications concerning the poltergeist-case in Charlottenburg and reflexions on the psychological explanation of hauntings.*" (Conclusion.) Dr. Süner here communicates several cases of hauntings and poltergeist-phenomena from letters written to the parents of Lucie Regulski from persons, who had experienced similar phenomena as they were observed in the case of this little girl (raps, movements of objects, one case of direct writing) which aroused considerable interest in the German press in 1929 and was also described in detail in the "Zeitschrift" by its editor (October-issue 1929). In all these cases two entirely different forms can be distinguished: cases of hauntings etc. with some persons which may be regarded as poltergeist-mediums and cases in which no such persons can be found. The latter seem to demand a spiritualist explanation while the former can often be explained animistically, i.e. by the subconscious mind of the medium, though it is also possible at least in some of these cases the discarnate entities only use the forces of the mediums for their manifestations. (Similar opinions of other investigators are quoted, especially R. Lambert, J. Illig, Schrenck-Notzing, General Peter, Prof. Ludwig.) The phenomena were always about the same kind in all cases: raps and other noises, objects or furniture moving about (lids of baskets or chests moving up and down, bed-covers drawn away etc.) Once a girl was pulled out of her bed by one of her long tresses: in the same case the metal bedstead broke into two pieces in the middle while her brother was lying in it. In this case, as in that of Hilda Zwieselbauer, Johanna P. and others the poltergeist always seemed to do what was suggested might happen by someone present. Schrenck-Notzing has compiled a statistic of poltergeist mediums (see "Gesammelte Aufsätze zur Parapsychologie" and "Richtlinien zur Beurteilung medialer Spukvorgänge" in the September-issue 1928 of the "Zeitschrift") which shows that in 11 cases 8 poltergeist-mediums were girls, 3 boys, nearly always they were in the age of beginning puberty, mostly 13, 14 and 15, in one case 9 and in one case 17 years old. Dr. Süner has compiled another statistic from other cases communicated in the Zeitschrift (1926-1929) without those mentioned by Schrenck-Notzing and finds that in 11 cases there were 10 girls and 1 boy. As far as communicated, the age here too mostly was between 11 and 15. In other cases communicated, 50% were without any apparent medium.

The small-notes bring an obituary of the well-known German psychic author Dr. Kemmerich and point out that Schrenck-Notzing would have celebrated his 70th birthday this year. Dr. Aigner reviews the process against the well-known platform clairvoyant Fred Marion (really: Josef Kraus) who was condemned to pay 1500 marks (or 60 days imprisonment if unable to pay) because of false pretences; his performances being based upon tricks and not upon clairvoyance. All his experiments before the law-court were negative. Dr. Tischner, Prof. Driesch, Dr. Aigner were witnesses against him though they are convinced of the existence of genuine clairvoyance in other cases.

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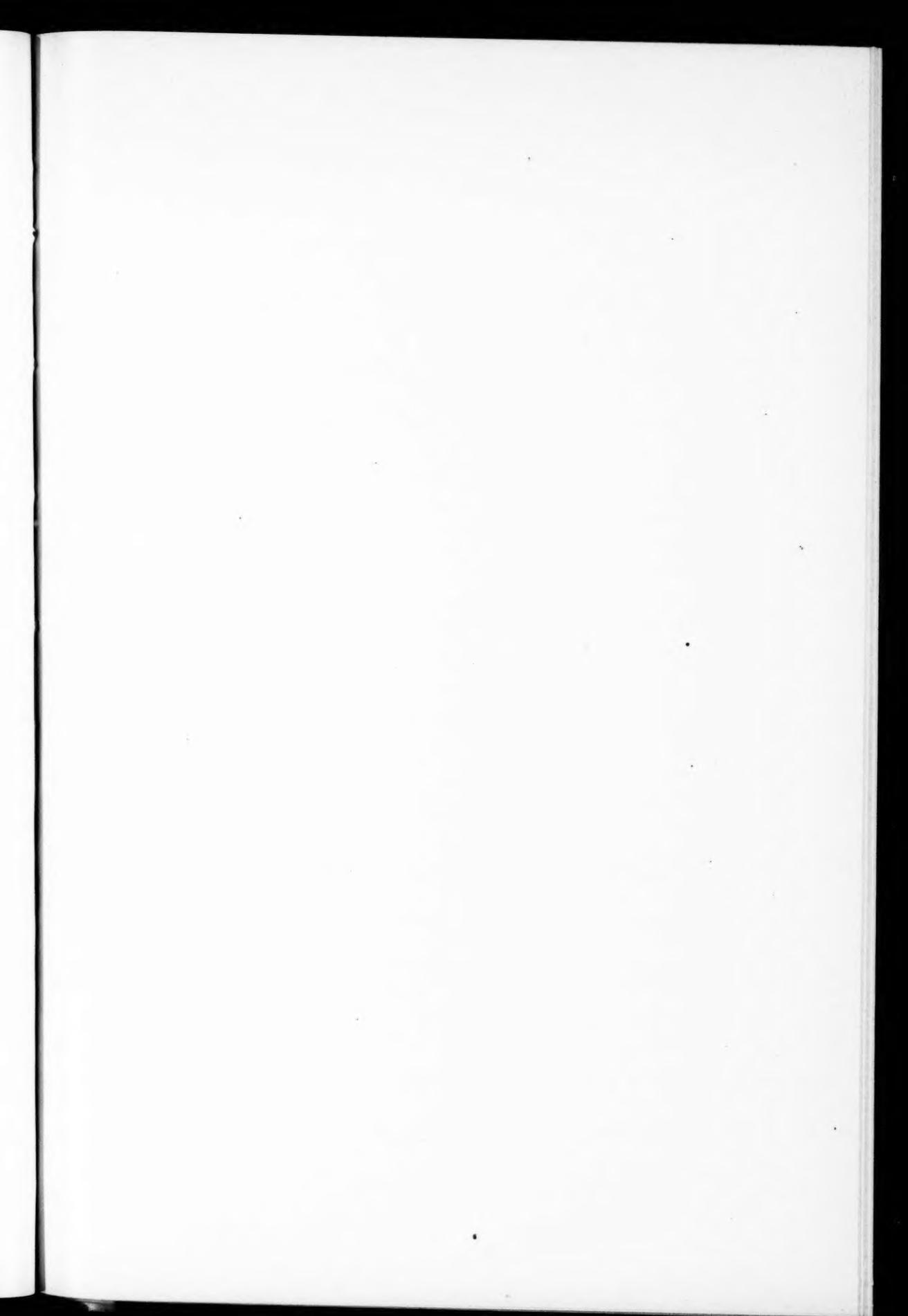
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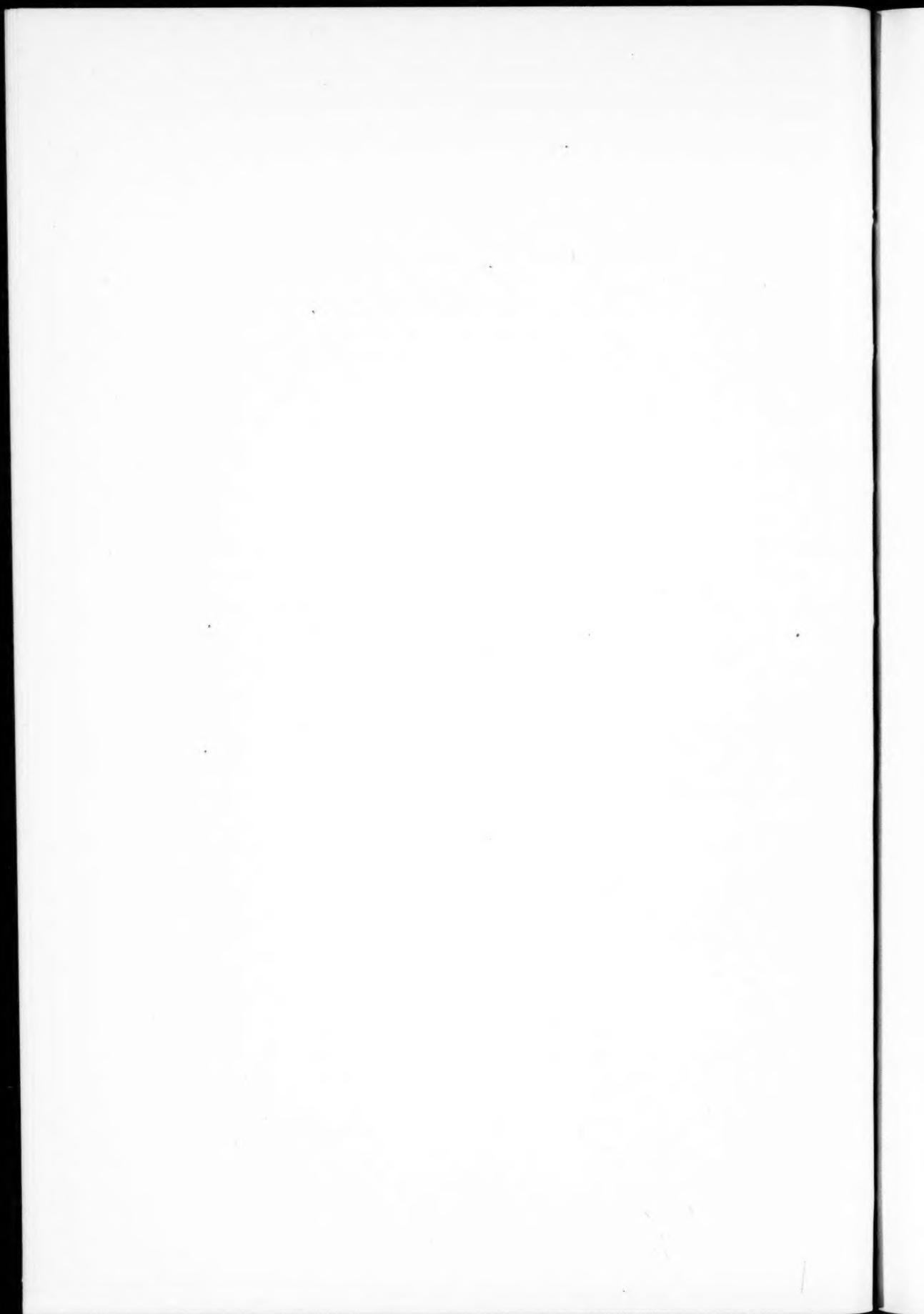
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## EDITORIAL NOTES

The commencement of the New Year has brought with it something more than the usual crop of predictions. No doubt we may find an explanation of this circumstance in the generally disturbed state of the public mind and the desire to escape from the monotony of depressed conditions. The French magazine "Psychica", a monthly devoted to Psychic Sciences, contains in its issue for January 15th several pages of prophetic matter announced by the following clairvoyants: Mme Buffety: Marion-Claude: Lucile Deliot: Marcelle-France: Therese Girard: G. Leska: and Morgane. The Editor has received from Mons. A. C. Droppert, a non-professional Belgian medium, a detailed summary of events prognosticated for various countries during 1933, and this will be held by the A.S.P.R., and checked for future reference.

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From M. Droppert's record it is perhaps permissible to quote the following as regards American affairs. His impressions are derived entirely from an intuitive or clairvoyant source. In general, he feels that 1933 will be a good year for the whole world, although there cannot be as yet a return to the prosperity of former years. But there will be appreciable improvements in business and industry. In the U.S.A. he says the revival will begin to manifest itself at the end of May, in the form of a great increase of activity in metal working and in the automobile industries. Other European countries will follow suit. But his forecast for Great Britain is by no means so happy, especially as regards her Eastern affairs.

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The injury to the public mind which has accrued through the unwise publication of sensational forecasts of disaster has been sufficiently acute to engage the attention of the French Press. M. Pascal Forthuny in his monthly

Letter to the *International Psychic Gazette* (London) for the month of January, reports an action by representative Parisian mediums with the laudable object of allaying the fears induced by the prevailing alarmist mass psychology.

"I know" he says "that many persons are going to mediums today and are asking them "Will there be another war, and, if so, when, where, and between whom?" These interrogators belong to every class of society. . . Nervousness, instead of diminishing, goes on increasing, so that this question threatens to eclipse all others in the minds of people wishing only for peace. . . . In view of this state of affairs a number of Parisian mediums decided to meet. . . . I received an invitation. . . . On arriving among them I said I would report what they said and decided upon in the *International Psychic Gazette* and they replied: "That is well: make known our sincere intentions to all the English-speaking mediums in the world. We believe they will be in accord with us in any steps we may agree upon to prevent the world being dragged down by fear into the horrors of another war". These mediums decided peremptorily that never on any account would they even discuss such a possibility with their clients, they would declare that they could not exercise their faculty in that domain and for the reason that they had determinedly effaced every thought which could relate to a conflict between nations.

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This systematic silence, M. Forthuny thinks, may well be imitated by all the mediums in the world: for tremendous mischief can be done by such an idea becoming accepted and familiar in people's minds. He regrets to note that there is less restraint on this subject elsewhere. A traveller just returned from Berlin reports that many charlatans on the streets and public squares are offering, for a small sum, clairvoyant predictions of a nature likely to envenom the minds of the people, such as this: "I see that you will soon be taking up arms again and going forth to war for the salvation and revenge of our Fatherland". It appears that the Berlin police are alive to the mischief and are taking steps to suppress these false prophets.

"It is" says H. Forthuny "because I feel so strongly the necessity for an ever-abiding peace, and the utter extermination of internecine warfare in all future time, that I have thought it well to record here the very wise gesture of Parisian mediums in place of my customary personal recollections"

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#### AN IDENTICAL PSYCHIC MESSAGE IN TWO COUNTRIES

In the "Psychic News" for February 11th Miss Margery Lawrence, the well-known English novelist, relates the production of two parallel messages of a highly evidential nature, at independent sittings which apparently took place on two successive days, one in London and the other in Roumania. The only link apparent seems to have been the presence of a Roumanian friend at Miss Lawrence's sitting. The information as to the Roumanian

sitting was received in London before a reply could possibly have been received to any letter written after the séance.

*The London sitting.* The control said "There are a lot of people here tonight, mostly soldiers who want to speak to Miss Lawrence. They say she knew them in the war". He then proceeded to give a list of names, most of which she immediately recognized. Among these was that of a gunner called Codrington, who used to play the drums in an amateur jazz band which she had run during the war. The soldiers gave descriptions of the dance-room, and much personal detail relevant to herself. Another soldier gave the name of Terry. This one she also recognized.

*The Roumanian sitting.* A few days later, Miss Braseka, her Roumanian friend, rang up Miss Lawrence in a state of great excitement, saying that she had by that post received from a great friend of hers in Roumania a letter in which she related that she just been to a séance at which her deceased sister Rutza had purported to speak, and Rutza gave her the following interesting message: that "she had been following the sittings in London which Miss Braseka was attending, with great interest, and had been present at the last one. . . A lot of soldiers had been there, trying to talk to Margery Lawrence, Aline's friend, and she had recognized most of them and they were tremendously jubilant about it—especially one called Codrington, and another called Terry".

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#### A SECOND EVIDENTIAL MESSAGE

*The London sitting.* "After the soldiers had spoken, the control said that Miss Lawrence's mother was present, but lacked power to speak, so someone must speak for her: and a young girl giving the name Wynyate or Wyngate came through, told how she had died, and gave a message from the mother.

*The Roumanian sitting.* Rutza said that "when the soldiers went away, Margery Lawrence's mother had come; but she could not speak for herself, so a young girl called Wyngate or Wynyates spoke for her".

Miss Margery Lawrence has never been to Roumania herself, nor has she met the Roumanian lady friend of her friend Miss Aline Braseka or her deceased sister Rutza. The living sister knows her by name only.

The London sitting was held on a Saturday and the letter from Roumania arrived on the following Thursday—five days later. It would have taken eight days at least for a letter to have reached Roumania from England and to have received a reply. The Roumanian letter must have been written and posted only a day or so after the date of the London sitting.

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A special significance attaches to the article we print in this issue on the subject of the Egyptian Ritual of Resurrection. The writer is a mature student of the spiritual basis of the Egyptian eschatological cult. He has the double qualification of scholarship and the experience of a practical archaeo-

logist and he differs widely in his conclusions from the academic school of Egyptology in that he repudiates the common theory upon which these schools have consistently worked, that the Ritual refers to the superstitious belief in the Resurrection of the dead Body.

He follows the mystical lines laid down by Gerald Massey and develops on them.

Egypt has been regarded too long as the parent of all the materialistic conceptions of the hereafter; the fountain of all the heresies that troubled the nascent Church of the Christian dispensation. This may be true enough of Egyptian creed and ritual in its decadence, but Mr. Peerman would ask his readers to look back beyond the period of darkness and retrograde religion and to view the traces of a far more ancient and sublime interpretation of a Wisdom-Teaching given to the few who could not only understand its principles but actually put them into practice. And in the so called Book of the Dead—which, rightly interpreted is the Book of the Resurrection in Visible Form of the Survivor—he has found that the whole plan and method is imperishably enshrined in the symbolic record and can be recalled for the enlightenment of the student of today.

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#### A CAMBRIDGE GHOST STORY

On p. 26 of our January number will be found a brief note of a case of haunting at Christ's College, Cambridge, England. This was quoted from our contemporary "Light" which in the issue for Dec. 23, 1932 gave publicity to the story under the title "A College Mystery" speaking of it as a "Case to which Telepathy does not apply". The communication was made to the Editor in a letter from Mr. Godfrey Burchett, who placed implicit reliance on the book in which the story appears. The fact that it was written by a senior Cambridge Don would alone entitle it to serious consideration, even had not Mr. James Baker, the author, prefaced his work with the following statement "My thanks are due to the Master and Fellows of Christ's College for permission to make drawings of the College and to use the College Arms: to the Provost of Eton for reading through the manuscript. . . and for kindly comment. . . etc., etc." The book is dedicated "to all Christ's men who have worked for liberty, in especial remembrance of those who have fought in the great war". But the work is now declared to be nothing more than an elaborately realistic hoax. It is difficult to understand how a man of academic standing and culture can stoop to traffic with spurious coin bearing the hall-mark of constituted authority. But that he has done so emphasizes the danger always present where the fiction writer steps into the (to him) fascinating arena of fact. We could point to more than one modern writer of psychic narrative who has in this way outstepped the bounds of propriety and alas! acknowledged leaders in the field of psychical literature have not always set a high ethical standard in this respect, as witness than strange blend of fact and fiction "The Land of the Mists".

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# CONVERSING ANIMALS

BY ARTHUR GOADBY

## PART III. THE THEORY OF SUPERCONSCIOUS INTELLIGENCE

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*Editorial Note.* The phenomenon of quasi-human intelligence in the animals associated with man, such as the horse or dog, is rapidly assuming importance; but the question of the origin and nature of this strange faculty is still in a highly controversial stage and we would impress upon the readers of the Journal that in admitting this article, the A.S.P.R. accepts no responsibility for the endorsement of any of the views or theories contained which are the writer's own.

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In attempting still further to unravel the mystery surrounding our talented four-footed friends among whom, as we may remember, are preeminently our own little blasé humorist Black Bear of Briarcliff, the mathematical prodigy Muhamed of Elberfeld, the canine philosopher Rolf of Mannheim, and others perhaps no less famous, we should, I repeat, try to ferret out the one originating cause of all their phenomena, framing to that end a single working hypothesis. Accordingly we should first eliminate those theories most often proposed yet soonest found inadequate; and indeed in pursuance of this method we have already in previous issues of this Journal<sup>1</sup> discussed, and rejected, both the hypothesis of sensorial signaling and that of normal intelligence. Briefly now we must next consider the theory of telepathy as it is colloquially defined, namely as connoting the transmission without the employment of any of the five physical senses of an idea or feeling or impulse from the mind of a living agent to the mind of a living percipient, the latter being in these discussions an animal.

Of course we must admit the probability that some form of telepathy is always involved in these phenomena; but whatever may eventuate as the solution of our problem we shall not find it in this orthodox type of thought-transference (which we shall here call carnate or animistic telepathy) since there have been numerous instances where these animals have correctly answered fortuitous questions when no living human being knew or could know what those questions were either consciously or subconsciously. Many such instances have already been related in recent issues of this Journal as well as in various scientific publications abroad and we need not repeat them here.

Another hypothesis frequently advanced is that of subconscious genius; but as the subconsciousness has, in our estimation, played hitherto a very

<sup>1</sup> 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.

"Conversing Animals—The Hypothesis of Normal Intelligence" by Arthur Goadby, *Journal A.S.P.R.*, January 1932.

ambitious and ambiguous role in supernormal research, having been quite gratuitously accredited with transcendent powers, we propose to employ the term to connote what we consider a very subsidiary phase of our total personality as we will now set forth.

A subjective-objective study of human consciousness (as evinced in personal experience and inferred by observation of behavior) reveals to us first the familiar normal waking consciousness which is a field of awareness ever varying in lucidity and bounded by a wavering margin constantly expanding and contracting. Quite insulated from this is the Co-consciousness which, figuratively speaking, extends like an aura around the normal consciousness and which consists of two parts; first there is the true subconsciousness and this we will define as the whole memory-content of all post-natal experiences, sensorial, mental, kinaesthetic, and physiological, having curiously reciprocal relations with the waking mind, sometimes partly blending, yet never completely identical with it. But however remarkable may be its capacities we hold that it is never endowed with talents higher than those signaling the normal mind, being rather quite inferior to the latter in respect of the regal faculties of reasoning, judgment, initiative and physical sensibility as hypnotic experimentation reveals.

Almost entirely dissociated from this subconscious area of the mind is another aspect of the Co-consciousness which in human beings may function as conscience, genius, intuition, inspiration, etc., and which often displays those supernormal powers so familiar to us in psychical research, such for instance as telepathy, clairvoyance and premonition; and this aspect of our total self we will designate as the "superconsciousness" defining it as that functioning of the mind whereby the ego contacts the ideal world which transcends the physical plane of sensorial experience wherein chiefly functions the waking consciousness.

Conversing animals possess of course like all other creatures a subconscious mind; but the highly cultural and erudite ideas which they so often express cannot originate therein, for this mind is not endowed with any talents superior to the normal waking mind which, as we believe we have previously shown, is itself unqualified to create or appreciate such ideas.

But these ideas must originate somewhere. Are we then justified in assuming that certain animals may be endowed with cryptic faculties superior to those normal to both their waking and their subconscious minds, and which are exclusively the *fons et origo* of their extraordinary phenomena? Perhaps Nature which is so full of surprises may provide us with at least one. Let us for instance consider the curious aptitudes of the predatory "hunting" wasps, especially the female of that species known as the Sphex.

This distinguished insect spends her brief waking existence of two months storing up food for a progeny which she is destined never to know: and conversely never having known her own parents she has never been taught how to procure and store up that food. Nevertheless on emerging from her long sleep in the cocoon she behaves as if endowed with a most

sophisticated intelligence for she knows exactly what other species of insects she may advantageously attack, and how merely to paralyze without killing them; for with infallible precision she locates at once the proper nerve centres into which she deftly thrusts her poisonous sting, rendering her victims inert yet assuring their survival<sup>1</sup> long enough to afford a living banquet for her newly hatched grubs until the latter enter their long sleep in the cocoon. Such seemingly prescient behavior as this is due of course to instinct which may be defined as a predetermined ritual performed apparently without the normal conscious mind having any realization of the end to be attained, for even when by some accident or other that end may have become prematurely achieved, our *Sphex* will fail to realize that obvious fact and will stupidly persist in performing every serial step of the ritual even though she may thereby ruin what already was accomplished, as if indeed she were blindly recapitulating a complete cycle of mechanical acts. Evidently then instinct is the fruition of certain psychological processes which function even before conception occurred and which after birth tend to fulfil themselves regardless of all contingencies and with all the fatality and similitude of a powerful post-hypnotic suggestion.

We have now arrived at a crisis in our inquiry concerning conversing animals. In fact we are entering into the very heart of the mystery and happily enough we shall learn that we already may possess the key to solution of our problem. It is as if we had stumbled by accident into the very *penetralia* of a labyrinth and there found the silken thread that shall lead us safely out, for our difficulty heretofore has been due not so much to the problem itself as to our unreflecting acceptance of a certain anomalous idea of contemporary science to which we will briefly refer.

Orthodox science holds that Instinct is the resultant of the pre-natal functioning of certain carriers of hereditary characteristics called the *genes* which are regarded as material in structure. But since matter is now held by the physicist to be a manifestation of electricity, which is presumed to be unconscious and abstract, then science<sup>2</sup> must hold that consciousness is derived from the "unconscious". This fateful conclusion however we hold to be drawn from the false premise and therefore erroneous. Moreover it violates the very first rule of scientific procedure; namely that all knowledge must be based on experience; and since science can have no experience of the "unconscious" it cannot predicate anything about it, and therefore cannot assert that anything whatever is derived from it.

Now in our view Consciousness or Awareness, is of the very primordial concrete substance possessing inherent form, function, content and degree. It is the Universal Reality, in terms of which all phenomena must be described, the most immediate "fact" in all experience. It can never be created or annihilated, nor is it a product of other factors, for it is Eternal

1. Probably in a painless state.

2. This statement does not apply of course to such distinguished scientists as Sir Oliver Lodge, Sir William Crookes, Professors Charles Richet and Gustave Flammarion, etc., who have widened the field of their inquiry.

Principle and all experiences are in it and of it. It is ever present and inescapable although some states of consciousness are relieved by alternations of memory. Those who would deny its primacy or who would apotheosize the "Unconscious" must use consciousness to do so, appealing to that whose very eternal omnipresence they would deny.

Therefore we hold that the genes and their constituent electrons are conscious concrete nuclei in Universal Mind, functioning toward an intelligible end and therefore manifesting intelligence; and since this Intelligence directs the nuclei wherein it functions it must transcend these elements. Accordingly before conception occurs these genes both possess and express a pre-existent and supersensorial Intelligence, and it is through any by them that this Intelligence acquires incarnation on the physical plane.

Obviously this transcendent Intelligence must have a substance in which it functions; and this Substance must be more subtle than matter: for it must act as an intermediary whereby consciousness, which is unextended, can act upon that formal aspect of consciousness called "matter" which is extended. This subtle doubly-aspected substance we may call the "ether" out of which is composed the psychic vehicle wherein presides the superconscious mind. It is this vehicle which enters the embryo in order that its indwelling mind or ego may acquire growth, manifestation and experience in physical matter on the sensorial plane.

Every living animal then possesses, as we contend, both a super-consciousness and an etheric body whose existence before conception in form consciousness and function explains the phenomenon of instinct. That this mind and its psychical vehicle also survive the separation from the physical body is indicated by the many instances where animals after their decease have manifested themselves to others and have displayed supernormal powers while living thus confirming the fact that the superconsciousness is transcendent of time and space.

#### ANIMAL SUPERNORMALITY

Many of these incidents establishing the reality of supernormal phenomena exhibited by animals, after being well investigated and confirmed, have been recorded in various European and American psychical publications as the "Journal of the S.P.R." and "Light" of London, "Les Annales de Science Psychique" and "Psychica" of Paris, the Journal of the A.S.P.R. and others, and Prof. Ernest Bozzano of The University of Savona, Italy, in his well-documented work, "Les Manifestations Metapsychiques et Les Animaux" (Paris 1926), has published one hundred and thirty of them, assorting them into eight categories as follows:

1. Those cases in which animals were agents in telepathic experiences.
2. Those in which they were percipients alone.
3. Those in which animals were percipients collectively with humans.
4. In which animals had identical visions collectively with humans.
5. Those cases recording experiences of animals in haunted places.

6. Those in which they gave premonitions of death.
7. Those in which they materialized in séance-rooms, and
8. Those in which the phantoms of animals appeared to others after death.

In the first category he cites the famous case (well documented and recorded in the *Journal of the S.P.R.*, London, Oct. 1904) of Rider Haggard's dog Bob which was killed by a train probably instantly at 10:30 p.m. on the 9th of July, 1904, while crossing a trestle a mile away from his home and was hurled into the brook beneath, no person being known to have witnessed the accident. About three hours later Mr. Haggard awoke from a nightmare and declared to his wife that he had dreamed that Bob had met with an accident, that he himself had experienced a sense of oppression as if drowning, followed by a vision of his dog floating in water, and it seemed to him as if his own personality were blended with that of the victim who raised his head close to his master's face and sought dumbly to inform him that he was dying.

Four days later the body of the dog was found floating in the stream under circumstances that absolutely confirmed all the details of the dream. The skull having been crushed gave indubitable evidence that unconsciousness had immediately occurred, rendering it impossible that any message could have been transmitted by the brain mechanism, conscious or subconscious. Nevertheless through the affective rapport which naturally existed between master and dog the latter "telepathed" his distress to the former whereupon there followed a vision or "veridical hallucination" in the percipient's mind, and since the dream occurred about three hours after the accident, we may regard the case either as one of delayed telepathy (where the message lay dormant in the percipient's subconsciousness until it infiltrated into his normal mind on awakening) or one of clairvoyance where the master contacted the superconsciousness of the dog at the time of the dream. But in either case, as the dog's normal and subconscious minds were both quiescent we are justified in assuming that some area of his total mentality survived and must have activated, being able to communicate with distant people; and this "area" transcending the physical plane we may call the transcendental mind or "super-consciousness" which functions independently of the physical brain.

Next Prof. Bozzano cites a very curious case of a horse which took fright at an alleged spectre which immediately afterward revealed itself to two people. The incident was soon afterwards investigated and verified by the rector of the local Episcopal church and related to Prof. Hyslop who published the account of it in the *A.S.P.R. Journal* (January 1910 p. 46) here briefly reviewed.

A Miss F. G. of New York was driving late one dark October evening without carriage lights on a lonely road near Fishkill on the Hudson. The night was warm and clear and there were no mists hovering over the adjacent fields. The horse was proceeding quietly along when without warning

it shied violently, and Miss G. beheld a white spectral figure looming up ahead which swept swiftly over the affrightened animal, enveloped the passengers in its brief chilling embrace and then disappeared behind them. Miss G. not suspecting the apparently phantasmal nature of the experience ordered the coachman to descend and observe whether some wayfarer may not have been run over, but the latter calmly remarked "Madame, that was nothing material. It was a phantom. You and I might be deceived but not the horse. See, the poor beast is trembling in his shafts". He descended nevertheless, but found nothing. Some days later Miss G. recounting her experience to some old residents of the village learned that adjacent to the spot where the spectre had appeared, a certain well-known resident of Fish-kill many years before in a fit of jealousy had murdered his rival in a love affair. The murderer, whose name was Verplanck, disappeared and was never seen there again, but is supposed shortly afterwards to have committed suicide, for rumors began to circulate that his phantom returned to haunt the fatal place on every anniversary of his crime. Since on this occasion the night was dark, it is presumable that this spectre must have shone by an interior light, and being self-luminous it must have been etheric or astral in texture. Moreover it is not reasonable to suppose it could have swiftly clothed itself in ectoplasm borrowed from the voyagers. Accordingly we must infer that it appeared to the latter's superconscious perception before their subconscious or their normal minds became aware of it. Where there is a semi-hypnotic state of mind, due to reverie or to a sudden concentration of attention, dissociation between the sub-consciousness and the consciousness often occurs and the sub-conscious is then more open to messages from the super-consciousness.

We will next cite a case which Prof. Hyslop published in the A.S.P.R. Journal for 1907 (page 432). A Mrs. H.L.B. while reading in her library suddenly heard heavy footsteps in an adjoining room which she knew to be empty, and presently a gust of wind blew the intervening portières into her face. Her dog drowsing beside her, suddenly arose and after a terrified glance at the door, crouched whimpering under her chair. Mrs. B. then perceived the apparition of a favorite cousin appearing as he had looked before a wasting illness had emaciated him, his arms extended and a "heavenly smile", as she described it, lighting up his face. She regarded the apparition speechless with astonishment for some moments, whereupon it faded away. Recovering from her surprise she glanced at the clock and noticed that it was nine o'clock, and a little later a telegram arrived, announcing that at eight o'clock her cousin who had been ill of tuberculosis 200 miles away had just died. A curious circumstance attending this incident is that just an hour after death, exactly at the time of the apparition, her cousin's face, which had shown the marks of suffering, suddenly assumed what the members of his family described as "an angelic smile".

Commenting upon this case we should take note that the apparition had been observed first by the dog. If the phantom had not invested itself in any psychic energy from Mrs. B. then we must assume that the veridical collective vision was supersensible and had therefore appeared not to the physical eye of the dog but to his psychical consciousness, whence it had infiltrated to his normal consciousness. So far as psychical researches have been able to determine, it is very unlikely that any investiture of psychoplasm from witnesses would occur so quickly.

Such incidents as these are quite incredible to those who have never had any experience of them, but they are doubtless of daily occurrence, seldom to be openly avowed and more rarely still to be recorded. However unless the pyrrhonic sceptic chooses to take refuge in the mordant reflection that "all men are liars" (in which case he should logically admit that he belongs with the rest on the mourners' bench) we cannot see how he could feel secure in his scepticism in a universe of such infinite variety as the one wherein we exist.

The next incident which further indicates that animals possess a "soul" (i.e. psyche composed of astral or etheric body, plus consciousness) is summarized from the Proceedings of the S.P.R. (London) (Vol. 8, Page 130) and forms part of a report by Dr. Hodgson of a séance held with Mrs. Piper by a Mr. J. R. Reach who, having just received an evidential message from Mrs. Piper's control "Dr. Phinuit", testifies to his conviction that since "Phinuit" had proved himself veridical in respect to one important incident reasonable credence should be accorded to his other deliverances.

Mr. Reach had handed to the entranced Mrs. Piper a dogcollar, whereupon "Phinuit" correctly stated that it had formerly belonged to Mr. Reach's favorite dog and actually gave its two names, Rover and Grover, the former having been changed to the latter in 1884. Mr. Reach was thereupon assured by Phinuit that his dog had survived death and was now living in its own plane, that it had actually entered the séance room and was joyfully recognizing its master. A bizarre statement indeed, but who can disprove it and why should we doubt it?

Again in the Proceedings of the (London) S.P.R. (Vol. 10 p. 127) there appears the testimony of a Mrs. Gordon Jones who relates her personal experience of having once observed the phantom of a cat which at first appearing opaque, gradually became transparent and then faded away through a garden wall. A similar occurrence is narrated in the Journal of the same Society (Vol. 15 p. 249) where the apparition of a cat was observed consecutively by four people. Bozzano (case 128) secured added confirmation of this incident and comments upon it as follows: "Since four people observed the apparition the theory of hallucination must be ruled out. Only two hypotheses remain to explain it. first the naturalistic theory that a live cat was mistaken for the one deceased. But this is not maintainable; for the phantom

was recognized by all as that of the only specimen of its breed known to have lived in the vicinity. It walked as if lame, precisely as it had walked in life, and it paid no attention to those who were watching it, but came into view and disappeared in a sudden and inexplicable manner. The only plausible theory left therefore is that this was a genuine case where a phantom manifested through telepathy after decease (*télépatico spirite*), for such phantoms usually appear to have no realization of the environment wherein they are observed by others to be. One is obliged to conclude then that this episode constitutes a veritable instance of the apparition of the phantom of a deceased animal."

From these characteristic examples of the experiences so widely reported we may justly conclude that animals possess a superconscious mind which not only functions as instinct but also displays a mentality at least equal to the normal waking minds of their respective species, both in feeling, will and intellect; and moreover that it is endowed with certain supernormal powers such as telepathic rapport and possibly clairvoyance; also that this superconsciousness necessitates a substance, however attenuated, wherein it functions; and since this substance appears to have a form or "phantom" quite symmetrical with the physical body we may regard it as composing an etheric or astral body whereon the physical body is moulded, and which, though magnetically linked and correspondent with the physical body, yet is distinct, and may be partially or wholly disengaged from it.

From the evidence then afforded by the curious phenomena of instinct and from that afforded by apparitions we are justified in concluding that the super-conscious mind, with its vehicle of the psychic or etheric body, pre-exists before incarnation and survives the separation from the material body at death.

A very important matter now arises. Granting that the animal super-consciousness possesses the capacities above enumerated, is it qualified also to create the recondite ideas to which it so often appears to give expression, or does it merely transmit those ideas from an originating intelligence exterior to itself? Let us consider the first alternative for a moment. We must remember that Black Bear at ten years of age appeared to be cognizant of historical events that occurred over half a century before he was born, such as for instance that Garfield was assassinated by Guiteau in 1881, Lincoln by Wilkes Booth in 1865, and that Booth afterwards broke his leg; also he appeared to possess such erudite bits of information as that a certain graphic symbol is the Hebrew letter "A" (Aleph), that the ninth letter of the Greek alphabet is "Iota", that a lunatic asylum is often called "Bedlam", etc., etc.; also he could instantly calculate the length of the hypotenuse of given triangles, extract square roots, exhibit brilliant powers of wit and humor. In short he displayed talents that were distinctly human and were fully equal, if not superior, to the average normal human mind. But—and here is a significant point—he could only exhibit them on occasion. If Black

Bear's mysterious feats were autonomous, originating in his superconscious mind, they should have been manifested spontaneously and his general conduct should have been correspondently human; and since there appears to be no reason why of all creatures the horse and the dog should be the only ones to exhibit such alleged talents then we should have to concede that the superconsciousness of all other animals (and even all insects) should be able likewise to elaborate ideas as brilliant, impart information as extensive, comport itself at least on occasion as humanly. But such marvels of course do not appear to happen.

The genus "horse" was originally a three-toed animal, the size of an average dog, and while it has evolved greatly in physique yet it has obviously evolved little in intellect. Is it likely then that a pre-existent superconsciousness having the potentialities of human genius, its own peculiar instinctive modes and its own appropriate etheric form could or would precipitate itself by any *élan vital* into the archic brain of a horse and adapt itself quite comfortably in such an exotic and awkward a *milieu* as would necessarily characterize the psychical nature and etheric mould of one of the least intelligent and most physically circumscribed of all the animals?

The tradition of the were-wolf may still hold for us its weird fascination in romance and legend but there appears to be no warrant for it in actual fact and if through the ages it were customary for higher intelligences, with their own etheric bodily forms to reincarnate in non-anthropoid animals, the brains of the latter should have been plastically moulded by this time to a higher complexity. Moreover such highly improbable procedures would contravene the principles of homogeneity and gradation which are so fundamental in all adaptations of Nature; for "Like" evolves from, and adapts itself to, "Like", gradually and not by violent mutations from, or to the dissimilar. Caterpillars, for instance, may metamorphose into butterflies, but the difference between these two forms is superficial, a wing being substituted for a foot by histolysis in the cocoon, whereas Instinct does not evolve either into or out of Reason since these are not homologous faculties.

If therefore, as we conclude the superconsciousness of certain animals exhibits the evidences of genius which it does not possess, then it must be merely the instrument whereby some extraneous intelligence transmits these evidences into manifestation on the physical plane. Accordingly the origin of the recondite utterances of conversing animals should be sought for in some activating intelligence exterior both to their normal and their co-conscious selves. This intelligence must be either individual or diffused; but any consideration of these alternatives is beyond the scope of the present article.

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# THE DEVELOPMENT OF OCCULTISM INTO PARAPSYCHOLOGY IN GERMANY

BARON VON SCHRENCK-NOTZING

*(Continued)*

## PART V.

The doctrine of effluence is strongly supported by the phenomena of the medium Eusapia Paladino. In the second part of his work the author presented short outlines from 41 sessions with this medium and a crowded survey of the results of the French investigating commission. The limb-like prolongations, stumps, rods, etc., growing out from various parts of the body of the Neapolitan woman were seen by numerous observers; also partly touched during the strictest body control of Eusapia. Investigations and disrobings immediately following never produced any instrument for fraudulent purposes.

Another chapter on the physical phenomena found with private media is contained in the reexamination of the Crawford's telekinetic law in the laboratory of the late engineer Fritz Grunewald. It runs thus:

"With complete raising of the table without bodily contact (either by the medium or by the participants) the medium, sitting on the scale, gradually gains the approximate weight of the table. (Comp. also Schrenck-Notzing "The Problem of Materialisation according to the Investigations of W. J. Crawford.")

The last paragraph of the work deals with Crawford's experimental studies in the field of mediumistic telekinesis (reported from English originals).

Thus the total contents of the book under discussion show new ways to the scientist through the conception of telekinetic phenomena as being caused by biological processes as yet not sufficiently studied. The gaseous matter, emanating from the medium possesses the tendency of materialisation, turns into structures and forms teleplasmic terminal organs which cause the telekineses of objects.

The uniform appearance of these protoplasmic effluences and their development into medianimic limb-like shapes were coincidentally proven with Eusapia Paladino, Eva C., Stanislaw Tomczyk, Kathleen Goligher, and Willy Schneider, about whom the work "Physical Phenomena of Mediumism" presents the first reports on pp. 102-109.

The scientific significance of the book under discussion consists also in the proof of regular appearance of certain biological factors with different media, the same physical condition of the emanated primordial substance, the same stages of development, the same sensitivity to light, the same phy-

\* (Psychische Studien, 48th year 1921, p. 337 ff.)

siological symptoms in the medium, the same kind of progression of the hardly perceptible nebulous matter to a semi-liquid or amorphous mass, which again possess in every case the same irresistible tendency toward organization. Furthermore one finds the same mobility and contractility of the teleplasm and also the source on the body of the medium, the same development of the terminal organs, also the same morphological and ideoplastic super-development. The parapsychological research of the future will not be able to disregard the material and the evaluating viewpoints collected in this work.

In the year 1922 appeared the first German edition of Dr. Gustave Geley's investigations edited by the author under the title "Materialisation Experiments with Franek Kluski" with an appendix "The Newer Occultism in the Light of its Opponents" (Neurze, Leipzig).

The experiments were made in 1921 at the International Institute for Metapsychic Research in Paris by Dr. Geley in collaboration with Prof. Charles Richet and M. St. de Grammont with all desirable precautions.

Among 14 sessions, 11 were successful, 3 negative or insignificant. The importance of these observations consists in an independent repetition of the phenomena found with the Parisian medium Eva C., and now with another agent, moreover, in the special method here applied.

A special chapter is devoted to the primordial substance and the radiation phenomena. In the first stage of development Geley finds nebulous emanations and densification centers, originating from the medium, which he considers as human fogs. Frequently whitish, indefinable shining misty clouds were observed and dull phosphorescing lights. The shining radiant points often turned into fingertips,—a phenomenon which the reporter also found with Guzik and Willy Schneider. From them sometimes developed human limbs and faces which were made perceptible by means of reflectors in a way similar to the materialised hands of the media Willy and Rudi Schneider.

Especially well developed with the Polish medium is the process of paraffin-casting of materialised limbs. Not only Dr. Geley, but almost all experimentors, having attended the sessions with the Polish sensitive during the past years, report successful experiments in this line. The number of plaster casts resulting from his session could today equip a large museum hall. The plaster casts made in Dr. Geley's presence, their definite lack of proportion when compared with the hands of the participants, the chemical reaction of the paraffin, stained with cholesterin with Kluski's knowledge, in which the forms were impressed (production of paraffin covers) may be counted (aside from the control conditions) among the most convincing proofs so far gained for the materialisation of human limbs.

One main objection to the author's work rested upon the statement that he was unable to cite sufficiently important witnesses for the actuality of the paraphysical phenomena in his former investigations, so that one had to rely on good faith in his reports; only if a number of scientifically educated observers well versed in juggling would vouch for the actuality of the para-

physical phenomena on the basis of their own experience the judgment of such witnesses would be of importance to a scientific demonstration of proof. On the other hand, Hellwig, for example, denies\* on principle the conception that a critical reader could be convinced through reports about occult phenomena. It is, therefore, all the more necessary to offer opportunity for personal experience to as many scientifically educated scholars as possible, because only thorough, prolonged, and practical study of the medium himself can persuade many a previously sceptical scholar to experimental and literary coöperation, which happens only very rarely through the mere reading of occult works.

In consideration of this fact the author was prompted to present the performances of the medium Willy Schneider, who was at his disposal for one year, to numerous university teachers and other scientifically-minded personalities and induced the principal participants to send him their reports and opinions in writing for the purpose of a scientific utilization.

This is the origin of the work "*Experimente der Fernbewegung (Telekinese) im Psychologischen Institut der Münchner Universität und im Laboratorium des Verfassers*".\* A large part of the book consists, therefore, of notes and views of the participants. To this an important supplement is offered in the author's records of the proceedings of the sessions held in the Psychological Institute in Munich, and furthermore, his observations in his laboratory from November 1922 to February 1923.

Besides the 27 academic professional scholars, 29 scientifically-minded participants were asked to communicate their special observations. On the whole the reports of all these witnesses coincide from the purely factual point of view. In so far as one can attribute any conclusive judgment at all to human testimony for the perception of unusual and improbable facts (which is denied by several opponents) all reasonable and logical requirements see to be fulfilled. There was the opportunity to test the very same monotonously repeating processes in different places under varying circumstances.

The president of the Psychological Institute declares in a special article of July 2, 1923 that the presentation of the sessions with the medium Willy Schneider having taken place in the Psychological Institute gave an excellent picture. He himself sees no possibility to explain all the observed phenomena and facts on any plausible basis of juggling tricks.

The phenomena themselves consisted largely of actions (influences) on lifeless objects, which were mostly at one meter's distance from Willy's right side (table, tambourin, handkerchief, candle stick, paper basket, accordion, music box, push bell, single-needle instrument, slate, reflector, typewriter, etc.)

In the sessions of the author's laboratory, telekinetic experiments were successfully performed through separating the medium from the object of

\* (See "Occultism and Science", p. VII, Encke, Stuttgart 1926).

\* (Union, Stuttgart 1921 with 8 plates) ("Experiments of Telekinesis at the Psychological Institute of the Munich University and in the Laboratory of the Author.")

means of intermediate walls (transparent shades). Among the university teachers, whose opinions are presented in the book, the following are mentionable: the Geheimräte Becher, Graetz, Lindermann, von Calker, Willstaetter, Wiedesiheim; the professors Driesch, Wolff, Messer, Winterstein, S. Becher, von Aster, Oestereich, Zimmer, Gruber, *et al.*: Among the scientifically interested participants the following expressed themselves: Dr. Tischner, Dr. Erich Bohn (the discoverer of the medium Anna Rothe), Dr. Ludwig Klages, Dr. Thomas Mann, Karl Krall, Karl Graf Klinkostroem, Willy Seidel, Gustav Meyink *et al.*

Positive judgments came, furthermore, from the experts in juggling Professor Albrecht, Harry Price, and E. G. Dingwall (the latter two as representatives of the British Society for Psychical Research.)

The special article by Dr. A. Hellwig "Occultism and Science" (Euche, Stuttgart, 1926) was directed against this anthological work. In a few points, especially in his requirements of a strict line of proof, one can quite agree with the author. But when he says, for example, that one can speak of experiments in a narrower sense only when the testing conditions are entirely in the hands of the chief experimenter and that this requirement is almost never fulfilled in the observation of parapsychical phenomena, he is committing an error. In consideration of the mostly very sensitive experimental subjects and of the peculiarity of the phenomena, just as in other branches of science, in which live organisms are operated with, the experimenter is naturally forced to fulfil certain presuppositions and conditions without which the desired results cannot be achieved. Here belong first of all the psychical treatment of the medium, the regard for his individual peculiarity, the adjustment to the corresponding circumstances. Also in other sciences, such as biology and medicine, idiosyncrasies and individual reactions have frequently to be taken into account. The object to be investigated, i.e. Nature, can not be violated according to the recipes of Messrs: the opponents. But these necessary concessions to the cause do not in the least speak against the possibility of applying an exact experimental method.

Aside from the above mentioned limitations, all other conditions were determined by the chief experimenter, at least in the case of Willy Schneider. Locking in of the medium in a cage, or rather, the setting up of the objects necessary for telekinesis in a more or less closed room, the setting up of transparent walls between the object and the medium, the control and super-control of the agent; the dress; the pre- and post- examination of Willy; the choice of the objects to be moved; the laboratory equipment; the installation of the lighting fixtures; the complete lighting control for dim light and darkness (self-illuminating rings on wrist and ankle of the medium); the preparation of all objects designed for telekinesis by painting with self-luminous colors; the choice of the separate objects in every individual\* case, the arrangement of the circle of participants; the taking

\* Now (since September 1928) double floor with lighting signal in the cabinet. (Rudi Schneider worked unobjectionably under these restricted conditions). Editor's note.

of the minutes, etc., etc.—all these important measures were contrived and carried out in the case of Willy Schneider.

As a rule it was possible to repeat, not only in each session, but even several times successively in the same session, the same phenomenon (as for instance the operation with the handkerchief) to this must be added a new process, regularly used of late, namely that of connecting the medium as well as his controller with the electric current. Every untying of an extremity (for fraudulent purposes) becomes automatically visible through the extinguishing of a figure on the signal board. But our method also makes provision for the theory of accomplices by the closing of the field of action by means of screens of various sizes, whose upper rims are finished off with self-luminous stripes, so that no participant can reach into the experimental chamber without being immediately discovered.

Lastly, mention must be made of the self-control of the circle of participants through mutual holding of hands.

It must be emphasized in strong contrast to Dr. Hellwig's conception that Willy Schneider's phenomenal display comes fully up to the mark of the experimental methodology, especially if one takes it as a whole and considers its gradual adjustment to the ever more restricted conditions of experiment. One phase of experiment is the voluntary, regular production of the very same symptoms under multiple change of conditions.

This is true in its entirety of the telekinetic performances of the Braunau medium. It is, therefore, a question of an experiment in the true sense of the word.

Granted the truth of Hellwig's further remark that even the best séance reports necessarily contain errors, due to lacks in observation, these defects were compensated by regular perception of a comparatively simple process; for example the moving of a handkerchief (for a distance of 25 cm under a hanging red-light lamp) on a table, in which observation there were 8-10 participants with 16-20 eyes, furthermore the repetition of the same experiment *on request several times in succession* so that the participants had occasion to constantly improve their power of attention is recorded. It remains to be considered also that, months ago, Willy produced always the identical telekinesis. (verified a hundred times) with invariable regularity, so that the above-mentioned handkerchief phenomenon could be observed by many different participants. In this way every participant was also put into the position of observing the phenomenon often enough to form his own judgment.

Under such conditions one may very well assume the correctness of the common, repeatedly confirmed sensory perception with a probability bordering on certainty. With the uniformity of the order of experiments carried through for months, such a judgment is more easily passed since disturbances and dis-conscientious perception?

I wonder whether a judge's indictment is always based on a similarly tractions from the process of perception are eliminated wherever possible.

Hellwig's conceptions do, therefore, in no way hold true in the experiments with Willy Schneider. Perhaps they would somehow be justifiable if the experimental person would himself prescribe the conditions and produce surprise effects, and if, furthermore, the field of action were insufficiently lit for observational purposes. But this does not apply in our case. It is granted, of course, that since the appearance of the work "Experiments in Telekinesis" considerable progress has been made in experimental methodology.

Doubtless reports written up immediately after the session on the basis of shorthand notes taken down during the same could contain minor errors. But with the order of experiment once fixed and frequently repeated and with the uncomplicated type of process which can be observed at half a meter's distance, errors of this kind are very unlikely to happen. To eliminate such objections, by the way, the author had introduced the dictation method of taking the minutes (*Protokoll-diktat*) during the session.

The secretary, sitting in a specially enclosed space with red light, copies in shorthand the entire procedure of the experiment. Particular observations of individual sitters are noted just as well as the collective observations. Also, one or two days after the session each participant receives a copy of the minutes for reading, signature, supplementing and necessary corrections. With this institution all reasonable requirements of exactitude and reliability of reports seem to be fulfilled.

Another question of principle repeatedly raised by Hellwig, is as follows: Is it altogether possible to form "a reliable conviction of the genuineness of the phenomena" on the mere basis of minutes and reports?

According to Professor Zimmer's remarks appearing repeatedly in his arguments, a report (no matter how conscientiously it is outlined) can never possibly give a picture of the *total* complex of the phenomena. Only the knowledge of the total complex, however, can offer real certainty.

On page 127 of his book, Hellwig expresses his doubts that one will ever succeed in finding the absolutely reliable proof of the genuineness of the so-called physical phenomena of what is termed physical mediumship. In other words: the immediate nature-experience (*Naturerlebnis*) of the individual can never be even approximately reproduced or replaced by dead letters and these do not necessarily carry sufficient proof of an existing actuality for a third person. I am sure that in his conception automatic registrations of phenomena (by means of thermometer, scale, photography, galvanometer, etc.) have not been taken into account by him.

Certainly, whoever does not want to be convinced;—whoever, because of lack of experience, has more confidence in logical, arm-chair theorising than in reports on real experiences of reliable third persons, and avoids practical experience from this point of view, cannot be helped. Like Hellwig he will, because of his one-sided *a priori* psychical attitude, examine every report only under the criterion of fraud and cannot free himself from the ban of negative conceptions.

This explains also the inversion of harmless details into factors of suspicion in the reports on Willy Schneider. Thus, for example, during a university session the medium was unable to act telekinetically into a closed space through a wire net, and yet telekinetic phenomena appeared at the exterior walls of the cage until the same was moved and thrown down. This fact looks very suspicious to Hellwig. The mere fact of a non-success of an experiment, which by the way was incorrectly conducted, is enough to create for him, the suspicion of fraud!

In another case, Willy reacts painfully to the unexpected cutting through of the force-lines by the hand of Geheimrat von Calker. But the expected effect failed to appear, because a wire which *might have been* fraudulently used could not be found. Despite this negative result, which should support the assumption of genuineness, the utterance of pain looks suspicious to the Potsdam scholar. The real significance of the experiment was completely overlooked.

Here too, we notice again that Hellwig is not capable of thinking in any but the terms of the theory of fraud.

Thus, according to his statement, the scholars Forscher, Messer, Alrutz, Driesch, and Dingwall must have had an occultistic attitude which is supposed to make them incapable of judging, although in reality the very opposite is true and the very juggler Dingwall himself comes very near to the actual position of Messrs. Moll and Dessoir.

Just as unfounded is the fairytale, invented by Hellwig, of the credulity of the reporters, of the deficient reliability of the control measures of the roll attributed to sensory deceptions, etc. Further arguments brought forward by Hellwig in his work have long been refuted by the author (Sch-N) in his article "*Der Okkultismus im Lichte gegnerischer Kritik* (Psychische Studien 1925, p. 305 ff.) ("Occultism in the Light of Opposing Criticism").

In this discussion he is already charged with a one-sidedness, striking in the case of a lawyer, and with a complete lack of objective weighing of positive and negative moments. His work "*Der Okkultismus und Wissenschaft*" ("Occultism and Science") nevertheless shows a thorough study and greater reserve in his judgment (which is, however, still essentially negative), and stricter objectivity. The large number of reservations and doubts expressed by Hellwig can hardly be settled by way of literature but only through personal, repeated, and immediately realized experience.

#### THE MEDIUMSHIP OF FRAU M. VOLLHARDT

With the 2 years investigations by the physician Dr. F. Schwab, published in 1923 in his illustrated monograph "*Teleplasma und Telekinese*" (Berlin, Pyramiderverlag, 6) a Berlin lady, belonging to educated society, Frau Maria Vollhardt, joins the circle of the great contemporary media. Her psychical capacities, existing since her youth, manifested themselves only after her 50th year of life on the occasion of spiritistic séances; and what is more, after her meno-pause in 1916, through regular sessions with a circle of friends they were developed in exceptional force during the latter years.

The strange phenomena of this woman comprised practically the entire field of physical mediumship and expressed themselves partly in waking state, partly in trance states, attended by phenomena as the throwing of stones and other objects, and the disappearing and reappearing of all kinds of objects; through lighting phenomena and materialisation and finally through tactile, acoustical, olfactory, and thermic impressions.

According to the coinciding confirmations of 50 witnesses among whom were scholars and physicians and according to the character of the phenomena, it was a question of genuine performances. Also the physiological concomitant symptoms (tremor of body muscles, perspiration, pulse rate, increased respiration, and evidences of paraesthesia) resembled those of a woman in childbirth and coincide with those of other media. After the sessions, there was marked exhaustion. Frau Vollhardt also shows the split of personality typical of media.

The conformity of medial occurrences observed in the case of very different experimental subjects, completely independent of each other, cannot be well explained on the basis of any fraudulent technique. Schwab reports on a levitation of 30 cm above the table board of a woman weighing 177 lbs. (180 kg.) 5 ft. 3 in. (1.60m) tall. He himself and other participants passed their hands beneath her feet. Teleplasmic shapes of thread-like structure, which in part developed in form of voluminous masses and ribbon-like stripes to a distance of one to two meters from her mouth, also appeared as a surprise and were repeatedly photographed (compare illustrations 24-27). In parts fluidic transparency was noticed over a considerable radius; also a peculiar knot-formation on individual cords, with parallel arrowlike shapes of grayish-white color and projecting rays. In the flashlight these vanished without leaving a trace. In the same way teleplasmic pseudopodia and limb-like forms were found which touched the objects to be moved. The phenomenology of the media Eva C. and Stanislaw P. as I have described them in my work "*Phenomena of Materialisation*" is confirmed by Schwab's research.

#### PHENOMENA OF STIGMATIZATION

Occasionally, symptoms of stigmatization were recorded. These were now and then in form of wounds, as of claws or of a bird's beak. In a mass (of clay?) spread on a plate one found the impression of a chicken's claw; furthermore, in dull light one could perceive a shape which resembled a very thin but very long hand with three fingers. Occasionally, the spots of impressions were bleeding. The autosuggestive way of explanation seemed insufficient. Once the experimentors succeeded in photographing the process *in statu nascendi*. On the back of the hand held by a neighbor one noticed a sort of torture instrument of teleplasmic matter, which seemed to emerge from the sleeve and was impressed on the skin of the back of the hand with several foot-like points. The wounds seem to correspond to the feet of the instrument. Here the creative force of imagination becomes a motive

of molestation (or annoyance) and is translated into physical states, through the strong intuitive force of the idea, which means that ideoplastic creations realize themselves materially.

These observations by Schwab are of fundamental significance for the evaluation of the phenomena of vampirism. Occurrences quite analogous in nature were also verified by various reliable scientists with the ghost medium (spukmedium) Eleanore Zugun.

#### THE WORK OF CHARLES RICHEL

In the year 1923 appeared the translation of the first textbook for Scientific Occultism in German (first published in French in 1922) through the known Stuttgart parapsychologist *Rudolf Lambert*. It is a question of the total presentation of paranormal phenomena by the Parisian physiologist Charles Richet (Receiver of the Nobel prize and a member of the *Institut de France*) under the title: "*Grundriss der Parapsychologie und Paraphysik*". (A Compendium of Parapsychology and Paraphysics) with an introduction by Dr. A. Freiherr von Schrenck-Notzing. (Stuttgart, Union, 1923. 2nd edition 1925). In consequence of his fundamental discoveries in the field of physiology, Richet has become one of the significant scientists of our time. In 1875 he had already published his first works on artificial somnambulism and thereby directed the attention of the medical world toward phenomena of hypnosis which seemed to have been forgotten. His work on telepathy and clairvoyance supported by six-year experimental studies, published in 1890, were translated by me into German and have already been discussed in this article.\*

But this pathfinder for a new field of knowledge also prescribed the way which was to be taken by a methodical research into occult problems. Thus more significance is attached to his methods than to his investigations. At the age of 70 our author appears once more on the forum of science with a volume of 800 pages in the French original, which constitutes his metaphysical life work. On occasion of his resignation from the teaching post, Richet declared the young metapsychic science to be his spiritual testament the study and fulfilment of which he urged on younger generation of students and especially on his pupils. What Myers and Crookes did for England, Richet has achieved for France. In his mother country he has become the actual founder of "meta" or "Parapsychology", and it will become a task of the future to appreciate the enormous merit of this master of natural science in its full significance.

The contents of Richet's textbook is divided into 4 large parts. The first deals with parapsychology in general and distinguishes 4 periods in the history of the same: 1. The mythical period of Mesmer (time till 1778); 2. The magnetic period from Mesmer to the Fox Sisters 1847 (origin of spiritism); 3. The spiritistic period from the Fox Sisters to William Crookes (1847 to 1872); 4. The scientific period, starting with William Crookes (1872). In the second decade of the 20th century follows the first classical

\* (See October 1932 of *Journal for Psychic Research*).

period of parapsychology, the development of which is going on at the present time.

The second part concerns "subjective parapsychology", that is the phenomena of clairvoyance, the various forms of telepathy, of premonitions and presentiments, xenoglossy (speaking in foreign tongues), transfer of senses (Sinnesverlegung), and a chapter on chance and the calculation of probability in parapsychological facts. Knowledge of realities gained from purely mental sources, but which our physical senses, our judgment, and our reflection could not normally have gathered, is epitomized by Richet in the general term "Cryptaesthesia". Clairvoyance, telepathy, psychic transfer are only special cases of this quality.

"Parapsychophysics" constitutes the third part. It divides itself into two parts: telekinesis and teleplastics (Ectoplastics or materialisation) and deals with phantasms in a special chapter.

On the other hand the Parisian schools fail to consider the following factors: temporary changes in the physical states of matter and the dissolution and reconstruction of the forms in certain lifeless objects; penetration of matter; extraction of objects from tightly closed places; so-called 'apports'; and in addition to these, the paraphysiology of media, their change of weight, levitation of their bodies, their ferromagnetic qualities, thermoradiant phenomena (as for example measurement of temperature in the locus of action). A chapter on automatic registration of the chemico-physically induced changes of matter is also lacking.

The last part contains Richet's summarizing conclusions. According to him there are only three forms of phenomena of parapsychology: cryptaesthesia, telekinesis, and teleplastics. Any explanation, especially the spiritistic one, is refuted. The animistic-scientific one, however, is named as being the most probable one. Several lacunae, which cannot be denied, are compensated by the exceptionally copious materials, by the clear treatment of the difficult subject matter, and by his plastic, easily comprehensible way of presentation. The life work of this Nestor of parapsychology remains a source of wealth in the study of occult phenomena.

#### THE WORK OF GUSTAVE GELEY

Furthermore, Rudolf Lambert translated two works by the physician Dr. Gustave Geley, the most important French parapsychologist next to Richet and director of the International Institute for Metapsychic Research in Paris, who died in an airplane accident the 14th of July, 1924.

The first book "*Vom Bewussten zum Unbewussten*"\* ("From the Conscious to the Unconscious") leads the reader into the field of vitalistic and parapsychological thinking; it contains a critical study of classical theories of the development of physiological and psychological individuality and of the main philosophical development-theories. His anti-mechanistic and optimistic "*Weltanschauung*" (conception of life) draws the results of mediumistic research into the circle of consideration and is related to the "*Weltanschauung*"

\* Stuttgart, Union, 1925).

of Edward von Hartmann and Schopenhauer. Geley's warm, clear, and strictly scientific language facilitates the understanding of the difficult problems even to the layman.

Geley's first work was charged with inadequacy of parapsychological documentation. In his second work also translated into excellent German by Lambert, "*Teleplastic und Hellschen*"\* ("*Teleplastics and Clairvoyance*"), this charge is avoided through the abundance of materials chiefly based on his own observations. Thus both books are perfect supplements to each other.

In the discussion of the general character of parapsychological experiments Geley sees the realization of "collective experiments", that is the phenomena are the result of a subconscious psychophysiological cooperation of the medium and the experimentors. Of particular value to the reader are the principles set up by the author of good performances of the media, of the behaviour of the experimentators, lighting at the sessions, of the necessary control measures, and of frauds. This introduction to the practical study of mediumism is followed by a detailed presentation of the known performances of the Polish clairvoyant Ossowiecki, of a certain Frau B., and a comprehensive statistic on notable cases of spatial and temporal clairvoyance.

The parapsychical investigations with the medium Eva S., Franck Kluski, and Guzik, to which are added analogous reports about similar occurrences with other sensitives, constitute almost the entire second part of the 401 page volume. A chapter worth reading on pseudomaterialisations and pseudo-media forms the conclusion. Apart from the weight and number of the facts offered there are in Geley's work also numerous hints and remarks important for experimental studies.

Among the German university teachers who have taken a practical or theoretical stand on the questions of occultism, next to Driesch and Oesterreich, must be mentioned Dr. Med. Karl Gruber, Professor of Biology and Zoology at the *Polytechnikum* in Munich.

Gruber's biological process of development, his material independence, his incorruptible urge for truth and the clarity of his thoughts qualify him excellently for experimental parapsychological research and for the literary elaboration of the knowledge once gained.

Stimulated through the books by Flammarion, Maxwell, and especially through the author's (Schr.-N.) "*Materialisations Phänomene*", published in 1914, he participated in Tischner's clairvoyance experiments and in the following years experimented himself with newly discovered media. His last publication on this subject appeared in 1926 in the "*Zeitschrift für Parapsychologie*" and concerns the "*Cryptaesthetic experiments with the architect Strohmeier*". Notable are also two scientific contributions by him in the journal "Erde" ("Earth"). The first (1925) deals with the theme of "*Cosmobiological Connections*", and the second (1926) is a study "Telepathy in Mother and Child".

\* (Stuttgart, Union, 1926).

His parapsychological horizon widened, however, still more, after having been asked by the author (Schr.-N.) to join his investigations of the physical medium Willy Schneider in 1922. Up to November of the same year he had already attended 33 sessions, personally controlling the medium in many cases and declared in a special article (*Experiments in Telekinesis*, p. 87) that the conditions of the experiments excluded any possibility of fraud, and that he had never noticed in Willy the slightest attempt of fraud. The reality of the medial forces he says which are still unknown in their deeper significance has been ascertained at the investigations undertaken in my laboratory. The development of the telekinetic phenomena he explains on the basis of fluidic effluences, which theory I have formerly set up in my own works. With his interests in metapsychical phenomena thus increasing, Gruber became the most capable co-worker of the author (Schr.-N.)

Also at the second series of sessions with Willy, started in 1925, and at the occasional experiments with Willy's brother Rudi, he functioned chiefly as controller, which put him in the position of continuing his valuable observations of the parapsychology of the mediumistic trance-state and of the genesis of telekinetic phenomena. He had also repeated opportunity to retest, in my absence, the correctness of my own findings in my laboratory through observations in his own house.

Finally Gruber collected his personal experiences in a general survey, under the title "*Parapsychologische Erkenntnisse*"\* ("Parapsychological Discoveries").

In the introduction to this work Gruber refuses to strive for the favor of scholastic science, to beg for mercy, but desires solely to follow his urge for truth and knowledge, remaining indifferent to active attacks and passive non-resistance. After a historical review the author treats the border-concepts of the subconscious, the doctrine of suggestions, automatisms, and the splitting of personality; this is followed by a treatise on the parapsychical and paraphysical phenomena, chiefly on the basis of his own experiences. The end contains interpretations and conclusions, connections and forecasts. In close correspondence with his entire scientific development, Gruber tends toward the animistic conception of phenomena. His views coincide on the whole with those of the reporter (Schr.-N.) so that a closer examination of the same is superfluous.

Characteristic traits of the spirit of his research are the tendency toward inductive practice, toward experimental observation, a strong vitality and mental mobility, an imagination refined through a methodical education, an urge toward deepening and generalizing of self-gained experiences, and finally his devotion and enthusiasm for the problems to be solved.

\* (Dreimasken—Verlag, Munchen, 1925).

## THE RESURRECTION RITUAL: "COME FORTH BY DAY"

BY MAXIMAL "AEGYPTUS" PEERMAN

"I AM *he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death*". —Revelation: I; 18.

There is a collection of sacred books, or "chapters", so old, that fragments thereof were "discovered" as far back as 4,000 B.C.—and they were, even then, regarded as "mysterious objects of unknown age". And but for a chance discovery of the world-famed "Rosetta Stone", the hieroglyphic papyri of the "*Book of the Dead*"—a misnomer, born of the fact that these scrolls were buried with the mummies, to serve as a magical *Bible of After-life* for everliving spirit-souls—might have escaped the attention of the world of science.

The fact remains that the mislabeled "Book of the Dead"—more correctly, the books, or chapters, of "*Coming Forth By (To) Day*"; as magical formula of the ancient Egyptian Ritual of Resurrection—constitutes the most complete gnostic thesis of life beyond the grave, and the oldest Bible, in existence. Being the oldest collection of After-life gnosis extant, this mysterious Resurrection Ritual of "*Coming Forth By Day*" served as guide-book and gospel for the spirit-souls of deceased Egyptians; and it became, ages later, a master Bible for Egyptian and Greek-Christian gnostics of the neo-Platonic era.

To the uninformed, it must be surprising that this mislabeled "Book of the Dead" served as inspirational source for the mystic "*Pistis Sophia*" of the "Sayings of Jesus"—the oldest canonical gospel of early-Christian gnostics; reputed to be the work of the hierarch Valentinus and Coptic collaborators, during the fourth century of the Christian era. And as the Egyptian funerary papyri inspired the "*Pistis Sophia*" of the neo-Platonic era; so the mystic "Sayings of Jesus" inspired, in turn, the mystic "*Book of Revelation*", of St. John the Divine—with the "Book of Revelation", in turn, as the prophetic mainstay of the much later "New Testament".

Even as the "*Pistis Sophia*" of the Sayings of Jesus, translated from Coptic into Greek, served as mystic link between the ageless Egyptian Ritual of Resurrection and the "Book of Revelation"; so the prophetic book of St. John the Divine served as mystical link between the apocryphal Sayings of Jesus or "*Pistis Sophia*", and the comparatively late "New Testament". The "Book of Revelation" resembles the Egyptian parent bible of the Resurrection Ritual more closely, than any other part of the present-day Holy Bible—this by virtue of its mystic affinity with the "*Pistis Sophia*" of the earliest Christian gnostics.

When St. Augustine exclaimed: "What is the religion of the Egyptians save astronomy!"; the great theologian must have known that a similar viewpoint holds true of the religious mysticism of the early Christian gnostics—as incorporated in both the "*Pistis Sophia*" of the Sayings of Jesus, and the "*Book of Revelation*" of St. John the Divine; and as symbolized by the Roman-Catholic and the Episcopalian rituals.

There remains a fundamental factor seldom understood by the laity, and less often discussed by orthodox ecclesiasts, to wit—the mystically spiritistic significance of After-life; as stressed by the "*Pistis Sophia*" and the "*Book of Revelation*"; in traditional keeping with the Resurrection Ritual of "*Coming Forth By Day*", of the Messianic mysteries of Ancient Memphis, Egypt.

## II.

It is highly significant that the "*Pistis Sophia*" deals with the magical wonder-workings and teachings of Jesus in the *elemental* abodes of the After-World; whereas the "Book of Revelation" chiefly concerns itself with the glories of Christ in the *spiritual* abodes of the blessed hosts—as a twofold mystical presentation of the life of the messianic man-god, in the elemental and spiritual abodes, above-below, of the twofold Egyptian Resurrection Ritual of "*Coming Forth By Day*". Thus do these three documents combine in stressing the miracles, teachings, and glories, of the risen messianic son, in the After-World beyond the Veil. And what is stranger still, none of these three inspired theses of the mysteries, of *life-in-death and double resurrection*, concern themselves with the reputed earth-life of the messiah—the "*Pistis Sophia*" and the hieroglyphic books of "*Coming Forth By Day*" leaving the traditional inference that the risen Son of God emerged for a brief period from his mystical abodes of the After-World, to visit the visible worlds of mortal mankind. And the "*Book of Revelation*" deals with the spirit-soul apotheosis during the millennial Judgement-Day—as identical with the grande finale of the Egyptian Resurrection Ritual of "*Coming Forth By Day*".

The inferences are obvious; the oldest gnostic Egyptian and Christian sources of the Holy Bible deal with the magical wisdom and wonder-workings of the mystic messiah, in the *elemental-astral* realms of spirit-souls. In both, the Egyptian original and the "*Pistis Sophia*", the risen son of his hidden father (A-men) visits the "spirits in prison"; and makes an end of strife and discord—as the "Prince of Peace"—in the elemental After-World of Amenta. Here, it must be remembered that the Jesus-Christ of the "*Pistis Sophia*" bears the magical title of "*Aber-Amentho*"—as possibly derived from Ab-er-Amenta (heart of the hidden land, of A-men, the god-father); or from Aba-Amenta (passage-way, of souls, in the hidden world). And to climax this startling exposition of sonship-fatherhood united, in the "hidden mansions", or Amenta, of the divine father, A-men—as still echoed in Christian ritual; with the pronounciation of A-men the same, in both Latin and ancient Egyptian—the hidden Lord of Life, Amen, is one in name and

mystic identify with that of A-men, the hidden ego (ens) of man. This may hint at the ancient origins of the current doctrine of "god within", of modern Christian metaphysics!

As with the Egyptian Resurrection Ritual ("Book of the Dead", wrongly), so with the "*Pistis Sophia*" of the mystic Sayings of Jesus, the "*Aber-Amentho*". Both works deal with the advent of the risen messianic man-god in the *elemental-astral* regions beyond the grave; and with the Lord's miraculous exploits in the Hades of a "*shadow realm*"—strangely reminiscent of the adventures of 'Christian' in Bunyan's "*Pilgrim's Progress*"; and of the "*Inferno*" of Dante.

Needless to add, both the old-Egyptian and the gnostic-Christian theses of spirit-soul life beyond the Veil, are mystic allegory—as is also the "*Book of Revelation*"—of magical wisdom lore constructed by, and for, gnostic students. As such, it was intended as secret doctrine not designed for Pagan or Christian laity—this at a time when the pious masses were illiterate, and when the religious mysteries were protected against unsolicited familiarity at the hands of the ignorant and profane. Why these tactics of conditional secrecy are still being adhered to by ecclesiastism—in an age of science and standardized literacy—is an inexplicable phenomenon!

Let it suffice that an elementary study of both, the Egyptian Resurrection Ritual, alias "*Book of the Dead*" and of the early-Christian "*Pistis Sophia*", is a virtual necessity—to those who seek the esoteric keys to the Holy Bible; particularly, of the highly allegoric "*Book of Revelation*". Other fragments of ancient mysticism, such as the "*Book of Enoch*" and the "*Wisdom of Esdras*", tend to confirm such postulate. Such study methods failing, the profound significance of Christian ecclesiastic rituals, and of the immortality of the soul in its spirit-life beyond death, would lack the most vital element of the "Rock of Ages"—that element upon which the religious faith of mankind placed its spiritual hopes of *self-survival after death*.

It is tragic that the fundamental thesis of spirit-soul life—as incorporated by all religious doctrines of moral-spiritual consequence to humanity—should have been overshadowed by the comparatively unimportant and highly conjectural factors of the earth-life of the messiah, or messiahs. Apart from the sinister fact that such over-stressing of the historic period, and locale, of the "nativity", proves controversial and discord-provoking—since neither side, pro or con, can settle the argument, once for all, from the *historic* viewpoint—the conflicting theories are beside the point, and hence futile. What is important is that the universal message of soul immortality is too vital and significant to be side-tracked by argumentive debates concerning the actual date, if not the original locale, of the Nativity—all data concerning which are largely conjectural and so subject to error.

What concerns genuine gnostics, whatever their religious affiliations may be, is that for ages upon ages the doctrine of the immortality of spirit-soul kept the home-fires of faith burning in the tried hearts of humankind—

and even among the earliest Christian gnostics the *mystic divinity of a risen Christ* overshadowed the miracle-humanity of the prophet, Jesus. The violence of militant religious intolerance, and the many schisms which rent, time and again, the delicate fabric of the church of Christ, were largely the result of heated controversy over the actual date and original birth-locale of the divine infancy—as an antithesis to the cardinal tenets of the Brotherhood of Man. What matters the birth-date, or the original locale, of the "Man of Sorrows"—as long as the divine entity of the mystic Christ is echoed by the ages, as a mystery of Life-in-Death concerning all mankind?

### III.

"Come Forth By Day" (*i.e.*: "Appear in daylight") is the general title of the collection of hieroglyphic papyri, mislabeled "Book of the Dead"; and of the "key-chapter (64)—"found", six thousand years ago, as a "mysterious object of unknown age". It was an apt title for the world's oldest, and largest, thesis of After-Life; as "Come Forth By Day" was *the magical formula of Resurrection*, since time immemorial—it being also the mystic utterance by means of which the messianic "son", Horus, raises his "father" (older self), *L-Asar* (Osiris) from the dead. It is hardly necessary to add that Jesus raises *Lazarus* from the tomb with a similar formula of resurrection. The phrase "by (to) Day" symbolized the dawn of daylight, of the Holy Spirit of Resurrection—it is significant that this divine Spirit is still called, as of old, the "*Holy Ghost*"—it being a cardinal tenet of gnostics that evil things cannot manifest their horrors *in the light of day*; as the dark side of nature belonged to evil and death.

"*I am Yesterday, To-Day, and To-Morrow, and I have the power to be born again and again (twice)*". Thus begins the self-named key-chapter of "Coming Forth By Day". Further on, there occur the phrases: "*my birth is from the house of Dusk*"; "*I come as the ambassador of the Lord*"; "*I am the Lord of living truth*"; "*I give Life to every man who walketh upon earth*"; etc.

In further proof that corpse-resurrection was an unknown tenet of the ancient Egyptians,—who called those unable to resurrect in spirit "*the damned*"; and symbolized the corpse as a dead fish—the spirit *manes* exclaims: "*grant that I may return to earth, among the living, even tho my dead body be buried!*" And in testimonial of faith: "*Altho buried deep down in the bowels of earth, I am glorified even there*". And so one could quote from this Resurrection Ritual, *ad infinitum*.

The mortal mummy served as symbolic body-type of the Ka of perfect spirit-man; the embalmed corpse remaining in the tomb, there gradually to decompose—with the twofold resurrection; of the "blood-soul" from the mummy, in the tomb; and of the "spirit" from the "blood-soul", in the elemental After-World. This double resurrection involved a complicated process of gradual stages of transformation—transubstantiation—of six elemental souls with a human, seventh soul—terminating in a transfiguration, during the

second resurrection, of the glorified spirit; as living "word-made-flesh-made-truth"; and as the living, incarnate image of the elemental Adam, its pattern of perfect man.

According to the Egyptian Resurrection formula, the soul rebirth of the spirit *manes* depended upon his mundane adherence to law and truth; as well as his intelligent knowledge of the exacting requirements of After-Life. Baptized seven times in the faith; embalmed, anointed, and buried "in pace", in the sign of the messianic cross; the pious Egyptian believed that his salvation, via rebirth, depended upon his faithful emulation of the traditional example set him by his beloved Messiah. Salvation by proxy was unknown to the ancient Egyptians—their gospel insisting that man reaps what he sows, no more, no less. Their Elysian "fields of Peace" offered but temporary respite for the pilgrim souls convalescing from their hardships and ordeals in the regions of hell and illusion. In their paradise, the gods and spirit-souls had to serve the cosmic laws of truth and justice, of their divine lord creator—by intelligent industry, and by active support of the laws of life. It was with good reason that they symbolized their kings and queens by the bee—its name identical with that of soul—as idleness and ignorance were considered the latent causes of evil.

#### IV.

The Ka-res ritual of "ghost-raising—a profound mystery that should be of special interest to students of psychic phenomena!—was performed over the embalmed mummy, in the tomb, by the Ka priest (N.B. The living, and the dead, had each their own set of priests). The Ka was the mysterious "Double" of man—his divine, other self, and ancestral guardian genius—with the embalmed mummy representing, in type only, the perfect spirit-man, or immortal Ka. And whilst the *Mesiu* "eucharist" was being placed upon the coffin-lid-altar, as the Lord's "last supper"—its meaning, as "host", the same as that of the "eucharist" of the Christian "*mass*"—the Ka priest read the magical resurrection formula to the "blood-soul" resident of the embalmed mummy. (The funeral swathings, made of seamless linen—typified the bondage of matter-in-death, and the swaddlings of baby-hood, of spirit-soul rebirth.) Then, the sealed mouth of the mummy was being cut open with a haunch-shaped instrument—so that the "living word" might issue forth; and that the effluvia (ectoplasm) of the "ghost" spectrum might escape from the corpse-prison; so to blend itself with the divine Ka of the perfect spirit-man, or "Double".

This mysterious Ka-res ritual symbolized the twofold resurrection—of soul from body; and of spirit from soul—as proxy rite of the mystery that was actually to occur in the hidden After-World. As the dawn cast its beam of light upon the coffin—as moment of symbolic transfiguration of the risen spirit-soul, upon the magical command of the Holy Spirit, or Supreme "*Holy Ghost*"—it was to see the twain of father and son united in the Holy Spirit. The finale, as spirit apotheosis of second resurrection—of the spirit from the "blood-soul", in the After-World of the Hidden Lord of

Life—marked the ascent of the twice-risen spirit-soul, as "word made flesh and truth", to the circumcelestial mount of glory, as an "eternal Adam" in the living image of his divine father.

Such, in brief, was the awe-inspiring symbolatry of the spirit-soul justified, by law and truth, as the incarnate image of eternal, elemental Adam, in the personification of the glorious triumph of life over death and darkness. It was a holy Passion-Play of gnostic spiritism—remaining, even to-day, the most elaborate *Ritual of Resurrection* ever to be conceived by the mind of man—the ageless foundation for a messianic mystery drama of the immortality of the spirit-soul, perpetuating the deathless lore of life everlasting, long after the glory that was Egypt had vanished like a will-o'-the-wisp. And even the bush-Africa of to-day still has its mysteries of the "ka", "kla", or "kra"—labeled "heathen superstitions" by the proud exponents of an age of stark materialism which dulls the latent psychic faculties of natural man.

After countless centuries of spiritual twilight and "dark ages", once more was the universal spiritistic belief to revive—this time in the Western world. Regardless of the scathing criticisms, and the ridicule, with which cynic materialists seek to shroud their own ignorance at the expense of believers in psychic phenomena—the day is fast dawning when a more enlightened age will, as ever so long ago, rivet its eyes upon the time-punished scrolls of Egypt's matchless Resurrection Ritual. Ages ago, it was written: "*I am the Life and the Resurrection*": nineteen centuries ago, or so, a similar utterance electrified a decadent Pagan world—and not so long ago, the "rappings" in the city of Rochester, N. Y., revived an ageless and once universal belief; as if to vindicate the inspired gnostics of Ancient Egypt and of early Christendom.

Thus do the dead Past and the living Present combine to testify on behalf of the belief unshaken by materialism in a spiritual life beyond the grave—a once universal faith which has buoyed up human hopes of self-survival, and which has done more to make human tribulations bearable, than any other agency of civilization. In old Africa were laid the hoary foundations of a faith which has inspired the entire civilized world in its spiritistic beliefs—and again, from old Africa there issued a clear challenge from the lips of a Zulu chieftain, the famous Cetewayo. For when the mocking coterie of the late empress-queen Victoria asked the "black Napoleon" why his people believed in ghosts—the battle-scarred potentate raised himself to his full height, and sternly replied:

*"Because we have seen them!"*

MAXIMAL "AEGYPTUS" PIERMAN

New York City, Feb. 12, 1933.

## CONTINENTAL NOTES

BY DR. GERDA WALTHER

The "Tijdschrift voor Parapsychologie" for April-May 1932 contains the following principal articles:

Dr. H. A. C. Denier v.d. Gon: "New ways in the domain of experimental psychical research". A review of Dr. Osty's experiments with Rudi Schneider.

J. J. Poortman: "The alienation from causality in psychical research and elsewhere." With a postscript from Drs. Prins. Poortman defending causality and its alleged universal validity from the logical and gnoseological points of view and for reasons taken from the theory of scientific methods. Drs. Prins on the contrary thinks that the validity of causality especially in any particular domain (e.g. psychical research) is something that has to be investigated in each case before it is adopted.

Drs. W. H. c. Tenhaeff: "Magic in Tibet", continues his extract from the book of Mrs. A. David-Neel: "With Mystics and Magicians in Tibet."

Dr. P. A. Dietz: "Metagraphology and psychical transfer". A survey of the experiments with the famous "psycho-graphologist" Rafael Schermann and with Otto Reimann. Both were investigated by Oscar Fischer, professor of neurology and psychiatry at the German university in Prague; Reimann also by Dr. Ad. Schmidt in Berlin on behalf of the Berlin medical S.P.R. 204 experiments were conducted by Prof. Fischer with Schermann, whose graphology seems to be a kind of psychometry in connection with the handwriting: he can describe the owner of the handwriting, his faculties, his character, his looks, behavior, faults, surroundings, plans, etc., his past and partly his future. But he can also, if he sees a person, or even if somebody else concentrates upon it during his absence, imitate that person's handwriting, though he may never have seen it, so that the person himself is hardly able to distinguish it from his own genuine handwriting. Here 78% of his experiments were right. Sometimes no real writing but only some scrawls were the object, in other cases he did not look at the handwriting but only touched or felt it. Sometimes the writing was concealed from him, while Prof. F. concentrated upon it, yet 73% out of 55 tests were right. Prof. F. calls this "psychical transfer" and thinks it is a kind of telepathy, but Dr. Dietz thinks it is more: a special kind of psychometry, perhaps connected with telepathy, (because Prof. F. in many cases did not himself at the moment know all Sch. said about the persons in question.) Sometimes Sch. had something to say about one and the same person first after looking at his handwriting, then after only feeling it (of course without knowing it was the same and generally not immediately after the first experiment). Here sometimes he could feel the handwriting directly: sometimes however it was in a closed envelope. Finally the same person had to be described by psychical transfer. The tests were best when Sch. directly saw the handwriting, but in many cases also amazingly good, based only upon a transfer. (Prof. Fischer has described these experiments in his book: "Experimente mit Rafael Schermann", published by Urban & Schwarzenberg, Vienna.) Reimann too possesses a remarkable faculty of characterizing persons whose writing he sees or feels (even through an envelope.) He even copies the way of walking or other kinds of behavior of the person concerned. Some tests looking like a failure were especially interesting. In one case, e.g., what R. said seemed to be entirely wrong *re* the person whose handwriting—wrapped in a piece of paper—he was to investigate. But then it was found out, that the paper in which the handwriting was wrapped was a typed invitation signed by a well-known director of a theatre and the characteristic exactly suited that director! (Some of these experiments with Reimann have been published in the "Zeitschrift für Parapsychologie", vol. 1930, p.600 ff (by Dr. Schmidt) and p.709 ff by Dr. Süner).

The June-July issue of the "*Tijdschrift voor Parapsychologie*" contains the following principal articles:

*H. N. de Fremery: "Alexander N. Aksakow":* A survey of his life and work published in connection with the 100th anniversary of his birthday on June 8th (May 27th, Russian time).

*Drs. W. H. c. Tenhaeff: "Annual report of the Dutch S.P.R." and: "Magic in Tibet",* the continuation of his extract from Mrs. David-Neels famous book.

*Dr. W. de Vries: "The dethronement of the principle of causality?"* with a postscriptum from *Drs. D. H. Prins.* De Vries defends the universal validity of causality (which was discussed in the last issue of the *Tijdschrift*), he thinks that the Quantum Theory only shows that there is an uncertainty in the measurement, which is something subjective, but not in the objective condition of the smallest particles themselves. (In this connection he quotes two articles published in "*Nature*", the first by Compton in his introduction to Heisenberg's work in the issue of Feb. 7th, 1932, the other by Prof. Planck in the issue of April 18th.) Against this *Drs. Prins* says, that the 'uncertainty' principle applies not only to incompletenesses in our instruments or our faculties of investigating, etc., but also to the nature of the electron itself and that the new theories of modern physics restrict the validity of causality compared with the conception of its universal application in former physical theories.

*Drs. W. H. C. Tenhaeff* (Secretary of the Dutch S.P.R.) continues his "*Annual Report*" which this time partly concerns the investigations and similar work of this society. The secretary and some members attended two sittings with Mr. Jonker, an alleged medium for direct voices, in the beginning of 1931. The conditions were very bad and the medium was invited to sittings under better conditions. He said he would ask his controls and then answer the invitation, until now however no reply has come.

In several other cases he didn't have any better luck. Some investigations, which are still going on, look more promising, he hopes to report them in special articles soon. In his lectures in the Dutch radio, in people's universities ("*Volks-Universiteit*"), etc. he asked his audience to let him know any cases of spontaneous psychical phenomena and he received a few hundred letters recording cases of spontaneous telepathy and clairvoyance. *Drs. Tenhaeff* has been asked to lecture on psychics for the people's university in Amsterdam (10 lectures), Amersfoort (6), Baarn (6), Enschede (1), Veendam (1), International School for philosophy in Amersfoort a term of one week, the Radio-Volks-Universiteit, Amsterdam, 9 lectures, altogether 54 lectures. Priests and medical doctors especially show an increasing interest for psychics; equally the press begins to open its pages to psychics more and more; 5 leading papers have published scientific articles dealing with psychical research; and *Drs. Tenhaeff* has been asked to publish a definition of psych. res. in the "*Encyclopaedisch Handboek van het moderne denken*" (encyclopaedia of modern thought) and "*De katholieke Encyclopaedia*". On the other hand vulgar spiritualism partly seems to try to render difficult the research work of the Dutch S.P.R.

*J. J. Poortman: "Is psychical research helped by the theory of psycho-physiological parallelism or that of interaction?"* (A lecture delivered at the annual meeting of the Dutch S.P.R.) *McDougall, James, Bergson* thought psychic phenomena were a proof for the theory of interaction. The Dutch psychologist *Prof. Heymans* in the contrary thinks it proves his theory of psychical monism (partly similar to that of *Meyers* as described in *Mr. Carrington's* article in the November issue 1931, p.493 of this journal.) According to this theory only mind has an absolute reality, body is an epiphenomenon. His successor, *Prof. Polak* (Groningen University) however, although an adherent of the same psycho-monism, but in an extreme form, does not acknowledge most psychical phenomena, because he believes the soul to be a "monad without windows" (like Leibniz). The author himself supposes the gnoseological

*absolute subject* not to be a hypothesis but really to exist as a kind of supra-subject, which possesses the higher, absolute reality and compared with which the empirical selves as well as the outer world are only offsprings. Between these offsprings however there exists no parallelism, but rather, interaction, their unity and homogeneity existing in the deeper Self, the supra-subject. This theory, he thinks, gives the best explanation for psychical phenomena. (We see similar theories springing up in modern psychology, especially the theory of a kind of unity though not identity of body and mind (which can be distinguished but not separated) as e.g. the theories of Klages, Prinzhorn and other psychoanalysts, and in Jung's theory of the "collective subconscious mind" perhaps we may see something similar to the supra-subject. Dr. G.W.)

*Drs. W. H. C. Tenbaeff: "Magic in Tibet"* continues his extract from the book of Mrs. David-Neel.

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## BOOK REVIEWS

### "THE ROAD TO IMMORTALITY"

Being the description of the After-life purporting to be communicated by

F. W. H. Myers through Geraldine Cummins.

Foreword by Sir Oliver Lodge, F.R.S., D. Sc.

(Ivor Nicolson & Watson Ltd.)

This is a very remarkable work, whatever interpretation may be given to it. It purports to be inspired by F. W. H. Myers, the author of "Human Personality"; but quite apart from the question as to the justice of this claim it deserves careful attention and study from those who make abnormal psychology their special study.

The essays written by the hand of Miss Cummins with extraordinary rapidity deal with subjects of which she had made no previous study, and they contain many passages of penetrating insight. She has written novels and other books in her normal state, but these are written slowly and with labour and their subjects are on quite other lines of thought. If it is difficult to accept the view that the source of this work is from some intelligence in the unseen, it is equally difficult to believe that it all originates in Miss Cummins' mind.

The claim that F. W. H. Myers controlled Miss Cummins is supported by cross-references through Mrs. Osborne Leonard and other mediums and also by the fact that Sir Oliver Lodge who knew F. W. H. M. intimately recognises that the quality of thought and to some extent the style are such as Myers might be expected to exhibit.

At the same time the Communicator is careful to state that the ideas only are his, that the medium acts not as amanuensis, but as interpreter clothing the ideas imparted in the best language her mind can afford. This is done evidently without conscious effort on her part, without hesitation or striving to find phrases. This assertion lays on the reader an extra claim to exercise judgment and discrimination in the perusal of the work. Although F. W. H. Myers claims to be the source, he also affirms that he is unable to guarantee that the result is free from error, and that he is unable to alter and correct what has been written.\*

In Part 1 a series of fairly short essays outline the progress of the human ego after death. Seven stages are indicated and we are told that F. W. H. M. speaks from the 4th which is the stage he has reached. If this claim is correct, we have in the first half of this Part statements based on experience and they are specially valuable. But the later half is not based on experience; it must be read as theory or speculation (these terms are used); its quality is unequal. It contains very fine passages relative to the Great Future; but in other passages the ideas conveyed are somewhat confusing and give the impression that the imagination of the "Interpreter" may have outrun the inspiration.

\* See Editorial Note appended to this review.

Many years ago F. W. H. Myers, when purporting to communicate through Mrs. Thompson, said that at times this occurred; that the mind of the medium once started from Beyond, worked on automatically and that he watched the process with interest, but without being able to control it: a statement of this kind hardly seems likely to have originated in the medium's own mind. Something of the sort probably occurs often, and should be taken into account in estimating the value of this book if the attempt to indicate existence on the planes Beyond seems unconvincing. The script itself says the state "may be imagined but not understood or conceived by a man's mind". Therefore it does not seem likely that we can learn much from the passages which attempt to describe these states.

The essay on "The Universe" is impressive and forceful, and that on "the Incident of Death" is among the most important; its clarity and absence of all extravagance of language makes it particularly arresting.

Several reviews might be written on this book for the latter part dealing with the evidential aspect requires separate treatment, this is very ably and fully presented by Miss Gibbes and with the Appendices occupies about a quarter of the book.

H. A. DALLAS.

#### EDITOR'S NOTE

\*In view of the affirmation by the Myers control, that he is unable to alter and correct what has been written, the following extract from "Light" of the 9th December 1932 (p.631) seems to raise a question of importance to the reader. The Editor of "Light" says:

"We have received from Mr. Charles Badcock a long letter in which he points out differences between the text of portions of the F. W. Myers script as first published in "Light" in 1928 and as it appears in the recently issued book *The Road to Immortality*. The letter was submitted to Miss Gibbes, who writes as follows:"

Sir:

The reply to the queries raised by Mr. Badcock is quite simple. The portions which appeared in Light in 1928 were written in 1927. At the request of the alleged Myers, these earlier essays were read aloud to him in 1931. A few alterations were made by him at these sittings which, as Myers explained, were necessary "in the light of my increased knowledge".

During the three years which elapsed between the advent of these Myers communications and the alterations referred to, both Miss Gibbes and Miss Cummins would naturally have had abundant opportunity to study the scripts and to make themselves masters of their contents. To the original writings, pure, let us assume, from *a priori* impressions in the subliminal mind of the automatist and siter, and valuable on that account, as emanating spontaneously from the alleged source, there must, in the later essay, be added a probably large personal element of subconscious thought, and memory of many references to literary sources, which would form a new complex with a certain verisimilitude to the already known literary productions which Myers has bequeathed to the world. It would be of interest to know the actual extent of the alterations, and a scholarly comparison of the originals with the amended text is much to be desired before any scientific judgment on this work can be authoritatively given. Whether Sir Oliver Lodge's endorsement of the book was made in the faith that it represented the pure and untouched original of the scripts or whether he had satisfied himself by a comparison of the two documents is a question to which his own answer is desired, since his *pronunciamento* carries weight with the more thinking section of the public.

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#### "LETTERS BY SIR OLIVER LODGE"

Arranged by J. Arthur Hill

Cassels 10/-

These letters were not, of course, intended for publication, but readers will be grateful to Mr. Hill for sharing these extracts from his correspondence with them,

and to Sir Oliver for permitting him to do so. The selection has been made with discrimination and tact, and Mr. Hill's brief comments add to the interest.

To those familiar with his books, they give further insight into Sir Oliver's mind and character. The chief subject dealt with in these letters in *Psychical Research*, concerning which many interesting things are said, but other matters also are referred to such as "Democracy", Religious Beliefs, Scientific and mathematical problems, Music, novels, etc. His versatile mind expresses itself on all these topics and more besides.

One of the most arresting passages is the charming word portrait, in which both the appearance and personality are vividly presented.

To those who have experimented with the Zancigs, the reference to that remarkable pair will be of interest: his theory as to the Elberfeld horses is also interesting; it seems to be the most reasonable explanation of the strange phenomenon of apparently calculating animals. The book is sure to be widely read. He supplements the biography telling facts about Sir Oliver which he himself could not have told; and the details mentioned by Mr. Hill will deepen the esteem in which he is already held.

H. A. DALLAS.

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JOURNAL  
OF THE AMERICAN SOCIETY FOR  
PSYCHICAL RESEARCH

for

APRIL, 1933

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# JOURNAL OF THE AMERICAN SOCIETY FOR PSYCHICAL RESEARCH

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Vol. XXVII, No. 4; April, 1933

## EDITORIAL NOTES

### TRANSMUTATIONS OF ENERGY AND MATTER

Official Science has affirmed Matter to be, in the last analysis a manifestation of energies brought to a focus at certain points at which the vibratory wave-motions of a finer universal medium coalesce to form the physical particles which constitute the chemical elements. Science is now, apparently, ready also to admit that there is a process at work in the Cosmos by virtue of which the energies of space—of that invisible and impalpable 'continuum' which has been termed the ether,—are building physical matter out of energy.

Dr. Kenneth T. Bainbridge, speaking before the Franklin Institute on the 30th March, announced his experimental conclusion in regard to the creation of matter from energy. He cited the work of Mme Curie-Joliot, as showing how the energy of "alpha" particles projected upon a lithium isotope would give rise to new products whose mass must be due to the transformation of the "alpha" energies into matter. One of the best experimental proofs of the equivalence of mass and energy (as theoretically deduced by Einstein) he thought to be provided by the Cavendish Laboratory at Cambridge when considered in the light of the spectrographic results of Costa. Allowing for the recognized margin of error, and within this, it was found that the mass representing a given energy of electron volts in the "alpha" particles—themselves a product of disintegration—was equal to the mass annihilated in the disintegration of the lithium isotope and captured proton.

Dr. Bainbridge warned his hearers that this apparent transformation of energy into mass must be viewed with caution: but he declared that from all available experimental data "this suggestion is the most plausible of four possible explanations."

To the student of psychical research, such findings seem to aid us in our approach to a clearer understanding of the phenomena of teleplasms and their transmutation from the status of energy to that of ponderable matter and back again to the immaterial state.

## THE MEDIUNSHIP OF RUDI SCHNEIDER

The new Bulletin issued by Mr. Harry Price contains a minute-by-minute record of twenty-seven sances with Rudi Schneider as medium. The volume is copiously illustrated.

In a short preface, the Council of the N.L.P.R. state that the experiments were a continuation of those conducted under their auspices of 1929-30. They lasted from February until early in May 1932. Rudi brought his francé, Fraulein Mitzi Mangl, who was present at the sittings, by Rudi's wish, as he contended that her presence assisted the phenomena. But the Committee were of opinion that Rudi's powers are undoubtedly failing. Of the 26 sances held at the Laboratory in 1929-30, only two were negative. Of the 1932 series, 18 out of the 27 were regarded by Professor D. Fraser-Harris as blank, though an analysis of the record would suggest that only about ten of these blank sittings were absolutely void of phenomenal results, the rest being merely "poor". A check-up of the tally of the sitters does not seem to suggest in any definite way that the constitution of the circle was responsible for the inferior results: though the fact that the combination of sitters was changed each time would almost certainly mean new conditions to be surmounted by the controlling agencies. The opinion may be centured that if the circle, once effectively constituted, had been maintained throughout by the same *personnel*, a more coherent sequence of constructive work in the production of phenomena might have resulted and one more valuable to science on that account. Be this as it may, we have, in the 1933 volume a painstaking and in some respects, a valuable chapter added to the general record of this mediumship.

\* \* \* \* \*

But the estimation of Rudi Schneider's work as a medium is now open to a fundamental revision in view of the disastrous discovery in the 25th sitting of an evasion of control, evidenced in the photographs taken on this occasion and subsequently developed. The stereoscopic camera placed by the side of the counterpoise table revealed the fact that Rudi had managed to free his left arm and put it behind his back. The photograph shows it sticking straight out behind him. The handkerchief used so often in producing telekinetic effects had been snatched off the counterpoise and dropped behind it. Its white corner can be seen under the table. Before Rudi could get his arm back again into control, two flashes were ignited, thus giving the plates a double exposure. The first flash caught Rudi's arm as he held it out behind him; the second ignited when he had got it back into the normal position. The doubling of the image of his pyjama jacket is to be noted, as the position of his whole body was slightly altered in the interval. The inevitable conclusion is that the extended arm, pyjama clad, is just as much Rudi's own flesh-and-blood arm as are all the other parts of the garment, the furniture, the sitters, etc: and no room seems left for the assumption.

Bulletin IV of the National Laboratory of Psychological Research. *An Account of some Further Experiments with Rudi Schneider*. By Harry Price. London. Nat. Lab. P.R. 13D Roland Gdns.

tion of any hypothetical "psychic" extrusion of an arm, unless it be based on the queer circumstance that the sleeve of the pyjama jacket looks entirely empty—there is no trace whatever of a hand or wrist projecting from it. Possibly the original negative may show this, but plate reproduction does not.

Mr. Harry Price is very fair to Rudi in his summary of the facts and he conclusions to be drawn therefrom. He takes the blame (p.151) for Rudi's escape from the vigilance of the controllers of the sitting: but he was far from well on that evening and in no fit state to preside. Rudi, when confronted with the photographic evidence, would make no admission of fraud.

At first he maintained that the "arm" was a spirit arm: then, that it was a materialization. But the question really at issue is that asked by Mr. Price (p.152): Was Rudi's action conscious or subconscious? Did he know he was evading control, or did he free his arm unconsciously, in trance. That a medium of acknowledged power will sometimes cheat is a fact well known. It was proved in the case of Eusapia, and has been well observed in other notable cases. There is certainly latitude for the view that the projection of teleplasmic process for the movement of physical objects may be accompanied by a nervous reaction on the body of the medium which may cause a simulation of the psychical movement and thus suggest a normal explanation for the phenomena produced. We believe that some such conclusion was come to by the Committee of Investigation in the case of Eusapia, and what applies to her may in fairness also be applied to the case of Rudi.

In reviewing Dr. Osty's experiments with Rudi (pp.154, seq.) Mr. Harry Price points out that a study of the illustrations appended to Dr. Osty's report will show that it would have been a very easy matter for Rudi to have leaned back in his chair and intercepted the beams which were guarding the object to be displaced from the table just behind him. (see plates on pp.34, 35, 36, 39, 40, 45, 46, and 47 of that Report.) Of other accusations of fraud on the part of Rudi, Mr. Price makes small account. He pooh-poohs Dr. Eric Dingwall's theory of confederacy as purely speculative and unproven. As for Dr. Walter F. Price's criticisms of the 1928 phenomena, these, he feels, are discounted by Dr. Prince's admission that he went to sleep 'now and then' during the ninth sitting and that the billowing of the curtains may have been caused by his yawning (this at the fourth sitting). Professor Hofsten's criticisms do not impress him, and in what he says on this head we are quite disposed to agree, as stated in a recent editorial Note.

\* \* \* \* \*

# ATTITUDES IN PSYCHIC RESEARCH

\* \* \* \* \*

BY STEWART EDWARD WHITE,  
*Research Officer, San Francisco Section of the A.S.P.R.*

\* \* \* \* \*

Stewart Edward White needs no introduction to any American audience. Few American writers are better known; for many years he has been producing an output of books—stories and non-fiction about travel and adventure in the High Sierras, in British Columbia and Alaska, in little known parts of Africa. Always the keen and accurate observer, fearless in penetrating far beyond the beaten paths, he pursues with the same avidity, courage and scrupulous honesty the exploration of the *terra incognita* of the human personality and the still more profound question of its survival beyond the grave. In this field at least two of his books, "*Credo*", and "*Why Be a Mud Turtle?*" are of striking interest. Lately Mr. White has consented to serve as Research Officer to the San Francisco Section of the A.S.P.R. In that capacity he recently delivered an address before that Section. The Journal is fortunate in being able to present herewith the substance of that address. The portions omitted under stress of space limitation are only such as have a more local application.

EDITOR.

\* \* \* \* \*

This is not merely a *psychic* society: it is a society for *psychic research*. There are plenty of groups dealing frankly and legitimately with their own accepted theories of what we call the *psychic*, and each answers a point of view, or a need. If in addition we join with this society, it would seem to follow that we do so because we anticipate from it something a little different from what we can find elsewhere; some element lacking in the others. This element is that of *research*. As long as we keep our eyes on that fact we are serving the purposes of the society.

At first the place of the rank and file member in actual research may not seem very clear. There is a committee for that purpose, presumably equipped with especial knowledge of the ways and means by which the various sorts of phenomena are tested for genuineness, for illusion or for fraud. This committee is supposed to impose these tests; to evaluate their results; and to make its final report to the membership at large. That is an important part of our work: and is going forward as effectively as our very hampered facilities permit. In ideal circumstances we would command a suitably equipped laboratory; and a fund from which we could compensate properly those mediums willing to cooperate in experiment. Working under the controls absolutely necessary for results of any scientific value whatever is disagreeable at best. In experiments of genuine research, whatever the personal opinions of the committee, its members must *assume* a completely "hard-boiled" point of view in order to eliminate every possibility, every loophole. As long as the very smallest, most insignificant possibility exists that any phenomena might be produced by any ordinary non-psychic means, the experiment is incomplete. The common-sense of the

situation might seem to each and every member of the Committee to make so strong a case that a favorable judgment is unavoidable. Nevertheless the experiment is scientifically conclusive only when the last possibility, no matter how fantastic that possibility may be, is eliminated. A medium must be rather exceptionally broad-minded to understand this; to appreciate that the irksome, sometimes apparently absurd precautions are not a reflection on his or her honesty, but are an integral part of the job. Therefore the medium's willingness to cooperate—for it is true cooperation—is certainly a definite contribution. It would be unreasonable and unjust to expect him further to contribute his time and effort without his customary compensation. Especially is this true because final results cannot be expected in a few sittings. Phenomena of this sort require a certain *rapport*. It is necessary to study the conditions of their production in order to determine what kind of control will be tolerated. Some very desirable types of control might stop things short, inhibit them completely. This we must find some other kind that will be equally effective but which will still permit the manifestations to take place. That takes time, plenty of time, in the best of circumstances; and a fund from which to pay; and certain equipment which must be bought. Unfortunately our circumstances at present are not of the best. We are hampered. We have no fund; and we have no laboratory. Nevertheless we are making headway: have succeeded already in reaching some interesting results. But they are not final, and therefore are not yet ready for report.

\* \* \* \* \*

I think it is within the power of each member to make a very personal contribution: and the first step toward that contribution is an equipment of knowledge of the fundamentals of the whole subject. There are certain classics of fact, as distinguished from speculation, with which everyone should be, and can be familiar. There is nothing very laborious about this. They are simple, easily to be acquired. Once acquired they not only supply a solid foundation on which each may plant the feet of his own speculation or belief; but they give each the authority of understanding. They are the common ground on which all may meet. A man's speculations and beliefs are his own unassailable affair, as far as he personally is concerned. Without in the least abandoning or disclaiming such beliefs, he may consistently check them at the door, so to speak; reserving their use for the privacy of his own life, for those organizations or schools appropriate to their exercise.

But on this all may unite: to know what has been done, so that we may not only speculate intelligently on other than merely emotional grounds, but may, likewise intelligently, take part in what is going on.

Without such knowledge we cannot rightly understand, let alone evaluate, the work of our research committee. We are like the man who brags that he knows nothing about art but he knows what pictures he likes. And we would thereby lay ourselves open to the exasperated retort of the artist who replied; "So do the monkeys in the park!" We would not expect intelligent art criticism from a man who knew nothing of art fundamentals.

Nor can we expect value from even our informal discussions unless we possess a common meeting ground other than emotional belief. People tell us things, curious things, some of them rather incredible-sounding, but not necessarily to be rejected on that account. It is highly desirable to have some basis to judge such things other than our own limited experience of personal bias.

\* \* \* \* \*

From time to time members, as individuals, or as separate groups, take part in experiments of a psychic nature. They sit in circles for development of themselves, or sit with mediums. They will see things; and they will hear explanations, which may, or may not, coincide with their own beliefs. No matter how firmly held those beliefs may be, they are purely speculations in the last analysis. I myself have certain definite and ardently held beliefs, based on what I think is good evidence. They are part of my own structure of thought; and it would take a lot of contrary evidence to make me shift ground from them. Yet, however much they may have been proved—for me—I realize that, as far as the whole body of human knowledge and thought is concerned, they must be considered as speculations. And speculations are not the business of research; except as what the scientists call *working hypotheses*. They are for each person to make for himself. Exactly the same facts may be explained in a different way by each. But those explanations, by each, should not be made except in full knowledge of what other people have done—and speculated. To base them only on one's own uninformed reactions may be emotionally satisfactory, but is unintelligent. The fellow who wants to know only what pleases his own intellectual vanity or what supports only his view has a good time with himself but he gets nowhere. In building anything, even a belief—*especially* a belief—one should take advantage of what others have done. *Facts* as distinguished from speculation, are our common business: though we would be well advised to consider the speculations as well. What are the facts? How were they determined? Under what conditions? What correlative facts came to light at the same time? Has anything like this ever been seen before? If so how; and under what conditions? We ought to know that if we are to make up our minds intelligently as to what we are seeing.

Suppose for the first time we sit in on a table levitation. Our reaction is probably instantaneous, and not at all scientific. We distrust our senses: "there ain't no sich animile." We are convinced there is some trick about it. Or we accept the idea that spirits are lifting the thing. The especial reaction depends on our individual make-up. Whatever it is, it is prejudiced and emotional. It is based on absolutely nothing but our personal bias. We may be right, whatever view we take; but how are we to know that?

Unless we are familiar with what has been done, not only in observation but in test, we are not qualified to think about levitation at all. Do we know about the Crawford experiments? Are we aware of the fact that he measured, on instruments, the direction and amount of the pressure applied to lift the table; that he made careful determination of the weight

of the medium during the levitation, and compared it not only with her normal weight but with the weight of the table? Do we know what deductions he draws from his observations? Do we agree with his theory of "psychic rods" projecting from the medium and acting after the manner of cantilever? How does that theory fit with what *we* saw? And if the "psychic rod" idea appeals to us, do we incline to follow Crawford in his further speculation that these rods are not so much possessed of the rigidity necessary to produce the pressure, as that they are conductors of force, as a wire is a conductor of electricity? Is Crawford's psychic rod to be considered identical with ectoplasm? If so—or if not—what do we know about ectoplasm? And that question leads us to many others; none of which we should be privileged to answer,—even to ourselves, until we have made ourselves familiar with how that answer fits with what has been seen and done. We certainly should not feel ourselves privileged to have any sort of opinion at all *as psychic researchers*.

I think it may be fairly said that membership in this society implies in many cases, perhaps in a majority, a desire for personal development. That is not the direct object of this society, which is research; but it may be legitimately and naturally a by-product. In this way; our contacts here enable us to make acquaintance with others of similar tastes and desires. We join with them in groups of what might be called personal experiment directed along the lines of our own desires and belief,—for tests of reality; for individual development of psychic powers or aptitudes; for purely personal reasons. All these efforts are outside the exact scope of the society, but they are legitimate and laudable—provided they are intelligent. One does not need to belong to the society, needless to say, to undertake them. But belonging to the society should enable one, should imply an obligation, to bring to them an intelligence and knowledge one would not expect from the average sitter. No sane man, desirous of travel, would simply get aboard a train and go somewhere. He would ask his friends, and read guide books and travel books, and consult a few time-tables. No one would tackle a complicated piece of machinery without at least reading what the manufacturer's booklet of directions had to say. And very decidedly no one, recently possessed of a medicine chest, would happily set about doctoring his body from it at random; taking, perhaps, a pink tablet because he has a strong emotional urge for pink. What would you think of such a one? Would you not incline to run for a stomach pump? I am sometimes so inclined when I see people blissfully and uninquiringly swallowing what is offered them in the psychic line.

One may, when he gets through, disagree with every one of these classics. That is all right: that is his privilege. A man's judgment is his own. But no one has a right to disagree with them unless he knows what they have to say. And do not overlook this: that acting counter to their results and findings is an implied disagreement, *whether he knows about those results and findings or not*. If we are going to disagree, let it be with our eyes open, and on some rational basis. Are we familiar with the work

of Myers, Crawford, Schrenck-Notzing, Boirac, Hyslop, Flammarion, Richet, Lombroso, Troward, Crookes, Lodge, Geley—I mention a few at random as they occur to me. Why not? They are not laborious reading. On the contrary, each is as fascinating as any novel. Unless we are, I cannot for the life of me, see how we have the nerve to express any opinions at all; not even to ourselves; let alone to others.

\* \* \* \* \*

In our contacts with our fellow-men, we, as members of a serious society such as this, owe it to ourselves and to the society, to be able to meet intelligently their inquiries and doubts when in discussion this subject comes to the fore. There certain *clichés* that come up when psychics are mentioned so automatically that one becomes sick and tired of them. It is like pressing a button. They are born of a complete ignorance of the subject. If we answer back from an almost equal ignorance; an ignorance that is lightened only by our personal emotional belief, or our small unsupported personal experience—small no matter how important that experience is to us,—about all we accomplish is to place ourselves in the other fellow's opinion as "queer." Nobody likes to be thought "queer." Or if so, why not be thought queer in good company? At least let us be able to talk with the authority of understanding. Especially is it one of our duties, as active members, to have at easy command such answers and refutations as the work already done is able to supply.

"Nothing of importance has ever been said in these psychic communications." How many times have you heard this stated with an air of complete dismissal of the whole subject. What answer can be made to that? Plenty. There are innumerable published examples of psychic communication which, from any point of view, are certainly not open to the criticism of triviality, whatever the speculation as their actual origin. Standing by themselves as statements they are psychologically sound; or beautiful; or inspiring. They exist in the literature on the subject; and it is worth while to become familiar with a few of them merely as ammunition. Perhaps they may have a purely psychological origin through the subliminal; possibly they represent a "tapping in" on a race wisdom, so to speak; conceivably they are what they purport to be, communications from discarnate intelligences. That is not the question. The point is, they are psychic utterance, and they are *not* trival; which answers completely the *cliché*.

I am tempted to quote a few example in illustration, from my own records, in illustration of this point. All these statements were obtained through a private medium in trance. I may add that in my judgment that medium, functioning through ordinary everyday faculties, is incapable of them, nor is their style even remotely suggestive of the medium's habitual mode of expression.

First of all, as an example of a bit of axiomatic advice to one in the dumps of discouragement, expressed in strikingly beautiful imagery and literary form:

"Stripped of bare essentials for the moment's discussion and by no means to be considered as a definition: vibrations are life, and waves are progress in life. The thing that is made by vibrations moves within the limits of its being, and also carries forward—through itself and its contacts—the wave.

"Waves lift and fall, as well as move forward. And the particles that comprise them also are elevated and depressed, as well as carrying through themselves the forward movement. The rise and fall is in itself rhythmic and harmonious. Without it no forward movement is possible. This is a universal law—applying to the mighty and on-sweeping tide of cosmic evolution and alike to the little ripples in the tiny pools that make up individual affairs. The drop of water that exults upward on the shoulder of the rising wave, too often, instead of falling in glory of grandeur into the trough, plunges from its height, darkened with despair; because it has not the vision to see nor the perception to feel the mighty, slow-gathering force that will lift it again to another moment of high-tossing, sun-glinted height.

"THIS IS A UNIVERSAL LAW.

"Know that. Understand that. Accept the recession into the quiet hollows, into the slow sucking trough, as part of the great rhythm—without which there would be stagnation. Learn to take it as the repose period, the gathering period, the period in which the mighty forces that lift the wave upward are quietly, powerfully coming in. If you could only once feel this, visualize it, never again could you be uneasy, depressed, low spirited, discouraged, merely because of the natural, inevitable ebb after the flow. Never again would you worry because, in this or that, your powers of today are not your powers of yesterday, that your wings are folded, that a darkness seems to have closed you about. Accept the quietable, accept the ebb;—enjoy it, as all harmonious things should be enjoyed. Rest in confidence, with your folded wings; knowing that it is the Law; that soon beneath your breast the stir of gathering forces must be felt: sure that in the progress that the law ordains, you *must* once more be swept upward to the glittering crest, whence all horizons are far, and the whistling winds of eternity tempt again your outspread wings. How silly to beat and struggle in the trough!

"As I said, this is a universal law. By it you can measure your smallest moods. By it you can measure your greatest griefs and despairs. Carry it always with you. For its fitting is to all occasion."

That might be considered sensible advice beautifully expressed. The next may be considered in the light of ethical exhortation, a sort of brief sermon. It might, at choice, be taken either as revelation of actual condition or imaginative imagery. In any case, it is closely reasoned; and so compactly and accurately expressed that no word can be omitted from its context, a literary feat which I, as a professional writer, would require much time and revision to duplicate. This was delivered impromptu, verbatim, as it stands; and taken down literally as it came:

"I approach with extreme caution a subject which I cannot hope to make you see clearly. You must contend with momentary half-guessed glimpses, as you see your own mountain peaks through the clouds. It is an inspirational picture I would draw for you rather than a plan.

"With this thought clearly in mind let us contemplate, not the nature or the form or the field of activity, but a few of the functions of the greater body of consciousness of which the individual consciousness is one atom. The governing mind of the human body,—and by that I mean as well the submerged portion that carries on the mechanical processes of digestion, of circulation, that causes the heart to beat and the breath to intake with needed regularity, as well as the thinking portion that

moves the hand or places your foot upon an appointed path—to that mind the health of the body is an importance and a care. Given an injury to one member, a disintegration of tissue, the intelligence hurries to the point the armies of white corpuscles which shall beat back the invading armies of infection, and shall finally restore to wanted health the inhabitant cells of the invaded territory. You have recently become aware of the extent and the great strength of this supervision,—more fully aware, but far from completely aware. Your various excursions into auto-suggestion, mental healing and all the other branches of the subject have given at least a hint of the reciprocal action toward maintaining health on the part of the larger entity in supplement to the contributions toward health made by the individual, and which we examined the other evening.

"There is not too remote an analogy in the infinitely larger and more complex body of consciousness of which we are speaking. It is self-aware to an extent of which your self-awareness is but a feeble and flicking shadow. It is the source of what you have been pleased variously to identify as instinct, intuition, inspiration, cosmic knowledge, whatever label you please. It is the intelligence or consciousness which answers when your need cries out to it, of whatever kind. It is that which supplements, which fills out, which is aware of the deficiency and the desire of its own atoms. It is that which sends by one means or another the need of healing wisdom, of urge to progress, of divine discontent, which complements the reaching of these atoms.

"Just as the human mind marshals its forces to repair disease, so this intelligence or consciousness floods toward the need of one or many of its creatures the influences most appropriate to the disharmony which has made itself manifest. In the human body—to go back to our original example—the reparatory forces are marshalled by the greater central consciousness only when through nerve the report reaches that consciousness from the affected cells. On the purely voluntary side your mind instructs your hand to withdraw from the candle flame because your finger has reported through pain that its tissue is being destroyed, and begs for the assistance of a command to the muscles of the arm. Should you numb the nerves, or sever them, your finger would char unknown.

"In similar way does the greater consciousness of which we speak exercise its intelligence in aid when it is apprised of need. But when it is not so apprised the soul may char unknown.

"The mechanism of appraisal has been variously defined. Some of the definitions are outworn; some are even now in the process of being defined. In times past the openness of spirit has been called prayer. That is now too tainted with formalism. You have had it called spiritual contact, permeability, porosity—you may search as you will for a word. I cannot find it for you in a sentence, but you have been told of it in many forms for the past four years. But know this: with the birth of free will what has been in automatic process passes within the individual control. It is as though one had in hand a switch by which one turned the current of his need into contact with the greater consciousness of which he is a part, or by which he can cut himself off.

"Now this is hardly a personal attention, of the sort the old Jews thought they obtained from their Jehovah. It is a turning of health-giving currents toward a needing part. By health-giving currents I mean figuratively of all that is required of all that the greater consciousness contains; just as the blood is sent to a certain member of the body. If the member in need of something is receptive, it flows within him and accomplishes. If he is tight-bound in his tension of impermeability, it washes by him, and but a trickle enters in.

"The personal side, which we fulfil, has been before described to you. We direct; we help you to receive; we place you, as it were, more into the current. We try to aid you to receive the impression. Sometimes we specify more or less that

impression. There may be one or many of us. When you ask us, how can we give you a name? We might say with the old prophets that it is God who speaks from the mountains; and we would not be so far wrong.

"But remember what I said at first, and do not attempt to understand who this larger consciousness can be, or in what form it is embodied. You will merely be constructing a giant man to fill all space."

\* \* \* \* \*

The third example which I wish to quote for your attention is one of close, clear, and cogent reasoning on an hypothesis. It deals with the constitution of the mind, defining in its own terms the relations of the subliminal, the conscious, and the supraliminal in a manner that seems to me psychologically sound.

"If you would examine any aspect of the mind, it is only logical that you should first examine the nature of that which you would consider.

"I have told you that consciousness is the awareness of an entity. Awareness requires for its functioning a mechanism; as all things that function, in whatever way, require their appropriate mechanism. Now how does anything become aware? It becomes aware by physical sensation, or response; by instinctive response; by intellectual response; by intuitive response; and by inspirational response;—these divisions being purely arbitrary for the purposes of discussion.

"Consider what you call white light. Broken up by a prism into the spectrum it shows as a series of separate colors, to which you give separate names, from the red at one end to the violet at the other; separating them arbitrarily into the different hues. Nevertheless, it is a fact that the spectrum presents the orderly progression of vibrations, without defined boundaries between any group of constituents, from one end to the other. The whole, taken together, undivided by the prism, you call one thing,—white light.

"So your consciousness, which is in manifestation your awareness, progresses in orderly unbroken fashion from the red of physical sensation to the ultra violet of the highest aspiration. And if you are functioning through the nerves and contacts of your physical body, your awareness-response is through sensation. If you are functioning in a different portion of the spectrum *the same response in kind*, you receive through the blue or green of what you call intellect. And if your awareness-response is received through those higher powers of which you are but primitively gaining control, you are receiving the same response in kind through intuitive faculties, or through what you call direct inspiration.

"Thus from one end of the scale to the other you are simply traversing one and the same thing,—what we call the white light of consciousness. This white light of consciousness is refracted through the physical manifestation of quality. Without this manifestation you have that Inunderstandable, the White Light of Cosmic Unity, which you have variously named as All-Consciousness, All-Spirit, or God. In this aspect you may call it the All-Wisdom, the All-Intelligence, The All-Perception of All-Possibility. Refracted through the physical manifestation of quality, it becomes a spectrum in which the entity dwells; and at various points which the entity centers its individuality according to its state of development,—and in a very limited way according to its choice.

"We may conceive the simplest creature, or bit of consciousness, starting at the dullest red and progressing slowly, slowly, in the course of its evolution along its rainbow path through the various phases of awareness-responses. And you must remember that, like the spectrum, there are no dividing lines. There are no dividing lines between the senses and the mind and the intuition and the inspiration. And it does not matter how you subdivide the mind into what you call the subliminal, the supraliminal, the superconscious, the subconscious or whatever else; or the physical

responses into this, that or the other hair-splitting categories of your physiologists. It matters not. They blend one into the other in orderly progression; and the reason one appears as red, or sensation; another as blue, or mind; and another as violet, or inspiration, is not because of a differentiation in the thing itself, but because of the constitution of the perception-mechanism which happens to be more or less predominant in the particular manifestation of the entity from whose point of view it is examined."

And now I will end these quotations with one that has no proveable value. It is an *ex-cathedra* statement, to be taken, I think, in lack of any possible corroboration, rather as a mind-stretching inspirational picture than as literal and proveable fact. But I think you will agree that, from any point of view, it is far from triviality.

"You have, stretching out in all directions from the place you stand, an immense universe of tremendous space, of something almost near emptiness. Here and there, hundred of thousands, millions, billions upon billions of miles apart, is a single small pin prick in immensity,—something registering on your sense organism. These minute points or registration you name the constituents of your physical universe. All between them is empty space, space so wholly empty that you must make a grasp for understanding by postulating an ether,—which has no registration on your physical mechanism! This registration is comprised within narrow limits of vibrations, vibrations so attuned to the organs with which your body is provided that they become, through that attuning, the real objects in your cosmos.

"But now suppose yourself, by some magic of readjustment, to be attuned in your sense organs to a different scale of vibration. Instantly the worlds and suns and stars and cloudy stardust skies would be blotted into a black void of nothingness. From them would be conveyed to you no faint tremor of impingement to make you aware of their existence. But there now would flash before your reattunement galaxy upon galaxy of new worlds, new suns, new stars and cloudy stardust skies, occupying in the firmament pin pricks of space at those points where before had been only the empty void of ether.

"And still moving on, in still another attunement, this second universe in its turn would vanish and be no more; and in the vast and empty void more points of light would spell to your renewed senses more worlds.

"And so on, and on and on, through the almost infinite reaches, until, in the nearest approach to omniscience possible in a finite cosmos, you would appreciate that in all the vastness of space is no empty point; that it is all One Thing, One Primordial Thing. And its manifestation in the complex is only as a man moves, and so sees new lights that were before obscured, and loses in obscurity light that have shone before."

\* \* \* \* \*

Many of the reactions we get from those outside are defense mechanisms. They may not themselves realize the motives back of their refusal of interest. But generally that refusal springs from the human reluctance to be disturbed from its comfortable satisfactions to new effort. Psychics seem perilously like tending toward a proof and a realization of continuing life. "One world at a time!" is the watchword of this type. If that is true, then we have no business to be fooling with either astronomy or the microscope; for they reveal two distinct worlds quite other than the one with which we have what we call "useful" contact. What is the "use" of them? That question has always been asked of any new thing.

Each summer for the past ten years I have spent from three to five months along the British Columbia and Alaska coasts. We come into contact with many people living alone in the wilderness. One year a certain well-meaning lady collected books from her friends which we were to distribute. She delivered to us a big box of them. It was noble idea. But of that lot just one could have any possible interest to the people for whom they were intended. There were old Latin and German grammars, for example; antiquated physical geographies; a copy of the Book of Mormon; one or two plush "gift books", a grand dump of everything the donors had no possible use for. We threw all but two of them overboard when we were well at sea. One was a school physics so old that, under the heading of electricity, it said that, "it is interesting but it is a toy; and it is probable that, except possibly for lighting streets, its practical application is doubtful." Somebody once asked a great scientist, "what use is electricity?" and was answered by the counter-question, "what use is a baby?" If we waited clearly to see the "use" of everything before going ahead; we should not go far. The curious thing is that every truth, no matter how abstract in its beginning seems to have a way, once it is definitely incorporated in our body of possession, of manifesting itself in use.

While we are on the subject of contacts with those outside our own interest in this psychic business, I want to bring up one other point:—that is, our attitude and procedure in the matter of trying to convince others of our own beliefs. As far as this society is concerned the common denominator is an attempt to establish the reality of psychic phenomena. Of course that simple statement has enormous implications and extensions.

The reality of what is called mediumship, for example; and by that I, for the moment, desire to confine the term to the phenomena of mediumship, and deliberately to exclude all explanations of the origin or reason for these phenomena. There seem to be certain people capable of certain things outside the range of the ordinary of mankind. Some appear to be able to see things at a distance. They are what we call *clairvoyant*. Others, or perhaps the same people, seem to hear things we do not hear. They are said to be *clairaudient*. Or they appear to be capable to be capable of moving things about by other than the ordinary physical means; of obtaining knowledge normally inaccessible; of producing phenomena that seem to be impossible by ordinary faculties. Assuming the genuine character of these things, and—as I say—deliberately ignoring any theory of origin—, what do they mean? What can they mean except the potentiality of *an immense extension of man's ordinary faculties?*

For it must not be forgotten that, if these things are real, they must be natural, subject to natural law. That is one premise on which we can stand solidly. If a thing is natural its laws can be understood and worked out; just as the laws of so unnatural and occult a thing as electricity have been worked out:—just as the law of hypnotism are being worked out. Hypnotism was only yesterday on the wrong side of the fence scientifically; and only

day before yesterday its reality was vehemently denied. It was, in other words, truly a "Psychic phenomenon" as the average man understands that term. Those who acknowledged its genuineness considered it a psychic power, possessed by a favored few; a power analogous to the clairvoyance, and clair-audience, and the rest, of which I have been speaking. Now it is on the right side of the fence; and that "power" has become a mere technique within the control of many—who are also on the right side of the fence. The point is that any of these so-called "powers" are very probably adumbration foreshadowings, of what may, in the course of evolution become the common property of mankind. At the present time they are in the process of what I call *de-occultization*. Their reality is in process of proof; the laws of their production are being determined. *That is the business of psychic research.*

\* \* \* \* \*

It is our business to be familiar with the evidence already accumulated; and to keep abreast with new evidence; to have it, so to speak, in sober command. We should have, also at our *sober* command, in all probability some instances of our own observation. These are at once the most effective and the most dangerous of all. They are effective if,—and only if,—they carry to our hearer a conviction that we know what we are talking about. His doubt of that does not imply a doubt of our personal intentions, or our integrity, or our sincere belief. Not at all. He merely doubts our credibility as a witness.

Nor can we blame him. It is quite possible that he is partly right. He may even be wholly right. It is very difficult to be a reliable witness, especially when any emotional elements, such as excitement, or partisanship, or desire to believe are involved. If you would know how difficult it is, even with the most honest intentions, read Munsterberg's *On the Witness Stand*. I forget whether it is in his pages or not; but I call to mind an experiment, the outlines of which were this: that into a scientific convention of trained observers, unexpectedly, two men burst. One pursued the other up one aisle and down the other, and so out again. The men were fantastically dressed. One fired at the other with a pistol. The members of the convention were then asked to write down, at once, exactly what had happened. The reports were widely divergent, as to almost every detail of the little drama. There was no agreement even as to which of the men, if either, was a negro. These people were trained observers; and set down their impressions immediately after the event.

In two ways must we watch lest we be unreliable witnesses. We must watch out lest we become victims of auto-suggestion: and we must watch out that we remember accurately.

It is almost fatally easy for our eagerness to supply the one or two small details that make the case perfect, to round it out artistically. Indeed it requires a stern check on the ardor of narration to prevent ourselves from doing so. It is not that we intend consciously to deceive. The detail is really of no great importance. It makes the thing well-rounded; complete. The

mind persuades itself. And we respond to that auto-suggestion, so that we quite sincerely believe we are telling an absolutely accurate story of our experience:—until we seriously "stop to think": Then, somewhat to our astonishment, we are likely to realize that we did not actually *see* this or that small detail. It should have happened; so we even honestly think we saw it:—especially if, emotionally, we very much *wanted* to see it. Left to our own unchecked enthusiasm we rarely stop to think. In a few days, and after a few repetitions, the whole things,—including its mere impressions—has solidified into an indubitable fact. That tendency is baldly illustrated in the fellow who details to you as having happened to himself something that you recognize as a very ancient anecdote. He is sincere. He has, as we say, told it so many times he believes it himself. It is this same tendency, though in a more delicate and subtle form, of course, against which we must guard if we are to be reliable witnesses:—especially if we are of the enthusiastic temperament. It is sufficient to recognize it and to be alert against it. That is why I mention it here.

As to remembering accurately, the case is very similar. Unconsciously our tendency is to slip in small embroideries of ornament to our tale. The additions are so small that we actually do not notice them ourselves. But their aggregate may in the long run amount to a considerable distortion. The remedy for that, of course, is accurate, considered, written record, made at the time.

This accuracy of observation and of reporting that observation, whether to ourselves or others is a thing that must be developed and cultivated. It is a faculty, just as much as are any of the other, more mysterious faculties, which some of us are attempting to evoke in ourselves. It is distinctly a part of our equipment as members of *research* society.

This faculty developed into an ease of habit, we become of real use as psychical researchers, whether we are members of a committee or not. Some of us have more opportunities, or better luck, in coming upon examples of the sort of things we are attempting to investigate; but very few fail, at one time or another, to have some sort of experience of the so-called occult. It is very amusing to bring up the subject of psychics with the most unlikely people. Nine times in ten, if the conversation is not laid on combative lines, and if its atmosphere is moderately confidential, your man will veer around at last to the relation of "a queer thing that happened to me once." Sometimes his queer thing would be of value and interest—could we be absolutely sure of his reliability as a witness. I do not mean his honesty; but his reliability in the sense I have just outlined. The reports, by the members of this society, of things they see or hear or do, could be made of the utmost importance by a cultivation of this basic reliability. A tremendous amount of valuable material could thus be made available. Each and every member could by that simple means constitute himself a research committee of one, whose report of his own experience would be thankfully received. But to be of value these observations should possess the back-

ground of education and the warranty of personal equipment which this address has attempted to describe.

There is a tremendous lot of miscellaneous material that could be made thus available; provided ardent wish had not been allowed to run away with the fact. The reporting-in of unverified phenomena should be avoided. A man should tell only what he knows at first hand. I have tracked many of these what might be called hearsay reports back to their sources, and have found their kernel of truth astonishingly small. To earn confidence as genuine researchers we should not only try painstakingly for absolute accuracy, but we should always be willing to acknowledge the possibility of more than one explanation. Our habitual attitude should be rather one of understatement, if anything. Probably more harm has been done to progress in the exploration of this kind of knowledge by super-enthusiasm than by the most hard-boiled skepticism. Each unreliable witness—no matter how sincere he may be—renders incredible to the world at large not only his own testimony, but that of others who should be believed.

One other item the well-equipped psychic researcher should have in his knapsack for the exploration of this new country. He should possess more than a nodding acquaintance with modern psychology. He will find in it much of help in sorting out the strange birds and beasts along the trail. It may even name a few of them to his satisfaction. It will certainly often aid him in naming them intelligently for himself. A good sized bottle of modern psychology in the park will prove very valuable, provided the traveler does not come to think of it as a cure-all. It is not that, by any means. Indeed it is not as yet even a scientifically assembled compound; more of the order of an empirical assemblage of homely "yarbs", with the addition of a few new and fancy names. Very much like psychical research. Indeed the two sciences are in so similar a situation that they may well take a swig out of each other's bottles with profit. As far as we are concerned I think it essential that we should borrow for our knapsacks from psychology. I have not the time to go further into this aspect of the subject. But I throw out the suggestion. Beginners should read H. Crichton Miller's "The New Psychology and the Teacher" for what I mean.

Such an equipment of knowledge as I have outlined, if extended to completion, would represent a serious course of study; possibly too laborious and extended for any but those possessed of leisure and desire for specializing. Nevertheless there are, as I have said, certain fundamental works each dealing with a phase of the whole subject. No one book can be considered complete and final even on the phase with which it deals, but it covers most of the essentials; and anyone familiar with it has at least the solid ground work. Anyway, there can be, as yet, no really final authorities. The work has in no department reached the stage of universal acceptability.

What are these books? How are we to know which to select? The answer, I conceive, may well be the work of the society as a whole; one of its contributions to its members. The selection of the books for review and discussion is the legitimate task for such specialists as the society may contain

in its membership, or may be able to procure at the moment from outside. The fundamental and necessary education of its members to become, in greater or lesser degree of course, truly psychical researchers is as much its function as is pure research itself. It is a reciprocal duty: of the society to educate its members; and of the members to be educated; in order that we may as a whole present a compact, serious, well-considered body of fact and opinion to counteract the effect of the half-baked psychic maunderings that are flooding the world today.

Realizing this, the Directors have determined to hold once a month members' meetings, each to be addressed by the most competent person procurable on some one of these fundamental classics. One will try to sum up, for example, what Crawford has to say in his various books. He will tell us what Crawford did; and what bearing that has on the subject. So with Schrenk-Notzing, perhaps; and such others of the ectoplasmic investigators as the speaker of the evening may consider significant. Another may take up the resumé of Geley's contribution; or Richet; or whomever else. Possibly from these resúmes we may get all we need in the way of working knowledge. More probably we shall find in them an inspiration, and intelligent direction, for our own further reading and study.

I am, I must emphasize, talking throughout from the point of view of the functions of this society. I wish to end by repeating that I do not mean to imply that beyond the fundamentals there is not a legitimate field for private beliefs and specializations. One of our best spiritual privileges is that of exploring beyond the outposts. Eventually, if we really discover anything, we will extend the boundaries of race expression. But as a society, with a specific purpose and name, our job is to make solid the common ground.

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## A JEWISH STUDY OF THE AFTER-LIFE

\**The Great Beyond*. By Rabbi Dr. A. E. Silverstone, M.A. (London: Arthur H. Stockwell, Lhd. 1932.)

In this little volume of 63 pages a good deal of interesting matter will be found. The Essays contained deal with various human conceptions of the After-Life and include discussions on the psychic phenomena of today.

Of special value are the author's references to the teachings of the Talmud on the nature and destiny of the soul. Jewish Kabbalists and mystics believed in a cycle of rebirth or transmigration—the *Gilgul Neshamoth*—though this belief was not accepted by all. The belief in the immortality or indestructibility of the soul, however, obtained a wider acceptance. With the learned Jew, the belief is the logical counterpart of an ethical law intuitively known to the soul of man. It is not within the province of physical science to determine its reality.

According to the Talmudic doctrine, the soul, as part of the universal vital principle, is implanted at the moment of conception, whereas the individual will is implanted at birth. The Rabbinical view of life is that it affords a training ground for the development of the individual—it is a vestibule before the world to come. "Prepare thyself in the vestibule, that thou mayest enter the Hall" is the saying of an ancient Rabbi. The Jewish view, as enunciated by Maimonides, in the 12th century, is that after the dissolution of the body, the soul continues to exist by itself until the general resurrection, when it will be reunited to the body and there will be another life. After a long life, the body will again die and the soul will then enter into the immortal state "where there will be no eating and no drinking and no earthly pleasures, but an enjoyment of the Divine Presence".

Morris Joseph claims that the doctrine of the immortality of the soul is an integral part of the Jewish creed.

According to the Talmud, it is possible to bring back the spirits of the righteous only within twelve months of their death. After that time they repose "under the Throne of Glory" and cannot be disturbed.

Many instances of intercourse with the dead, says the author, appear in the Talmud: e.g. when Onkelos, the pagan translator of the Scriptures into Aramaic, desired to embrace Judaism, he sought advice from the spirits of the dead. He raised Titus by necromancy, and Titus dissuaded him. Then he asked Balaam the prophet, who also dissuaded him. Finally he asked Jesus, who encouraged him in this intention. This is good testimony to the belief in those times that spirit communication was possible and practicable.

It is interesting to note Dr. Silverstone's opinion as to the Biblical prohibitions of this practice of calling the spirits, as found in Leviticus xix.31. xx.6.27; and Deut. xviii.10.11. "Turn ye not unto ghosts nor unto familiar

spirits". etc. etc. Do these prohibitions debar a Jew from a study of spiritualism? he ask. The answer is "*By no means*". They are prohibitions of two necromantic cults, both of which were recognized as idolatrous and therefore condemned. Practice may be forbidden, where knowledge and understanding are commended. The great Biblical commentator Sphorno (1475-1550) writes: "Seek them not out (i.e. the familiar spirits) to be defiled by them: but ye may seek them out to know their character". Obviously, there was a science of psychical things in those old days which took account of obsessions and would guard the faithful against that possibility.

In his short chapter on Spirit Intercourse in the Talmud (pp.25-30) Dr. Silverstone gives a few remarkable instances. These are quite on a par with our modern experiences. They include one case of a conversation between two of the departed, which is overheard by the living—a common phenomenon of the séance-room. The author concludes that the Rabbis of the Talmudic period—which covers the first five centuries of our era—seem to have taken it for granted that spirit communication is possible. No Rabbi takes exception to these facts, and it may be assumed that, so far as the Jewish faith is concerned, it is not opposed to the study and investigation of psychic phenomena.

Judaism, he reminds us, clearly asserts that there will be an after-life. As Isaiah the prophet says: (Isa.xxvi.19.)

"Thy dead shall live: my dead bodies shall arise;  
Awake and sing, ye that dwell in the dust:—  
For Thy dew is as the dew of Light  
And the earth shall bring to life the shades".

Maimonides definitely affirms the reunion of the soul with a body at the resurrection; but that this is only the prelude to an immortal state in the world of souls—Olam Haba—which world co-exists with our own and contains all the soul-life of past, present, and future. The wise men, he says, called it 'the world to come', not because it is not in existence now but because our life in that world will come to man when this life is ended.

#### THE KADDISH or TIME-BRIDGE

Very remarkable it is to note how this ancient doctrine of a bridge across the centuries uniting the generations is being paralleled today in the conclusions of our foremost philosophic minds. In the recital of the Kaddish, the son finds the means of bridging the gulf between himself and his lost father or mother and his sorrow is allayed. But in modern Jewry the Kaddish has fallen into disuse, for its underlying significance is no longer realized. The materialistic mind has no use for it. But those Jews who still conscientiously recite the Kaddish feel that they are keeping in touch with their departed. "It is" says the author "the powerful bond that unites parents and children across the chasm of the tomb". Can our Christian orthodox show anything quite as practical?

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# LE LIVRE DES REVENANTS

## PART XV.

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### NOTE BY THE EDITOR.

I was unable to be present at the April and May sittings of the group, and am not therefore in a position to supplement Mrs. Bigelow's notes from which the following record is compiled. The succession of controls is curiously kaleidoscopic and their communications very fragmentary, generally speaking. This fact rather argues against their being dramatizations of persons or circumstances associated with the subliminal memory of the sitters. It is curious how often the control seems mystified as to his or her actual identity and appeals for help in remembering.—F.B.B.

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### SITTING XXXVIII.

(Second of the New Series) March 20, 1929

At Mrs. Bigelow's apartment. Sitters: Mrs. Warner, Mrs. Van Antwerp, Mrs. X. . . ., Miss Rhoda Mead, Mrs. Bigelow.

*First Control.* (C.1.).

"I was in Montreal in the flesh three and one half years ago with my husband".

Sitter. "Who is speaking?" C.1. "I am (a) Boston woman".

Sitter. "Can you give us your first name?" C.1. "*Hudson's wife*".

Sitter. "*McRae Hudson's wife*?"

C.1. "Yes. My son is *Mc Rae*. You are mistaken. You did not see me last week".

C.1. "It answered description of other woman. My brother gave Five Thousand dollars for Smith's campaign".

Sitter. "Did your brother live in Boston?"

C.1. "Yes. If you will, verify this: but please keep from my family. I can do excellent work for you".

Sitter. "Who will do the verification for us?" C.1. "The Postmaster".

Sitter. "Will he answer, if your husband and sons are living there?"

C.1. "Just write and ask about me".

Sitter. "Can you recall your husband's first name now?"

C.1. "Yes. It sounds like *Lester*. . . My spirit travelled on the Shawnee last summer".

Sitter. "Is Shawnee the name of a boat?"

C.1. "Yes. My husband is tall and dried-up looking. He is with my son and his wife; but the house is my husband's. I heard him say he was thinking of getting married again".

Sitter. "How do you feel about that?" C.1. "All right".

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*Second Control.* (C.2.). "Is ELMER in the Fitchburg Bank?"

Sitter. "Who is ELMER?" C.2. "My son".

Sitter. "Who are you?" C.2. "ONTHANK".

Sitter. "We will try to find out".

\* \* \* \* \*

*Third Control.* (C.3.). "Who is MILLS of Newburyport?"

Sitter. "Who is speaking?" C.3. "EDITH MILLS".

Sitter. "Are you Miss MILLS?" C.3. "I wonder".

\* \* \* \* \*

*Fourth Control.* (C.4.). "Well, well, my granddaughter is ill with mastoid in Washington Hospital".

Sitter. "Who is speaking?" C.4. "SHERMAN CASE".

Sitter. "We are glad to speak with you again". (evidence of great excitement in table movements.)

Sitter. "Is your daughter with her child?" C.4. "Yes. . . At Hospital."

Sitter. "Is she going to recover?"

C.4. "Yes. I want to know who the old man is, with closely cropped whiskers, by Blanche?"

Mrs. Bigelow. "I can't imagine. Can you ask him his name?"

C.4. "OSBORN".

Sitter. "I had a great-uncle of that name; but I never saw him. Do you know any one who wants to talk to us?"

C.4. "Yes" (Here the movement of the table indicated Mrs. Van Antwerp).

Sitter. "Can you say who it is?"

C.4. "A large man, with sandy complexion when in the flesh".

Sitter. "Will you ask him his name, please?" C.4. "I am asking you."

Sitter. "Doesn't he know who he is?" C.4. "No".

Mrs. Van A. "I can't place him. Is he some relative of mine?"

C.4. "He doesn't know. . . Who is ELIZABETH?"

Sitter. "Is she in spirit?" C.4. "Yes".

Sitter. "Are they all in spirit?" C.4. "Yes".

Sitter. "Can't you help them to remember?"

C.4. "I am not a *shore medium*. I am of no importance. I am not allowed to. . . It might unlink an invisible chain."

Sitter. "What do you mean by a *shore medium*?"

C.4. "MARGARET and FREDERICK" . . . "I wonder if you understand atomic attraction in our consecrated expressions of continuity?"

Sitter. "No. Will you explain?"

C.4. "Take clouds of the sky. . . They separate and glide towards a conglomerate mass; then assemble again, then float on and on in indeterminate space. Spirit is the same. We travel with lightning rapidity. Perhaps a *shore medium* summons us. . . We swoop down and line up, hoping, ever hoping to send a message through to earth".

- Sitter. "Can we ask a shore medium to summon someone we have known?"  
 C.4. "I don't know. Contact affects us like an electric thrill: but we must abide by God's laws".
- Sitter. "Would MARGARET try to look for a Colonel CRABB who passed away a week ago?"

\* \* \* \* \*

*Fifth Control* (C.5.). (*Margaret*). "Yes. . . What is his first name?"

Sitter. "I think it is Ned". (Table remained quiescent.)

Sitter. (a side remark to her neighbour at table) "She has gone to page him".

C.5. "How little you know about conditions here".

\* \* \* \* \*

*Sixth Control*. (C.6.) "Oh, dear! Wasn't my going out sudden".

Sitter. "Who is this?" C.6. "A policeman".

Sitter. "Can you give the name?" C.6. "DUGAN".

Sitter. "How did you go out?" C.6. "Was shot by drug fiend".

Sitter. "In what city?"

C.6. "I can't tell: but near New York. The townspeople got a purse over three thousand and five hundred dollars for my wife and baby".

\* \* \* \* \*

*Seventh Control*. (C.7.) (*Margaret Gault* returns.)

C.7. "MARGARET. . . I can't find him."

Sitter. "He is probably resting, is he not?" C.7. "I know not".

Sitter. "Will you be here with us tonight?"

C.7. "Yes. . . Who was married in full lace front to bridal gown?"

Sitter. "We don't know". C.7. "Some one of this family".

Sitter. "Whose family?"

C.7. "Donna's. I am shown a piece of lovely lacework. "Bridal" is written across this table. *Brown* wants to talk with Ernest".

Mrs. Bigelow. "What BROWN is that?"

C.7. "BROWN of BIGELOW & KENNARD. . . He died over thirty years ago".

Mrs. Bigelow. "What message has he for Ernest?"

C.7. "No message. He wants to talk with him". (End of Sitting XXXVIII).

\* \* \* \* \*

SITTING XXXIX. March 27, 1929

Sitters: Mrs. Warner, Mrs. X. . . ., Mrs. Van Antwerp, Mrs. Bigelow.

*First Control*. (C.1.)

[Record omitted, as it refers to a *cause celebre* which had greatly agitated the public mind at this time. The communicator offered a solution which must remain sealed in the archives of the A.S.P.R., since it involves living persons.]

\* \* \* \* \*

*Second Control. (C.2.). (Margaret Gault.)*

Sitter. "Are you here, Margaret? C.2. "Yes'.

Sitter. "We are glad, for we need help. Who let H. . . in? Was it you or Frederick; or did he come of his own accord?"

C.2. "If we are not guarding our shore, they get in".

Sitter. "Did you know that he was here?" C.2. "Yes".

Sitter. "Why did you let him in?"

C.2. "It helps them, but I will not let it occur again".

Sitter. "Can you find out who it was who was here before tea? C.2. "I will try".

Sitter. "I have found your friends at Fort Covington".

C.2. "Yes. I could not find them in Heaven. Thank you."

Sitter. "Were you able to find CRABB?" C.2. "No. . . Who is LOUISA?"

Sitter. "What about her?" C.2. "She lies dead in a tomb".

Sitter. "Where is her tomb?" C.2. "In Mass."

Sitter. "Was she married?" C.2. "Yes".

Sitter. "Is her husband living?" C.2. "Yes".

Sitter. "Did she leave children?"

C.2. "Yes. . . a boy. . . she died months ago."

Sitter. "Do you know the place where her tomb is?"

C.2. "Where the old home is. . . near Boston".

Sitter. "We are sorry, but we cannot place her. Can B. . . come back to the evening sittings?"

C.2. "No. It takes time to materialize. Are the Fox sisters reputable?"

Sitter. "Why, don't you know?"

C.2. "They want to surround Mr. T."

Sitter. "Can they demonstrate?"

C.2. "You ask more than honest spirits can do. An evil spirit called the devil is always ready to help at table".

Sitter. "Will you try to keep all earthbound and evil spirits away?"

C.2. "Yes. Don't repeat about H. . .".

\* \* \* \* \*

SITTING XL. (April 3rd. 1929)

Sitters: Mrs. Warner, Mrs. X. . . ., Mrs. Van Antwerp, Miss Mead, Mrs. Bigelow. Also present as guest: Princess Tourmanoff.

N.B. There was a short preliminary sitting before tea at which nothing at all happened. The Princess complained of pain in her head.

*First Control. (C.1.) "Dampen her brow."*

Sitter. "Who is speaking?" C.1. "AZA".

Sitter. "Tell us who you are". C.1. "RASPUTIN". . . Have AZA ZENIA".

\* \* \* \* \*

*Second Control. (C.2.) "Who is LOUISA?"*

Sitter. "Louisa who?"

C.2. "I am in a vault near Boston."

Sitter. "What is your last name?"

C.2. "I can't remember. Please recall me. Had a shop. Lived three days in hospital".

Sitter. "Did you know Blanche?" C.2. "Yes".

Sitter. "In New York?" C.2. "Near Boston".

\* \* \* \* \*

*Third Control.* (C.3.) "NEVE EARLE was my daughter-in-law".

Sitter. "Who is speaking?"

C.3. "I knew you, Donna, and ALBERT knows you."

\* \* \* \* \*

*Fourth Control.* (C.4.) "FREDERICK". . . . Who is LOUISA?"

Sitter. "We don't know. We want to ask that you give us protection from evil as you did last time. Can you keep it out?"

C.4. "Yes".

Sitter. "Who is AZA?" C.4. "A beautiful Polish lady".

Sitter. "Is she a guide of the Princess?" C.4. "No".

Sitter. "Just attracted by her?" C.4. "Yes".

Sitter. "Does she want to give a message?" C.4. "She cannot spell".

Sitter. "Can she not relay messages through you?"

C.4. "No. I cannot understand her". . . . "Did you see lady last week?"

Sitter. "What lady?" C.4. "KATE FOX".

Sitter. "Mrs. Talbot got her. What are you going to do tonight?"

C.4. "All that I can. I wish Blanche would recognize LOUISA".

Mrs. X. . . "I am sorry. I cannot."

\* \* \* \* \*

*Fifth Control.* (C.5.) "MONICA".

Sitter. "Who is MONICA?" C.5. "A woman."

\* \* \* \* \*

*Sixth Control.* (C.6.) "HENRY AMOS".

\* \* \* \* \*

*Seventh Control.* (C.7.) "My name is JAMES".

Sitter. "What is your full name?"

C.7. "A leather manufacturer from Boston".

Sitter. "Yes, but your last name?" C.7. "JAMES".

Sitter. "What was your first name?"

C.7. "Don't know. My daughter was ROSE PIPER. . . lived in Dorchester, Mass. I had another daughter who is lame. SLATER could tell all about her. I had much money. . ."

Sitter. "Can you give us your lame daughter's name?"

C.7. "No. I cannot recall".

\* \* \* \* \*

*Eighth Control.* (C.8.). "Are you through for the afternoon?"

Sitters. "No".

C.8. "I lived in Hopedale".

Sitter. "What is your name?" C.8. "DRAPER".

Sitter. "Do you know your first name?"

C.8. "General Draper. I had to go to Framingham for railroad connection".

Sitter. "Were you married?" C.8. "Yes".

Sitter. "Had you any children?" C.8. "Daughter".

(End of Sitting.)

\* \* \* \* \*

SITTING XLI. April 10th. 1929.

Sitters: Mrs. Warner, Mrs. X. . . ., Mrs. Van Antwerp, Mrs. Bigelow.

*First Control.* (C.1.) "Speaking of Southern Colonels, I am one".

Sitter. "Can you give us your name?"

C.1. "Yes. . . GOODWILLIE. . . My daughters are MINA and ELSIE".

Sitter. "Where do you come from?"

C.1. "LEXINGTON, KENTUCKY. I was killed in a feud. I can't recall other family names, but there is a TOM in the family."

\* \* \* \* \*

*Second Control.* (C.2.)

C.2. "Why does the name RICHARD SULL come to us: he is living".

Sitter. "Can you tell us where he is living?"

C.2. "Yes. . . NEWHAVEN."

Sitter. "What is his age?" C.2. "Over fifty".

Sitter. "And his business?"

C.2. "He digs in the Black Hills for specimens. Shall I describe him?"

Sitter. "Please do so".

C.2. "Very tall. . . awkward. . . large teeth. . . whiskers. . . and deaf as an adder".

Sitter. "Is he connected with Yale?" C.2. "I am not sure".

\* \* \* \* \*

*Third Control.* (C.3.) "LOUISA".

Sitter. "Louisa, we cannot find out anything about you."

Mrs. Bigelow. "Did you know me when I was between 30 and 40 years of age?"

C.3. "I knew you at about 20. . . . in Boston. . . . I am in a tomb".

Mrs. B. "Were you a teacher?" C.3. "No".

Mrs. B. "Did you live near school?"

C.3. "I had a beautiful country home. . . where I am buried."

Mrs. B. "Describe your personal appearance".

C.3. "I was dark, stout, and full of fun".

Mrs. B. "Were you married?" C.3. "Yes".

Mrs. B. "Where did you meet me?" C.3. "At a luncheon party".

Mrs. B. "Was it at a private house?"

C.3. "No. Hotel PURITAN. My nephew is WILLIAMS of O'BRIEN & WILLIAMS".

Mrs. B. "Your sister married WILLIAMS?" C.3. "Yes".

Mrs. B. "What is your sister's name?" C.3. "EMMA. . . not far from Salem."

\* \* \* \* \*

*Fourth Control.* (C.4.)

C.4. "Speaking of MANCHESTER, my wife married man named STANTON".

Sitter. "Who is speaking now?" C.4. "DOCTOR DOLE".

Sitter. "Does she live there now?" C.4. "Yes. . . Name is ADELAIDE".

\* \* \* \* \*

*Fifth Control.* (C.5.). "FREDERICK".

Sitter. "Frederick, we are glad you are here".

C.5. "I am the same plain honest man as when my brain was my only asset in the body. . . looked like Alexander Graham Bell".

Sitter. "Was it you that Mrs. Talbot saw the other evening?" C.5. "Yes".

Sitter. "We are so anxious to have Blanche with us in the evening sittings".

C.5. "No. . . It injures both ways. Do not desire her to lose value for the afternoon work. You (indicating Mrs. X. . .) are a detriment, evenings. I wish to say that the visiting gentleman (B.W.) is a rare balance. Flammarion is back of T. . . . We are very delighted."

\* \* \* \* \*

*Sixth Control.* (C.6.) "Did Ernest ever talk about me?"

Sitter. "Who is speaking?" C.6. "MR. BROWN".

Mrs. Bigelow. "Yes, he has spoken of you. Do you want to give a message?"

C.6. "Tell him I was buyer of hollow and flat silver".

Mrs. B. "Yes. He knows that".

C.6. "Tell him I used to go to sample room of Bellevue Hotel on crest of Beacon Street about forty years ago".

Mrs. B. "You knew BILLARD, did you not? C.6. "No. . . BARKER".

*Seventh Control.* (C.7.). "My wife married man same name as she bore in girlhood".

Sitter. "Who is speaking?" C.7. "DOCTOR DOLE".

Sitter. "Then her name was *Stanton* before marriage?" C.7. "Yes".

\* \* \* \* \*

*Eighth Control.* (C.8.) "CONRAD MILLER".

Sitter. "Where do you come from?"

C.8. "NAZARETH, PENN. . . I had a mixing business. I put hot water and sand together—Cement. . . . My son conducts. . . ."

(End of sitting.)

\* \* \* \* \*

## THE CONTINENTAL JOURNALS

The June issue 1932 of the "Zeitschrift für Parapsychologie" contains the following principal articles:

*Dr. Gerda Walther: "Interesting experiments with a Hungarian medium" (I hope to be able to report this case in a special illustrated article.)*

*L. Deutmann, M.D. (Den Haag, Holland): "On the true nature of so-called animal magnetism." The author made some very interesting experiments in order to solve this question. He made magnetical passes over inanimate objects, especially a stick of sealing-wax, without however touching them. After this procedure the stick attracted two sewing-needles hanging one in a silk-thread; the other in a linen-thread, which it had not done before. Also the other ends of the thread where there was no needle were attracted. The same was the case with little pith-balls, which also were always attracted but never repelled, even if the stick was turned round. The same results were obtained with a stick of ebonite and a glass-rod, though the latter could not be magnetized by passes but only by holding it in the hand for some time. If he touched the pith-balls with a stick of sealing-wax which he had electrified by rubbing it with a woollen towel they were repelled if they were suspended by a linen-, not by a silk-thread, while this was not the case with the magnetized sealing-wax, which also attracted both poles of a magnet. The author thinks the reason for this was, that "animal magnetism" may be a very fine sort of electricity which can always find conductivity through ordinary threads which isolate the usual current. In order to prove this he suspended the pith-balls with a thread twenty times thinner than the original one, and now the balls were again repelled after the stick had touched them. From this the author concludes, that "animal magnetism" is a special, very fine kind of electricity. (Of course, it depends upon what you call "animal magnetism." In any case I don't think that all physical mediumistic forces can be reduced to electricity, as already Ing. Gruhnewald in his experiments found that the forces of some mediums seemed to act like electricity, while those of others do not. Cf. this Journal, September, 1932, p339 f. G.W.)*

*Dr. v. Schrenck-Notzing: "The development of occultism into psychical research in Germany." (Published in installments in this Journal.)*

*Dr. W. Masic: "On the question of the exteriorisation of the Ego" narrates two "experiences" of the author in the night from Saturday to Sunday, Dec. 6th, 1931. In the first case lying in his bed in Z. about 4 o'clock in the morning he saw himself in his conjugal bedroom in M. (14 hours away by train) where his wife and little son were sleeping. He tried to awaken them, however without succeeding, but his son seemed to put his arms around his neck and say "papa!" as if awaking from his sleep for a moment. He saw all the furniture etc. quite distinctly. His wife, when asked, wrote to him that quite against her custom she had been waking up thinking of him several times at 4 o'clock in the morning, but couldn't remember the days, also that one of these days—she didn't remember which,—her little son in the morning told her, he had dreamed of his father very vividly. The same night the author saw himself in rooms where he had never been before, walking from one into the others and he describes the furniture, its position etc. On Tuesday next he by some chance was invited to an old castle, which he didn't know would be the case on Sunday, and where he had never been before. There he found the rooms, the furniture, the position of the furniture exactly as seen in his "dream". The experience in these "dreams" were as vivid and real as in ordinary life, not at all as usually when dreaming.*

*B. Grabinski: "Apparition of a dead man in jull daylight"*. The son of a village official had committed suicide. Three months after his death the wife of his neighbour, while occupied with her baby, suddenly saw him standing in front of her with one hand lying on the bed-stead as he used to do when still in life. Terrified, she fled out of the room and saw in a mirror her own terrified face and also the apparition. When she told her husband about it, he answered, he had already heard the dead man moving about the house during the whole night.

*"The spirit-chair of Cormons"* quotes a poltergeist-case from Italian papers. It happened in the rectory of Cormons, where the 13 year old servant girl Anna Nunin while cleaning a room during the absence of the priest suddenly heard a noise in the stove, the iron door of which then began to open and shut by itself. After that an armchair began to dance about, which so frightened the girl, that she ran away to the housekeeper, who first wouldn't believe it but was very frightened when she saw it was true. Other persons, and finally the priest himself and some other clergymen tried in vain to quiet the chair, which even broke strings with which it was tied fast. When it was tied with five knots the chair raised itself on its "hind-legs" and finally fell down with a crash. The priest then prayed a "De profundis" several times, after which the chair finally came to rest. He thinks that it may have been a "poor soul" in want of prayers or that the movements may have been due to some psychic faculties in the servant Nunin. This, however, he thinks unlikely as the chair danced when she was not present.

*Dr. G. Walther: "A new exposure of Einar Nielsen?"* This once famous medium (quoted also in Shrenck's "Phenomena of Materialization") had already been exposed by some Norwegian professors in Oslo in 1922. After that he only sat in spiritualist circles. The leader of Nielsen's own circle, Mr. J. Carstensen, a school-teacher, after having firmly believed in him in the beginning found that he dressed himself up as a materialised spirit. This fact he published in a booklet. After that there were several public meetings for and against Nielsen in Copenhagen early in 1932. Conan Doyle on his visit to this town a short time before his death expressed his dissatisfaction with the phenomena of Nielsen, who may, however, have been genuine in the beginning, as the judge admitted in a law-suit of Nielsen against Carstensen, for libel in which the latter was acquitted.

The editor narrates the constitution of a Hungarian Society for Psychical Research on May 4th, 1932 with Dr. J. Toronyi as president and Dr. Elemér Chengery-Pap as co-president, who for ten years has been studying physical phenomena, especially with the mediums Lajos Papp and Tibor Molnar. They have a special séance-room and another room for the exhibition of objects connected with psychics (Apports etc.)

DR. GERDA WALTHER.

\* \* \* \* \*

The August-September issue of 1932 of the "*Tijdschrift voor Parapsychologie*" brings an announcement of the fact that one of its editors, Dr. P. A. Dietz, has formerly entered the office of an academical tutor on psychical research at the University of Leiden (Holland), which is the first case of a lectureship for psychical research on the Continent. Besides the secretary, Drs. W. H. C. Tenhaeff announces the election of the theologian Prof. Dr. v. Mourik Broekman as president of the Dutch S.P.R. on its Annual Meeting on May 8th 1932. Apart from these notes and a report of the general meeting the journal contains the following principal articles:

*Dr. P. A. Dietz: "The Seeress of Prevorst"*, a review of the well-known historical case of the psychic Friedericke Hauffe (1801-1829), whose phenomena were studied and described by her doctor Justinus Kerner (cf. his famous book "Die Scherin von Prevorst"), who took her into his own house during the last years of

her life, which was full of sorrows and illness. She had phenomena of cryptaesthesia, cryptoscopy, telepathy, precognition, psychic diagnosis and therapy, the exteriorisation of her own "etheric" body (which e.g. she saw sitting beside her bed), visions of alleged spirits, among which was her spirit-guide—her late grandmother.

*Dr. H. Wolf:* "A case of exteriorisation of the Ego" narrates the case of a school teacher communicated to him, who while lying unconscious suddenly seemed to wake up and saw his body lying on the table and the doctor operating it. Then suddenly he again lost consciousness.

*Dr. W. de Vries* concerning the question of "Reincarnation" suggests to let psychometrical mediums try to follow a person backwards through former incarnations.

*Drs. W. H. C. Tenhaeff* continues his article on "Magic in Tibet".

DR. GERDA WALTHER.

\* \* \* \* \*

### SPIRIT MUSIC

Some strain of music from departed souls  
 Is wafted to me where my casement stands  
 All open to the night. I reach my hands  
 To stay this echo caught from Lethe's shoals  
 The burial of immortal hopes; from lands  
 Where never shone the sun; from holier strands  
 Come sounds that cease not while Time's ocean rolls.  
 Of each of these is music all inwrought  
 Some hope, some cadence, fading not while dawn  
 Doth gild the mountain-tops of life with thought  
 So here in fancy is my soul indrawn  
 To catch this chiming from the shores of death  
 My heart rejoicing while it wondereth.

JOSEPH LEWIS FRENCH.

New York, January, 1933.

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Vol. XXVII, No. 5; May, 1933

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## EDITORIAL NOTES

### THE "PSYCHIC FACTOR" IN SPIRIT MESSAGES.

The psychic researcher sometimes derives mild amusement from his observation of the way in which official science will unwittingly give endorsement to his theories, by stating the same thing in other terms more appropriate to his way of thinking, and then claiming to have originated a new "theory".

As an instance of this, we quote from the London "Spectator" for March 31st certain passages from an article by C. E. M. Joad, entitled "Spirit Messages: a New Theory". He is discussing the *psychological* rather than the physical phenomena of Spiritualism and adduces for their explanation the "psychic factor" theory of Dr. Broad, recently advanced. This theory involves the assumption that what we call a Mind is an "emergent", meaning that it is an entity or thing produced by the interaction of two or more constituent factors, but which exhibits characteristics or qualities which are not possessed by any of its constituents. Thus, water "emerges" as the product of the chemical combination of two gases, oxygen and hydrogen.

\* \* \* \* \*

"According to Dr. Broad's theory," says the writer, "the mind emerges upon a combination of two other factors:—the body, and what, for want of a better word, he designates "the psychic factor". The "psychic factor" is not a mind, but an immaterial element or activity which is conceived to combine with the body to form a mind. At death, the combination is dissolved, but it does not therefore follow that the "psychic factor" ceases to exist. It may survive the dissolution of the body for, at any rate, a limited period, and, during this period, it may retain and exercise its capacity for combining with a body to form a mind".

\* \* \* \* \*

"Let us now," he says, "consider the condition of the medium at a seance. The medium is in a trance. The meaning of this expression is far from clear, but we will suppose that "being in a trance" implies that the

medium's spirit has temporarily vacated his body, or is at least not in control of it. It is with this temporarily unoccupied or uncontrolled body of the medium that, according to his theory, the surviving 'psychic factor' of the dead person temporarily combines, and upon the combination there emerges, as before, a mind. This mind is *a new mind*, since the factors upon which it emerges have not been previously associated. It is not the mind of the medium, since the 'psychic factor' is that of the dead person; it is not the mind of the dead person, since the body is that of the medium. Also it is a temporary mind, continuing to exist only for the duration of the seance, or until such time as the medium wakes from his trance and his own spirit returns to control its body, or continues its uninterrupted existence".

\* \* \* \* \*

To the writer of the article, the attractiveness of this theory consists in its ability to explain the dual reference of most of these "spirit" messages, namely that in the first place, they frequently convey information which, so far as can be conjectured, could not possibly have been within the medium's own knowledge,—although the internal evidence of the messages is "never" strong enough to make certain that they emanate from a surviving spirit. In the second place, the messages have a definite reference to the medium and often seem to bear upon them traces of the medium's personality and to convey the sort of knowledge and ideas which the medium might be expected to possess. We have put the word "never" in quotation marks, since in the records of psychic research, there is abundant evidence to restrain us from so dogmatic an assertion.

\* \* \* \* \*

"Thus," says Mr. Joad, "it is always possible to entertain a doubt whether the medium's unconscious mind may not be responsible for the whole of what is communicated. Possible, but not easy, for the reference to the apparently surviving personality of a dead person persists and cannot be explained away. It is this double characteristic of appearing vaguely to relate yet relating neither clearly nor satisfactorily to the dead person, and of bearing reference to, without unambiguously expressing the personality of, the medium, that is accounted for by the 'psychic factor' theory".

\* \* \* \* \*

But where, in all this, is the "emergent" and its new and unique characteristics? How does Dr. Broad's theory really apply to a manifestation suggestive only of the qualities attributable to the two constituent factors, and that only in a faint degree? To justify his theory, he should be ready to recognize the presence and tokens of a new entity, a mind possessing qualities and characteristics owned by neither constituent. But this he fails to note. The experienced psychic researcher can easily supply him with such evidence as should supply him with all that is needed to affirm the true presence of the "emergent" entity. But that "emergent" is one which we cannot dissociate from the "psychic factor" but rather must regard it as the same factor in emergence from latency into manifestation.

Generally, we are not impressed with any novelty in Dr. Broad's theory, though we are grateful to recognize that he has advanced to the point at which he is willing to admit the presence of a second constituent entity of a non-physical nature independent of the medium and his body. Let him, by all means, if it pleases him, call this a "psychic factor". It is personified, and seen to be a factor of human intelligence more enduring than the bodily frame of which it has been the temporary occupant. If Dr. Broad can persuade others of his colleagues to approach the question on these lines, we have every reason to feel satisfied. But, in the terminology of psychic science, we should, in stating our own view of what happens, be merely using other language for what is practically equivalent in meaning to his own.

\* \* \* \* \*

Let us then try to re-state in terms consistent with our own experience of psycho-physical law just what we conceive to happen in the production of these phenomena of mediumship. Few will nowadays pretend that a discarnate entity is always present or involved in the totality of his being where these messages are concerned. Often it would seem that only a particular stratum of memory or character appertaining to a deceased person is actively present. Again, in other cases, the intelligence seems to be "re-layed", and, in fact, this is often claimed to be the case. The term "psychic factor" is thus seen to be quite a justifiable and indeed, an appropriate one in this connection. And it is recognized by all instructed students of psychic research that the emergent "mind" (here we use the writer's own term) is apt to betray to a greater or lesser extent the color of the medium's personality. But this color we know to be chiefly on the side of the physical: that is to say, since it is the brain of the medium that is a constituent factor, that which emerges will reflect the physical memory or mental idiosyncrasies of the medium to a greater or lesser extent. And the emotional characteristics of the medium, being again allied with the physical, are liable to be reflected by sympathetic mental action. So the "emergent" will seldom be the pure personality of the deceased communicator. But it will be an expression of that communicator's mind more or less distorted, clouded, or modified by the mental and emotional make-up of the medium—and perhaps also of the sitters: for these, too, must be taken into account. But it is Not a new personality, in the spiritual sense, which emerges from the association. It is the constituent "psychic factor" or psychic personality clothing itself in a garment of Thought or intellectual Consciousness derived from the cerebral organism of the living. Essentially it remains Itself, but its physical or psycho-physical character is a borrowed vehicle which retains many of the external characteristics of its habitual nature. Mind and Body are the constituent factors: the *emergent* is a physical consciousness, a secondary product of Mind, and by no means a Mind, in itself, as our writer terms it. At best it is a reflection of the true personality—the mind unmanifest without a physical vehicle.

\* \* \* \* \*

# LE LIVRE DES REVENANTS

## PART XVI.

Note by the Editor on the record of Sitting XXXVIII (see pp. 123, 124 of the April Journal). An attempt to verify the identity of the communicators whose names were given as Dr. DOLE and Colonel GOODWILLIE resulted in the following:

To the Postmaster, Winchester, Mass.:                      New York, April 11/29

Dear Sir:

Will you be so kind as to tell me if at one time you had a Doctor Dole living in Winchester. Dr. Dole's widow married a Mr. Stanton I believe. Any information you can give me will be most gratefully received.

Very truly yours,  
HELEN T. BIGELOW.

Reply by Postmaster (endorsed on letter)

"We don't know any Dr. Dole. There was a Dr. Dorr (DORR) who died recently."

POSTMASTER.

\* \* \* \* \*

To the Postmaster, Lexington, Kentucky:                      New York, April 11/29

Dear Sir:

Can you tell me if at any time there lived a Colonel Goodwillie in Lexington? He had daughters, I believe, Mina and Elsie. He was killed in some sort of a feud, I believe. Any information you can give me will be most gratefully received. Please write on reverse of this letter.

Very truly yours,  
HELEN T. BIGELOW.

Reply by Postmaster (endorsed on letter)

Dear Madam:

You refer to Col. William Cassius Goodloe, who fought a duel in the Post-office lobby with Col. A. M. Swope, both being killed. The family still lives here, and a letter addressed to Miss Wilhelmina this city, will reach her.

Respectfully,  
G. R. WARREN, P. M.

\* \* \* \* \*

## SITTING XXXIX.

April 25, 1929.

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

*First Control.* (C.1.).

C.1. "My wife went where Estelle's son has often entered the open portal."

Sitter. "Who is speaking?"

C.1. "Name POND."

Sitter. "Can you give us your first name?" C.1. "No."

Sitter. "Where are you from?"

C.1. "State College, Pennsylvania. My wife is where Estelle's son is".

Sitter. "You mean New Haven?" C.1. "Yes".

Sitter. "What is your wife's name?"

C.1. "HELEN. I did something with bottles".

Sitter. "Were you a chemist?"

C.1. "Yes.....At State College. Was incumbent when pigs ran wild in the streets".

Sitter. "Is your wife still living?"

C.1. "Yes. I broke an honorable engagement to marry Helen".

Sitter. "Can we write to your wife?"

C.1. "Write State College".

Sitter. "Do you want to send a message to your wife?"

C.1. "No. She would repudiate it".

Sitter. "Is she an old lady now?"

C.1. "I wonder. I could describe myself . . . short, stout, and heavy mustache".

Sitter. "Is this your first time coming through?" C.1. "Yes".

Sitter. "Can you tell us which President was ruling when you were here?"

C.1. "After GARFIELD". Sitter. "Was it CLEVELAND?"

C.1. "Yes".

Sitter. "In what town is State College?"

C.1. "Near small towns named after women" . . . "ELIZA".

Sitter. "Where did you do your shopping?"

C.1. "PHILADELPHIA".

Sitter. "Tell us the name of another town".

C.1. "MARIA TOWN . . . HANNAH".

Sitter. "Are you joking?" C.1. "No. I am speaking truthfully . . . In coal region".

\* \* \* \* \*

## SITTING XL.

May 1st, 1929.

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

*First Control.* (C.1.).

C.1. "I made error in my name. It is GILBERT, not HERBERT".

(Note. There is no record of the first name being given.)

Sitter. "Then you are GILBERT POND?" C.1. "Yes".

Sitter. "Have you any message to send?"

C.1. "Yes. My wife is named HELEN. I could give you such an amusing test: but how could you verify without telling Helen how you got it?"

Sitter. "Could you tell us anyway?"

C.1. "Yes. What is the name of Cold-water Soap?"

(Sitters tried to guess what this meant, but could not arrive at the solution.)

Sitter. "Can't you give us a further clue?"

C.1. "Yes. My wife bought soap by the gross . . . washed everything from children's clothes to front gate. To get away from all the suds I took Helen to Europe. We arrived, had trunk opened. Helen forgot everything we needed, but had trunk half full of borax soap".

\* \* \* \* \*

*Second Control.* (C.2.).

C.2. "How do you do, dear friends". Sitter. "Who is this?"

C.2. "Who is WATSON?"

Stockbroker. KEARNEY.

\* \* \* \* \*

*Third Control.* (C.3.).

C.3. "LOUISA . . . Have you found out who I am?"

Sitter. "That is impossible without more information".

C.3. "Do you remember lavender Panne velvet dress with cut steel?"

Mrs. B. "I never had a gown like that".

\* \* \* \* \*

*Fourth Control.* (C.4.).

C.4. "Speaking of Cambridge, is Doctor Bigelow a relative?"

Mrs. B. "I do not know".

C.4. "Who is Florence Bigelow?" Mrs. B. "I don't know that either, but I might be able to find out".

C.4. "Yes. Ask about Florence".

\* \* \* \* \*

*Fifth Control.* (C.5.).

C.5. "Do you know Mrs. BIRD?" Sitter. "You mean the wife of J. M. Bird?"

C.5. "No. CHARLES SUMNER BIRD".

Sitter. "Have you anything you wish to tell us?"

C.5. "Yes. My wife leaves for Europe soon".

Sitter. "Where does Mrs. Bird live?"

C.5. "Walpole, Mass. What do you know about Governor ALLEN?"

\* \* \* \* \*

*Sixth Control.* (C.6.).

C.6. "LOUISA. . . . Do you mean to tell me you never lived at the Victoria?" (N. B. This is addressed to Mrs. Bigelow.)

Mrs. B. "In what city is that?"

C.6. "BOSTON".

Mrs. B. "I only stopped there once or twice. Did you see me there?"

C.6. "Yes".

Mrs. B. "Can't you remember anything more specific?"

C.6. "I want to release my soul from this earth. . . ."

Mrs. B. "Can't you be released unless you are remembered?"

C.6. "If some old friend does, I am no longer earth-bound".

Mrs. B. "Did you know B. . . . well?"

C.6. "Yes . . . talked about sunken gardens". . . . Drove you to Henry Ford's old place on Boston Road".

\* \* \* \* \*

*Seventh Control.* (C.7.).

C.7. "Speaking of BROWN, I am connected with BROWN'S shoe-dressing:—name HENNESSEY of Marlborough Street, Boston.

Sitter. "What was your first name?" C.7. "Can't remember".

\* \* \* \* \*

*Eighth Control.* (C.8.).

C.8. "Speaking of Liberty, I spent time in LIBERTY, New York".

Sitter. "What is your name?" C.8. "ARMSTRONG".

Sitter. "Your first name?" C.8. "JACK".

Sitter. "Did you go there in summer?" C.8. "For my lungs".

Sitter. "Were you a married man?" C.8. "No".

\* \* \* \* \*

*Ninth Control.* (C.9.).

C.9. "Does Estelle wish to know anything. . . ."

Sitter. "Who is speaking?"

C.9. "A courier from other world".

Sitter. "Please speak".

C.9. "Estelle wants to know if there was any particular reason for Bradford to get in touch with LULL. He stood by son all the time. I could not make out why he looked like a spirit, when in flesh. I want Estelle to tell son that I want him to get glimpse of LULL'S wife".

- Sitter. "Can you describe her?"
- C.9. "Yes. . . . Very short; blonde; big eyes . . . I see two of them".
- Sitter. "Do you mean two women?" C.9. "Yes. They look exactly alike".
- Sitter. "Are they sisters?" C.9. "I wonder".
- Sitter. "Are they living together?" C.9. "Yes".
- Sitter. "Why was Bradford put in touch with LULL?"
- C.9. "It was given me. . . . He drew him to him. In future I am a plover flying over your cross of criticism.\*
- Sitter. "Whose cross?" C.9. "The Bigelow Club".
- Sitter. "You mean this circle?"
- C.9. "Yes. I am surprised that none of the ladies present have suggested why the Biblicals come this week".
- C.9. "Passion Play. Who knows correct version of Mary Magdalene?"
- Sitter. "What was the correct version?"
- C.9. "She intended to use her wiles on Jesus. After looking in his eyes she followed Him. . . . Who was a great Jewish actor?"
- Sitter. "Do you mean Warfield?"
- C.9. "Yes. . . . Made a terrible error in suing for sympathy in portraying Shylock".
- Sitter. "You mean, he read the character wrongly?" C.9. "Yes".

\* \* \* \* \*

*Tenth Control.* (C.10.).

C.10. "I have the name of LULL'S daughter . . . DOROTHY".

\* \* \* \* \*

*Eleventh Control.* (C.11.).

C.11. "How much I admire JULIANA".

Sitter. "Do you mean the Queen of Holland?" C.11. "Yes".

Sitter. "Who is speaking?" C.11. "I am VICTORIA".

Sitter. "Queen Victoria?" C.11. "Yes".

Sitter. "Are you still a queen?"

C.11. "There is but one throne here. I am merely Victoria".

\* \* \* \* \*

*Twelfth Control.* (C.12.).

C.12. "RASPUTIN".

Sitter. "What have you to say to us?"

C.12. "I wielded black magic, and can educate you in Black Magic".

Sitter. "We don't want any of it, thank you".

(Violent movements of the table which struck all in turn.)

(End of Sitting.)

\* \* \* \* \*

\*Reference to record May 25, 1928 when a remark was made by control as to seven plovers flying over the Cross of Christ.

# THE RECORD OF A STRANGE AUTOMATIC SCRIPT

BY THE EDITOR

During the period 1908 to 1912 when my friend 'John Alleyne' and I were busy with the task of obtaining the series of archaeological communications from those who claimed to be former monks of the old Benedictine monastery of Glaston, there were occasional signs manifest of a superior control and we were made aware of the presence of some of a far more ancient and august fraternity who spoke of themselves as "The Watchers" but who, with two exceptions only, declined to give us any individual names. These Watchers represented themselves as having in their day been students of philosophy, lovers of their human-kind and desirous of imparting to those still under the tyranny of older and cruder religions, the light of that New Philosophy which had illuminated the world through the great thinkers in Greece, Rome, and the Orient and had its flower in the advent of the Christian faith. These told us that they had been mostly mariners, voyaging to the Isles of the West in merchants' ships and that they had been instrumental in preparing the people of Britain and Erin for the reception of the New Light. They spoke often of the blissful activity of that liberated state of consciousness in which they now abode and still abide, freed from the trammels of earth; and of the work which was theirs in the influencing of the thoughts of men for the guidance of civilization to higher levels of spiritual and ethical development. One of their company seemed to be always present when the monks of Glaston were relating their story of the building of the Edgar Chapel or telling us of the history of their House as it remained in their associated memories. This one was a Roman of high authority who, according to his own account, had retained a special interest in Britain because the blood of the Romans was so largely infused in the British race, through centuries of colonization. He would almost have us understand that Britain was a sort of racial reincarnation of Rome.

At rare intervals, however, another influence became manifest. It seemed to emanate from the Orient.\* We never knew when to expect its advent. There would be an abrupt breaking off of the thread of the monks' discourse and on this would supervene strange and solemn warnings, couched in language of prophetic import, sonorous and majestic. I have preserved the record of these communications, but until now, they have remained unpublished, excepting only those which referred to the coming of the Great War and the social and political upheavals which were to ensue on this. These saw the light in 1919, in the small volume I published under the title "The Hill of Vision." I am now going to give another. We can place it in a different category, since its import concerns the use or misuse

\*The name Ram Indra Singh was appended to one of these scripts.

of knowledge by man, rather than the events of history. I call it "The Mystery of the Fifth Point." At the head of the first sheet of the writing, the symbolic Pentagram was slowly drawn: by the hand of John Alleyne, he being quite unconscious, apparently, of what his hand was doing. During the writing, I became aware of a sense of awe, as of the presence of one who brought with him the aura of an intense solemnity and a sense of detachment from earth and its petty affairs in the contemplation of the silence of the great Profundities which are beyond Time and Space.



EGO MEMORIA MUNDI SUM\*

From the Five Points: The Four, men know;  
The Fifth, men know not; for it is hidden;  
The Secret Way from Spirit to Matter.

"Before you, and around you, and within you, but by Involution, comes the Greater Universe.

He who speaks; the Link connecting That which Is Not with That which Is: the Four with the Five."

"What would ye?" saith he. "The End cometh, and the Beginning.

So be it: but ask not. It cometh: and in the Four and in the Five are the mystic numbers."

"As the fowler layeth his net; so lay we the Plan: but not in sight of any bird.

The Old Order changeth: the Old,—a second in the time of Eternity. So it comes quickly."

"When the Powers of Evil are wedded to the Ancient Good:

When Virtue is Vice, and Vice, Virtue:

When the workers of Magic have drawn by devilish arts the Spiritual into the Net of the Material; using its great forces to gain the world of the Desire of the Eye:

The End is not far off."

*Circumspice.*

"Even as the ancient races have fallen by the magic spell long buried:

So ye, digging up from its grave, where the Wise Ones have buried it, the power of the Spirit of Evil;

Are using it to your own damnation"

"Great marvels come on the earth.

Man draws the Powers of the Invisible by fetters of earth, and terrible will be the vengeance.

"Ye shall say: "We are gods"; and even as ye say it, the falchion falls  
Lo! I have spoken. Learn."

\*"I am the Memory of the World."

There was a pause at this point, and I read sufficient of the script to understand its purport. My conscience was clear as regards any sympathy with magical quests of the darker order, but the censure was terrible in its severity. I knew the language to be symbolic; yet the words "So ye, digging up . . . etc." gave me a momentary sense of discomfort, as my work of excavation implied the revelation of the memories of things long forgotten. I therefore asked the question: "Can any ill come of our researches and excavations?" At once the answer came.

\* \* \* \* \*

"Can aught but Good come from the dust of them that strove for the Light?"

Yet not all good is in the dust of Glaston. Pride and lust of Power, begetting deception and lies and fraud; and the fatuous conceits which would have found excuse for them.

So has it ever been with them who should have been the priests of Love and Fatherhood.

But no great good; and no great evil: material mostly"

"NAY. I speak of greater crimes than theirs:—the Winged Dragon:—no more the Serpent crawling in the grass, but flying in the eye of Heaven; bold and fearless and unashamed.

Evil in the guise of Light: earthly lusts and powers wedded to the mighty forces of the Celestial Essences"

"We have said: The imprisonment of spiritual Forces to be the ministers of carnal appetites: the digging up of the Ancient Wisdom to learn the Secret of the Gates of Life and Death:

Blasting the wall with which the Powers have closed you in, with lightnings filched from the Servants of the Most High:

To learn the mysteries which human eyes may not look upon and live"

"Seek Knowledge by true paths; and seek not to learn the secrets of the Infinite.

Pray for the Finite Mind: for material Good and mental exercise: healthy use of material knowledge in the shewing of the Material:

But trifle not with the powers of the Spiritual for purely selfish ends. Seek not to make the animal a god by wedding spirit to matter"

"Ye know best, in yourselves, that which is good and that which is evil: seek Wisdom: seek Wisdom even from the dust of death.

All Knowledge is good: but seek not to be gods when ye are but mortal"

"Ye have culled a fragment of the Greater Knowledge to which mankind will attain. This is not sin.

We speak of selfish ends and of the powers of the Spirit enslaved for the selfishness of the body: and Spirit crying:

"Who will free me from the body of this death?"

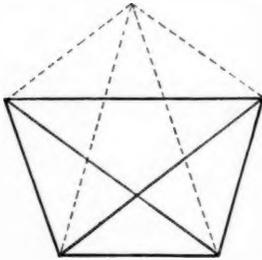
The seeking, ere the appointed time, of the Fifth Point, which may lead to Hell or Heaven"

\* \* \* \* \*

#### MYSTERY OF THE FIFTH POINT.

I will conclude this study with a brief meditation on the "Fifth Point" and what it may be meant to symbolize. It is, as far as I can gather, an image derived from a four-dimensional geometry of which I and my friend Revd. T. S. Lea, D.D. found some traces in the Coptic-gnostic "Book of Jeu." The Pentagram has always had a mystical significance and has been largely used in magical ceremonies. The laws of physical symmetry indicate that any orderly system in our space of three dimensions must be built either of triangles, squares, or hexagons. Thus the numbers 2, 3 and 4 are factors in all plane geometry and the three platonic solids, the tetrahedron, the octahedron, and the cube are all representative of these numbers. You cannot build any continuous structure with the pentagon, but it comes into the symmetric order of three dimensions as we see it in the two higher solids, the dodecahedron and the eikosahedron.

All these five solids would, according to our mathematicians, have their four-dimensional counterparts and the simplest of them all, the Tetrahedron with its Four Points, may be taken as a natural symbol of Matter and of the powers of the physical plane. But the higher counterpart of the tetrahedron in space of four dimensions calls for a Fifth Point, outside physical space; and the line to this Fifth Point from each of the Four angles of the solid would be so many paths from the Visible to the Invisible Universe, these paths converging towards the mystic Fifth Point to build a hypersolid of perfect symmetry inconceivable in physical space.



\* \* \* \* \*

# ANCIENT INDIAN PHILOSOPHICAL SYSTEMS

By H. L. WILLIAMS

Note by Editor—Our contributor is a retired member of the Indian Police living in Norfolk Island. Having read in the JOURNAL an editorial reference to the Brahmanic doctrines of the great cosmic periods, he kindly offered his permission to publish extracts from a digest prepared by him of the teachings of the greatest of Indian sages, of which he appears to have made a careful study. In a letter dated 1st of Feb., 1933 he remarks:

“Psychic Journals discuss Patanjalic aphorisms, or Yoga Shastra; but no notice is taken of the other five schools of ancient Indian philosophy: hence my monograph. I have published several articles reviewing these systems as a whole in the Australian press. I append an extract from the ‘Institutes of Manu’.”

## MANAVA DHARMA SHASTRA.

“GOD (BRAHM) is no finite Thing. He is no known or visible Being, nor can we bestow on Him the name of any object or quality. He is the Secret of all Secrets. He is IT:—the passive and latent Element. The Universe is His Name; but it is only His former existence which contains all things in itself that is actually existent. The Universe is He. It comes from Him and returns to Him. All worlds are one with Him; for they only exist by His will. This Will is revealed in the Creation, Preservation, and Dissolution of the Universe. But there is no creation properly so called; for, since all things have from all time existed in Him, creation is but an emanation of That which is Him. This Emanation merely renders visible to our eyes what was invisible. Similarly, there is no such thing as Dissolution; this being but an Inhalation of what was exhaled: for all things are indestructible, being the Substance of the Supreme Being who Himself has neither beginning nor end, whether in Time or Space.”

BRAHM is the word used to denote the Supreme Being as above: BRAHMA the energizing principle in the Triune aspect of Deity. This triune Brahma includes Rajas—Energy: Vishnu or Satva—Poise or Polarity: and Shiva or Tamas—Inertia.

Maurice Maeterlinck was of opinion that the source of all the historical faiths, religious systems and philosophies of the world is to be found in ancient India. As examples of the influence of this fountain-head our contributor subjoins a few quotations from thinkers of various times: viz:

“Creation means the Expression and Exhibition of divine Essences. The visible world is nothing but the appearance of the invisible primordial Cause. God is not any finite thing, nor is He known by any finite thing or quality. God is the Alpha and Omega, and every road to Him is a *via negativa*.”

JOHANNES SCOTUS ERIGENA

The following is attributed to Pythagoras:

"The Soul of the Universe is the divine Force which interpenetrates every portion of the mass; and the soul of man is an efflux of that Energy. The Universe, too, is an exact impress of the Eternal Idea which is the Mind of God. The visible Universe is composed of invisible elements. Everywhere in the Universe, spirit and matter are in principle identical."

Giordano Bruno is quoted as saying:

"The world of sense is a vast animal having the Deity for its living soul. Birth is the expansion from the One Centre of Life. Life is its continuance and death is the necessary return of the ray to the Centre of Light."

#### ANCIENT & MODERN SCIENCE LINKED IN KAPILA.

KAPILA, spoken of as the Father of Philosophy and author of the Sankhya system which is the oldest philosophy of which history has any sustained record, lived in Northern India in the sixth century B. C. He is mentioned in the Vedas, the most venerable Indian scriptures and his philosophy forms the basis of all the Indian philosophic systems which followed after his day. Essential features of his teaching are:

- (1). The philosopher must bring natural science and psychical investigation into harmony. He must employ his intellectual reasoning powers in union with the intuitions of his spiritual experience if he is to solve the riddle of the Universe.
- (2). "Ex nihilo nihil fit"—therefore Creation cannot proceed from Nothingness.
- (3). The Effect already exists in the Cause: and the Cause has greater reality than the Effect.

#### APPLICATION OF KAPILA'S PRINCIPLES BY OTHERS.

GAUTAMA invented a system of the most drastic logic by which he tested the teachings of Kapila. His system is called Nyaya. KANADA brought the light of Physics and Metaphysical theory to bear upon Kapila's philosophy. The system of Kanada is known as Vaishesika. Finally, PATANJALI, the author of Yoga, treated of it on the physiological and psychological side. Yoga, as we know, teaches that Man is made up of seven major principles or bodies; gross and outward or subtle and inward: Prana or Vital Force (that which in Bergson's system is the 'elan vital'): the Instinctive Mind: the Intellect: and the Spiritual Mind and Spirit. Yoga not only lays down the principle that the body is built of cells (as recognized by modern biologists) but also that these cells *are minute Intelligences sagely performing their work*. Yoga goes yet further, and enters into a discussion of the Linga Sharira or Subtle Inner Body. This Body is also built up of cells called Nadis and there are countless millions of them. Their activities are subliminal. They are of an etheric nature and might be termed four-dimensional. To us they would be merely conceptual. This Linga Sharira, or Subtle Body has organs known as the Chakras.

They are foci of psychical or spiritual force. Of these, the spiritual brain is first. It is situated in the region of the cerebellum and pineal gland. Another important chakra resides at the solar plexus. It is described as a storage battery for the Prana force. The spiritual counterpart of the spinal column is styled the Shushumna. To the right of this is the Pingala, and to the left, the Ida, the functioning of which causes the human organism to change its polarity from positive to negative with precision at regular intervals. The conceptual Cells are the builders of the Ego. They change and transmute but, being four-dimensional, are not subject to decay.

#### METHODS OF YOGA PRACTICE.

When the Yogi wishes to project himself into the higher dimension beyond our physical space, (the process spoken of as the Projection of the Astral Body), he has recourse to certain practices which can be studied in any popular treatise on Yoga which have the effect of stimulating another centre of force at the base of the spinal column—the coiled 'Serpent-force' of Kundalini. The result of this stimulation is that the Subtle Body enters the supraliminal state and the submerged Ego takes charge and control of the whole organism. When detached from the physical part it remains still linked with that part by a magnetic cord of very elastic nature. At dissolution this is severed.

#### LIMITATIONS OF MODERN SCIENCE.

Of the Tanmatral or conceptual Cells of the human organism, modern science has, as yet, no knowledge. The nearest that the modern (western) psychologist has got to all this is the assertion that nine-tenths or so of the human mind is submerged beneath the threshold of consciousness, and of this the iceberg is the analogy suggested. Modern science is ignorant as to the psychic faculties which are resident in man. It is brought to a halt in its research in the intangible by what Emmanuel Kant terms the "dead wall of Reason." It can only reinforce its facts, which are sensory and material, by metaphysical speculation, such as the theory of William James of 'the cosmic reservoir of thought.' The orthodox psychologist cannot even postulate a human soul: for the biologist, having conferred with his colleagues in embryology and physiology, reports that nothing of the kind has been detected by modern science. The psychologist, therefore, has recourse to such figments—which are really subterfuges—as the subconscious or subliminal mind. As to the physicist, he notes the order, the unity, and the diversity of Nature and is mystified. He is aware of a Power at the back of it all. Some call this God: others, Nature. But all try to approach it with finite minds. How, indeed, can they do otherwise: for none of them have, like the Rishis of India, projected themselves into a fourth or fifth dimension and thus made a study of discarnate experience.

## WORK OF THE MODERN PHYSICISTS.

The physicists have traced, as they imagine, the constituents of matter to their ultimate limit: from the molecule to the atom, and from the atom to the electron. Yet they still find a subtle power beyond the last analysis which baffles their deepest scrutiny. They have become cognisant of some elusive force which, acting on the ether of space, results in matter which they have reduced to a metaphysical concept,—calling it “mind-stuff.” (Edington). Yet they are now suspecting that the Universe is a Unity through which radiates a substance known as ether, and that this ether, under certain conditions, collects and polarizes a given portion of the ponderable matter of the physical world. There is moreover an inference from the dark or invisible rays that seems to indicate the presence of a substance even finer than the ether and more subtle and dynamic than any known. That these things were no sealed book to the Rishis is now beyond dispute. The simple fact is revealed in their teachings that there is One Integral Force in the Universe which is PRANA and that Prana creates Thought, moves the steam-engine, is manifest in the arc-lamp and in the X-ray, in Mind as well as in Matter. The achievements of physical force and of mind are equally dependent upon this Prana. The modern philosopher has to show the “why,” whilst the scientist proves the “how.” In developing any cosmic scheme or order, both are confined within caged limits. Not so Kapila, however. Therefore let him explain.

## PRINCIPLES OF KAPILA'S SYSTEM.

Kapila named the Power behind Nature the PURUSHA. Call this the Eternal First Cause. Everywhere in space, interacting and interpenetrating, he found primal substance to which was given the term AKASHA. This has been equated with the Ether of Space, which modern Science has postulated, attributing to it a rigidity inconceivable and an elasticity also beyond imagination. But Kapila also noted PRANA as an integral force, ubiquitous in its presence. How then comes creation, Kapila would say that Purusha, the First Cause, projects itself in its transmutation as Akasha or Primal Matter and that this in turn becomes MAHAT,—Cosmic Mind,—in the process liberating the force Prana. Prana then reacts upon the primal matter, causing vibrations to occur within it (Sanskrit 'Ejati'). These vibrations are of varying order, harmonically related, so that they bring into existence all the elements of the Mendeleian periodic scale. The lower the order of the vibration, the denser the element and *vice versa*. Nature, before unmanifest, thus enters into manifestation, exhibiting three qualities or essences, viz: Rajas or Energy: Tamas, or Inertia: and Satva, or Poise or Polarity. This is borne out by modern science which finds Mass or Inertia convertible into Energy, taking with it Gravity. All increase of Mass means increase of Energy and *vice versa*. (see the theory of the equality of inertial and gravitational energy). PRANA is known to modern science through the phenomena of Light, Heat, Electricity and Magnetism, between which an intimate connection is now admitted.

KAPILA held that under the action of Prana, super-sensible particles (such, for example, as electrical charges or ions of electricity) pervade all space. This was the idea of the Roman philosopher Lucretius when he taught that certain elementary particles governed by fixed laws combined to form the universe of matter. But Lucretius considered all to be the outcome of fixed law mechanically determined. His dictum "The Soul is born with the body, grows and decays with it and therefore perishes with it" is shown to be erroneous by Kapila.

#### REFLECTION OF INDIAN PHILOSOPHY IN THE CLASSIC AGE.

Whilst the teachings of Democritus and Leucippus are akin to those of Lucretius there are many others which breathe the Oriental influence. The teachings of Pythagoras are strongly reminiscent of both Sankhya and Yoga. Those of Philo, Plotinus, Porphyry and the Apostles suggest Eastern philosophy throughout. The extent to which this influence has permeated the classic age is beautifully brought to light by Gibbon in his remarks on the character of the Emperor Julian (the Apostate). Gibbon writes:

"The theological system of Julian appears to have contained the sublime principles of natural religion. The pious Emperor adored the Eternal First Cause of the Universe, to Whom he ascribed all the perfections of an infinite nature. The Supreme had created, or rather, in platonic language, had generated the gradual succession of dependent spirits, and every being which derived its existence from the First Cause received the inherent gift of immortality."

He goes on to say that the Supreme had entrusted to the lesser deities the duties of preservation and administration of the Universe.

Under Kapila's system, Matter, once manifested, results in phenomena. In his 'Positive Sciences of the Hindus' Dr. Seal writes:

"Every phenomenon is threefold:—Intelligible Essence: Energy: and Mass. The Essence of a thing, *Satva*, is that by which it manifests itself to intelligence. But the essence does not possess mass or gravity: it neither offers resistance nor does work. All work comes from *Rajas*—Energy, which overcomes the resistance of mass and supplies intelligence with energy."

Kanada gives to every atom its mode of motion and behaviour and, in common with everything else in Nature, it has its karma, or law of inevitable cause and effect. The physics of Kanada, reduced to modern terms, teach that all matter is a formation of atoms which have attracted their affinities by their magnetic qualities and are held in contact by cohesive force. Matter therefore exists as a production of the prevailing Law of Attraction, better known as Gravitation. As modern science would say, the atom itself is the product of the attraction of the positive nucleus and the negative electrons within its composition: and, as Kapila shows, there is no integral solidity in Matter which is a product of the functioning of Spirit and of Spirit Force:—Prana.

Thus far we have noted the system known as Vaishesika, which is that

propounded by Kanada. Let us again take under consideration the Sankhya system of Kapila.

SANKHYA dispenses with a creative Deity. According to it, there is, in fact, no creative act, only a dissolving view of the Universe forming and transforming itself eternally. So also says Manu. Sankhya emphasizes the Law of Continuity, or Karma, as universal and absolute. It undermines the foundation of deistic religion by substituting evolution. It claims the Universe to be the interaction of an infinite number of spirits, these spirits being merged or involved in matter of varying degrees of fineness or grossness; for without substance no thing can function. It proclaims Prakriti, the ever-active potentiality of Nature, as the interacting principle. Some of these spirits, according to this system, direct the affairs of planets: others higher still than they, rule the solar systems and manipulate the nebulae. No theories of a Divine Fiat, or Plan, or of Creation out of Nothingness, have any place in systems of Indian philosophy.

SANKHYA teaches that there is no such thing as annihilation. Matter may revert to a more attenuated state and may be eventually re-absorbed in its Cause. Thus we have both Evolution and Involution affirmed.

As regards the spirits immersed in matter as a consequence of the self-projection and self-transmutation of the PURUSHA or Universal Spirit, Sankhya explains that the empirical Self is a mingling of Purusha and Prakriti: it is subject to all three conditions (qualities) of matter as above mentioned, like everything else in Nature. In common with Matter it has its Karma.

PRAKRITI is intended for the Experience of the Spirit in man. When, by experience, the Truth is known, that Truth makes the spirit free and Prakriti has no more influence: but this may not be before a long round in other spheres of existence. On its release, the Spirit, with complete detachment and as a spectator, is able to contemplate Prakriti which now no longer generates any effects on the being of the spectator.

#### POPULAR NOTIONS OF RE-BIRTH ERRONEOUS.

The popular doctrine of re-incarnation arose from the ideas of metempsychosis (transmigration) in the carnal-minded Brahmins, who were unable to comprehend the evolutionary progress of the soul through the planetary spheres as it was taught by the great Rishis,—sages and philosophers. The priestly Brahmanic caste took it to mean progress by repeated births in the carnal body, just as the Christian clergy have taught the resurrection of the physical body.

#### PRAKRITI AS AN ACTIVE OR LATENT FORCE.

Unmanifest Prakriti is indiscrete and its elements in perfect balance. Thus it is moveless, for in perfect balance there can be no motion. Where there is no motion, there decomposition, change and decay, are impossible. Thus, in a primal state, primal Substance is indestructible. Atoms and other material particles are not primal matter, but are the products of energies

interacting. The interspaces that lie between them contain primal matter (ether), just as water permeates the molecules of salt when salt-crystals are dissolved. There is one omnipresent mass of Nature in which all causes exist. The first manifestation of Prakriti is Intelligence. Forth from Cosmic Intelligence proceed the individual Intelligences, as sparks from a fire. PURUSHA is the Dynamic Cause of the Universe eternally throwing out sparks of Life. It is the Father, in the Trinity of Spirit Force and Matter. Matter is incapable of discriminating between itself and the Life Principle. It is always objective whereas Life alone is subjective. While PURUSHA brings out the cosmic aspect, there is also a Purusha in man, as a psychological Counterpart of his manifest being pertaining to each individual. In the Christian terminology, this truth is thus expressed:

“Your bodies are the Temples of the Living God, and the Spirit of God dwelleth within you.”

The Memories pertain to the Soul and not to the conscious mind. The conscious mind is the organ which functions in the synthesis of sense-data and the carrying out of the decrees of the Will. Perceptions occur by the transmission of the vibratory messages of the akasha (ether) which first impinge upon the exterior sense-organs (indriya), proceeding from these to the interior sense-organs; from the latter to the conscious mind (Manas) and from the last, to the soul (Atma) or (Atma-Buddhi).

#### WHAT HAPPENS AT THE DEATH OF THE BODY.

At dissolution, says Kapila, the Soul sheds the Conscious Mind as well as the physical body; and, clad in a subtle or etheric body, it emerged through the cranium. The carnal body is built of matter which has a low rate of vibration. It is permeated by the Ether and stimulated by the force PRANA. But this gross body contains an inner body which is its exact replica, and this is built up of fine particles of matter higher in their rate of vibration and this imperceptible to human sight and sense of the normal kind. For some aeons of time, the Spirit and its mental Counterpart, the Soul remains resident in this finer Body. They finally part with it to enter into the state called in Sanskrit SAT CHIT ANANDA OR NIRVANA: a state of absolute cognition, life and bliss, at one with the ONE and ABSOLUTE, the PURUSHA.

The eternal existence of the Purushas is inconsistent with the Infinity and Creatorship of GOD: for, if we have a Creator of Souls, those Souls must have a beginning and need not be regarded as immortal. The souls merged in matter are destined to re-emerge as its masters: but the cosmic Purusha is the great attraction of the Universe. Though untouched in its essence by the manifested order and unconnected in this sense with the Universe, it nevertheless exercises this attraction. An interfering God would run the risk of upsetting His own laws. If there were such a God, says Kapila, He must be pure Spirit. Now pure spirit must be either bound or free. But how can pure spirit bound by Nature create? He is himself a slave, being bound: but can He by His emanations of power stimulate and strengthen the forces of Creation?

## TWO OTHER PHILOSOPHICAL SYSTEMS.

There yet remain to be noted two further systems beyond those already spoken of in this paper. These are (1). the MIMANSA of Jaimini and Vyasa, and (2). the VEDANTA of Badarayan and Sankaracharya. The last contains the once much derided Doctrine of MAYA or Illusion: viz: that Matter, though universal and eternal, is illusory.

The MIMANSA system deals mainly with Ethics, a discussion of which does not enter here. But a brief summary of the VEDANTA system may be given. In Vedanta by a change of terminology only, the PURUSHA is styled PARAMATMA (cp. PARABRAHM), meaning the Supreme Spirit of the Universe. When the One and Absolute is engaged in the work of creation, preservation, and dissolution of the manifest Universe, an emanation of Himself becomes merged in Maya. This Maya, (Matter or Illusion) is the Prakriti of the older system. This emanation of the PARAMATMA now indwelling in the elements, becomes transformed into a Personal God, PARAM ISHVARA. Being merged in Matter, He is subject to its Three Qualities which are as already said, RAJAS or Energy; TAMAS or Inertia; and SATVA or Polarity. These three Qualities or Aspects of Creation are figured in the symbolic Trinity of BRAHAMA: Creator; VISHNU: Preserver; and SHIVA: Destroyer and Regenerator.

PARAM ISHVARA therefore answers to the MAHAT of the older system. This, then, must not be taken as a negation of the older philosophy but rather as an affirmation of its teachings. PARAM ISHVARA would equate with the LOGOS SPERMATIKOS—the Seed-bearing Word—of the mystical Greek philosophers.\* It is therefore by reason of association with MAYA and with the three qualities of Matter that the One and Absolute enshrined in the Personal God PARAM ISHVARA and the same Indwelling Spirit in man believe in their own individualities and accept them and the universe external to themselves as realities. For in each there is the core or nucleus of Reality in the divine principle enmeshed. But at the moment that the personalised spirits of God and man set themselves free from the power of Maya, or PRAKRITI, their identity and that of the whole universe is re-established.

Since, however, MAYA, equally with PARAMATMA has external existence, that existence, though illusory in relation to Maya, is, in its freedom from Maya an enduring reality—the one enduring reality left, in the spirits of God and men which, in their divine natures, are everlasting.

VEDANTA recognizes an ether finer than that of the AKASHA. That in which the spirit has its being is called NIRGUNA.

## THE PSYCHICAL EVOLUTION OF MAN.

The Evolution of the Soul of Man is, in this system, divided into Five stages. These are (1). The Empiric Ego or AHAMKARA (lit: "The 'I' in the making")—in which stage the activities of the consciousness are on

\*The phrase, as interpreted by an old mystical school is equivalent to the Philosophic Spirit or to Philosophy itself. Ed.

the physical plane; next (2). *JIVA*:—the first illumination of a divine origin; then (3). *BUDDHI*: or Enlightenment, bringing the realization of a divine destiny; then *ATMA*, which is the Soul in touch with the Divine; and lastly *Paramatma*, in which it is One with the ONE and ABSOLUTE, having attained *NIRVANA*.

#### SOME CONCLUDING OBSERVATIONS.

Let us consider Nature's cosmic process as understood by modern science. A gaseous incandescent spiral nebula forms and rotates about a focus. Aeons pass: the nebula has condensed, and fiery globes rotate on their axes about a common centre. A crust forms, and the interior alone remains hot: later, embryonic life appears: then plants and vegetation; then animal life, and lastly, Man. Nothing has from the first, been added or subtracted. All potentialities were latent in the fiery mist. In the same substance lay dormant both the subjective and the objective qualities. Among these latent possibilities was Man. If man, the product of these potentialities latent in the universe, is destined to survive death of his physical organism, he can only so continue to exist because of the possibilities of such continuance contained in the world which produced him. This world, according to the *SANKHYA* philosophy, lies at the bottom of an ocean of ether consisting of layer upon layer of varying degrees of vibration or intensity under the action of *PRANA*. Away from the centre of force, the vibrations are less intense: nearer to it, their velocity increases. On the earth we inhabit, in its phenomenal aspect, the vibrations are of the lowest order: but not so in its noumenal phase.

Each order of vibration constitutes one plane and each plane is populated by intelligences of that grade: but unless the requisite conditions are present for interaction with other planes, the inhabitants of any one plane would be unconscious of those above them. The Yogi, however, is one who has learned to adapt or condition himself to reach a higher plane; and on entering this, he would be conscious of a complete change of environment; the people and the scenery would be altogether different.

Emmanuel Kant, the greatest philosopher whom Germany ever produced, held that no man can prove the categorical negative. Thus man cannot *prove* that there exists no world beyond the sphere of sense. With Kant, every true philosopher agrees. But it is otherwise where an affirmative proposition is concerned. Wherever proof and evidence is forthcoming, an affirmative conclusion can be established. This, the ancient philosophers have achieved; and following them, the modern psychic scientists also. Mueller has truly remarked that the ancient Indian philosophers soared to heights where they alone could breathe.

In conclusion, the following, quoted from the "Last Lines of Emily Bronte" might be accepted as his creed by any Indian philosopher.

"O God within my breast  
 Ever present Deity;  
 Life that in me has rest  
 As I, un lying life, have power in Thee.

Vain are the thousand creeds,—  
 Unutterably vain;  
 Worthless as withered weeds  
 Or idlest froth on boundless ocean main,

To waken doubt in one  
 Holding so fast by Thine Infinity,  
 So firmly anchored on  
 The stedfast rock of Immortality

If Heaven and Earth were gone  
 And worlds and universes ceased to be,  
 And Thou wert left alone,  
 Every existence would exist in Thee"

\* \* \* \* \*

## RELEASE

Longing to clasp the light behind the stars,  
 I left my body lying on my bed;  
 And, with freed spirit, broke these fleshly bars  
 And sought the torchless country of the dead.

There many a band of flickering shapes went by,  
 Not shadow-dim, but lanterned like the dawn,  
 More animated than the birds that fly  
 In trilling joy across a summer lawn.

Whole worlds aglow with movement, song and light! . . .  
 Till I, like one who never lived before,  
 Darted on dancing wings to join the flight  
 Of merry-makers on that ghostly shore.

"Can they be dead?" I thought. "Or do they reap  
 A richer life? while we, where earth-mists fume,  
 Believe we live, and yet, dream-startled, sleep  
 In the unwindowed blackness of the tomb?"

STANTON A. COBLENTZ.

## SOME SAYINGS BY "PATIENCE WORTH"

"Patience Worth" needs no introduction. Her name is a household word in America. Through the courtesy of Miss Hettie Rhoda Mead, who is the trustee of many of the unpublished utterances of this well-known communicator, we are privileged to print some of these. The following were given on the occasion of an afternoon tea-party at Hyslop House, when Mrs. Rogers, Patience Worth's medium, was present as the guest of honour. A further collection is reserved for the June number of the JOURNAL.

EDITOR.

Asked why we suffer, Patience said:—

"What is the answer and the justice? Remember thee this, beloved. He who suffers measureth not with thy measure. Behold, 'tis the contrastin' which hurteth. Unto him who hath little, little is much. The day to thee may measure mountains, valleys, plains, seas and universes—and to thy brother, four walls, small labor and a cot. Unto thee, the walls, the labor and the cot are little. Unto thy brother, the mountains, seas and universes are vague imaginings."

\* \* \* \* \*

"What age wouldst thou I sing o' finished labor? There be nay rest in loutin'. I say me, and ha' sayed me oft, labor runneth upon the feet o' playing when flesh becometh dust. Then rest lies not in ceasing but persisting."

"I need no tabernacle with blazoned altar, no sacrificial fires, no law, no priest. My tabernacle is the limitless sky . . . the fields of Nazareth. My law is the law of simplicity."

"Consciousness is an evidence of the separateness with which God has created each man."

"Water—like unto love, it be a satisfying sup. Yea, 'tis the fluid of His substance made concrete for the sustenance of man."

"Repentance is a tattered cloth. Let thy hands at the weaving rather than repent. Make whole the tatters ere thou dost let remorse to gnaw thee."

"Imagination—gay comrade wi' a magic loom—who weaves a cloth—a gaudy stuff in which to clothe dull incident."

Strange what a familiar thing is comradeship!  
I have learned that He laughs with children . . .  
That His voice intrudes in merriment . . .  
That He is a part of trivial utterance.  
I have learned this and am awed not with doubt  
But with reality!

\* \* \* \* \*

"Who sets a bar upon love? Who swings a door or says it nay? Lo, love is like the sunlight and soft zephyrs. Love laughs and rebuketh

not. Who sets a bar upon love? Who may swing a door denying it? It is elusive, aye. Yea, and enshrouding it dwells in a sanctuary of the heart. It is an instant communion with the soul. It is a part of the blood of agony, and a part of the fire of all joy. Who sayeth unto love, "Nay."

"Man is redeemed through loving. He lifteth himself Heavenward by the act of loving. To become redeemed is to be a lover."

"Age be experience—not decay—and I say me, no new harp sings as an aged one."

"The justice of God and the justice of man are like unto a monk and a knave. I laugh at the twain for they never meet."

"Joy is attainment, and attainment is the fruit of labor."

"PEACE—the sureness of mercy, simplicity and LOVE!"

"GRAVITY—a weak word for a great word—GOD!"

Someone asked, "What does matter look like to Patience?"

Patience answered, "How doth the goblet look from which thou suppest? As a vessel, verily."

Patience said:—"Sirrah, many is the wise man who in his folly hath said wisdom, and in his wisdom hath said folly. I say me that atoms amalgamate become matter enmass. I say me it is the chalice in which existence is poured—the concrete evidence which is the trick of existence—for it be the phantom and the soul be reality!"

"Day would be a saltless porridge without hope."

"DESTINY—Man builds it with his ain labor. God ne'er fashioned it."

"The sacrament of silence is a rare sustaining bread!"

"PESSIMISM—an egotry declared."

"DRAMA—the shadow of the pageant day—a mummer show, aye, mock sorrow, mock laughter—yet writing surely—sympathy."

"IMAGINATION—gay comrade wi' a magic loom who weaves a cloth—a gaudy stuff—in which to clothe dull incident."

"CONSTANCY—The law be writ within thee—not speaked with the lips of thy brother."

"He who labors all the days of earth and becometh a part of life becometh a part of eternity."

\* \* \* \* \*

## THE MARGERY MEDIUMSHIP THE "WALTER" FINGER PRINTS

A STATEMENT BY THE PRESIDENT AND CHAIRMAN OF THE  
RESEARCH COMMITTEE.

In the July 1932 number of the Journal (Vol. XXVI pp. 266-268) and in the November number (Vol. XXVI pp. 403-405), preliminary statements were made regarding certain claims of Mr. E. E. Dudley that the so-called "Walter" prints produced in the Margery mediumship, or some of them, were identical with the prints of a living person, and our readers were informed that the matter was being investigated thoroughly and that a full report would be published as soon as the work was finished.

Many members of the Society have expressed some concern over the length of time that has been taken in completing the investigation and the consequent delay in publishing the report. Some interested critics have, indeed, gone so far as to spread the statement that no report would ever be published, hoping apparently to magnify thereby the supposed importance of Mr. Dudley's claim.

To our readers, our friends, and our critics we repeat the assurances given in July, 1932, that all the facts will be duly published in an adequate scientific report when the investigation is completed. Approximately two-thirds of the manuscript report is already in our hands and, barring unforeseen developments, it is expected that the entire report will be available for distribution by the middle or end of June. Because of its length it has been found impractical to print it serially in the JOURNAL, and it will, therefore, be issued as a volume of Proceedings. A copy will be sent to every member of the Society.

\* \* \* \* \*

### ITEMS OF INTEREST IN THE ENGLISH JOURNALS

"XENOGLOSSY"

Mr. Geo. H. Lethem, in the course of a notice of Prof. Bozzano's new work mentions the once famous case of Judge Edmonds' daughter, to which the Italian author gives prominence. It would be well if further examples of the phenomenon of speaking or writing in unknown tongues could be collated, as it is one of the most striking phases of subjective mediumship.

In "Polyglot Mediumship," Professor Ernest Bozzano deals specifically with the theory advanced so confidently by Mr. Roberts that all mediumistic communication can be explained by telepathy from the living. The method adopted is the quotation and examination of numerous cases of "Xenoglossy," (the use of languages unknown to the medium) for the conveyance of "spirit" messages. The first case quoted is that of a daughter of Judge Edmonds, who was (in 1857), a member of the Supreme Court of Justice in New York. Miss Edmonds, who normally knew only English and French, was able, when in a supernormal condition, to speak Greek, Latin, Italian, Portuguese, Polish, Hungarian and other languages, giving messages which purported to come from "dead" people and the information in which was in many cases verified.

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#### ORGANIZATION OF THE "DOWSERS"

The New York "Sun" for Monday April 10th contains an editorial article which refers to a recent contribution to the London "Spectator" from Sir William Beach Thomas who states that an effort is being made in Great Britain to form a Society of Dowsers—this would of course include the finders of metal or mineral deposits as well as water.

We have already noted the formation of one such European Society. It is stated that there are now such organizations in France, Germany, Italy, and Spain. Their members study their art in all its applications, from the familiar use of a witch-hazel rod for the finding of subsurface water to the more occult process of revealing hidden treasure. The "Sun" writer proceeds:

Sir WILLIAM is enthusiastic over every tribute paid to nature and to the men and things that are close to nature; he records this regimentation of the diviners without condemnation, but without indorsement. This is disappointing. It is true that dowsing has been mechanized by the electrician's sodality; it is true that modernity calls for organization and standardization of the practitioners of every calling; it is a fact that the simplicity and ingenuousness of old-fashioned dowsers do not lend themselves to statistical preservation, the goal of all present human endeavor; it is true that dowsers nationally organized and internationally associated might eventually achieve a code of ethics for diviners; granted all this, it still seems a pity to uniform and drill those interesting relics of the age of individualism to whom, because of their indigenous repute, so many turn when a well is to be sunk or the course of a hidden stream in the vicinity of a proposed building site is to be traced.

Even though it were promised that Dowsers, Inc., might eventually be created, empowered to issue bonds, participating and with warrants, and stocks, prior-preferred, preferred, non-voting, voting and common, authorized to support a chairman of the board and a president and an assistant to the president, and a flock of vice-presidents and an actuary and even a cassowary, the departure from the institutions of the past would not attract. Let the dowser persevere in solitude, master of a peculiar talent, himself alone the guardian of his special gift.

A rather notable instance is within our own recollection. An expert English dowser was commissioned to plot the subsurface waters in the Thames valley, perhaps with a view to tapping a more copious supply for certain commercial or manufacturing houses in the London area. He was able to indicate the course of several underground rivers flowing nearly at right angles to the Thames river and at a great depth. These would probably carry water from the Midland table-land to appear again as springs in the Surrey hills on the opposite side of the valley. Two very important London establishments are known to have benefited by the advice of this dowser. (Ed.)

## SIR O. LODGE AND HIS SEALED MESSAGE.

The London Press has been notified by Sir Oliver Lodge of a test message prepared by him for post-mortem verification. We take the following from the "Daily Sketch" for the 6th March, 1933.

Sir Oliver Lodge, who has made special preparations for sending "across" a message after his death, explained yesterday his reasons for the precautions taken.

Reference to a copy of this message, which has been deposited with the Society for Psychical Research, will not only establish its genuineness, but will be a test of his belief that memory survives after death.

"When I pass over," he said, "I expect many people will get messages that they will believe have come from me, although probably they will not have.

*"I do not know whether seekers for such messages from me will have the power to bother me when I am in the other world, but if they think they have, they will cry out for me to come to them. Well, that would be a nuisance.*

"The packet I have deposited with the Society for Psychical Research has been prepared as carefully as possible. It consists, at the heart, of a message that is placed in a sealed envelope. This envelope is placed in a second one, also sealed, and that in a third, and so on.

"Each of these sealed envelopes carries a direction that will serve as a reminder. But each fresh envelope is to be opened only at intervals.

*"When the right people are sitting with the medium, I shall try to give them a message, but that may take a little time—it may take as long as a year. I shall not get anything in a hurry.*

"The directions on each envelope are designed to prevent forgetfulness about this message of mine. In many cases, there has been such forgetfulness. When the message I have written is received it will be seen to be a very trivial thing and people may say it was not worth making a fuss about.

"Suppose I were to give a child's rhyme, it might be viewed from that standpoint alone, unless it were realised that its value lay in its agreement with the message I have already written and secreted without anyone being aware of the contents. But my only problem is: Is there any danger of forgetting it myself?"

\* \* \* \* \*

Mr. Denis Conan Doyle in the "Daily Mail" for March 15, narrates the following experience which he attributes to the intervention of his father, Sir Arthur C. Doyle, by means of a warning given in the dream-state to a motoring friend of his.

"I've learned," he said, "to pay attention to any advice father gives me about my cars. He saved my life once, you know. I was going to test a car at Brooklands, at a speed of about 125 miles an hour, when a friend begged me not to do it.

*"He had had a message from my father, in a dream, warning him that there was something the matter with the car which could not be detected in the overhauling.*

"I was disturbed by this, but could find nothing the matter with the car. I decided to make the test after all, but this time a woman friend of mine rang me up anxiously and told me of a similar dream.

"In consequence of these warnings, the car was taken round the track very carefully at less than 100 miles an hour, and a fault in the steering came to light, which, if the car had been driven at the speed I originally intended, would have hurled the car over the embankment, and I should without doubt have been killed."

Sir Arthur frequently gives his son advice, he says, on such matters as the buying of racing cars. "Some time ago," he said, "he warned me off a certain car I was very keen on buying, and told me what was the matter with it. He advised me to go after a car which I knew was not for sale. I got in communication with the owner of the car, and was told that nothing would induce him to part with it.

"My father urged me to telephone him the following night. I did so, and the owner told me he was willing to sell for my figure after all, for since speaking to me he had been ordered to South America, and had got to dispose of his car within three days!"

\* \* \* \* \*

#### THE TOWER OF LONDON AND ITS GHOSTS.

From the London "Star" for Feb. 20, 1933 we take the following item for what it is worth. If there be ground for the alleged experiences of the sentries it should be worth following up by orthodox psychic research.

Anne Boleyn has been "walking" again in the Tower of London. A sentry fainted at his post near the Martin Tower a few nights ago.

His story—which has been apparently accepted by the authorities as an explanation of his behaviour—is that a headless woman appeared slowly walking towards him.

#### VISION SEEN BY WOMEN TOO.

Women in the residential quarters have also seen the apparition.

A "Star" representative visited the Tower to-day and found the old fortress humming with stories of this latest visitation. Among the wardens and their wives the appearance of hapless Anne Boleyn has caused a far greater sensation than the presence of a Scottish officer under arrest.

"If ever ghosts should 'walk' it must surely be here," the "Star" man was told by an old resident of the Tower. "I have never met a ghost, but I know men and women whose word I would never dream of doubting who swear they have seen them."

#### SHADOWY FIGURE ON GREEN.

Anne Boleyn, one of the most pathetic figures in history, perished on Tower Green, where the ravens were still croaking out their song of ill-omen to-day. There have been many stories of how her restless spirit haunts the precincts of the Tower, and women who live in the official quarters there firmly believe that she "walks." One of them told "The Star" that she has frequently seen a figure glide across the Green in the shadow of the White Tower and the Bloody Tower.

#### VERY LIKE THE PICTURES.

"The figure was startling like the pictures I have seen of Anne Boleyn," she said. "It moved slowly and sadly along. I could not find it in my heart to be frightened of the poor soul."

Sentry duties are constantly changed, and young soldiers do their best to avoid the spot at which the young Queen is said to visit the scene of her execution. One sentry recently refused to go on duty. He was laughed out of his fears by his friends, and was glad when his vigil was uninterrupted.

#### OTHER SOLDIERS' STORIES.

In recent years a number of young soldiers stationed in the fortress have sworn to seeing apparitions. The reports have not been overlooked by the authorities, who realise that sentry-go in the grim shadows of the Tower imposes a strain on impressionable people.

There is a story of another young sentry on duty outside the King's House who was found unconscious at his post after seeing Anne Boleyn.

Maj.-Gen. Sir George Younghusband, when Keeper of the Jewel House, underwent mysterious experiences in his rooms above the Traitors' Gate. A solid door in his dressing-room had a habit of opening and shutting silently when nobody was anywhere near.

# The American Society for Psychological Research, Inc.

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HYSLOP HOUSE: 15 LEXINGTON AVENUE,  
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JOURNAL  
OF THE AMERICAN SOCIETY FOR  
PSYCHICAL RESEARCH

for

JUNE, 1933

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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

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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.

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Vol. XXVII, No. 6: June, 1933

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## EDITORIAL NOTES

### THE MEDIUMSHIP OF "JOHN ALLEYNE"

On Tuesday April 11th Captain John Allen Bartlett passed from this life at Bath, Somerset, England in his 73rd year. His name will always be remembered in the annals of psychical research in connection with his remarkable gifts for automatic writing, and for inspirational drawing and painting. Apart from these also he was a gifted song-writer and a man of considerable literary talent. The late Frederick E. Weatherly, one of the greatest of modern ballad and lyric writers, at whose former residence Capt. Bartlett died, was in the habit of alluding to him in a humorous way as his "hated rival." He wrote under the name "John Allevne." Many of his lyrics have been set to music by his wife, Carlyon de Lyle, and performed by London and other popular orchestras.

But perhaps his chief title to fame will be the fact that he was the automatist for the script of the "Gate of Remembrance" and of the "Hill of Vision," both books published by his colleague in the transmission of the script (the present editor of the JOURNAL and the writer of this memoir). The first deals with the monkish communications concerning Glastonbury Abbey. These were given between 1907 and 1912 and again after 1916, and they led to the discovery of the foundations of the two chapels, respectively of King Edgar and Our Lady of Loretto as to the plan and situation of which there had been no practical knowledge or consensus of opinion on the part of antiquaries. Both were found in due course during the period of Mr. Bond's directorship of excavations, and with amazing precision of detail. It is indeed most fitting that John Alleyne's body should rest in the soil of his beloved Glastonbury. The writer of an obituary note in the local weekly paper says:

"All who love and value what Glastonbury was and still stands for should be grateful for the splendid use that John Alleyne made of his marvellous gift of automatic writing in recovering from the lost pages of immortal remembrance, measurements and details of the great Abbey."

Truly John Alleyne was as a "harp of many strings." Perhaps no greater variety of influences can be found in the annals of automatism than those which are manifest in the communications above-mentioned. There were abundant indications of the activity of an important group who elected to be called "The Watchers," and who seemed intent upon exercising a restrained influence, at once balancing and inspiring, upon the intuitive minds of living people, thereby assisting, without interference with human freewill, in the advance of the ethical and truly civilizing principle among the nations of the earth. Some of the philosophical scripts were highly estimated by those qualified to appreciate them, and a few were published by Mr. Bligh Bond in his "Hill of Vision" (1919). The language employed in these was modern, and it occasionally rose to a vibrant pitch of eloquence which seldom failed to stir the reader. Here, for example, is a part of the Watchers' appeal to our generation for an education of the young upon spiritual lines:

\* \* \* \* \*

"Educate in the will of Matter, starving the intuition, and you break the rope which lifts Humanity to higher spheres and connects material man with Spirit. . . . Unless those among you who are in authority cultivate equally the spiritual both in home and school, and in the university of daily life, the fate of humanity will be again infinitely delayed and cast back into barbarism, which is Matter deprived of Soul.

"Greece developed a soul,—a pagan soul which yet was soul, though only the soul of her race-spirit manifest in Beauty. But this was not enough. It was a strand in the divine seven, but only one, though lovely in its earthly manifestation. But the seven strands must be equally developed lest catastrophe attend you.

"Again at this moment we appeal to you as a nation to cultivate the Spiritual, lest inevitably ye fall from grace, although blazing like a meteor, pass on to the darkness of the limbo of past glories."

\* \* \* \* \*

In the course of the present summer Mr. Bligh Bond will publish a volume in which he will attempt to arrange as a coherent whole the philosophy of life and man's immortality which are derived from these writings. The work will be entitled "The Wisdom of the Watchers" and will be published by a New York house. It will be illustrated by several quotations from these scripts. The writer designs this as a memorial to his friend John Alleyne, and the English royalties will be reserved for his widow who, we regret to learn, is not well provided for.

\* \* \* \* \*

The letters to "Light" which we reprint in this issue form a fitting introduction to the article by Dr. Eugene Osty, of the Institut Metapsychique of Paris, which first appeared in the Revue Metapsychique and has been since reprinted in pamphlet form under the title "L' Etrange Conduite de M. Harry Price." It is a masterly defence of a mediumship, the good repute of which is of especial importance at the present juncture, since it is at this moment that academic science is for the first time disposed to give serious consideration to the phenomena peculiar to the physical medium.

Mr. Harry Price as the author of the Reports on the Rudi Schneider mediumship appearing in our JOURNAL in recent years, and as Director of the sittings has at all times enjoyed the hospitality of our columns and the respect due to what has seemed valuable work in psychical research. We have always credited him with a sincerity of motive in his studies and records, and our goodwill has been manifest in a reluctance to interest ourselves in his differences with his Committee-men and others. For the same reason we have assumed his good faith in other matters of controversy, such as the Duncan mediumship: and although there have been times when a notable inconsistency of position on his part has been revealed, we have been ready to attribute such changes of attitude to a readiness to acknowledge any error of opinion, and have been willing to regard these as tokens of a professional courage which is always a valuable asset in our science.

His recent effusions however in the London "Sunday Despatch"—in which he altogether destroys that edifice of seeming impartiality which he laboured to build up in his latest Bulletin, have convinced us, as they must convince any unprejudiced person, that we have here not a case of straightforward change of opinion,—of the courage to be inconsistent in the public eye,—but an expression of views mutually contradictory and incompatible with any single-minded intent to advance the cause of knowledge. This being so, we are compelled to realize that all that Dr. Eugene Osty has so forcefully and clearly said in his brochure "Etrange Conduite de M. Harry Price" must be accepted as the verdict of the Court by the mouth of the Judge. In the interest of justice, our Publications Committee will therefore print a translation of the entire document, and its perusal will show that further editorial comment is superfluous.

\* \* \* \* \*

## EXPOSING THE EXPOSERS

### SOMETHING NEW IN PSYCHICAL RESEARCH

The practice of mediumship is a rough path to tread, and a dangerous one. Whether exercising his gifts in the strictest tradition of the amateur spirit, or receiving in exchange for his efforts due financial reward or other material benefits, the medium must not only struggle with the unknown personal strains and stresses that accompany production of phenomena, but when submitting to investigation by scientists and others of inquiring mind, he must run the danger of misrepresentation, misinterpretation and dishonesty in conducting or reporting the experiments. The first struggle is inherent in the thing itself, while the second danger has its roots in the more unlovely aspects of human nature,—bias, prejudice, selfish aims and ulterior motives quite unrelated to the supposed ends of scientific investigation.

Pious frauds, posing as genuine mediums, have been frequent enough and exposing their pretensions is a valuable service; but no adequate attention has been given to the false exposures of genuine mediums by fraudulent investigators. Mediumship has always been characterized by the claim that it represents or manifests the power to receive communications from a transcendental world where dwell the spirits of departed men; and such a claim in the eyes of the law is upon the face of it proof that the medium is an impostor. Thus it follows that a medium has no standing in a court of law and can be slandered, libeled and defamed in respect to his psychic gifts and their exercise, with perfect safety and freedom from legal responsibility. The usual avenues of redress against such wrongs are closed to the medium and he has also been for the most part without the opportunity, means, or resources otherwise to combat unjust attacks. It is deemed a worthy effort in some quarters to assemble an imposing list of alleged "exposures" of mediums, particularly in the field of physical phenomena, from which it is argued that the catalogue demonstrates universal fraud in that field. The list of such exposures is being constantly lengthened—only with this important difference today, that at a long last the medium is achieving a large measure of support from people who insist that the conduct, capacity, prejudices, motives and good faith of the investigator who makes an alleged exposure be examined, analyzed and set in proper relation to the real facts with complete freedom and ruthless candor, before judgment be passed on the medium.

Recent developments in the case of Rudi Schneider, the Austrian medium, illustrate in a striking way this growing sense of fair play for the medium. In 1929-30 Rudi submitted to a series of controlled sittings at the National Laboratory of Psychical Research in London, under the supervision of Harry Price, its Director. Mr. Price reported on the seances in his book "RUDI SCHNEIDER: A SCIENTIFIC EXAMINATION OF HIS MEDIUMSHIP."\* In 1932 Rudi again sat for Mr. Price who has reported on the

\*London, 1930, Methuen & Co. Ltd.

27 seances held, in *Bulletin IV.* of the National Laboratory, published in March 1933. This report has taken its place in the catalogue of "Exposures."

Briefly stated Mr. Price claims that at the 25th seance held April 28, 1932 several instantaneous photographs were obtained which disclosed Rudi's left arm reaching out behind him toward the cabinet at a critical moment of the seance action when the arm was supposed to be under complete manual control by Mr. Price himself. Hence, argues Mr. Price, Rudi is a proved fraud and all his phenomena suspect.

The pictures were developed the following morning in the presence of Rudi, but thereafter, so far as can be learned, were kept secret by Mr. Price while various other developments involving Rudi occurred.

On March 5, 1932 Mr. Price startled his public by an article in the London "*Sunday Despatch*" announcing his exposure of Rudi. The following day *Bulletin IV.* was launched on the wave of the resulting publicity.

For the moment Rudi seemed to be done for as just another faker exposed by science; but the growing sense of fair play to mediums to which allusion has been made, quickly manifested itself. In the March 17th issue of "*LIGHT*," the distinguished Professor David F. Fraser-Harris, M.B., C.M., M.D., D.S.C., F.R.S.E., etc., who was present at 19 of the 27 seances, published an article defending the genuineness of Rudi's phenomena. In the same number was a letter from Dr. J. Hutton Chisholm, who was present at the seance of April 28th, likewise defending Rudi. In the March 31st issue H. G. Bois, Esq., acting President of Mr. Price's organization, addressed a letter to the Editor which has an important bearing on the subject, and under date of March 16th six members of the Council of the National Laboratory addressed a joint letter to Rudi disclaiming the charge of fraud. Mr. Price noticed the situation in a letter to "*LIGHT*" published April 7th and in another in the issue of April 21st. This latter brought another communication from Dr. Fraser-Harris in the issue of April 28th in which issue appears also a letter from Alice Reutiner who attended the seance in question and others as well. Finally in the *REVUE METAPSYCHIQUE* for April 1933 Dr. Eugene Osty, who had studied Rudi's mediumship for 15 months and published a book about him\*, published an article reviewing the facts in an effort to present the proper background for a fair understanding and appraisal of this alleged exposure.

The whole series of documents are an important part of the current history of physical research and they are presented to the readers of this *JOURNAL* as evidence of some of the difficulties confronting the science of psychics in its fight for recognition, and of the reality of the growing spirit of fair play and honesty toward mediums that should soon make unjust attacks upon them a sure warrant for condemnation of the critic and not simply a means of easy publicity.

DANIEL DAY WALTON.

\**Les Pouvoirs de l'Esprit sur la Matiere*, Paris, 1932.

## "THE STRANGE CONDUCT OF MR. HARRY PRICE"

\* \* \* \* \*

(I) ARTICLES AND LETTERS REPRINTED FROM "LIGHT"

\* \* \* \* \*

### GENUINENESS OF RUDI SCHNEIDER

DEFINITE CONCLUSIONS CONFIRMED BY RECENT SERIES OF PRIVATE SITTINGS

By PROFESSOR D. F. FRASER-HARRIS, M.D., D.Sc., F.R.S.E.

(Reprinted from Vol. LIII., pp. 161-162, March 17, 1933)

The issues raised by Mr. Harry Price in the article in the *Sunday Dispatch* of March 5, regarding the alleged escape from control on the part of Rudi Schneider at a seance on April 28, 1932, are so serious that I have consented to the request of the Editor of *LIGHT* to testify to what I believe about the genuineness of this Medium. On the day after the publication of this article in the *Sunday Dispatch* there appeared (March 6) "Bulletin IV of the National Laboratory of Psychical Research: An account of some Further Experiments with Rudi Schneider, by Harry Price." (London, 1933, 10/- net.)

Although this Bulletin or Report on the sittings with Rudi (February to May, 1932) opens with the following statement in the Preface: "The council of the National Laboratory of Psychical Research has pleasure in submitting to its members an account of a further series of experiments . . ." not one person in the group of investigators, fourteen of whom were members of the Council or its "London Group" who sat with Rudi Schneider, was consulted in the preparation of this report. So that, for the first time, ten months after its occurrence, a number of us learned accidentally from the pages of a Sunday newspaper that Mr. Price possessed evidence to the effect that, in his opinion, Rudi was photographed cheating on April 28. The use of "we" throughout the report would lead an unsuspecting reader to infer that it was the duly considered joint report of the members of a Committee. It may be said to be "published by the Council"; but it was written from beginning to end by Mr. Price. Why I and several other members of the group of investigators were deliberately kept in the dark for ten months regarding an incident of the utmost gravity, while a report, which we had never seen in manuscript, was issued in our names, is capable of an explanation; but, as that explanation is more of a personal than of a national character, it had better not be published apropos of exploits in the "National Laboratory."

Further, as regards the photographs used as illustrations, we were never called together to consider and interpret these; Mr. Price selected those which he wished to reproduce without consulting any member of the Council. The use of "we" throughout this report is, therefore, misleading and unjustifiable.

The evidence for the alleged fraud in which Rudi is supposed to have been detected rests entirely on the interpretation of a photograph taken in very unusual circumstances, when two photographs were superimposed. Mr. Price has, doubtless, submitted the plate of this to the scrutiny of an expert photographer for report, because the charge of fraud is based entirely on this single incident. One would have imagined that an investigator, having as his aim the discovery of truth, would at once have summoned his co-workers and discussed with them this apparently most serious occurrence.

Admittedly, Rudi's left arm has broken loose from the control of Mr. Price's right hand—the inference we are asked to draw being that this was done by Rudi with fraudulent intent. But before so very serious a conclusion is reached, we must, in fair-

ness to this young man, who has never been proved to have broken away from his controllers, in a long series of sittings dating from 1929 to 1933, examine the evidence with the utmost care and in the absence of all bias.

In the first place, on the evening in question, Mr. Price admits (Bulletin, p. 151) that, owing to an attack of neuralgia from a facial abscess, he "was not really in a fit state to control." He says: "I was thoroughly ill that evening," and, "for what happened I take all the blame."

In the next place, Rudi is, as Mr. Malcolm Bird states (p. 151), a very restless, powerfully-muscular young man. In trance, he throws himself about with considerable violence and often squeezes one's hands quite painfully; so that, at the moment, possibly, of some weakening of Mr. Price's grasp, it is not improbable that Rudi's left arm jerked itself free. We must remember that he asserts he does not know what is happening during trance, and we have independent evidence that this is the case, and he has from time to time warned us to control him completely and to take full responsibility for doing so. Now, the effect of any light, but especially of the intensely brilliant white flash-lights, has a most injurious effect on Rudi in trance. On several occasions—on one of which (in the private series) I was controlling—he has jerked himself violently to one side as though to avoid the sudden flash of intense light. It will be noted that in the photograph he has his back to the counterpoise table. I have myself very little doubt that the reflex effect on this struggling, muscular, semi-unconscious youth, when the two blindingly brilliant flashes went off suddenly in his neighbourhood, was to cause him to jerk his left hand out of the admittedly inadequate control of Mr. Price's right hand at 10.50 p.m. on the evening in question.

The fact that his *left* and not his *right* hand became disengaged is entirely in favour of his genuineness and against Mr. Price's hypothesis of deliberate fraud. His *right* hand might have been of some use to him if, having snatched it from the sub-controller's grasp, he managed to stretch across the two feet five inches which separated his chair from the handkerchief; but of choice in the dark to use his left hand behind his back with the *back* of his head towards the table (and the back of the chair in his way) would indicate either colossal stupidity or the possession of conjuring powers of a degree of dexterity far beyond what we may credit Rudi Schneider with possessing.

But there is more to be said: we are asked to believe that, with his back to the handkerchief and his *left* hand at least three feet nine inches away from it (and with the back of the chair in the way), Rudi snatched the handkerchief from the table and threw it—not beside his chair, but farther *away* from him into the opening between the curtains, a distance of about four feet.

Once again: Mr. Price tells us that, by experiments he made in the week following this incident, he proved that the lag-time of the flash-bulb apparatus was sufficiently long to allow him "to snatch an object off the counterpoise and get in position again before the bulbs ignited." Now, Rudi had *not* the benefit of any such knowledge or experience, although the principle and object of the apparatus, namely to photograph an object being levitated, had been explained to him. Is it, therefore, probable that Rudi would, with his left hand, risk a manœuvre which, so far he knew, would lead to certain detection by the evidence of photography?

There are other improbabilities. Mr. Price suggests (p. 153) that on April 28th Rudi was simulating trance—which can only mean that, in a state of normal consciousness, he kept up the characteristically rapid breathing of from 120 to 240 a minute. But this is precisely what no normal person can do. If any one voluntarily breathes as fast as he can for as long as he can, he finds that he cannot keep up this hyperpnœa for more than a few minutes before a state of apnœa, or cessation of breathing, sets in. Rudi, when in trance, can keep up his abnormal hyperpnœa for more than an hour, and the protocol of April 28 is just like that for any other seance. If Rudi was imitating trance on April 28, he was imitating trance at any sitting from 1929 to 1933. The suggestion is superfluous and fantastic.

Before 10.50 on that evening, he was doing as he had ever done; from 11.17 to 11.44 (pp. 148-149) he was doing as he had ever done. It is a childish (or a devilish) suggestion that between 10.50 and 11.17 he suddenly "cheated." If he was unconscious, then he did not cheat, for no moral quality or design can be attached to acts done in unconsciousness; if he was normal, as is suggested, he could not have maintained his peculiar rapid breathing for the next three-quarters of an hour. Mr. Price cannot have it both ways.

Finally, the account of the interview (p. 152) at which "I confronted Rudi with the evidence, he did not know what to say," does not supply some rather necessary details. Rudi Schneider's knowledge of English is limited, Mr. Price's knowledge of German is limited, and yet we are to understand that in some language intelligible to both, and to the secretary, Mr. Price "formally charged him with having freed his arm and suggested his having moved the handkerchief from the counterpoise himself, and that he made no reply." Silence may always give consent, it does not always mean comprehension.

As one who, through the courtesy of Mr. Price, has controlled Rudi on many occasions, and often subsequently in a recent private series of 27 sittings, I can testify to the genuineness of that "Medium" (a term I greatly dislike, as it is epithet-begging, so that I have suggested *teledynamist* for one who produces telekinesis).

By "genuine" in this connection, I mean that, when to my own and the sub-controller's certain knowledge, the hands and feet of the Medium seated before us were carefully and efficiently controlled by our hands and feet, certain phenomena of a paranormal nature were being produced in our presence. I testified in the *Times* (May 9, 1932) to the telekinetic phenomena I had witnessed when Rudi was completely controlled; subsequent experience in a private circle of sitters, where the control was made absolute, has confirmed me in my belief in the genuineness of Rudi Schneider. (I may say in passing that on page 175 of the *Bulletin*, Mr. Price has suppressed the opening paragraph of my letter, which referred to "unsolicited publicity"). I testified also in the *Hibbert Journal* (October, 1932), to which I refer those who wish to learn of these experiences in some detail.

My wife and I have the pleasure of knowing Rudi Schneider in private life when he has been our guest, and we find him to be a delightful companion, bright and amusing who, though modest, has a charming *savoir faire*.

\* \* \* \* \*

LETTER FROM J. HUTTON CHISHOLM, M.D. TO  
PROFESSOR FRASER-HARRIS

("LIGHT" March 17, 1933)

"DEAR PROFESSOR FRASER-HARRIS,—Many thanks for your letter. I have not read the article you mention but what you tell me with regard to it surprises me. The sitting I had with Rudi Schneider was my only sitting at the Laboratory (I am not exactly sure of the exact date but that can be verified from the record). On that occasion Harry Price complained that he was suffering from neuralgia but claimed that Olga the control had cured the pain during the sitting. No mention was made of lost control—in fact, Harry Price at the beginning of the sitting demonstrated to me personally (I was sitting next to Price in the front row of the circle) his complete control. Rudi's legs between Price's in close contact, and Price's hands holding Rudi's arms.

"There was no suggestion whatever made at the time that the trance state was not genuine. Indeed, when the curtains moved, a lady behind me in the course of the conversation (demanded by Olga to keep "lustig") asked how she could be certain that the phenomena were genuine and not produced by a member of the circle. I replied that as I was nearest the curtains and was holding the hand of the lady on my left and keeping control of Price on my right with my right leg and foot that none of these

three of us, at any rate, were moving the curtains. Harry Price exclaimed indignantly, "We are not liars here, you know."

"In my opinion the trance state of Rudi Schneider on that occasion was genuine and the phenomena also were genuine. I myself, as distinctly as the red light would allow, saw the pseudopod which put a rose into my hand emerging from the opening between the curtains. I also saw the pseudopod touch and try to take the waste-paper-basket from between my hands. It was to my mind a manifest impossibility for Rudi to have effected this.

"I mention only these two phenomena though there were others. During the whole of the sitting, which was in two parts, I could dimly see Rudi huddled in his chair. In fact, I missed several of the telekinetic phenomena claimed by others as my eyes were on Rudi. I state emphatically that in my opinion fraud was impossible. I hold no brief for Rudi Schneider: I had this one sitting with him as I state above.

"In fact, I merely asked for this sitting out of curiosity. I hold that telekinesis and physical phenomena generally are so well proven that further investigation of that, to my mind, lower aspect of Psychical Research is a waste of time. Yours faithfully,

J. HUTTON CHISHOLM, M.D."

\* \* \* \* \*

LETTER FROM H. G. BOIS TO EDITOR OF "LIGHT"

(Vol. LIII, p. 199, March 31, 1933)

SIR,—With reference to the article by Professor D. F. Fraser-Harris in the issue of LIGHT for March 17th, 1933, I, as acting president of the National Laboratory of Psychical Research, have been requested by members of the Council who took part in the investigations to state that they were not consulted by the Hon. Director (Mr. Harry Price) as to the conclusions to be drawn from the sittings, and that they do not agree with the implications in the Report. The Report is a Report by the Hon. Director and not by the Council, as stated in the Preface.

Furthermore, the Council as a whole were kept in ignorance for ten months of the photograph taken on April 28th, 1932 (Plate xxi.) and I was not aware of its existence till very recently this current year. H. G. BOIS.

\* \* \* \* \*

LETTER TO RUDI SCHNEIDER

("LIGHT" Vol. LIII, p. 214, April 7, 1933)

London, March 16th, 1933.

Dear Rudi,— We do not think Mr. Price's Report on your case (1932 sittings) can possibly prejudice against you any scientific investigators of Psychical Research.

But, in view of the possibility of hasty readers of the Report coming to a false conclusion, we, as Council Members of the National Laboratory who were present at these sittings, wish to state emphatically that we dissociate ourselves from the implications of the Report (about which we were not consulted) and have faith in your integrity.

We are quite willing for you to give any publicity you like to this letter.

—Yours truly,

(Signed) H. G. BOIS  
V. COCHRANE-BAILLIE  
D. FRASER-HARRIS

ALEX. DRIBBEL  
KATHLEEN M. GOLDNEY  
CLARICE RICHARDS

HARRY PRICE TO EDITOR OF "LIGHT"  
("LIGHT" April 7, 1933)

To the Editor of LIGHT.

Sir,—Re the letter from Mr. H. G. Bois in your issue of the 31st inst., my Rudi Schneider Report does not state in the Preface that it is "by the Council": the exact words are: "The Council . . . has pleasure in submitting," etc. The identical words were used in the Preface to my Duncan Report but no one went into hysterics about it.

I do not usually consult other people as to what "conclusions" I draw from a set of facts. The Report plainly states on the title-page that it is by me, and for it I take full responsibility. My judgment in these matters has never yet let me down.

It is not a question as to what "implications" are to be drawn from the Report. The brutal facts are that we have three separate photographs showing Rudi's arm in a compromising position by the counterpoise table. In other words, we *photographed* what Professors Meyer and Przibram declared happened in Vienna in 1924.

HARRY PRICE, Honorary Director.

National Laboratory of  
Psychical Research.

\* \* \* \* \*

HARRY PRICE TO EDITOR OF "LIGHT"  
(Vol. LIII, p. 247, April 24, 1933)

Sir,—We have heard a good deal about people "resigning" from the National Laboratory of Psychical Research, so I am sure the facts will interest your readers: out of 62 officers of the Laboratory, five have resigned and it is significant that *not one of these people was present* at the 25th seance, concerning which all the commotion has arisen. Out of nearly 400 ordinary members, not one has resigned.

Conversely, we are receiving scores of personal letters and Press notices, endorsing our action in publishing the *whole truth* concerning the Schneider mediumship. There is no room for emotionalism in scientific research. The *furor* (organised by a very small group) concerning Rudi, leaves me quite unperturbed. I experienced the same sort of thing in regard to William Hope and Mrs. Duncan. Further comment would be superfluous.

HARRY PRICE, Honorary Director.

National Laboratory of  
Psychical Research

\* \* \* \* \*

PROFESSOR FRASER-HARRIS TO EDITOR OF "LIGHT"  
(Vol. LIII, p. 266, April 28, 1933)

Sir,—In his letter in LIGHT (April 21st) Mr. Harry Price writes: "We are receiving scores of personal letters and Press notices endorsing *our* action in publishing the whole truth concerning the Schneider mediumship." (The italics are mine).

I should like to point out that the pronouns should be singular, and the phrases read:—"I am receiving," and "my action," respectively. On April 7th, in his letter to LIGHT, Mr. Price was good enough to relieve us of the responsibility for the contents of Bulletin IV by informing everyone that he did "not usually consult other people as to what conclusions" he drew "from a set of facts" and that "the Report plainly states on the title-page that it is by me and for it I take full responsibility." In the light of this explanation, I submit that the use of the word "we" and "our" in Mr. Price's letter of April 21st, is not justified.

The case of the Report on Mrs. Duncan's exhibitions is quite different. Mr. Price did consult his Council regarding the finding of that Medium fraudulent, and he did request at least three of us to write our impressions, namely, Professor McDougall, F.R.S., Dr. William Brown, D.Sc., and myself.  
Chiswick, W.4.

D. F. FRASER-HARRIS.

LETTER OF ALICE REUTINER TO EDITOR OF LIGHT

(Vol. LIII., p. 266, April 28, 1933)

Sir,—In his letter to LIGHT of the 21st of April, Mr. Harry Price says that not one ordinary member of the National Laboratory of Psychical Research has resigned, in consequence of his sensational and misleading report on Rudi Schneider. There seem to be no rules in existence as to such resignations, and perhaps some members, like myself, have thought that resignation would take place automatically with the cessation of further contributions. Others might not have followed all the facts and misrepresentations closely, and others again may have waited, wishing to give Mr. Price a chance to explain the discrepancies of that "Report" and the biased manner in which it is presented.

I have been a member of the Laboratory since it started, and I admired some of its work. But I have now sent in my formal resignation.

I have attended various "sittings" with Rudi Schneider here and on the Continent. I also was present at the seance in question (April 28, 1932), and I can vouch for the genuineness of the phenomena. In his report, Mr. Price makes fun of Dr. Prince for falling asleep during seances. I presume Mr. Price must have done the same thing when he let go of Rudi's hand. The very fact that Mr. Price never told anybody during the seance, or afterwards, that he had lost control of the Medium, would seem to indicate that he had not been aware of this, which could hardly happen to an experienced controller in his normal senses.

Rudi goes into "trance" trusting his Controllers to keep awake. *He never objects to any kind of control, nor tries to evade it.* I have had a good deal of comparative experience in physical mediumship (genuine and otherwise) in England and abroad, and I also know several scientific investigators in different countries, who have experimented with Rudi in a serious manner. All would agree to the above statement.

To jump at such conclusions as Mr. Price has done, and *in the way he has done it*, calls for resignations—for the sake of the "whole truth."

ALICE REUTINER.

\* \* \* \* \*

LETTER OF MISS MAY WALKER TO RUDI SCHNEIDER

(Received since going to press.)

Dear Rudi.

I should like to associate myself with the views expressed by my fellow-members of the Council of the National Laboratory published in "Light" of April 7th.

Owing to absence abroad, I was not present at any of your seances in London; but my sittings with you in the Laboratory of Baron von Schrenck-Notzing and in your own house at Braunau give me the right to vouch for the genuineness of your phenomena.

There is only one conclusion to draw from Mr. Price's report, and that is the complete unreliability of his own control. We do not need to be told that any medium can get an arm free, if *allowed* to do so, and in trance, would be quite unconscious of the fact.

The attempt to throw doubt on Dr. Osty's work will not succeed. Your mediumship is now firmly established by scientists in Germany, France, and England.

I am sending in my resignation to the National Laboratory.

Yours sincerely,

Hotel Clarendon,

Winnipeg, Canada. April 26th, 1933.

MAY C. WALKER.

P. S. I am sending a copy of this letter to "Light."

## (II) ARTICLE BY DR. EUGENE OSTY

A book has just appeared of a truly extraordinary kind. It is by Mr. Harry Price and is entitled "*An Account of some Further Experiments with Rudi Schneider.*" To appreciate its significance one needs to have had several years' association with things and people metapsychical; for without this one would perceive nothing more than the absurdity of the annoying over-emphasis on the personal pronoun, without estimating the underlying motives for it.

I should have preferred to leave to Mr. Ch. Quartier\* the task of presenting in his Book Reviews this harlequinade, for it is not a pleasant task to waste one's time and to discuss matters of a disagreeable nature, though quite deserved, when they concern one with whom one has had friendly relations for years past.

But the requests that have been made to me to state my opinion on a strange course of conduct upon which, it is held, depends the honour of a young man to whom our science is indebted for useful knowledge, have been so pressing and purposeful, that I have determined to compass the task called for. "*Amicus Plato, sed magis amica veritas.*"

\* \* \* \* \*

Certain references to the past are required for a good understanding of facts in question today.

When Dr. von Schrenck-Notzing died in 1929 at Munich, the young "medium" Rudi Schneider, who had been hitherto under his sole charge, became free.

Mr. Harry Price had him come to London, where for two years he carried on a series of sittings in the presence of various assistants, (some of whom held scientific diplomas), in one of the two rooms to which he has given the name "National Laboratory of Psychological Research."

In 1930 he published, in book form, the record of these sittings, which attested, with testimony to support it, the genuine nature of the supernatural powers of the subject.

Up to that time, Mr. Harry Price had been known only in certain psychical circles by reason of the practical interest he had shown in regard to what are called the physical phenomena of mediumship. He was spoken of as having a knowledge of conjuring, and, as a matter of fact, he had collected some thousands of books of various periods, on the subject of this art. To learn that an enthusiast in the art of legerdemain had recognized the reality of phenomena severely debated, was enough to ensure for the book a favourable reception in circles known as 'psychical,' in spite of the author's mania for strongly exaggerating his own merits. It appeared as the confirmation on the part of a man of limited scientific training, but seemingly desirous of certainty, of experiments made upon the same sub-

\*Editor of the Revue Metapsychique.

ject in Munich by Dr. Schrenck-Notzing, which had awakened in some German savants an interest in Metapsychics.

One thing, however, always worried greatly the English scientific people who were studying metapsychical problems; this was the thirst for publicity shown by Mr. H. Price. Everything he planned; everything he did; and even everything he didn't do, was brought by him to the knowledge of the press. For a time, this eccentricity of his was not realized on the continent of Europe.

I had already contributed to the recognition of Mr. H. Price through certain lectures which he gave at the Institut Metapsychique between 1927 and 1930. The last of these summed up his findings in regard to the mediumistic activity of Rudi Schneider and concluded with these serious words:

"In the name of the National Laboratory of Psychical Research I have given a letter to Rudi Schneider, amounting to an actual certificate, which attests his having produced, in our Laboratory, mediumistic phenomena of an absolutely certain nature."

(see *Revue Metapsychique*, No. 4, 1930)

My hospitality brought me warnings from across the Channel: "You don't know Mr. Price," they would say, "You are mistaken in giving him importance. In London we don't take him seriously. He is a publicity hound. So look out."

My contacts with Mr. Price were so infrequent and so brief that they afforded me no chance of knowing him fundamentally. True, what I did know of his thirst for publicity and the evidence I had of his ignorance in scientific matters did not dispose me towards any lofty opinion of him personally; but he stood in contrast to many dangerously credulous people, so that I said to myself: "He is a simple and undeniable boaster, but he has the merit of taking precautions in his tests of mediumship, and of not complicating his experiments with dogmatic statements. Nor does he hesitate to expose false mediums caught *in flagrante delicto*."

Since his lack of adequate knowledge made it impossible for him to consider a real study of mediumship, Mr. H. Price limited his examination of Rudi Schneider to what he (Price) thought was a definite examination of phenomena. He borrowed the whole system of Dr. Schrenck-Notzing, applying to the control of his subject the same process used by the Doctor and which he himself had had from M. Karl Krall. The medium and his controllers had their hands and feet enveloped in gloves and socks of wire mesh, through which passed a current lighting red control lamps, the extinction of which would indicate a break in the contact.\*\* Little by little Mr. H. Price made this arrangement his specialty. He spoke of it as of a great discovery and used it as a halo for himself.

\*In 1927 Dr. Schr. N. published details of the lay-out in the *Revue Metapsychique*. No. 1, p. 9. This very ingenious arrangement really afforded only a relative security, for it is easy to understand that the contact of the gloves with each other and of the socks on the metallic plaques fixed on the floor would still let the current pass through if one hand or one foot was removed.

Frequently discussed in the English press; at times attacked, at others praised; attracting to his place certain people with scientific titles who wanted to come to some opinion; mentioned in the reviews of special magazines, Mr. H. Price was in his 'element' and he expanded in it. But one shadow always obscured the glory of his heavens. The Society for Psychical Research of London behaved towards his work as though it did not exist; nor would they hear him spoken of as a meta-psychist. Hence arose a feeling of resentment on his part, in keeping with his peculiar temperament.

\* \* \* \* \*

Such was the state of affairs when, in October 1931, since Mr. H. Price was no longer availing himself of the services of Rudi Schneider (whom I had seen at work at the "National Laboratory," in two sittings), we had this medium come to the *Institut Metapsychique* after having as a matter of courtesy advised Mr. Price of our intention.

We had just installed at the *Institut* our apparatus for the automatic production of photographic images in darkness, which, as our readers know, was destined, by registering an exposure of 1/100th of a second, to record the very first instant of the long-distance displacement of an object, whatever the cause of this displacement might be.

This apparatus, bringing into operation two kinds of invisible radiation, namely, the infra-red and the ultra-violet,—both excluding all possibility of fraud, led us to the discovery that Rudi Schneider, when he laboured in trance to displace an object at a distance, exuded a force, invisible and non-photographable, which cut off a variable amount and sometimes an important amount, of the infra-red radiation and which thus became detectable and registrable by means of instruments.

This expedient for the detection of energy externalized by the medium having been found, we carried on during 1931, as well as we could, the physical and physiological study of this stage of emanation of invisible energy, which was apparently the first phase in the processes of telekinesis and materialization.

This study was unfortunately stopped abruptly at the end of 1931 by the malfeasance of the trustee for the endowments of Mr. J. Meyer, whom the *Institut Metapsychique* was obliged to bring before the Court of Justice. That is, however, another story to be told some day.

When in April 1932, first the *Revue Metapsychique* and then the book "The Unknown Powers of Mind over Matter" had given publicity to the observations made, we were rewarded for our efforts by the acclaim of the groups of scientific researchers in the field of Metapsychics, not to speak of other circles. It was especially gratifying to us to receive from the Society for Psychical Research,—that grandparent of all scientific meta-psychical institutions, whose prudence of judgment is generally recognized,—encouragement which translated itself into an offer of financial aid and of participation in our next experiments:—an offer which we accepted and for which I here wish to express my gratitude to the Council of the S.P.R.

From the very morrow of the day on which that Council brought to the knowledge of the members of the S.P.R. the news of this offer of co-operation, I received from Mr. H. Price a letter of ill-restrained fury. In this, he said that the work done in Paris was but preliminary to that which he was to carry on in England (presumably at his place) that Rudi Schneider was engaged by him under contract, and that there was no possibility that he could place himself at the disposal of the Society for Psychical Research. This absurd letter marked the end of my associations with Mr. H. Price. They had in truth been practically broken ever since the occurrence of an incident which I must relate because it shows clearly that *nothing either said or written by Mr. Price that ministers to his own conceit, is to be believed unless it be supported by honourable witnesses.*

On the 9th of March 1931, Mr. Price had written me thus:—\*

"A short while since, I received a bit of teleplasm from a source which I consider very reliable. It was recovered by a doctor from a medium practising in London. I have expended much money and time on its analysis. One portion has been submitted to the most eminent analytical chemist in England and his report is embodied in the article which I am herewith enclosing. If you would care to publish it in the *Revue Metapsychique* I see no objection. It is the first serious attempt to analyse teleplasm. . . ."

The article in question was entitled "*An essay on the microanatomy of a teleplasm.*" Mr. H. Price expressed himself in it with the savant's tone of assurance. He reserved to himself the analysis by microscope of this supernormal product:

"I have," he wrote, "spent many hours upon the microscopical analysis of the series of sections above, and I will now give you a resumé of what I have discovered. This article would be viewed as a preliminary report. But it is a (new) departure."

The article finishes thus:

". . . . I repeat that this is the commencement of a study which will one day occupy the minds of the most brilliant biologists and chemists. The specimen obtained may possibly differ in some way from the substances exuded by other mediums or by the same medium at other times. It is the material for an experimentation which, some day will give us the facts of which we so greatly stand in need.

In conclusion, every reader who may have occasion to visit the National Laboratory, can come and see the series of projections of sections of the first attempt at a histological study of teleplasm.

I propose to prepare a number of micro-photographs for the lantern screen of the most interesting sections."

\*I have never, up to now, been guilty of quoting letters received by me without obtaining the permission of their writer. The behavior of Mr. Price, who has not hesitated to make per-  
fidious use of a confidential letter, and the necessity for clarifying the issue, have induced me to overcome my repugnance.

It was a highly comical situation. Mr. H. Price, all of a sudden becoming a histologist, was describing what he thought he saw with a minuteness of detail having no possible significance, and failed, incidentally, to appreciate that this "most eminent chemist in England" to whom he had entrusted the analysis, makes it understood in his report that the specimen consisted without doubt of albumen in which chlorine and ferric sulphate had been embodied:— in other words, of a product which any practical joker might contrive.

Astonished at so much pretentious naiveté, yet not wishing to hurt the feelings of this man, who seemed to me a decent fellow, I wrote him thus:

"I have read your article on the chemical and microscopical examination of the "supposed teleplasm." Do you not agree that it is of the first importance to be quite certain—absolutely certain—that it is teleplasm that is involved? The publication of such an article would arouse strong opposition. I do not advise it."

To this Mr. H. Price made answer on the 26th March 1931:

"... personally I am convinced of the veridical nature of the teleplasm. Many other people have received specimens. In view of the jealousy of other Societies, I do not feel I can give any clue as to whence I obtained it. But eventually someone is bound to write a report, and I should like to be the first. . . ."

I settled this childishness by telling Mr. Price that the *Revue Metapsychique* could not accept articles of that sort.

Two months later (May 1931), in glancing through the Italian journal *Luce e Ombra*, I came across the article. In an introductory Note the Directors of the journal spoke of their special satisfaction in offering its readers the first serious attempt at analysis of ectoplasm, and expressed their congratulations to the illustrious Director of the National Laboratory on his patience and his acumen in research.

What ensued was indeed a supreme burlesque.

Mr. H. Price, having been unsuccessful in obtaining an invitation to sit with the medium from whom the piece of teleplasm had been clandestinely obtained and analysed, could not be content with the mere glory of being the first to publish the analysis: he must needs also forestall the report of the group investigating, by one of his own, with which, as usual, the Press should resound. For this purpose it was necessary for him to dispose, privately, of this famous medium. So he placed himself in touch with her husband and arranged for sittings quite unknown to the managing group. Bad luck! She turned out to be a fake medium—just one of those who produce teleplasm by regurgitation of a variety of substances,—like all those pseudo-subjects who emit something from the natural orifices of the body. So he photographed her in the act of emitting from her mouth a most impressive quantity of moist, crumpled and torn muslin.

The deception was staggering. Believing, as he did, that he was going to deprive others of an occasion for renown, Mr. Price fell into his own trap. But he was not the man to waste his time, or his money, of which he talks so often. True, an imperishable glory had eluded him, but there were means of profiting definitely from the occurrence. He wrote a big book on the "exposure,"—"Regurgitation and the Duncan mediumship,"—and articles in the press. And this gave him a month of satisfaction.

Others might have felt remorse at having tried to betray a group by seeking to deprive it of the priority of its experiments, and also, with this in mind, to have placed in an awkward position the hospitable journal *Luce e Ombra*. Mr. H. Price is quite impervious to anything of that sort. Here is what he wrote me on the 2nd November 1931 after he had read an analytical note on the above-mentioned book in the *Revue Metapsychique* by M. Ch. Quartier. . . .

"I found the article in the *Revue Metapsychique* on Mrs. Duncan's ectoplasm very amusing. But I think it is unfair to say that I have been a believer in its analysis.

If *Luce e Ombra* and other reviews have preferred to say more than I did, that is their affair! The reason why I was so anxious to have my article on the teleplasm published was to give confidence to the Duncans (Mr. and Mrs.) and to get them to visit my laboratory. The rest you know."

We certainly do!

I have since learned, being desirous to know the attitude I should take towards Mr. Price, that he is afflicted with a "thirst for glory" and I am only sorry for his sake that he is so ill provided with what should give satisfaction to this instinct in him.

In 1929, I am told, he had attempted, with the aid of paragraphs in influential journals, to extend his reputation as far as the planet Mars. He had striven to collect funds with the object of transmitting a colossal message. To insure a good show to the Martians, he wished to project, from the peak of the Jungfrau, by aid of a powerful projector, the light of ten tons of magnesium. This colossal set of fireworks never went off except in his own head. He never got the funds together. But all the press was talking of it: and that was some result.\*

Quite recently this mania for exhibitionism led him, on the 17th of June 1932, to the summit of the Brocken, where he dragged up with him a maiden, a he-goat, 73 journalists, and 42 photographers (of whom one was a cinematographer). The experiment was conclusive: the goat remained a goat. The universe was kept informed on the matter for a whole week by news-reels in all the moving picture theatres.

It is just the same mentality which bade him await Rudi Schneider at Victoria Station, surrounded by journalists and, in the pauses, or at the close of sittings productive of phenomena, hurry him off to the telephone to inform the newspapers, to the great astonishment of the invited sitters.

\*According to certain papers, Mr. Price is preparing to resume this affair.

This, then, is a little of what one must know in order to understand how it is that Mr. Harry Price has been able to commit the action of which I shall now have to speak.

\* \* \* \* \*

In March 1933 appeared the book "*An Account of some Further Experiments with Rudi Schneider*"—the subject of this article. It is, I repeat, of an exceptional kind.

Usually, an author submits the record of his experiments and, if occasion warrants, the new data he has acquired; and he leaves his readers to judge them.

Mr. Harry Price objects to this method as likely to create a risk of false opinion. To obviate all possible error, he judges his works himself, and does not hesitate to maintain that they are "the best in the world." A subtitle would have perfectly rounded off the above title:

"I . . . I . . . I . . . yet again I . . . always 'I': there are none but Me . . . etc."

I will say nothing regarding the substance of this very curious work; and will concern myself only with its *motives*, which alone merit individual attention under the circumstances.

Mr. Harry Price had to announce the results of 27 new sittings with Rudi Schneider carried out from February to May 1932 at the National Laboratory:—sittings at which several people of scientific distinction had been present, as well as a goodly number of others who were merely interested. The preface commences thus . . .

"The Council of the National Laboratory has pleasure in submitting to its Members an account of a further series of experiments with Rudi Schneider, the young Austrian psychical medium."

The fun has already commenced, since it has come about that subsequently to the issue of this book, the members of the Council having scientific titles, and others also, have declared that the Report had never been communicated to them, though made in their name; hence they disclaimed responsibility.

From the very first pages of the book, Mr. H. Price, with ingenuous simplicity, makes clear his aims; (1) to diminish, so far as he can, without blinking inexactitude, falsity and treachery, the value of the study of the mediumship of Rudi Schneider made at the Institut Metapsychique of Paris, which study would seem to have occasioned him much pain: and (2) to exalt the "National Laboratory" and the genius of its Director. It is a scheme recalling that of Richelieu when he sought to abase the House of Austria and to strengthen France.

Having uttered certain considerations which show that he has not in the least understood the researches made in 1930-31 at the Institut Metapsychique, Mr. H. Price applies himself to the sole path which he is able to follow: the relation of seances undertaken by him, with an explanation of the methods of control accompanying them. He gives the protocols, in their most minute detail, of 27 sittings.

In the first 24 and in the last 2 of these, Rudi Schneider appeared, as heretofore, lacking in power in some, and in others capable of displacing objects at a distance by supernormal means, subject to a guarantee of control fully satisfactory to those present. One of these sittings allowed of the instantaneous automatic photographing of an object changing position.

If the book had confined itself to the relation of these 26 seances and to the exalting of the deathless glory of the National Laboratory and its Director, then Mr. Ch. Quartier would, in his Book Notes, have given a resumé of the facts and commended Mr. H. Price.

But there is an account of the 25th sitting (28 April 1932), which exceeds the limits of our toleration, when we understand its motives.

In order to comprehend the record and the purposes to which it has been applied, the following must be known:

In April 1932, whilst Mr. Price had Rudi in London at his disposition, the *Revue Metapsychique* completed the publication of the experimental results of its study of the mediumship of this subject, at the Institut Metapsychique. The book "The Unknown Powers of the Mind over Matter" appeared at the same time, after Professor Richet had had the spontaneous goodwill to make a presentation of it to the Academy of Sciences.

Mr. H. Price then saw himself with 24 seances of simple record of facts introducing nothing novel as related to what he had already written and having no interest whatever, since it was no longer a question of record only, but of analysis (*étude*) a fact which would exclude him from this sort of occupation from that time onwards, since he was not prepared in any respect for it.

Moreover, in London, certain men of science who had attended the sittings at the National Laboratory, and whose testimony had been used by Mr. Price, had requested Rudi Schneider to place himself at their disposal for one month, as soon as he should have finished his contract with Mr. Price (and this was to come about on the 6th May), for the purpose of experiment with an independent group outside the National Laboratory and without the presence of Mr. Price: and this proposition Rudi accepted.

When Mr. Price learned of this from Rudi, he fell into a violent temper. He called a meeting of the delinquents\* on the 26th April, i.e. two days before the sitting we shall have to review presently, and reproached them in sharp language with having the intention of appropriating the medium and, by implication, his renown. Rudi Schneider, in particular, had to listen to a stern remonstrance, and hear himself described as an ungrateful fellow, forgetful of the fact that if he shone in the firmament of mediumship, it was he, Mr. H. Price, to whom he owed this.

It was in this moral atmosphere, taking also into account the special mentality of Mr. Price, that, two days later, the seance of the 28th April took place, the account of which I will now resume.

\*The scientific gentlemen who had attended a certain number of the sittings and had wished to make more serious experiments.

The men of science whose testimony was at that time sought by Mr. H. Price were absent from this sitting. Mr. H. Price was the controller of the medium, that is to say, he, placed face to face with Rudi, whose back was turned to the locus of the phenomena, held Rudi's two wrists in his hands, and his lower limbs between his knees, whilst the next sitter (one of the ladies, just an interested spectator) controlled, with one hand, the right hand of the subject and Mr. Price's left hand.

The seance developed in the way usual with Rudi's mediumship, and it was replete with telekinetic phenomena. At one moment two lights flashed, produced by an automatic apparatus for flashlight such as had been used heretofore. Photographs were taken. The sitting then goes on with the production of other displacements of objects.

No one noticed anything abnormal. All left the room and, as has been already said, no one, for a whole year, was to learn that anything unusual had occurred\* (from April 1932 to March 1933). This circumstance, be it understood, is not brought out in the book.

Mr. H. Price having given an account of the seance as he and all those present had experienced it, wrote later to the effect that when developing the plates on the morrow, in the presence of Rudi Schneider,\*\* he was astonished to observe that the two exposed plates, (another stereoscopic one *superimposing the medium and the controller* having been considered spoiled owing to its being fogged), showed two positions of Rudi Schneider superimposed; the one correct (so he says; we shall have more to say about this:) and the other with the left arm free from control and stretched out backward in the direction of the objects.

Since the book was destined for metapsychical circles and would hence reach the eyes of the people who had assisted at these sittings with Rudi Schneider and who had been largely concerned in the control of the subject, and knowing by experience how simple a matter this control is, Mr. H. Price, foreseeing the difficulty of explaining his loss of control, involved himself in a lengthy explanation of his state of health on the day of the sitting. He tells us that he was suffering terribly from an abscess in the face; that he was stupefied with pain, that he should not, in this condition, have taken charge of the control, and that he would take the entire blame for the occurrence. He then proceeds to explain how a trouble with the flashlight apparatus led to a superimposing of photographic images (a double exposure. Ed.): The gist of these explanations is that on the evening of the 28th April, two days after his outburst of anger against those

\*Two of the ladies it seems, did have confidential information given them a little before the publication of the book.

\*\*Rudi Schneider, staying in Paris at the time I am writing these lines, on being questioned by Lord Charles Hope, Mr. Besterman, editor of the S.P.R., and myself on this subject said to us: "It is false; Mr. Price has never shown me any photographic plate at all. Before I left London, and some days after the sitting of the 28th April, he did exhibit to me in a casual way several negatives, but without making any comment to me which could give me an idea that he was suggesting anything dubious. The conversation between Mr. Price and myself as related in the book is a pure invention. On the other hand, I had been much astonished at his asking me to say nothing to anyone about these photographs. I didn't understand the matter at all and attached no importance to it then; but I understand today."

who wished to use the medium outside of his laboratory, Mr. Price and his apparatus are simultaneously overtaken by functional troubles which incapacitated them for their work. Even the suspended stereo camera, which has told us so well what Mr. Price was doing with his hands at the moment when the picture was taken, has been affected by the epidemic: also the deflagrator, in producing two flashes instead of one.

Do you think that after this precautionary exposé, Mr. Price proposes to follow up the connection of the sittings which succeed and which terminate the series? By no means. Mr. H. Price, whose foxiness has great simplicity of mind underlying it, has been unable to restrain himself from a prompt demonstration of his aims. To render these plain, and to avoid repetitions, I must speak once more in parenthesis.

\* \* \* \* \*

None of those who attended the sitting, (except the two ladies who, I am told, received information shortly before the publication of the book) and none of the scientific persons who took part in the seances which had preceded this one, knew about the accusing photograph, until the book actually appeared, nor had they been informed of the incident. In other words, the episode had *no witness*, Mr. Price kept it very secret, and today he asks us to take his word for it, on the strength of a highly suspicious document.

But subsequently to the 28th April 1932, Mr. Price maintained his assertion, both by word and by writing, of the unimpeachable nature of the findings obtained in his National Laboratory: he has even defended Rudi with unusual vigour of language, against Professor Hofsten of the University of Upsala, who had permitted himself to express doubt as to the veridical nature of Rudi's phenomena. For example:

Mr. Price to Prof. Hofsten, 12 May 1932:

"I am in receipt of your letter of May 9th. I am astounded that you should wait two and a half years before launching an attack against Rudi Schneider.\* Why did you not say you were dissatisfied during or after the seances? \* \* \* \* During the seances themselves you were enthusiastic about the phenomena, \* \* \* \* .

Do you seriously think that your opinion, voiced after a lapse of two and a half years, will have the slightest weight with scientists anywhere in the world, after Dr. Osty's fifteen months' experimenting with Rudi in Paris, and our own three series of very carefully-planned experiments? Your opinion will not be worth the paper it is written on." etc.\*\*

\*One might say that Mr. Price pushes inconsequence to the point of publishing this letter in the same book (p. 160) in which he accuses Rudi Schneider of attempted fraud, a year after having been the sole and secret witness of it.

\*\*Professor Hofsten had assisted in January 1930 at two sittings in the National Laboratory. In 1932 he perceived that Rudi Schneider with hands and feet held, must have displaced subjects while holding a small rod in his mouth! Whichever way one turns, one encounters comedy. How could Rudi use a rod with his mouth whilst breathing stertorously and with a frequency varying from 100 to more than 300 respirations a minute?

Letter in "Light," 20 May, 1932

"Rudi Schneider, the famous Austrian medium, left London on the 6th May after a stay of 3 months. This is his third visit to England and on each occasion he has added to his laurels.

"For a space of three years he has been subjected to the most rigorous laboratory control, in England and in France, and he has come brilliantly through all the tests."

Again in "Light," 9th Sept., 1932\*

"The astonishing phenomena of Rudi Schneider observed in my laboratory have been repeated and confirmed in other laboratories in Europe, especially at the Institut Metapsychique of Paris where Rudi has been in residence for 15 months. Distinguished prestidigitators have attested the veridical nature of the phenomena.

"I have yet to hear that Mr. Dingwall, who is himself an amateur magician, has been able to produce the same phenomena that Rudi Schneider has, under the same conditions, or has caught the young man in fraud. And he has had several sittings with the Schneider brothers . . . etc."

In June 1932, the English review "Nature" mentioned the book "The Unknown Powers of Mind over Matter" in an unsigned article which expressed scepticism with regard to Rudi Schneider. Mr. Price immediately wrote this review a long letter in defence of Rudi. This letter was not published, but was alluded to in the issue for the 16th July.

One might indeed fill a whole number of this magazine if one wished to quote passages of this sort. And I am entirely certain that no one would discover in them even the slightest reference to the photograph taken at the seance of the 28th April.

What, then, is the reason for this incessant affirmation of the unimpeachable nature of Rudi's paranormal productions and then, all of a sudden, this accusation in the book?

It is this, that between the 28th April 1932 and March 1933, the date of the book's appearance, certain matters had transpired which, in the light of incidents already chronicled above, had changed the policies of Mr. Price and had persuaded him to use the photographic document for a purpose quite foreign to that which he had hitherto held.

On the 25th May 1932, the Society for Psychical Research, being interested in the work being done with Rudi Schneider at the Institut Metapsychique, then recently published, had made me an offer to co-operate, financially and by the presence of one of its members, in our forthcoming series of resumed experiments with Rudi Schneider, planned to start with the New Year, 1933. It was actually on the day following the meeting of the Council of the Society that I received from Mr. Price the above-mentioned letter, with the first explosion of fury of which he has given me direct evidence.

\*Mr. H. Price was here replying to Mr. Dingwall, who had spoken skeptically of the mediumship of Willy and Rudi Schneider.

Vainly he tried to collect funds for a further visit of Rudi to the National Laboratory, in fulfilment of the contract by the terms of which this subject had agreed to place a certain amount of time at his disposal.

Finding himself free in the autumn of 1932, Rudi Schneider accepted the proposal made to him in May by a group of scientific men in England. From October to December 1932, about twenty-five sittings were held and in some of these the physicist Lord Rayleigh took part.

In these sittings the experiments first essayed to verify the action of the force emanating from the subject, whilst in trance and under the exertion of the telekinesis, upon the infra-red rays. And, when that was accomplished, they attempted to photograph this emanation with the help of specially sensitized plates. Their results form the material of a Report which appeared in the ensuing number of the Proceedings of the S.P.R.

Having thus given proof of his powers to this scientific group and made it possible for them to verify the fundamentals of the work done at the Institut Metapsychique, Rudi Schneider was due to return to Paris in February (1933) and to place his services at our disposal for new research.

This is what Mr. Price knew when he was preparing his book, to the consideration of which we will now return.

\* \* \* \* \*

We had got as far as page 152, on which Mr. H. Price had just explained the grounds of his surprise when he developed the photograph of the 28th April, and where he tried to give an air of probability to many things which are not probable.

"Is it to be supposed" I wrote before opening this parenthesis, "that after this precautionary exposé (of his medium) *in flagrante delicto*, Mr. Price would carry on the sequence of the sittings which were to follow and to complete the series? By no means. His simplicity of mind has led him to a prompt revelation of his aims."

For a space of 14 pages, in fact, he displays these intentions of his with a naiveté that is disarming. This is how he summarizes his reasoning: (1). If Rudi is capable of freeing one hand without his controller's knowledge, then the experiments at the Institut Metapsychique will all have to be done over again. (2). Rudi is capable of freeing one of his hands without his controllers becoming aware of it. (3). The Institut Metapsychique must start its experiments afresh.

So there we are!\*

\* \* \* \* \*

Having drawn the desired conclusions from the photograph of the 28th April 1932, and taken firm grasp of the reins of glory, Mr. Price now proceeds to give the protocols of the two last sittings, namely those of the 3rd and 5th May, 1932.

\*The comical element,—here appearing again,—is that Mr. Price in his articles and his book claims to have verified in his laboratory the fact of the absorption of the infra-red rays by the invisible substance exuded by Rudi and the synchronizing of the oscillations of the absorption process with Rudi's rates of respiration. Amusing man!

Anyone else but Mr. Price would have turned these sittings to useful account by taking fresh photographs of everything that was taking place, plates clean and beyond cavil in appearance. But one is bound to think that he was satisfied with what he had already got; since from this point onwards the photographic apparatus was suppressed, and he no longer made a point of control, omitting any warning to his appointed controllers that anything of an unusual kind had happened at the sitting of the 28th April.

This omission is regrettable because the two last sittings were excellent in quality, especially that of the 3rd May; the displacement of objects was manifold. A fine opportunity of recording its origin in photographs was missed. True to his habit, Mr. Price made a great noise about these sittings in the press, leading to interviews by reporters with Dr. William Brown, one of the scientists who helped at this sitting. One report appeared in the *Daily Mail* for the 5th May 1932, another in the *Manchester Guardian* for the 6th May. On the 7th May, Dr. Brown wrote personally about them in the "*Times*," giving a confirmatory letter from Dr. Fraser-Harris.

Now, neither of these two doctors, whose testimony Mr. H. Price so incessantly quotes for the establishing of his statements and who had both attended several of his sittings at the National Laboratory, knew of the existence of the damnatory photograph, nor even that Mr. Price had entertained the least doubt, until the 5th March 1933, the day on which the *Sunday Despatch*, in a clamorous article accompanied by photographs of the seance-room, and of the superimposed photographic images of the 28th April 1932, and of Mr. Price himself in the role of a profoundly attentive observer, made the announcement that on the day following, his book would be issued to the public. The same newspaper reproduced Mr. Price's accusations against Rudi Schneider and announced to its readers that in its subsequent issues it was going to publish Mr. Price's occult memoirs.

In this *Sunday Despatch* article the question was no longer that of a seance incident which, in his book, Mr. Price attributes to trouble with his health. And why should it be? He is here addressing the public,—a public totally ignorant of the facts. There was no need for hesitation. So the accusation of fraud was made formally and without extenuation.

\* \* \* \* \*

The reaction in English metapsychical groups was marked, especially among those who had followed the sittings of the National Laboratory group and had since heard, or read, what Mr. Price had said and written.

One's reaction in reading the *Sunday Despatch* is: "Mr. Price has lost his mind!" But one can understand when one reads his book, and the English members of the Council of the National Laboratory, for the most part friends of Mr. Price, made public their refusal to be parties to an act which they felt repugnant.

The more authoritative amongst them have already begun to tell the public a little of the truth, and it is their intention to disclose their full



PLATE XI

Control photograph, showing medium, controllers, sitters, etc., taken automatically by the same flash that produced photographs shown in Plates IX and X with which it should be compared. (Ninth *Séance*, March 3rd, 1932.)



## PLATE XV

Control photograph, showing medium, controllers, sitters, etc., during displacement of handkerchief, taken automatically by the same flash that exposed photographs shown in Plates XIII, XIV and XVI, with which it should be compared (Tenth Séance, March 8th, 1932)

opinion. Some of them have asked me to give my own opinion in the *Revue Metapsychique*. I shall condense it as much as possible.

\* \* \* \* \*

If one carefully examines the photographs in the book,—for example Plate 1,—and then the "accusing photograph," there appears complete evidence, if one makes ever so little of an effort to reconstruct the action, that Mr. Price had, at the moment of exposure of the plate, not only let go the left hand of Rudi Schneider, but had relinquished hold of *both his hands*, and what is more, had entirely freed *both his legs*. These are actions which demand full and persistent volition,—(*volute complete et perseverante*). Such a total cessation of control is not to be explained by an abscess.

Something certainly did happen which the plate taken by the stereograph suspended above the scene of action would have revealed to us, if it had not been so unfortunately fogged.

To tell the whole truth, if Mr. Price had intended to profit by the trance by making Rudi turn on his seat and bring his left arm back behind him, the photograph would not have been other than it is.

No one who has had an opportunity to control Rudi Schneider will, if he examines carefully the photograph in question, believe a word of what Mr. Price tells us when he says that he lost the conscious control of the right hand. It is of a *complete loss of consciousness of sensation in all four limbs* that we ought to speak, and one of rather long duration, since it allowed time for the subject to withdraw both hands and feet from a firm grip and also, in the brief interval between the two flashes, to resume complete contact without Mr. Price's being aware of it, although he was quite accustomed to the subject and posed as a prestidigitator.

This is what may be said if we are to accept the photographic plate as a genuine image; but the majority of my correspondents strongly suspect that it is a falsification.

Intrinsically, the plate itself is too confused to offer proof of its real origin. But the truth about it rests in the understanding of the mentality of Mr. Price and of the sequence of incidents which prompted him to obtain this document and to guard it in secrecy; for he would, he believed, by its means, assure to himself the exclusive use of Rudi Schneider.

The circumstances under which this photographic document was obtained suggest that the prime motive was the desire to fetter Rudi's freedom. The letters written to Rudi by Mr. Price after the latter had quitted London, confirm this. They are designed to make it quite clear to Rudi's mind that it is to the National Laboratory that he owes his renown, that it is to himself, Mr. Price, that in gratitude, full rights over Rudi must be given, and that all others would be to Rudi only a source of regrets and of dangers. The last of these epistles, dated February 1933, no longer veils the menace implied. We read:

"I hear that you are in Paris. It appears that at the annual Meeting of the S.P.R., which took place a few days ago, it was stated

Control photograph, showing medium, contortions, siccus, etc., during displacement of apparatus, taken and developed, same flash that exposed photographs shown in Plates XIII, XIV and XVI, with which it should be compared (Tenth Séance, March 8th, 1932)



## PLATE XX

Control photograph, showing medium with left arm freed from control, controllers, sitters, etc. Photographed automatically when handkerchief was displaced from counterpoise. Handkerchief has been dropped behind curtain. Corner of handkerchief can be seen under table. (Twenty-fifth *Séance*, April 28th, 1932.) Camera on right took the photographs from which Plates XVIII and XIX have been prepared. Cf. Plates XVIII, XIX and XXI



PLATE XXI

Central portion of control photograph (see Plate XX) enlarged to give a clearer picture of Rudi's left arm stretched behind him and freed from control. It shows Rudi sideways on chair, facing screen. (Twenty-fifth *Séance*, April 28th, 1932.) Cf. Plates XVIII, XIX and XX

that the S.P.R. was offering to collaborate in Dr. Osty's current researches, etc. . . . You will understand that it is *absolutely necessary* for you to renew your experiments at the National Laboratory. We are responsible for having given good proof of your mediumistic powers and for having introduced you to English men of science. Hence it is *our duty to carry on with the experiments with you, in view of what we discovered at the sitting of the 28th April 1932.*"

In other words: "Stick to me, or you will be disgraced." But although originally this was Mr. H. Price's sole intention,—an intention that accounts for his keeping the photograph secret, and enjoining Rudi to say nothing about it, thus holding him by a threat,—Mr. Price apparently began to scheme another use for the document as soon as he learned that Rudi was in England in the autumn of 1932 and in charge of men of science who were keeping him (Mr. Price) away from their experiments. And it is then, it would seem, that he wrote up his book in the sense in which we read it. Moreover, he was by this time aware that the Institut Metapsychique had retained Rudi for the first six months of 1933.

Realizing, on taking stock of the facts, that for himself there remained now no further hope of attracting publicity from the use of a medium who had become the subject of genuine scientific research, he said to himself that since this photograph had not obtained for him the exclusive use of the medium, he would make of it a bomb-shell whose explosion should give him his revenge on everyone concerned;—*both men of science and medium*. And, naturally, the papers also would talk about him.

\* \* \* \* \*

Readers of Mr. Price's book will now be in a better position to understand the incoherences, the contradictions, and the many other oddities which they will meet within its pages.

As long as Mr. Price was publishing his exposures of false mediums and proved trickeries, I always made it my duty to assist in this publicity in the *Revue Metapsychique*, being one of those who think it right to clear these mythomaniacs inexorably out of our path, and who hold that metapsychical science has nothing to fear from putting them in the pillory.

But, today, I cannot agree to seeing a genuine medium who submits himself to the most rigorous control, made the victim of an exhibitionist mania and a puerile hate for the Society for Psychical Research.

A family in Austria feels itself covered with shame. Rudi Schneider himself cannot understand the unmerited and more than suspect disgrace attached to him by the man whom he called "Uncle Harry."

\* \* \* \* \*

Mr. Harry Price, you should henceforth specialize in spectacles on the Brocken or the Jungfrau. That will be less dangerous and will certainly bring you much wider publicity.

DOCTEUR. E. OSTY.

## THE ORACLE OF MANUMETAXYL

By FREDERICK BLIGH BOND

\* \* \* \* \*

In the last issue of the JOURNAL I printed, under the title "A Strange Automatic Script," one of the communications from a remoter past which was interjected in a very unexpected and somewhat mysterious manner in the series of monkish writings obtained by me, through the hand of John Alleyne, having reference to the past glories of Glastonbury Abbey.

I now offer to readers a second example, still more mysterious, and purporting to come from a source even more remote in time and impersonal in character than the first. The name MANUMETAXYL subscribed to the document has been a source of much speculation. It was altogether obscure to either of its recipients and so remains to this day.

On consideration, however, the form of the name seemed to suggest that cosmic evolutionary agency which in the old Aryan metaphysic is spoken of as the MANU, an executive Power of the Creator which controls an aeon of world-building. The idea of the "Hand of God" is connoted.

But "Metaxyl" was a stumbling-block which only later seemed to be removable on reference to the Greek roots. Whether the Sanscrit will reveal anything more on this, I do not know. It may be a direct embodiment of the Greek word 'metaxu' which means "between." Pending any better definition, therefore, let us agree to speak of this agent as

THE MANU OF THE INTERMEDIATE AGE

*The Script follows:*

"MANUMETAXYL from the WAS and IS.

"Ye are weaklings and cannot control the powers ye would invoke. Beware, and seek not the Key of All—the Key once forged, and lost by weakness. It wants the Hand to turn the Lock. But beware that which is within. What if I tell you the Key is naught until ye find the Lock?

"The power of the Key is this:—the Force which compels the Nodes of Aether to become of shape and substance such as one desires is the power also to rend the Nodes asunder.

"Sound, Force, Motion:—all live in the Matter that ye cannot separate. So the Pumice, being open in its cavities to the force without, and yet in close connection, was chosen for the development of power when they reached it.

"Can ye find That which changes Attraction into Repulsion? Find it, and the door is open wide. It has been, and will be again.

"What is your love of today to the Love which merges body into body until they become as One? Yea; that was the Passion of the Sons of God;—possession of the Thing beloved:—invaded, pervaded, penetrated at every point and lost in a sea of emotion wherein each node lay between the loved nodes and possessed them. This was Love in the day when Spirit ruled Matter. What would it be now? *Death, and the*

*End.* So Death walks in the midst of them that cannot control the Forces. Conquer Death, and this is added to you. Conquer Death, and Life lies in your hands for whomsoever ye will;—and Death in a thought alone.

“They thought, and They created. Again They thought, and it was Death:—death painless because instant in the scattering of the elements. Death, call ye it? It was no death, but the passing of Matter into Spirit,—painless and of no suffering.

“Only they, who could have ruled in Matter, passed into Spirit:—And again, by the force of Spirit, they spake the Word that took shape as Matter. So I shew you the Key as manifest in what ye call MANU.

“Turn the key, and nations and continents were as metal in the melting-pot: ye could mould them as ye will.

“And beyond the Manu, who had control of men, the Great One who is THOUGHT and SOUND and MOVEMENT and All that is Life in the Spirit, gave the Thought, and the thoughts of nations were as the chaff before the wind and the Sound of His Spirit: and they passed away.

“So can ye understand the Key. Herein is power—the power which converts the Will of Nature to the Will of Man: and all things are yours for good or evil.

“The Key is simple—infinately small;—and wards and complexities it has none. It is a WORD: one Word: and at its utterance the spheres thunder into ruin as this Word found them: and they dissolve into the great Aether that ever is. It is Soul.

“We work and plan. We are the instruments, and we mould the Race of Man. But ask no mysteries. In a time, and times, it will again be as it was, when the power of Man can wield the weapon of the Spirit. More we say not: it is enough.”

\* \* \* \* \*

“Under the grey dust of the ages which lie many mendyls deep, I speak. But beware; for the Forces which lie in the shadows do but slumber, and they are too strong for the puny souls which live on the earth today. I, the Manumetaxyl, speak.

“The stones cast up from the depths of the earth;—porous and open to the will of Man;—these they used. Pumice, you call it today. The elements enclosed make Matter which otherwise Is Not. The atoms, nodes, vibrations, are extensible.

“Centuries shall be as a day in the years that come to pass. Time and Space are the same thing. First shall Man conquer Space: and with the conquest of Space comes the passing away of Time, so that Time shall cease to be.

“Ye will have your little day, and the Light that is given of the Spirit: and ye may bask in it, and that which ye desire will be yours. But it passes; and remember that ye need it not for long. Make ye therefore good use of it.”

This writing was obtained several years before the modern theories of Relativity were publicly known. It seems to anticipate in a very remarkable way the doctrine of the co-relation of Space and Time which forms the basis of the new metaphysic.

The allusion to Pumice as a physical vehicle for the manifestation of psychical forces was new to us. On reflection there appeared something not irrational in the idea that a material of this kind, consisting, as it does, of a mass of minute bubbles of volcanic glass;—a sort of congealed 'froth',—might act as a fulcrum for the fixing of force derived from an extra-physical source in translating this into physical action; and I will try to explain what I mean by this.

Matter is three-dimensional; but the behaviour of electricity and of all vital forces and processes suggests the existence of a region of free energy beyond its spatial limitations;—in fact, a fourth dimension. Now the cellular structure of pumice, as also of wood-fibre, obviously forms complete enclosures from the physical point of view. There is no way into a bubble until it is broken.

But if we look at the matter from another plane, by taking an analogy from a lower dimensional basis, and conceive the physical world as lying upon the *surface* of a sphere on which the whole universe rests,—each inhabited globe being a small disc floating on that surface; then Matter will be a film of infinitesimal thickness and the cells of matter will no longer appear as little spheres, but as rings or circles open to the view of one who can look down upon the great sphere from 'above'—that is to say, from 'without'—viewing the inward structure of matter from outside it, as from a superior dimension.

Now if this superior dimension were peopled by intelligences capable of exercising powers of action which could impinge upon the surface of the sphere, then how would they proceed to exercise any sort of control of the little rings which formed the cells of matter in the surface-plane? They must have some fulcrum. But the surface of the sphere would not supply any such fixed 'point d'appui,' nor could the position of its filmy particles be controlled by any force applied to them externally. Such force would be outside all mechanical laws. It would be 'etheric' in character. It would merely slip between the particles and be dissipated, there being no frictional resistance. It would be just as if you tried to propel a perfectly smooth and frictionless mass of balls by pushing at them with an equally smooth and frictionless rod. You would simply find the rod slide amongst them, and if you parted the group, it would close up again as before.

But if you have not balls, but rings to deal with, then as soon as you introduce the tip of your lever into the middle of one or more of these rings, they would have to move with the lever and could not escape. So you could extend the application of your 'immaterial' force and set masses of these little rings in motion, and thus control them as you would.

I have, for some time past, been in the habit of suggesting to my friends in psychical research that experiments in physical mediumship and its physical phenomena might be made with a slab of natural (not prepared) pumice in place of a wooden table or planchette. I consider, nevertheless, that wood, from its cellular structure, may act as a fairly good accumulator for psychical or metapsychical energies and doubtless something of this sort does happen where table levitations and other kinetic phenomena are concerned. But cellulose may in this respect be greatly inferior to pumice, and I should like to put "Q.E.D." to this proposition.

\* \* \* \* \*

One further question arising from the script of Manumetaxyl, may be asked here. What sort of a measure is a 'mendyl'? By the context, it might seem to be a measure of some vast periods of Time. But the word is utterly unfamiliar.

\* \* \* \* \*

### THE "SONGS" OF PATIENCE WORTH

\* \* \* \* \*

Following the little collection of epigrams which we printed in our May number, we now give a short selection of the poems or, as Patience Worth calls them, the "songs" given through her medium Mrs. Rogers at frequent intervals during past years.

Miss Rhoda Mead has asked the Editor to correct a slight misapprehension arising on her previous letter. It seems that only two of the songs in the series she submitted were given at Hyslop House on the afternoon referred to. One of these was the greeting from Dr. Hyslop and the other a poem to Dr. Daddirrian, whose blindness touched the sympathies of the communicator.

"All the other poems or "songs"," says Miss Mead, "were given over a long period of years,—in many different groups in many cities."

\* \* \* \* \*

Mrs. Rogers was present at a tea at Hyslop House.

"Patience" speaks bearing a greeting from Dr. Hyslop to the members of the Psychical Research Society.

Lo, is the manna before thee	And left as an heritage
Let free from the heaven's gateway . .	The holy labor of his hand
These first faint rays	Leave thy day illumined.
That light the eastern sky . . .	Mark ye! From that first day
These first feeble steps	When I proclaimed me
Before the journey upon the way	In faint words saying,
Lo, he who hath a deep heart	"Many moons ago I lived,"
And a soul inclined	Have I kept tryst with thee
May take within him	Within thy holy walls.
The holy stuff.	I am thy servant
Look ye! Did he who	And I bear thee back
Binded together these truths	A "What Ho!" from him thou lovest

Some one asked Patience what church she preferred. Patience said,  
 The wide-flung sky, the free-flung fields,  
 The flower-bedecked altars . . . they . . .  
 Ay, and the holy wine of my communion  
 Runs in the brooklet,  
 Is caught in the sea,  
 Is a part of the elements and of God.  
 The foundation o' it is simple.  
 It lies in the one word . . . TRUTH . . .  
 It is all-powerful and all-abiding . . .  
 The tabernacle in which my soul exults!

\* \* \* \* \*

To some one who was timid Patience said,  
 There is nothing in the hand that createth  
 Casting the firmaments loose upon the ether  
 As toys a child might toss,  
 Save gentleness. There is nothing  
 In that firm hand which holdeth  
 In its palm the spinning planets,  
 Nothing fearful. Not one atom  
 Of the dust He spread  
 Before the face of the winds  
 Hath He forgot. The earth  
 He hangeth upon the wheel  
 Of Eternity, suspended upon the thread  
 Of His love.

\* \* \* \* \*

### THE THREE QUESTIONS

Impatient man! O'er-fretful of the day!  
 Tuning his utterance unto, "Why?"  
 In wonderment bespeaking, "When?"  
 Yea, calling to each fellow-traveller, "Where?"

\* \* \* \* \*

### THE OFFICE OF THE BODY

Thus is flesh heir unto decay!  
 That tabernacle in the desert  
 Swept by the ages . . . an instant's abode  
 For an utterance of God . . . which when flung forth  
 Burned so mighty a heat

## GOD

I have unlocked the mystery.  
 No longer am I awed.  
 I have stood before the everlasting fount,  
 Yea, the river of life.  
 I have beheld God interflowing  
 The instants . . . permeating with surety  
 The dull atoms of existence.

He is of a living substance as the lightning . . .  
 Verily . . . the illuminant pith of all life.  
 He is the elemental basis of creation . . .  
 His own being thereby becoming the foundation  
 Of creation. He stands with His head  
 In the sun, yet He reclines  
 Within the palm of a babe.  
 His couch is the rainbow, yet  
 He hath lain His cheek unto man's  
 Bruised lips. His voice is the roar  
 Of chaos, yet He sits as a fay  
 At the gateway of man's ear,  
 Beguiling him!

\* \* \* \* \*

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JOURNAL  
OF THE AMERICAN SOCIETY FOR  
PSYCHICAL RESEARCH

for  
JULY, 1933

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# JOURNAL OF THE AMERICAN SOCIETY FOR PSYCHICAL RESEARCH

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Vol. XXVII, No. 7; July, 1933

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## EDITORIAL NOTES

### THE REPETITION OF EVIDENCE IN PSYCHICAL RESEARCH

Not many years ago, a President of the London Society for Psychical Research emphasized the need of continual re-presentation of evidences of psychical phenomena, the inference being that it was not so much the intrinsic nature of these but their recent date and the freshness of contemporary evidence which gave them that hold upon the public attention which was apt to be denied to instances chronicled in the past. It is a peculiar fact and not altogether a very reasonable one, that so many people who, in their way, are earnest students of psychical research, find it difficult to attach full weight to accounts of the experiences of a former generation of observers, when possibly all the attestors have passed away from this life and only the written or printed record remains. For most new students of the science, there is no doubt that the occurrences of the day are those which impress the attention. Upon this foundation may then be built a retrospective study which will little by little reveal its values with increasing appreciation of their importance. A personal experience, however slight or, to others, insignificant, must always have a value which no second-hand relation can give: but failing such personal experience, the next best and most convincing thing is the relation of some fact of recent occurrence, the parties to which are still living and available as witnesses. And it is from such examples, inferior though they may be, and often are, in their character and purport, to much that has transpired in times gone by, that we are now seeing the gradual filling of the cup of knowledge and appreciation of the reality of a psychic order of things in the minds of the general public, and the creation of a habit of thinking among them which embraces in its scope the element of spiritual and psychical recognition.

If this recognition leads, as it should lead, to individual research among the documents and the files of past records, and to a more comprehensive knowledge of the history of modern psychism and its many strange developments,—well and good. But unless and until the enquirer will turn the

pages of the long scroll of past happenings and try to fit together his ideas of what they signify in the way of psychical or metapsychical law, he will not succeed in making for himself a philosophy of the subject which shall be truly his own and not merely a borrowed one. For a philosophy that is borrowed from others is only useful to its holder up to a certain point; and it is apt to break down at some crisis and leave one either greatly confused, or altogether 'in the air', so to speak. Truth is so many-sided that no two people will see it from precisely the same aspect, although two views may so nearly harmonize as to constitute general agreement. But in spite of the necessary divergence of individual views and convictions, there seems little doubt that we are approaching a consensus of belief upon certain points and that it is becoming less difficult to formulate the outlines of agreement as regards some, at least, of the laws and conditions which rule our conceptions of the powers and activities of the human 'psyche' apart from the physical body and independently of the ordinary avenues of sensory communication.

\* \* \* \* \*

Perhaps one of the most important convergences of opinion amongst students in this respect is the general feeling that there is no essential distinction to be observed between Telepathic Communion as between the living and that other form of intercourse which rules between the living and the dead. This recognition is a greater gain than might, at first, be imagined: because it provides for the fact of psychical communication a foundation that is spiritual rather than phenomenal and hence defines a much more natural and universal ground for the idea and practice of spirit-communication than the séance-room can ever truly afford. And it tends also to reconcile a large body of religious opinion to the essentials of the spiritist creed:—and this, in itself, is no small matter for the future of religion. It indicates an increasing emphasis upon the subjective, as opposed to the objective or physical, types of spiritistic phenomena and the development of this class of faculty in the medium as ultimately the more important.

\* \* \* \* \*

In this connection it is interesting to note in Dr. Gerda Walther's "Continental Notes" to be found in the present issue, a review of Dr. Hans Driesch's new work on Parapsychology and his analysis of those phenomena which, being irreducible into any more simple elements, are termed by him 'fundamental'. Of special interest is his classification of those which he regards as now entirely established—that is, accredited by official psychical research. Such established phenomena will include not only telepathy and thought-transference or thought-reading, but also clairvoyance and psychometry, whilst prophecy and certain physical phenomena he thinks very probably real. The work of Dr. Osty, to which we have recently had opportunities of drawing attention, has doubtless assisted largely to accredit a wider range of psychical phenomena both subjective and objective, and has brought them nearer to the status of official recognition by science.

The fact that the London S.P.R. was willing to offer practical help in the furtherance of his experiments is not without its significance. The publication of the record of Lord Charles Hope's sittings with Rudi Schneider marks another stage in the official recognition of the reality of teleplasmic, telergic, and telekinetic phenomena by official science, as the following brief preliminary notice shows.

\* \* \* \* \*

LORD CHARLES HOPE & THE MEDIUMSHIP OF RUDI SCHNEIDER

The July No. of *Proceedings* of the S.P.R. (London) comes to hand a little too late for analysis in our current issue, but it is hoped that we may be able to deal with it fully in August. It is entirely devoted to Lord Charles Hope's record of the experimental sittings he held with Rudi Schneider in London during October, November and December 1932.

Lord Rayleigh, F.R.S. interested himself in the investigation and supplied a good deal of the apparatus employed for the infra-red rays.

The Report is accompanied by short Commentaries supplied by Mr. C. V. C. Herbert, Lord Rayleigh, Professor Fraser-Harris, Prof. A. F. C. Pollard, Dr. William Brown, Mr. C. C. L. Gregory, Mr. Gerald Heard, and Dr. Wheeler Robinson, who give their impressions of the phenomena witnessed by them, and cite the conditions under which these were produced. Mr. Herbert was responsible for the physical side of the preparations, i.e. installation and use of the apparatus which had been designed and constructed by Lord Rayleigh.

He found that the absorption of the rays was not due to mechanical fraud. The photographic experiments were, for certain technical reasons, inconclusive; but the galvanometer tracings showed very definite occultations of the beam by the "invisible substance."

Lord Rayleigh, in his comments, emphasizes the need of patience and perseverance in dealing with a type of experimental research which he considers difficult and laborious. Dr. Fraser-Harris speaks as controller of seven of the eight sittings and was impressed chiefly with certain physiological aspects of the mediumship. He says that no "tricks" on the part of the medium were ever detected. Professor Pollard, who also controlled Rudi, asserts that the telekinetic phenomena observed by him were certainly not due to his action in the ordinary sense. Dr. Gregory says: (of trickery) "there was never the smallest sign, so far as I could observe, on the part of anyone; nor did Rudi's ordinary self seem at all compatible with the suggestion of deception of any kind." Dr. Wheeler Robinson, as a physicist, says he is unable to suggest any normal explanation of the absorptions which did, in fact, take place at certain sittings and of which the records were exhibited to him. The remarkable physiological behaviour of the medium seems to him to constitute an objective phenomenon well worth more detailed investigation. Dr. William Brown considers the positive

results obtained (apart from his own experiences, which were inconclusive) to indicate the desirability of further research which might produce results of definite scientific importance.

\* \* \* \* \*

In an article printed in the *Daily Despatch* (London) for June 9th Mr. C. E. M. Joad affirms a definite correlation between the manifestation of the "invisible substance" interfering with the rays, and the breathing of the medium. He says: "The importance of these experiments is obvious; it seems to show that the movements of small objects are caused by a perfectly normal though little understood agency which, in the case at least of Rudi Schneider, has a direct and verifiable connection with the release of energy by the medium's body which takes place in breathing."

\* \* \* \* \*

#### VERIFIED ITEMS IN THE "LIVRE DES REVENANTS"

The attention of readers is drawn to the series of items printed in this issue which verify in detail certain of the communications made by the controls of Mrs. Bigelow's group. These results are not to be lightly regarded. When finally collected they will form an impressive total. Here and there a subconscious or telepathic link between some sitter and the knowledge of individual circumstances detailed may be perhaps assumed as probable; but in other instances it is clear that no link of this kind can have existed; and the survival of personality becomes a rational conclusion.

\* \* \* \* \*

# PSYCHE THE IMMORTAL

By SAMUEL E. ANDERSON

## PART II.

### THE GREAT BEYOND

Dr. W. W. Keen, a believer in the immortality of the soul, once wrote. "The moment before a human being dies he weighs so much, his structure is of such a character, both macroscopic and microscopic. A moment after he dies he is the same in appearance, in height and in structure, in every respect, really, except one, namely, that life has gone out of him—a thing that you can not feel, that you can not discover by any of the human senses, but the greatest reality in the world. It is the great imponderable. Science can not deal with it."

Death marks the departure of energy and Sir Oliver Lodge hints that there may be some substance to this thing that we call life. "All that we are concerned to show is that magnetic behavior exhibits a very fair analogy to some aspects of that still more mysterious entity which we call 'life'—and if anyone should assert that all magnetism was pre-existent in some etherial condition; that it would never go out of essential existence; but that it could be brought into relation with the world of matter by certain acts,—that while there it could operate in a certain way, controlling the motion of bodies, interacting with forms of energy, producing sundry effects for a time, and then disappearing from our ken to the immaterial region whence it came—he would be saying what no physicist would think it worth while to object to,—what many, indeed, might agree with.

"Well, that is the kind of assertion which I want to make, as a working hypothesis, concerning life.

"An acorn has in itself the potentiality not only of one oak-tree alone, but of a forest of oak-trees, to the thousandth generation and of oak-trees without end. There is no sort of law of 'conservation' here. It is not as if something were passed on from one thing to another. It is not analogous to energy at all; it is analogous to the magnetism which can be excited in any given magnet; the required energy, in both cases, being extraneously supplied, and only transmitted into the appropriate form by the guiding principle which controls the operation.

"We do not at present know how to generate life without the action of antecedent life, though that may be a discovery ready for us in the future; but even if we did, it would still be true (as I think) that the life was in some sense pre-existent; that it was not really created *de novo*; that it was brought into actual practical every-day existence doubtless, but that it had pre-existed in some sense too; being called out, as it were, from some great reservoir or storehouse of vitality, to which, when its earthly career is ended, it will return."

In these words a great physicist has presented to us his ideas on immortality.

Intelligence has proved just about as intractable as life. Dr. Francis Trevelyn Miller thus writes to the *New York Times*. "Did surgical science ever find a thought in the brain of a human being? Did it ever locate an idea in the mind of man? Did it ever find a railroad engine, a radio instrument, a steel foundry, an automobile, a fifty story building or a Brooklyn Bridge in the head of a man? And yet we know that these all emanated from and grew out of an idea, an intangible, undiscovered thought in the mind of a man. Everything that exists, every mechanism, every structure that man has created is but the materialization of one of those unmeasureable thoughts or invisible ideas. Yet no surgeon has ever been able to dissect one, perform an operation on one, or to remove one from the human brain.

No scientist ever saw a thought, felt or heard a thought until it manifested itself in words and objects, in actual deeds. Yet we all admit that a thought exists and that it is the most powerful thing in the world."

"Whence do we come? What are we doing here? Whither are we bound? If philosophy could really offer no answer to these questions of vital interest" says M. Henri Bergson, "if it were incapable of gradually elucidating them as we elucidate problems of biology or history, if we were unable to forward the study of them through an experience ever more profound and a vision of reality ever more piercing, if it were bound to be nothing better than an endless tournament between those who affirm and those who deny immortality by deductions from the hypothetical essence of the soul or of the body, we could well indeed say,—to adopt a phrase of Pascal—that the whole of philosophy is not worth an hour's trouble. True, immortality can not be proved experimentally, for experience can only be experience of a limited duration; and when religion speaks of immortality, it appeals to revelation. But it would be something, it would indeed be a great step forward, were we able to establish on the ground of experience the possibility, much more were it the probability, of survival for a time. The question whether this time is finite or infinite could be left outside the domain of philosophy. Well, reduced to these modest proportions, the philosophic destiny of the soul does not seem to me in the least insoluble. Here is a brain which works, and here is a consciousness which feels, thinks and wills. If the work of the brain corresponds to the totality of consciousness, if there were equivalence between the cerebral and the mental, consciousness might be bound up with the destiny of the brain and death might be the end of all. Experience, at any rate, would not speak to the contrary, and the philosopher who affirms survival would then have to support his theory by some metaphysical construction—usually a frail thing. But if, as I have tried to show, the mental life overflows the cerebral life, if the brain does but translate into movements a small part of what takes place in consciousness, then survival becomes so probable that the onus of proof falls on him who denies it rather than on him who affirms it; for the only reason we can have for believing in the extinction of consciousness at death is

that we see the body become disorganized, that this is a fact of experience, and the reason loses its force if the independence of almost the whole of consciousness with regard to the body has been shown to be also a fact of experience. In thus treating the problem of survival, in bringing it down from the heights on which traditional metaphysics has placed it, in transporting it into the field of experience, we are no doubt renouncing the immediate finding of a complete and radical solution. But what should we do? We have to choose, in philosophy, between the method of pure reasoning, which aims at a complete and decisive result, unable to be perfected since it is supposed to be perfect, and an empirical method, content with approximate results which can be endlessly corrected and enlarged. The first method, because it aims at making us immediately certain, condemns us to remain always in the simply probable or rather in the purely possible, for it is rare that it cannot serve to demonstrate indifferently either of two opposed theories equally coherent and equally plausible. The second aims first at simple probability, but since it works on a plane where probability may increase indefinitely, it brings us gradually to a state equivalent to certainty. Between these two ways of philosophizing I have long since made my choice. I shall be happy if, in however small a degree, I have helped to make yours."

It is Azan! The pearl has dropped again into the sea. Bowed in grief, torn by love, hope and despair, man instinctively turns to another world for help and with his sighs and tears he mingles prayers. So universal is the instinct that we may almost fancy that the germ of it floats in the very air we breathe. Throughout the ages man has clung tenaciously to his hope of a future life and he has looked to his inspired sorcerers, sibyls, seers and prophets for a confirmation of his faith. Nor rack, nor fire, nor iron has yet been able to break down that faith.

In "Sibyls and Seers" Mr. Edwyn Bevan writes, "On the subject of inspiration", wrote Mr. Walter Scott, in his edition of the *Hermetica*, 'Egyptians, Hebrews and Greeks thought much alike, from the earliest times to which we can trace back their thoughts; and in the time of the Roman Empire, Pagans, Jews and Christians spoke of it in similar terms.'

We have, in fact, a belief which goes back to primitive man all the world over, and persists in the various civilizations which have grown out of primitive society, not only in the three mentioned by Mr. Scott in the sentence just quoted, the Egyptian, Hebrew and Greek, but in all civilizations which have existed. Everywhere we find diviners and prophets carrying on the functions of the primitive medicine man; everywhere there is the belief in the possession of certain man by spirits which have entered their bodies and use their tongues; a belief resting largely on the actual pathological peculiarities which mark the insane. Right through the history of all peoples, from their savage origins to the last attainments of civilization, this belief runs like a thread, which has, no doubt, at the average level a cruder form than later on, but is nevertheless, in spite of modifications, essentially a continuous tradition. \* \* \* \*

When the Greek mind reached its highest point in Plato, the belief still adhered to it; when the civilization of antiquity reached its most elaborate material development and splendor, throughout the Mediterranean lands under the Roman Empire, the belief was more obsessing than ever. Of course it was dominant all through the Middle Ages. But it has not been destroyed by the scientific discoveries of the modern age. Some Rationalists may say that it ought to have been; they may say that it ultimately will be; but so far, destroyed it certainly has not been. Nor does it only exist today as a survival in the least instructed stratum of society. We have but to look around to see that there is nothing incompatible between the possession of modern scientific knowledge in the most eminent degree and adherence to some form of this belief.

The trend of modern opinion, as may be gathered from Sir Oliver Lodge, Dr. Millikan and many others is to explain survival in terms of the physical and thus we find that the Ether is being tacitly substituted for the Nous and as the symbol of eternity.

If you define religion as the deference which man pays to a supreme power, then it is well-nigh universal and judged by such a standard there are few scientists who are atheistic; perhaps those who deal with the majestically great or with the amazingly small, least of all. But they accept nothing upon faith. Only those things that convince their reason do they admit to be true.

Thus the term Rationalist has come into very general use and it is against this class that Mr. Bevan now addresses his argument. "But if we defined Rationalism as the belief that the universe is a reasonable universe, that nothing which is contrary to reason can be true, it would be a wholly misleading definition. For a large number of people who hold the dogmatic religious beliefs of some branch or other of the Christian Church would assert, as emphatically as any body can, that the universe is a reasonable universe and that nothing contrary to reason can be true. They think that their view of the universe the most reasonable one, just as the Rationalist thinks his. If therefore to be a Rationalist means to hold that view of the universe which is most in accordance with reason, the name could be claimed as a monopoly by those who hold the view ordinarily called Rationalism only if they begged the question at the outset, postulating that their view *was* the most reasonable one. Everybody probably in some sense would maintain that his view of the universe was the most reasonable one. In practice, the distinguishing difference of the Rationalist is that he holds that no change can be produced in the matter of the universe except as the effect of previous material change according to invariable mechanical law, or possibly as the effect of consciousness in a living body, and that no consciousness exists in the world except that of living men and animals, there is no spirit world outside living men and animals which can deflect the working of strict physical law, or from which a communication can come to the mind of man. The ancient belief in such a world was pure delusion.

Whether this denial is reasonable or not, it yields a view of the universe which, so far as it goes, seems clear and consistent. It is a view held today by many people, especially those whose interests lie in the direction of natural science.

On the other hand, a large proportion of educated people still believe, as primitive man believed, and as the ancient world believed, that the consciousness in living men and animals is not the only consciousness in the universe, that the spirits incarnate in men are in touch with the spirit world beyond, and that changes in the material world are sometimes caused by spiritual agency other than that of incarnate spirits. \* \* \* \*

The aim of the Rationalist is to show that everything that takes place in the world we know is due to a fixed order of mechanical causation, that if only we knew the total arrangement of the material universe at any one moment, we could calculate in detail everything which was going to happen thenceforward to the end of time. All natural science is based upon the hypothesis that the matter studied undergoes changes according to such invariable laws. That is why he feels bound to fight tooth and nail against the suggestion that the course of things could ever be interfered with by any spiritual agency from without. Such a notion would introduce uncertainty everywhere. But the trouble is that here, right in the midst of the world we know, we have a spiritual agency which introduces uncertainty, living bodies which interfere continually with the course of things. People often speak as if, apart from the supposition of miracles, you had a world perfectly regular and calculable. But this is not so. Here all around us are these lumps of matter, flesh and bones, moving about under the direction of non-material things, desires, emotions and values. The problem, the interference, is here in all its gravity, whether there is any spiritual agency in the world or not. A Rationalist may, of course, try to mitigate the contrast by saying that human psychology too, has fairly uniform laws of working, so that you can to some extent calculate beforehand what a man will do, as you can what course a flung stone will take. Yes, but the uniformity of a man's actions, so far as it exists, is a uniformity brought about by stability in purpose; a man with a formed character goes on *willing* the same kind of things: the uniformity is due, that is to say, to his actions being governed by enduring final causes, to that in front of him which attracts, not to a mechanically invariable force which pushes him from behind. Spiritual uniformity is thus in its very nature differentiated from the mechanical uniformity which holds of inanimate matter. \* \* \* \*

And now we see that the Rationalist has no solution of the problem: he has to admit that a kind of causation is plentifully exhibited in the world which is a complete mystery to him. And if it is a mystery to him, what right has he to prescribe for it the limits he does and pronounce that it can never occur except in the material bodies of living men and animals?"

"Spiritual causation" is not a particularly definite term but from all that has been said it may be gathered that what is intended is a supreme in-

telligence that enters or comes in contact with human bodies or brains and thereby influences conduct.

All of this biology and physiology resent as an intrusion into their own private holy of holies. They admit that "What you say is a beautiful phantasy" but ever they make the insistent demand, "Show us this life, this intelligence, this soul you talk so much about. Let us but once put our measuring instruments upon it and we, the proper persons to determine such matters, will pass our final judgment upon it."

Thus we depart to meet them on their chosen field.

#### LIFE

The Ether sent down to earth its ambassador extraordinary to take charge of life.

Mons. Ernest Solvay, speaking at the opening of the Brussels Institute said, "Biological research must be guided in the direction of Physics and Chemistry and, in my opinion, we must set out with this profound conviction: *that the phenomena of life can and should be explained by the working of the physical forces alone which control the material universe, and that among these forces electricity plays a prominent part.*"

Scientists are not much addicted to prophecy, but Dr. Wolfgang Pauli was inspired to write, "There can be little doubt that out of the study of the physico-chemical properties of the colloids there will spring a new bud of physical chemistry in which the application of the modern teachings of electricity will play a primary role."

Jacques Loeb has made a still more remarkable statement and has carried it over to the psychic side. "The contents of life from the cradle to the grave are wishes and hopes, efforts and struggles, and unfortunately, also disappointments and suffering. And this inner life should be amenable to the physico-chemical analysis. In spite of the gulf which separates us today from such an aim I believe it is attainable. As long as the life-phenomenon has not yet found a physico-chemical explanation is usually appears inexplicable. If the veil is once lifted we are always surprised that we did not guess from the first what was behind it."

"Internal oxidation is for us the source of electricity," said Mons. Solvay and a host of men agree with him.

In his "Physiological Chemistry" Professor Albert P. Mathews explains the manner of its making. "Similarly all processes of oxidation, could we trace them out, would be found to involve the transfer of a negative electron from one element to another, the one which receives it being reduced and the element losing the negative charge being thus rendered more positive and being said to be oxidized.

Whether the foregoing picture of the process of oxidation be in all particulars right or not, it is beyond question that the oxidation does involve, in all cases in which the process can be watched, the transfer of positive and negative electrical particles or electrons, and that this is the essence

of the process. Moreover, the more easily a substance gives up a negative charge the more active it will be as a reducing agent; and similarly the more easily it gives up a positive charge, or acquires a negative, the more active will it be as an oxidizing agent. Oxygen acts as an oxidizing agent because it has a great tendency to take away a negative charge from other substances and to go over into the form of an oxygen ion, or of electro-negative oxygen.

The great importance of this theory from the point of view of physiological chemistry is that it shows at once that every oxidation in protoplasm is at the bottom an electrical process involving the transfer of electrical charges. In other words, an electrical disturbance of some kind, albeit possibly within molecular dimensions, must occur in every combustion in protoplasm. It thus furnishes a point of attack of the origin of the electrical disturbances which are so characteristic of living matter of all kinds and enables an understanding of the disappearance of these currents when the respiration of the protoplasm is prevented.

Life begins when the spermatozoon penetrates into the depths of the ovum and it is certainly true that the spermatozoa are capable of movement. So that the question immediately occurs, "What supplies the energy?" Would it be at all surprising if it proves to be in no way different from the energy that contracts a muscle?

Dr. Crile has written me that Keller has shown that the sperm and ova carry electrical charges of opposite sign.

When the spermatozoon met the ovum the charge did not disappear: it was still manifest as the first sign of life. It was that our friend did not now recognize it for what it had always been. It is just another case of the gain of entropy.

The locomotion of the spermatozoon and that of the electric automobile are both bound up with battery capacity.

Let us picture something like a lightning flash. The positive and the negative charges have met, and having met, all further attraction of the ovum for other spermatozoa is instantly abolished and the interlocking process is complete. "Let us return to the fact that fertilized eggs produce no more fertilizin. This is certainly a very remarkable circumstance, because prior to fertilization in the case of the sea-urchin they produce it in such abundance as to charge many times their own bulk of sea-water with easily detectable quantities. Immediately after fertilization this ceases, and the eggs no longer react to spermatozoa." So says Dr. Frank Lillie.

Such a conception furnishes a key as to why the reactions are irreversible.

Even in the cases where the spermatozoon is removed by centrifuging "The eggs from which the spermatozoon is removed complete the maturation process which is initiated by the spermatozoon, but they never segment. The egg nucleus (female pronucleus) arises and attains the same size as in normally fertilized eggs."

The climax is attained in artificial parthenogenesis. A master of that technique, Jacques Loeb, in summing up his conclusions at the end of his chapter on the Nature of the Process of Fertilization, asks this question, "What alterations can be produced in an egg by treating it for two hours with a solution of equal parts of 20/8n  $MgCl_2$  and of sea-water"? He answers, "The bulk of our protoplasm consists of colloidal substances. This material easily changes its state of matter. \* \* \* \* Among the agencies which cause changes of these physical qualities we know three that are especially powerful. The one is specific enzymes. The second is ions in definite concentration. The concentration varies with various ions. The third agency is temperature." We turn back his pages to find this, "Years ago I had found that the fertilized sea-urchin egg can only develop in the presence of free oxygen: if the oxygen is completely withdrawn the development stops, but begins again promptly as soon as the oxygen is again admitted. From this and similar experiments I concluded that the spermatozoa causes the development by accelerating the oxidations in the egg."

Should we hesitate to add one more step and say that the oxidation produces the electric charge that henceforth controls living processes?

There is another very curious thing that takes place. "Immediately after penetration the head of the spermatozoon rotates around a transverse axis through one hundred and eighty degrees so that the base, which was external immediately after entrance, becomes oriented toward the center of the egg and the apex is directed externally. (Henking, Wilson, Boveri, Meves, Lillie, etc.) This phenomenon is very general, and it may be universal. No adequate explanation has been found for it, and its significance is quite obscure."

Does it not act exactly as if, in some mysterious way, the sign of the charge in the head of the spermatozoon had been reversed, and what but a few moments before had been attracted is now repelled?

Interesting though these acts may be their interpretation is not vital to our thesis for they are antecedent to life, for after all, the capacity for self-renewal is an outstanding feature of life. From the instant of fertilization, down to the moment of final dissolution, through every act of brain and brawn, we are able to keep in touch with the electric current.

We quote from "Life and Science" by Professor D. F. Fraser-Harris, "The evolution of the electric current is, then, the most delicate sign of life. But it is also the first sign of life, for the late Professor A. D. Waller, the English Physiologist, found that the hen's egg will give an electric current just as soon as the almost invisible speck representing the future chick is constituted on the surface of the yolk." He concludes, "The electric current, since it is producible as soon as a being can be said to be alive at all, and since it can be recorded long after every other sign of life is gone, has been picturesquely called the alpha and omega of animate existence."

So that first outburst of oxidation, which in turn sets the generator going, we shall designate as alpha.

Professor A. D. Waller in "The Signs of Life" said, "The signs by which we can always recognize that living matter is living are:—

1. Its reducing or dioxygenating power;
2. Its exhalation of carbon dioxide.
3. Its excitability.
4. The electrical signs of its chemical activity.

We . . . recognize that in the study of electrical change we have the most delicate and one of the most convenient means of approach towards an answer to these two questions addressed to matter that may be living or not-living:—

1. Are you alive?

And when this first question has been answered:—

2. How much are you alive?

Dr. Waller conducted experiments to prove when seeds are alive and when not alive and he demonstrated that they are alive when they give an electrical response and this notwithstanding they may be, to all appearance, dead. While the converse did not always prove true Dr. Waller was inclined to think that it was because the instruments were not always sufficiently delicate for the tests.

Professor Waller lends confirmation to the statement that oxidation is the source of electrical charge. "We are to recognize further that any and every living vegetable protoplasm, when excited, undergoes chemical, and therefore electrical change, whether it actually moves or not."

For many, many years Dr. George W. Crile has studied a similar question and he gives the result of that study in a paper that is the joint work of himself, Maria Telkes and Amy F. Rowland and which was read before the American Philosophical Society April 19th, 1929.

"The terms 'living' and 'non-living' and 'dead' denote variations in energy and form. In structure the living organism is identical with non-living—just as the live battery is identical in structure with the dead battery. But what is the essential feature in the living organism upon which structure depends? What is lost in death?

"Thirty-five years ago I first attempted to approach this problem by an investigation of the basis of death. Phenomenon after phenomenon associated with death was critically examined and set aside as it was found to be a result rather than a final cause of death.

"Studies of the circulation and respiration showed that the changes in these vital phenomena which are present in exhaustion and death are end effects and not primary causes of death. So, too, studies in the chemistry of the blood, while they revealed that the acid-alkali balance of the organism is of vital significance, did not reveal the cause of death.

"Later we directed our investigation to the determination of certain physical constants in various vital and lethal conditions. We found that the processes leading to death were always accompanied by a decrease in

the conductivity of the brain and of other components of the central nervous system and by an increase in the conductivity of the liver with corresponding changes in the electrical capacity of the cells. But certainly a change in the conductivity and capacity could not be the immediate cause of death.

"We propose now to offer new experimental evidence which identifies a form of energy that is lost in death—a form that is capable of constructing the films and of holding together the essential organic molecules.

"These researches which have been carried out in the research laboratories of the Cleveland Clinic Foundation were directed toward finding the relation between electrical potential and oxidation, that is, towards determining whether one or the other is the primary factor in the maintenance of life and whether the loss of one or the other is the essential factor in the production of death or whether both together are primarily essential. Our researches were especially directed toward the discovery of the influence of potential on oxidation; the influence of the potential on the form of the living, and by inference on the maintenance of the organic molecules; and to the discovery of the relation of the potential to death.

"The results of these researches may be summarized as follows:

1. In animals, plants, and fruits an electric potential exists during life and disappears at death.

2. The potential is varied by insomnia, by anesthetics, by poisons, by hemorrhage, by asphyxia, by change in electrolytic solutions, by adrenalin, by injury, by heat and by cold.

3. At the moment of clinical death the potential difference between different organs drops to zero for a few moments; following this, each organ regains its potential for a short time, but finally the potential of all tissues drop to zero, the respiration of all the tissues stops, and the molecular disintegration sets in.

"Are we then correct in ascribing the cause of clinical death to the fall in the potential between the different tissues and the cause of the death of single cells or of tissue cultures to the fall in the potential on the cell membrane?

If the molecular structure depends upon an electric strain or potential which also enables the organism to function and grow, we must find direct evidence therefor. Happily we found such direct evidence in observations of the potential of the amoeba. Dr. Telkes designed and constructed an electrode which could be inserted into an amoeba and with this electrode she made measurements of its potential.

The amoeba was observed under the microscope during the experiments. Here we had our first opportunity of noting under the eye the changes in structure which are produced by these various agents. Of special interest and importance were the effects of changes in potential produced by the direct application of an electric charge which could be varied at will. When the charge was increased the potential rose, and the amoeba became

more active. On the other hand when the potential was diminished by introducing a current, the direction of which was opposed to that in the amoeba, the amoeba became progressively less active and withdrew its pseudopodia, that is, it rounded up into a quiescent lump, until, when the potential reached zero or went over to the negative side, the amoeba disintegrated first into larger, then smaller granules and fragments and finally disappeared in the suspending solution. When, however, the potential was lowered by the counter charge and by no other factor nearly to zero and was held there, the amoeba would round up and some granules might even disintegrate but if at that crucial point when death and disintegration were imminent, the potential was raised by increasing the charge and by nothing else, the amoeba would pass from the resting to the active state, and would again throw out its pseudopodia."

Pardon us for breaking in upon Dr. Crile to inquire if this raising of potential, with the consequent passing of the amoeba from the quiescent into the active state in any way suggests to your mind that introducing a difference of potential by the spermatozoon might start a quiescent ovum into life.

Dr. Crile continues, "This crucial experiment indicates that the fundamental control of the molecular integrity and of the activity of the amoeba—this difference between life and activity and death and dissolution is governed by the change in the electric potential. In our experiments activity, quiescence, death and dissolution were governed completely by the production of variations in the potential power alone.

"From this we may infer that the organic molecules that are bound together in the animal organism, the arrangement of crystalloids and colloids, the separation of nucleus and cytoplasm, the maintenance of the molecular organization—we may infer that all these phenomena are manifestations of electric force. Electrical potential is the product of chemical activity and in turn the electrical potential governs chemical activity. These electrical and chemical processes are the governing factors in the production of the phenomena which are characteristic of life. In their absence the organism is dead.

"If the organic compounds, structures, etc., in plants and in animals are created by electric potential and chemical activity, especially by oxidation, then in such intermediate forms of life as fruit the same law should hold good.

"We therefore extended our researches to an investigation of the phenomena of potential and of oxidation in fruit and we found that every kind of fruit has a potential—the potential of an apple, for example, is about fifty millivolts, and the apple also has a steady respiration—consuming from three to four c.c. of oxygen every hour.

"In our experiments we found that the potential and the respiration of the apple change in the same direction, under the influence of anesthetics, and of changes in electrolytic concentration. The administration of adrena-

lin, changes in temperature, and the exclusion of oxygen affected the apple just as they affect the rabbit and the dog.

"In all cases in which the potential was reduced to zero the apple disintegrated just as animals and plants and the amoeba disintegrate when their potential is reduced to zero. A battery was constructed by arranging halves of apples in series and a potential of over a volt was thus created.

"By this study we have demonstrated that the structure of the apple like that of the amoeba is dependent on potential and here again we saw the relation between electric strain and the maintenance of the organic structure.

"In brief then, in a large number of experiments we have found that in animals and in plants and in fruits there exists a potential which has a certain range during life and disappears at death. Life is a phase of the organization created by electric strain or potential and death is an inert stage in which potential is lost and disintegration is inaugurated.

"Or we may define life and death in the following terms; life may be defined as a potential which is maintained and is varied adaptively according to environmental conditions, this potential being maintained by chemical activity—mainly by oxidation.

The loss of this potential is death. The principal difference then between that potential which is life and the potential which is present in non-living systems like concentration cells is that the living potential is spontaneous and adaptively alterable."

Professor Waller put a second question. "How much are you alive?" Whether keen wit and quick repartee are accompanied by a greater difference of electrical potential, science has not yet answered; nor has it announced any opinion as to whether a difference of potential is responsible for a difference of "It." This gentleman speaks with some authority.

### PART III.

#### WHERE DOES INTELLIGENCE BEGIN?

Each human foetus gives a resumé of the family history from its remotest ancestor down to the day of its birth. If from some ancient form as simple as the amoeba, arms and legs, ribs and spine, heart, lungs, arteries, muscles, tendons, endocrine glands etc. have slowly evolved, then the brain that today keeps them company must have grown out of that same simple form of life. The human infant makes its appearance upon the stage of life possessed of a few instinctive reflexes. It enters without consciousness, for it has not as yet breathed oxygen. Yet it arrives with intelligence of a certain sort; and if the amoeba has intelligence how shall we deny to the fertilized ovum something of like character? "The ovum has as yet no brain," you say, but neither has the amoeba. Infant and amoeba: each knows enough to keep the vital processes going. The amoeba ingests its food and extracts the elements needed. The child builds up its body and grows; and did that very thing from the first minute of its inception.

All human faculties, including the emotional and the intellectual, were potential in forms no higher than the amoeba; and comparative anatomy has, for a long way back, traced the road by which intelligence has travelled. Ernest Haeckel presents the subject thus, "Modern Anatomy and Physiology have demonstrated that these functions of the mind, or psychic activities, are immediately dependent upon the more delicate structure of the central nervous system, upon the internal conditions of the form of the brain and the spinal marrow. Here are placed the extremely complex mechanism of cells, whose physiological function constitutes the mind-life of man. It is so complex that to most people its function appears to be something supernatural, and incapable of mechanical explanation. But the history of evolution of the individual furnishes us with the most surprising and significant information as to the gradual origin and progressive formation of this most important system of organs. For the first rudiment of the central nervous system in the human embryo makes its appearance in the most simple form in which Ascidians and other inferior worms retain it throughout life. A perfectly simple spinal marrow, without brain, such as throughout its existence represents the organ of the mind of the Amphioxus, the lowest of the Vertebrates, first develops from this rudiment. It is only at a later period that a brain develops from the anterior extremity of this spinal cord, and this brain is of the simplest form, similar to the permanent form of this organ in the lower Fishes. Step by step this simple brain develops further, until the highly organized form is reached which distinguishes the Apes from all other Vertebrates, and which finally attains the highest development in the human brain. But step by step with this progressive evolution of the form of the brain, the evolution of its peculiar function, the psychical activities, moves on hand in hand, and it is therefore the history of the evolution of the central nervous system, which for the first time enables us to understand the origin of life of the human mind from natural causes, and the gradual development of the psychic activities of man."

The matters here outlined by Professor Haeckel have long since been worked out in very great detail and if we are to reach the source of intelligence it will be necessary to make some very long skips and in this first skip will be included all those forms of animals in which nerve tissue has been detected. So we immediately go back to the single-celled amoeba and we deem it an especially happy choice since it was upon this animal that Dr. Crile conducted his experiments to show the electrical origin of life.

Professor George J. Romanes in his "Mental Evolution of Animals" says, "The lowest animals in which nerve tissue has been detected are Medusa, or jelly fishes, and from them upward its occurrence is invariable."

But below these Medusa, or jelly fishes, there is a world of animal life whose members have no nerve tissues. The single celled amoeba runs the scale of the necessary life functions. Without mouth or stomach it feeds and grows, without feet or hands it moves about, without glands it

multiplies and seemingly has its pleasant thoughts and angry moments.

Without nervous tissue it also exhibits intelligence; shown in its adjustments to external conditions. Prof. Romanes says, "No one can have watched the movements of certain Infusoria without feeling it difficult to believe that these little animals are not actuated by some amount of intelligence. Even if the manner in which they avoid collisions be attributed entirely to repulsions set up in the currents which by their movements they create, any such mechanical explanation certainly cannot apply to the small creatures seeking one another for the purpose of prey, reproduction, or, as it sometimes seems, of mere sport. There is a common and well-known rotifer whose body is of a cup shape, provided with a very active tail, which is armed at its extremity with strong forceps. I have seen a small specimen of this rotifer seize a much larger one with its forceps and attach itself by this means to the side of the cup. The large rotifer at once became very active, and swinging about with its burden until it came to a piece of weed, it took firm hold of the weed with its own forceps, and began the most extraordinary series of movements, which were obviously directed towards ridding itself of the incumbrance. It dashed from side to side in all directions with a vigor and suddenness which were highly astonishing, so that it seemed as if the animacule would either break its forceps or wrench its tail from its body. No movements could possibly be better suited to jerk off the offending object, for the energy with which the jerks were given, now in one direction and now in another, were, as I have said, most surprising. But not less surprising was the tenacity with which the smaller rotifer retained its hold; for although one might think it was almost being jerked to pieces, after each bout of jerking, it was seen to be still attached. This trial of strength, which must have involved an immense expenditure of energy in proportion to the size of the animals, lasted for several minutes, till eventually the small rotifer was thrown violently away. It then returned to the conflict, but did not succeed a second time in establishing its hold. The entire scene was as like intelligent action on the part of both animals as could well be imagined, so that if we are to depend upon appearances alone, this observation would be sufficient to induce me to attribute conscious determination to these microscopical animals."

Mr. H. J. Carter says: "In the evening of the second of June 1858, in Bombay, while looking through a microscope at some Englenae, &c., which had been placed aside for examination in a watch glass, my eye fell upon a stalked and triangular acineta (*A. mystacina?*) around which an amoeba was creeping and lingering, as they do when they are in quest of food. But knowing the antipathy that the amoeba, like almost every infusoria, has to the tentacles of the acineta, I concluded that the amoeba was not encouraging an appetite for its whiskered companion, when I was surprised to find that it crept up the stem of the acineta, and wound itself round its body. This mark of affection, too much like that frequently evinced at the other end of the scale, even where there is a mind for its control, did not long

remain without interpretation. There was a young acineta, tender, and without poisonous tentacles (for they are not developed at birth) just ready to make its exit from the parent, an exit which takes place so quickly, and is followed by such rapid bounding movements of the non-ciliated acineta, that who would venture to say, a priori, that a dull, heavy, sluggish amoeba could catch such an agile little thing? But the amoeba are as unerring and unrelaxing in their grasp as they are unrelenting in their cruel inceptions of the living and the dead, when they serve them for nutrition; and thus the amoeba, placing itself round the ovarian aperture of the acineta, received the young one, nurse like, in its fatal lap, incepted it, descended from the parent and crept off. Being unable to conceive at the time that this was such an act of atrocity on the part of the amoeba as its sequel disclosed, and thinking that the young acineta might yet escape, or pass into some other form in the body of its host, I watched the amoeba for some time afterwards, until the tale ended by the young acineta becoming divided into two parts, and thus in their respective digestive spaces ultimately becoming broken down and digested."

Professor Romanes refuses to admit that this performance exhibited anything like intelligence for the simple reason that he knows of no mechanism by which it could be brought about. Nor can we, any more than he, say how it is brought about, but we do call attention to the fact that the amoeba, lowly as it is, was even then in possession of the thing that, as we expect to show, operates our own brain; namely, a difference of electric potential.

Almost at the very dawn of life, at least in the lowly forms of it, there is enough to cause the scientists to marvel at the evidence of intelligence. When, on the slide of the microscope, these lowly forms have fought or fled; have met their Waterloos, we have seen pictured the physical manifestations of rage and anger and fear, and these are the basis of all the self-preserving instincts to be found in man.

As the cell reproduces itself by segmentation we catch the first glimpse of altruism: the surrender by the individual of a part of its resources for the benefit of the species. And this is the basis of love: that emotion that is placed, by most persons, at the very summit of all the things that move us.

The psychologists have stripped our own little baby down to the fundamental emotions of anger, fear and love. Out of these primaries has been built the vast network of emotional responses made by man, just as out of a primary intelligence has been built his enormous number of intellectual responses. Today, the greater number of our intellectual responses have an emotional origin. Dare we even hint that your own little darling is too often moved by the same chemical or catalyst mechanism that moves the lowly amoeba. The evidence indicates the probability that all man's prized possessions, including the emotions and intelligence, were potential in the unicellular organism.

M. Henri Bergson gives expression to something along this line when he says, "We have good ground then, for believing that the evolving force bore within it originally, but confused together, or rather the one implied in the other, *instinct and intelligence*. \* \* \* \* On the two great routes that the vital impulse has found open to it, along the series of the arthropods and the series of the vertebrates, instinct and intelligence, at first wrapped up confusedly within one another, have in their development taken different directions. At the culminating point of the first evolution are the hymenoptera, at the culminating point of the second, man."

The thing to be criticized in this paragraph is the implication that they have definitely separated.

From the Encyclopaedia Britannica we take this extract. "It seems that chemical correlation is the more primitive of the two methods by which coordination between the different parts of the body is achieved. Starling has pointed out that in the lowest animals before the appearance of the central nervous system it is by chemical means that co-adaptation of function is assured."

Many are the acts taking place within the human body over which the cerebrum has little or no control. For instance, there is heart beat, respiration, digestion, body temperature, equilibrium, the synthesis of the hormones and their release, preparations made for desperate emergencies in which life is involved. Aye, at times, even the decision whether to flee or stand.

There is strong evidence to show that the control of some of these instinctive acts is within the province of the adrenal glands, and that they govern by chemical means. In short, they are the "brains" of the sympathetic system.

The mobilization of the leucocytes to attack the invading enemy is carried out with an exactness equal to that of the termites. So far as the human eye can discover the leucocyte devours its prey with as much acumen as does the amoeba.

Would you term the Chinese Carrion lily stupid? Explain it as you may, the fact remains that this lily has gathered unto itself a spathe that in shape resembles nothing so much as a large liver, a color that confirms that first impression, an odor that convinces any hesitating individual, for it is that of rotting liver, and a mechanism that is efficiency personified, when measured by the accomplishment of the purpose in—mind? Hear what Luther Burbank, a man who all his life has held communion with the flowers, may have to say. "The Chinese Carrion lily makes doubly sure of pollination by a very ingenious device. Unlike most common flowers, which advertise to the bees and birds and butterflies, this plant sends its message to the flies. The fly, attracted by the color of the spathe and guided by the hidden odor at the base of the flower, lights on the sturdy spadix and uses it as a ladder for descent. The opening around the spadix is just large enough to afford a comfortable passage way; but once within

the well, the spathe closes in and tightly hugs the spadix so that the fly, buzzing about in the chamber below, becomes thoroughly covered with the pollen dust. This done, the flower slowly unfolds and permits the pollen laden insect to escape. \* \* \* \*

With the rue, the arrangement is curiously complex and machine-like. Of the several stamens, each in turn bestows its pollen on the pistil at their common center. It has been observed that the stamens advance alternately, numbers one, three and five inturn; numbers two, four and six following in successions, as if the entire mechanism were actuated by clock-work."

Everywhere we turn we see a new display of ingenuity, concludes Mr. Burbank.

The flowers have spoken their part. Does the green-clad workman in the leaves know aught of what he does as he transforms the carbon and the sunshine into life?

Maurice Maeterlinck has suggested that we might go lower still, and show, as Ruskin has shown in his "Ethics of the Dust", the characters, habits and artifices of crystals; their quarrels and mode of procedure, when a foreign body attempts to oppose their plans, which are more ancient by far than our imagination can conceive; the manner in which they admit or repel an enemy, the possible victory of the weaker over the stronger as, for instance, when the all-powerful quartz submits to the humble and wily epidote, and allows this last to conquer it; the struggle, terrible sometimes and sometimes magnificent, between the rock-crystal and iron; the regular, immaculate expansion and uncompromising purity of one hyaline block, which rejects whatever is foul, and the sickly growth, the evident immorality, of its brother, which admits corruption and writhes miserably in the void.

Mr. Ruskin, speaking for himself, suggests, "You at once admit a kind of volition and choice in the flower; but we are not accustomed to attribute anything of the kind to the crystal. Yet there is, in reality, more likeness to some conditions of human feeling among stones than among plants. There is a far greater difference between kindly-tempered and ill-tempered crystals of the same mineral, than between any two specimens of the same flower: and the friendships and wars of crystals depend more definitely and curiously on their varieties of disposition, than any associations of flowers.

Professor Mathews says, "We may close this chapter in no better way than in opening the question of the origin of the psychic qualities which are so related to the nervous system. Are they not found in their faintest form way down the slope of animal life? Do we not indeed see the beginnings of the psychic life among the plants? And is it possible to start with the plants? Do not the foods every minute change into living matter in our bodies? Are not the atoms the same in the foods and living matter, and is it possible that they may have different properties in the living and lifeless forms? The atoms we now know are composed of electricity and the

valances, or chemical bonds, are probably also electrical in nature. Are our thoughts also at the bottom electrical? Whenever a nerve impulse sweeps over a nerve it is accompanied by an electrical disturbance, and this disturbance is the surest sign of life. When the nerve impulses play back and forth over the commissures of the brain they are accompanied by this pale lightning of the negative variation. Is that pale lightning what we recognize as consciousness in ourselves? It would seem that there must be some psychic element in every electron if the atoms are made of electrons. There must be some psychic disturbance in every union of hydrogen and oxygen to make water and in every wave of the wireless telegraph. When an electron moves it generates a magnetic field; does it also generate a psychic field? How shall we escape the conclusion that there must be a psychic element in all matter living and lifeless, since that matter is the same in the two forms?"

The universe presents every appearance of law and order and while scientists prate much of their "laws" few of them dare affirm that these are laws that *must* be obeyed, since that would imply the existence of a "spiritual" force capable of enforcement and against this, as Mr. Bevan suggests, they feel bound to "fight tooth and nail."

If the protons and electrons are compelled to behave in certain definite ways it must be by virtue of something inherent in themselves or prescribed to them from without. If Dr. Millikan is correct and they are born of the Ether, the latter is the more probable.

DO the protons and electrons bring a message down with them?

# LE LIVRE DES REVENANTS

## PART XVII.

The Fortieth Sitting, held on May 1st, 1929 and recorded in the JOURNAL for May, 1933 brought the session to a close. The meetings at Mrs. Bigelow's apartment were adjourned until the fall.

Owing, however, to the serious illness of Mrs. X....., it was impossible to re constitute the group and when its members were again collected, the experiments took another direction. It was resolved to try with a cabinet, and the first sitting for this purpose was held on the 19th December. Later, the attempt to secure psychical impressions on photographic plates assumed the chief place in the research work of this group, and some results of interest were recorded. There is, however, nothing on record in the way of messages or communications during this time which would offer material for the "Livre des Revenants." This state of affairs continued throughout the spring session of 1930, and it was not until after the summer holidays that any effective plan could be carried out for the resumption of this special work. But in September this was at least achieved, and on the 25th of that month there were four members of the old group able to meet again at Mrs. Bigelow's rooms. So we start our record with the chronicle of the Forty-first Sitting, held on the 25th September, 1930.

\* \* \* \* \*

### SITTING XLI.

Sept. 25, 1930.

Present: Mrs. Ernest Bigelow: Mrs. van Antwerp: Mrs. X.....: and Mr. Bligh Bond. Time 8.40 p.m. All seated around the card-table. The room was fairly well-lighted by a shaded lamp giving a green translucency as approved by the control F.N. This was the first occasion on which Mrs. X..... had been able to take part in the work of the group. Mr. Bligh Bond acted as recorder. After about 3 minutes the table vibrated, and then tilted towards Mrs. X..... Alphabet was given by Mrs. van Antwerp and Mrs. X..... interpreted.

*First Control. (C.1.).*

C.1. "Who is a man by the name of BUCHMAN?"

Sitter. "We don't know him."

C.1. "He is in some way connected with Hyslop House."

Sitter. "Not a member of the A.S.P.R., is he? Do you know him?"

C.1. "Mrs. Woolley knows him."

Sitter. "The name doesn't seem right. Would you please spell it again?"

C.1. "B.U.C.H.A.N." "I was the husband of....."

(This control was identified by the group.)

*Second Control. (C.2.).*

C.2. "I am the man who gave anonymously to Boston University. My name was never known."

Sitter. "Not even to the authorities?"

C.2. "Verify by writing to the President of the Board. I passed away about six months ago."

Sitter. "What was the sum you gave?"

C.2. "I gave it at intervals during my life."

Sitter. "Give us your name, please?"

C.2. "My first name was William."

(Two questions were asked here simultaneously)

C.2. "Which shall I answer?"

Sitter. "Give us your last name."

C.2. "WILLIAM NICKERSON."

Sitter. "Where did you reside in Boston?"

C.2. "Lived at Beacon Street, Boston."

\* \* \* \* \*

NOTE. There had been no obvious break between the two controls, and F.B.B., taking notes, had not observed the transition. So he said "The whole name is William Nickerson Buckan." At this, the table gave a violent jerk, and the mistake was admitted. The communicator went on to say:

C.2. "I died on Beacon Street."

\* \* \* \* \*

*Third Control. (C.3.).*

C.3. "MRS. BENJAMIN HALL . . . I passed longer ago than Mr. Nickerson."

Sitter. "Did you know him?"

C.3. "No."

Sitter. "Did you leave a family?"

C.3. "A son—Two daughters-in-law."

Sitter. "Give us your son's name." (No reply.)

\* \* \* \* \*

*Fourth Control. (C.4.).*

(NOTE. Mr. Bond, discussing the identity or possible identity of the BUCKAN control, mentioned the name of Mrs. Sidgwick. This brought the new communicator.)

C.4. "How did you happen to mention the name of SEDGWICK? Do you know him?"

Mr. Bond. "No, it was SIDGWICK I spoke of."

C.4. "No. I am a SEDGWICK. I come from Western Massachusetts. I want to elicit where I died."

Sitter. "Didn't you die in Western Massachusetts?"

C.4. "Yes."

Sitter. "Were you married?"

C.4. "Yes."

Sitter. "Had you children?"

C.4. "Yes . . . I don't know their names."

Sitter. "Perhaps we can help you?"

C.4. "Mention some places . . . It was rather a big place . . . a large town."

Sitter. "Salem?"

C.4. "No."

Sitter. "Lowell?"

C.4. "No."

Sitter. "Worcester?"

C.4. "No . . . Not so far from Williams College . . . It began with S . . ."  
(in rejoinder to some remark passed by a sitter:)

C.4. "No, I am not a woman . . . A man in politics . . . The second letter  
is T."

(The names of places beginning with S.T. were guessed, and Mr. Bond tried the alphabet for the vowel to follow. When he got to 'O', the communicator gave a decided assent: so STO was taken, and finally STOCKBRIDGE was identified.)

\* \* \* \* \*

*Fifth Control. (C.5.)*

C.5. "I am DOCTOR A. RUSH."

(Greetings ensured from the sitters and the table made a move towards Mr. Bligh Bond as to a newcomer.)

C.5. "Will you present me? Does Mr. Bond know of the work?"

Mr. Bond. "Yes, I do; and I should like to say how greatly I appreciate what you have done."

C.5. "I mean the work this circle has accomplished."

Mrs. Bigelow. "Will you go up and see my friend Major S.....  
at ..... and examine his ear, to find out what is wrong?"

C.5. "Yes."

Mrs. Bigelow. "Will you go now and come back with a report of  
what you find?"

C.5. "Yes." (Communicator departs.)

\* \* \* \* \*

*Sixth Control. (C.6.)*

C.6. "My name is HARRY PIERCE, from .....\* (\*confused)—  
I was short, stout, and lame, with curly hair and moustache . . .  
From SHELBURNE FALLS."

Mrs. Bigelow. "Why, you must have known Old BILL?"  
(Here the table gave a great jump in acquiescence.)

C.6. "I had a wife with short grey hair." (Communicator leaves.)

\* \* \* \* \*

*Seventh Control. (C.7.)*

C.7. "Oh! Oh! Oh, dear! I passed on in New Orleans recently . . . Name  
is EDGE . . . I left a widow and one daughter . . . I am in great  
sorrow."

Sitter. "What can we do for you."

C.7. "They have so little to live on."

Sitter. "Can you give us their address?"

C.7. "I was a newspaper man . . . I lived on Esplanade Avenue . . .

Number . . . I want you to verify."

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

C.7. "Seems like FRANK . . . I drew designs for Carnival floats."

Sitter. "Do you know where your wife and daughter are now?"

C.7. "For God's sake don't ask them . . ."

Sitter. "You mean that they would not believe?"

C.7. "NO." (with emphasis.)

Sitter. "With what newspaper were you connected?"

C.7. "I dropped dead from the heat . . . Name some New Orleans papers."

(This did not lead to any identification, and the communicator left.)

\* \* \* \* \*

*Eighth Control.* (C.8.).

(This was the same communicator who announced her name at earlier sittings in connection with the medium Frank Wiggin of Boston. As the substance of the communication is strictly personal, it does not find a place in this record.)

\* \* \* \* \*

*Ninth Control.* (C.9.).

C.9. "I saw my husband at Rockaway."

Sitter. "Who is speaking?"

C.9. "I am IDA WHITE from SHADOW LAWN . . . He was walking, and my momentum was terrific as we passed."

(This caused amusement at the notion of the unsubstantial IDA 'swishing' past her husband. Was he conscious of it? There was nothing further from this source and the communicator left.)

\* \* \* \* \*

*Tenth Control.* (C.10.). (Refer to C.5.)

C.10. (Table gave three gentle tilts.) "I am DR. RUSH."

"I have made an intensive examination. I find nothing serious, but there is a clogging from the ear to the throat. Would he try very simple remedies? . . . To lean forward, like bending the body double; and then incline the head to the right or to the decided left, as condition requires. Madge, try it."

(Here Mrs. van Antwerp practised standing up and bending forward, then swinging her head from side to side until she got the approved movement which was designed to put a tension on the cords of her neck.)

C.10. "Bend and swing head to left or right, as necessary—way over farther . . . stand up and do it."

Mrs. van Antwerp. "Is that right?"

C.10. "Yes."

Mrs. van Antwerp. "How often shall he do this?"

C.10. "Every time he feels the throbbing. It will stop it."

Mr. Bond. "Will ephedrine be of any use to him?"

C.10. "No."

Sitter. "Will he regain his hearing?"

C.10. "I do not know. Has he had his ears blown?"

Sitter. "Probably he has. The trouble came from shell-shock."

C.10. "Mortals get the same roaring from swimming. (Here the table moved across to Mrs. Bigelow.) "I don't find anything serious." (This refers to Mrs. Bigelow's own local affection.) . . . "I yet recommend . . . (Here some instructions were given by Dr. Rush to Mrs. X..... for Mrs. Bigelow's benefit.)

Mrs. Bigelow. "Will you give treatments to Major S.....?"

C.10. "Gladly."

\* \* \* \* \*

*Eleventh Control. (C.11.).*

C.11. "Who is this? . . . Who is URSULA?" (no more from this one.)

\* \* \* \* \*

*Twelfth Control. (C.12.).*

C.12. "MARGARET GAUL." (addressing Mrs. X.....). "You are going to lose a valued friend before many moons . . . Mrs. Pritchett."

(Mrs. X..... commented on this, remarking that Mrs. Pritchett had had one or two shocks and was incapacitated.)

Sitter. "Where have you been, Margaret, all this time?"

C.12. "I have been working in their realm. Do you see FREDERICK?"

Sitter. "Yes."

C.12. "He is here . . . He has brought all these people."

\* \* \* \* \*

*Thirteenth Control. (C.13.).*

C.13. "FREDERICK . . . The green light is perfect. Does BLIGH know anything about materialization?"

Mr. Bond. "Yes, Frederick, I have been recently studying this phenomenon at Winnipeg."

Sitter. "Have we too much light here for yours?"

C.13. "No. I want to show a face in a shade no darker than this room."

Sitter. "How long will it take you to do this?"

C.13. "Any honest materialization must take an endless time. Now I want plenty of old-fashioned matches . . . sulphur matches."

Sitter. "What else?"

C.13. "And water . . . And not riding in luxury . . . no taxi . . ."

Sitter. "But Mrs. X..... must have one, as her health needs it. She cannot walk here. What are we to do if it rains?"

C.13. "Better not come then. There are electrons from a taxi. Cancel the evening."

\* \* \* \* \*

*Fourteenth Control. (C.14.).*

C.14. "Who is MYRTLE?"

(Communicator leaves. *End of Sitting.*)

\* \* \* \* \*

VERIFICATIONS OF  
 NAMES AND ADDRESSES, ETC.: OF COMMUNICATORS IN SITTING XLI.

\* \* \* \* \*

(1). WILLIAM NICKERSON.

It was alleged by the control that William Nickerson had made an 'anonymous' gift to Boston University. Reference to the University authorities made it clear that, so far as they were concerned, all the donations made by William Nickerson in his lifetime had been publicly acknowledged. It seemed therefore that in this case there was confusion or a mistake.

But the probate of the will of William Nickerson discloses for the first time that the testator has willed that twenty years after the death of the residuary legatee, the estate reverts in equal portions to the Boston University and the Massachusetts Institute of Technology.

It seems reasonable to interpret the message as referring to this intention of his to benefit Boston University by will. The word "anonymous" is of course inappropriate, but it does differentiate this from other gifts which he made in the past and which were publicly acknowledged.

(2). FRANK EDGE.

Mrs. Frank Fourton, a member of the A.S.P.R., made enquiry of a friend in New Orleans and received the following information in a letter dated May 15th, 1931.

"After reading the communication I looked in the New Orleans Directory for the name of Frank Edge. It did not appear in the 1931 directory, so I looked for it in the 1930 directory of which we happened to have a copy in the office, and found the name FRANK EDGE, Artist, 741 Esplanade. That is as far as I have gone, but intend to investigate further and will write you the information I may get. . . .

"Since writing the above, I called up "Soulie and Crasson," who take charge of the Carnival floats. I asked "Do you, or did you, know a man named EDGE?" and the answer was "Yes, but he died about a year ago."

(I asked) "Was his first name FRANK?" Answer: "He went by the name of GILL EDGE."

"Was he a newspaper man?"

"Yes; and he worked on the 'Daily States'."

"Did he have any family?"

"Yes, he had a wife and daughter, but they went away. I think they are in New York."

"I called up the "States" office and talked with a man who knew Mr. Edge. Name (he said) was GILL EDGE . . . died in summer a year ago . . . left a wife and daughter."

The communication checks up correctly. Those to whom I spoke did not know the whereabouts of the wife and daughter. . . ."

\* \* \* \* \*

- (3). COLONEL GOODLOE AND PROF. GILBERT POND (see May JOURNAL, 1933).

A correspondent who does not wish her name published, writes under date May 19, 1933 giving detailed verifications of the names of persons and places with many details mentioned in the communications printed in our May number in connection with COLONEL GOODLOE and PROFESSOR GILBERT POND and their respective families. Although we are not at liberty to quote any personal details, it may be stated that these are so perfectly verified as to constitute, in the writer's opinion, absolute evidence. As regards "STATE COLLEGE" it is permissible, however, to record her remarks, as follows:

"STATE COLLEGE" in its early days, might have had 'pigs running wild in its streets'. . . . 'STATE COLLEGE' is the name of the town. They did all their shopping in Philadelphia;—no shops in State College;—and Philadelphia stores sending salesmen weekly or monthly. Between State College and Bellefonte are a series of little hamlets named after women's names:—ELIZA, MARIA,—perhaps HANNAH,—I've forgotten.

"It isn't exactly in the coal region, though near. The cold water soap,—rather, *hard-water soap*,—is a special, put on by John Wanamakers in Philadelphia every March, and a great many people in Penn. and New Jersey buy it in 'gross' lots every year. However, it is a toilet soap. . . ."

- (4). DAVIS OF NEENAH, WIS.: AND BELLE DAVIS (see Jan. 1932, Part IX.)  
ALSO OLD ZENAS CRANE.

Mrs. Fenton Taylor of New York writes under date May 26th, 1933 as follows:

"The three people mentioned in the "Livre des Revenants" whom I recognized are: DAVIS, Lumberman, of NEENAH, WIS. whose daughter had trouble with her eyes, and, in a previous issue of the magazine. . . . "OLD ZENAS CRANE" of DALTON, MASS.

"He died several years ago, but I knew him personally and have often visited the family. He was head of one of the Crane paper mills which make all the Govt. paper money as well as Crane's stationery.

"MR. DAVIS, whose first name was DAVID, came from paper business, which of course uses lumber in the shape of wood pulp), to EAU CLAIRE, WIS. where he became head of a large paper mfg. NEENAH, WIS, where he had been in business (either lumber or the concern with his brother Mr. Will Davis). Their Co. was known as the 'Davis Paper and Pulp Co.'

"His daughter BELLE was almost blind and wore very thick lenses which made her eyes look like pin-holes. Mr. Davis was a friend of my father's and we knew the family well."

\* \* \* \* \*

## CONTINENTAL NOTES

By DR. GERDA WALTHER

### PSYCHICAL RESEARCH, THE SCIENCE OF OCCULT PHENOMENA

This is the title of a book recently published by the famous German philosopher, Professor Hans Driesch. ("Parapsychologie Die Wissenschaft von den "okkulten" Erscheinungen." F. Bruchmann, Munich.) One might call it a kind of "logic" or methodology of psychical research. The different kinds of phenomena and historical cases that have been investigated are only described as far as it is absolutely necessary for understanding the methodological problems. First of all, Driesch says, the factual basis and genuineness of psychic phenomena—both mental and physical—must be scientifically established with the utmost certainty; and only when this is the case can they be scientifically investigated and explained. He then enters upon the different sources of error (conscious or unconscious fraud on the side of the subject or the investigator; self-deception etc.). Here it is important to note, that Driesch is of the opinion, that a medium once having been caught as being fraudulent may yet be genuine at other times, though of course special care is then necessary in his investigation. Then the different kinds of observing phenomena are described and criticized (observation of spontaneous phenomena, "expectant" observation (waiting for a phenomenon which is expected to occur, though it may or may not do this; and real experiments). According to Driesch mental phenomena can only be investigated by behavioristic methods, i.e. the observation of the "behavior" of the medium, or, as he prefers to say; the "metagnome." (Here I think Driesch doesn't see the importance of a scientific self-observation of the "metagnome" which may produce much important material which can never be obtained by the behavioristic method. G.W.)

Driesch distinguishes between phenomena that are (1) entirely established, (2) highly probable and (3) uncertain. "Entirely established" according to his opinion are telepathy (spontaneous telepathy), thought-transference, "tapping" of the thoughts of others, clairvoyance, psychometry; "very probable" are prophecy and some physical phenomena. Though Driesch says he is much impressed personally by some physical phenomena he has witnessed, yet he does not feel entitled to call them entirely established in the strict scientific meaning of the word. So as yet they are but highly probable, but he hopes they will soon be entirely established by further investigation, especially that of Dr. Osty. Highly probable then are phenomena of telekineses, materialisation of fragmentary forms (not phantoms), raps etc. and some poltergeist-phenomena. Apparitions "direct voice" etc. however are very doubtful.

Putting aside the question whether their basis in fact is established or not Driesch then proceeds to the question which of these phenomena may be considered as being "fundamental phenomena," i.e. phenomena that can not be explained away by reducing them to other phenomena. Such fundamental or basic phenomena are e.g.: telepathy; thought-reading; clairvoyance; prophecy; and in the physical domain materialisation (telekinesis, raps, levitation of the body of the medium can probably be explained by materialisation in different degrees) also perhaps some poltergeist phenomena. Whether psychometry is to be regarded as a basic phenomenon seems to be doubtful.

When the question as to what is to be regarded as a basic phenomenon is settled and one has tried to find out how these phenomena are brought about, i.e. their *modus operandi*, and under what conditions they generally occur, one can try to give theories explaining them, though as yet these theories are only hypotheses for the present. One of the principles that must here be observed is the old sentence *entia non sunt creanda praeter necessitatem* (no more new things must be introduced than is absolutely necessary)—this "principle of parsimony" has already to be followed in the question of basic phenomena. Here it means that as far as possible psychic phenomena must be explained by things already known in other branches of science or by an amplification of such things, though, on the other hand, of course one must introduce new things if the given facts demand it. Materialisation e.g. can probably be explained by an

amplification of vitalism,—a kind of super-vitalism,—regarding it as a new form of assimilation of matter influenced by auto- or hetero-suggestion. Mental phenomena can not, according to Driesch, be explained by psychomechanical parallelism or theories of (physical) radiation. All explanations of mental phenomena must first of all acknowledge the existence of a "mental field" "in" which (though not in a spatial sense of the word) these phenomena take place. This applies equally to pure animism and spiritualism. Animism suffices for explaining some phenomena, but not for all. A variation of it is the theory of excursion, which explains spatial clairvoyance. As an explanation for higher mental phenomena (especially trance-communications) one must either introduce the theory of a superpersonal cosmic subject which contains the "plans" of the former (and future?) lives of individual personal minds, or the theory of spiritualism, which Driesch prefers to call monadism, regarding the bodiless, surviving personal minds as "monads." The specific personificatory character of some trance-communications makes their explanation through a "plan-bearing" cosmic subject very artificial, so in these cases Driesch would prefer the doctrine of monads, which, as he shows does not in fact introduce more new elements than the theory of the cosmic subject.

If the reality of phantoms presenting themselves apart from the bodies of living persons be admitted, then they too must be explained by a faculty of materialisation either on the side of the cosmic subject or of the 'ceased monads. The cosmic subject or the monads would have to be supposed to get into a kind of telepathic connection with the metagnome thus producing trance-communications and perhaps some cases of clairvoyance and prophecy. One of the most difficult questions is the explanation of the "selective" faculty of the metagnome enabling him to produce only those things which refer to the life of a specific deceased person. This too is better explained by monadism than by the doctrine of a superpersonal cosmic subject.

I hope this short survey, which of course is by no means exhaustive, will suffice to convey to the reader an impression of the importance of this new book of Driesch. I am told that Mr. Theodore Besterman is preparing an English translation.

In the preface as well as in the afterword Driesch finds some very hard, but not unmerited, words of reproach for official science because of its putting aside the facts of psychical research or even refusing to see them. In this connection he says: "He who thinks he can decide *a priori* what is objectively possible and impossible, and then shuts himself off from established facts, does harm to true enlightening science. Psychical research is quite as rational as, for instance, chemistry. That it finds new laws which looks strange at first sight is due precisely to that which is 'given.' Certain facts of empirical reality are in fact 'strange': which means no more, after all, than that they have only recently been established as real and have been only little explored." It is sincerely to be hoped that official science, not the least as an answer to the views put forth in this important book of Prof. Driesch, will in a near future give up its prejudiced attitude towards psychic phenomena and psychical research.

DR. GERDA WALTHER.

W. Deonna (Professor of the university of Geneva, Director of the Museum of Art and History there: "*De la Planète Mars en Terre Sainte. Art et subconscience. Un Médium peintre: Hélène Smith.*" (From the Planet Mars to the Holy Land. Art and the subconscious mind. A psychic painter: Helen Smith.) Published by E. De Boccard, Paris 1932. 403 pages, XXIV illustrations.

This book is equally important for the investigation of the dissociation of personalities as for that of trance-mediumship and subconscious automatisms. It deals with the same medium as Prof. Flournoy's famous book "*From India to the Planet Mars*" (Harper, New York). Hélène Smith's real name, Katherine Elise Muller, is now after her death revealed by Deonna. As will be remembered, Flournoy investigated her trance-communications and automatic writings and pictures describing life on the planet Mars (even giving the language of the Martians), and her description of her

alleged former life in India and as Marie Antoinette, a reincarnation of whom she believed herself to be. Although Flournoy never questioned her *bona fides* she was somewhat hurt by his reducing all this to manifestations of her subconscious mind. And after she had received from a female admirer the means to live independently, she would not have anything further to do with scientists. But equally she withdrew from the spiritualist circles. She would not be a medium in the ordinary meaning of the word any longer. Her principal guide "Leopold" (alleged to be Cagliostro) remained, but was translated to higher spheres. She herself was now told she was a reincarnation of Mary, the sister of Martha in the Bible. Henceforth she devoted herself to drawing and painting automatically (mostly in oil on wood) scenes from the life of the Saviour and his followers and surroundings. Here adherents said that these pictures had the faculty of healing sick people, and as long as she lived she would not sell them (they did not belong to her, she said, but were only entrusted to her by heaven) nor would she permit them to be reproduced by photographic or other means for fear some materialistic use should be made of these reproductions.

Heavenly spirits now surrounded her and advised her what to do. They announced to her when she was to paint a new picture, and what it would be, by "inner voices" which she heard. These voices also accompanied her work with their directions. In a vision she saw before these pictures, which were then projected on the wood, so that she had only to follow the lines and then add the colours. This she did, now here, now there, apparently without any connection,—at least to the onlooker it seemed so,—until the whole was complete. Like Nüsslein she mostly used her fingers in painting, using the brush only for minute details. Some of these pictures can now be bought from her heirs; others were left to the museum in Geneva of which Prof. Deonna is director.

For this book Prof. Deonna has used many trance-scripts, automatic scripts, personal notes and letters of the medium, which were inaccessible as long as she lived. He compares them with communications of other inspired artists, poets, mystics etc., but also with works of the insane. To him all things produced by "Hélène Smith" are only manifestations of her fanciful, rich subconscious mind, which he tries to explore by all possible modern means, including psychoanalysis. As he is principally interested in her artistic productions he leaves aside other psychic phenomena of hers mentioned by Prof. Flournoy (raps, telekineses, telepathy, clairvoyance, premonitions etc.). Whether his interpretation is right or not would lead too far to discuss here. In any case the material contained in the book is of the greatest interest for all psychic researchers, psychologists, psycho-analysts and psychiatrists.

DR. GERDA WALTHER.

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## EDITORIAL NOTES

### LORD CHARLES HOPE'S SITTINGS WITH RUDI SCHNEIDER

Following our preliminary notice of the record published by the S.P.R. of London in their latest Volume of Proceedings (Part 131, Vol. XLI, June 1933), we now offer some notes based upon a more detailed inspection of the record. Lord Charles, as may be remembered, had taken part some 35 sittings with Schneider at the National Laboratory of P.R. in 1929-1930 and early in 1932. He had also attended three sittings at the Institut Metapsychique in Paris in the autumn of 1930. His chief wish was to repeat the absorption effects of the infra-red rays noted by Dr. Osty as taking place whilst Rudi was in trance.

In arranging therefore for further sittings in London he sought and obtained competent scientific help, and was fortunate in securing the interest and co-operation of Lord Rayleigh, who supplied much of the special apparatus used.

Thirteen sittings took place at 65 Cadogan Place, the home of the Dowager Lady Rayleigh, but the venue was later changed to Queensberry Place as more familiar ground for the medium and hence more probably conducive to a good output of phenomena for psychological reasons.

Although, on the whole, the resulting phenomena were weaker and less frequent than those hitherto reported, Lord Charles holds that they "go far to support the claims put forward by Dr. Osty in his report."

In the sittings at Cadogan Gardens there were noted fairly frequent absorptions of the infra-red rays: whereas most of the movements of objects took place at Queensberry Place. The control of the medium, which was both manual and by means of muslin screens, "quite excluded the possibility of the medium having placed some material object in the ray and withdrawn it before a photograph could be taken."

"The impression given me" says Lord Charles "was that the medium found it easier to achieve absorption in the ray than the movement of objects." Absorptions took place when the ray passed through muslin panels. But under similar conditions no movement of objects occurred, although this had been noted in Dr. Osty's experiments.

Rudi is always of opinion that the sitters contribute force for the generation of phenomena: but in these sittings the evidence was in favor of the theory that the medium alone supplied all the force used. The personnel of the controllers was changed as little as was possible, in order that the conditions should not be disturbed beyond what was strictly necessary. Fraulein Mangl, Rudi's fiancée, only attended eight of the sittings (out of 27) and this fact rules out any suspicion that she might have tried to help out the phenomena.

#### INDIVIDUAL REPORTS

Mr. C. V. C. Herbert who took charge of the physical apparatus, says he feels confident that much better results could be obtained in any future work in the light of the knowledge acquired during these experiments. The apparatus used is described by Lord Rayleigh in Proc. S.P.R. xli. 89, (1933). Prior to these sittings, Mr. Herbert had noted an oscillatory effect of absorption having a frequency of twice that of the subject's respiratory period. The deflections of the ray in the new sittings were not large enough to register the occulting substance. He considers that the frequency response of the plate and the photo-electric cell were not accurately attuned; and assumes that where the deflections of the ray are marked on the photographs they show the absorption of the longer wave-lengths of the relative spectrum to which the plate was comparatively insensitive. But the experiments indicated that the absorptions were *not* due to mechanical fraud.

In order to increase the spectrum range into the longer infra-red, the plates were sensitized with xeno-cyanin and a light-filter used. But this slowed the exposure and the usual trouble occurred of a blotching of the emulsion,—the bugbear of those who use these fugitive super-sensitizing dyes. Plates so treated have to be stored on ice. With the failure of the plates, attention was turned to the telekinetic phenomena. A laboratory was newly equipped for the purpose in one of the seance-rooms of the L.S.A. at Queensberry Place. Unfortunately it was subject to mechanical vibration, being on a top floor, over a street carrying heavy traffic, and above the lines of the Underground Railway. To overcome this, the galvanometers were mounted on a heavy lead table supported on rubber sponges.

Mr. Herbert gives a careful description of all the apparatus used and contributes photographs and diagrams. Although the infra-red photos were not regarded as successful, a number of galvanometer tracings showed very definite occultations of the ray. He records one interesting levitation of the

table in which he could see all four legs quite clearly and can say positively that nothing touched the table on the "cabinet" side. Nor could there have been anything in the nature of an extending rod.

Lord Rayleigh offers reasons which possibly explain the absence of definite images of the "invisible substance" obstructing the ray. It may have had no defined outline; or it may not have been in the ray long enough to register on the plate. His general conclusion has already been quoted (see Editorial Notes in July number of this JOURNAL). Lord Charles Hope devotes several pages to the discussion of the alleged fraud in connection with the photographs taken by Mr. Harry Price. He says that Mr. Price's colleagues did not form the same opinion as he did from these photographs, since Mr. Price made no communication to them on the subject either then or for many months later. Not even Mrs. De Gernon, the sub-controller, was informed. And when, late in 1932, Mr. Price again sought from some of his former group financial support for further sittings, he omitted to mention the photographs in question. Those who subscribed towards the cost of the publication of his report were not informed that in it any accusation of fraud was to be made against Rudi. Lord Charles's analysis of Mr. Price's criticisms of the medium's behavior is very interesting. "What does emerged damaged from Mr. Price's report is his own reputation as controller, conductor of investigations, and critic." Mr. Theodore Besterman adds a note of cordial agreement with his comments and says that he considers Mr. Price's report can have no effect on Rudi Schneider's standing as a medium.

Part IV of the S.P.R. publication is given to a Synopsis of the Sittings, and this concludes the publication.

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#### A UNIVERSITY CURRICULUM OF PSYCHICAL RESEARCH

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As Psychical Science is now entering on the status of a recognized subject of study and research in academic circles in Europe, it may not be amiss to publish the Syllabus of Lectures framed for use in Belgrade University by the Students' Society which has been enrolled for this purpose. The following is the Course of Lectures prescribed for 1933/1934. Meetings are held twice a week at the House of Russian Culture. Once a week there are two lectures on theoretical subjects, and once a week one lecture on practical experimental work, with a sitting.

##### (A). THEORETICAL COURSE

1. PHILOSOPHY. (8 hours).  
Introduction to theoretical Philosophy.  
" to practical Philosophy.
2. PSYCHOLOGY. (12 hours).  
Psycho-analysis. General Psychology.  
Psycho-pathology. Psycho-physiology.
3. ESOTERIC TEACHINGS: RELIGION: AND SPIRITUALISM. (8 hours).  
India. Egypt. Spiritualism. Anthroposophy.  
Thibet. Greece. Theosophy. Christianity.



## AN EXAMPLE OF MYSTIC MEDIUMSHIP

By STEWART EDWARD WHITE

*Research Officer of the San Francisco Section*

It is but rarely that the psychic researcher has opportunity to see the psychic process from the point of view of the entranced medium. I have been privileged to sit in with this medium's work, off and on, for the past fourteen years. She is an amateur; wholly a mental medium; and works in trance. She is remarkably accurate, and her communication is devoted more to development in spirituality than to personalities; though her work in the latter field is also true. As a description of the process of such a developed and reliable station, then, this verbatim record should be psychologically valuable.

BETTY: "I am more nearly an instrument of precision than I used to be. I am wondering if the start might not be facilitated by defining my own methods.

"I ease my body into pleasant memories. I lull it to comfort. I think of the wind in the pines; or feel the sun's warmth,—perfect physical peace and enjoyment; entirely concerned with my own body. Life surrounding me is non-existent. I know that each side of my spinal column, placed in comfort, lie strong, life-sustaining muscles. I will retire all my strength and consciousness into that fastness. It is as if a trap door were closed. I am within myself: content.

"Slowly, in that content, there forms an interest, a desire to expand. I do not define any more: I feel. I feel that there is a secret exit; something awaiting exploration; something highly desirable and exciting. It lies in a different direction from that by which I entered, and closed. On one side I can dissolve all separateness. Something can flow into me, and I can flow out to it with the same comfort with which I relaxed the body; only within the comfort is desire and latent strength, release into a well-being which I cannot define in words. It is an essence of life, not to be put down in lesser terms. Roughly and poorly I have attempted to define the old word Contact.

"For the moment I am quite oblivious to active life. Creeping into this contact is a new energy; an energy which is unconscious of arms and legs, of hands, of ordinary senses. It is a perception which illuminates itself. That is, it brings out into the spotlight of awareness, in more or less complete vision according to the strength of the light, whatever it holds steadily and interestedly;—whatever it stimulates itself, or is stimulated to hold steadily and interestedly.

"Sometimes I merely enjoy the ebb and flow. It is like music, a natural response of tones. Then in my contentment I feel a pattern forming. I watch; amused, interested, as at a movie performance. I watch to be sensitive and ready to pick up the first delicate impressions that come. I must pick them up like a dance to music in time with the subtleties; for if

I impose my own clumsiness of rhythm, I strain myself and fumble into stupidities.

"Then again, through this same adjustment, after an artistic suitable time for establishing myself, I try gently but firmly to present deferentially a pattern of my own. I introduce a motif into the music, something of a quaint little composition of my own; and if it pleases they catch the refrain and amplify it into rich variations. And then,—still amusedly—, I give myself to this until I am practised enough and strong enough to repeat it back to you through all the different transformations to our rough-hewed words.

"That is the mystic method; the surest, the safest, the most accurate and skilful. There are many other methods, with greater facility; but not self induced and under control. These various processes perhaps we shall picture later."

With this process "Betty" has explored far, by what is apparently a process of the penetration of spiritual conditions. Her training—again I must use the word "apparently"—, has been through actually subjecting her to experiences. In the course of these she passed through a series of "experimental deaths." She appeared to go through what might be called an average experience in order, as she reported back at one time, to "know how to die with *savoir faire*." While, naturally, it is impossible directly to evaluate these reports as to their accuracy in describing actual conditions, they are nevertheless interesting from the point of view of the analytical psychologist, not only as depicting alleged conditions, but also as affording insight into supposed development methods of a medium of this type. In view of this medium's remarkable and invariable accuracy of insight in such matters as can be checked up, it is even possible to accord this experimental dying rank as a provisional hypothesis; or give it at least a received-and-placed-on-file status.

"Everything is new," Betty began, describing the first experiment, "The air seems different. Much more work to breathe than not to. It seems so awkward and old fashioned. I have to do it because I am not equipped, but I can see that it's a—I feel like an old White Steamer!"

(Here ensued a long pause, with fragmentary conversation. At the end of it she choked and gasped rather alarmingly, and then respiration became very faint.)

"Well, don't stop me yet! How simple! That's how you get into another zone of action, a higher one. You stop taking in this kind of breath; you stop breathing, and then you just slide over—slide over. (laughs) I call that *quite* a long bounding leap! Very simple. As soon as you begin a different kind of breathing, take in a different inspiration, it begins to act on you. *You are dead*; only you are much more alive. (laughs) Kind of fun, that experimental dying! Now I've done it, it seems so easy. I'll know what to do. I've rubbed out a boundary line."

"What a curious method of progression!" she exclaimed after a pause.

"I don't walk; that's a bodily method. I press forward, or something, by a kind of intermittent force on my own volition. I go because I want to go. . . . It is smoother than spurts; but it is no more continuous than steps are. When you think of it, it is a current of thoughts that makes your steps go: well, here there's a current of thought that sends you forward,—waves of pressure instead of steps. That is what steps are; only here you don't have to have feel for it. It's the first thing they teach when you go over.

" . . . But I want so much to practice. It's such fun to go around just pulsing yourself forward that way. Breathing is a lot more difficult; I don't quite understand that. It is a much wider, fuller breath, I can see that; not the little short panting, smothery thing we do now.

" . . . Now go slowly. Let me follow step by step. This is *fun!* Lots of fun!"

At this point she spoke as apparently another personality. For the purpose of the narrative we provisionally assume this to be the case. No name has ever attached to this personality, so we refer to it as the Invisible.

"Suppose," said the Invisible, "you started experimentally pulsing yourself around, and you knew how to breathe big, almost aching breaths; you'd soon begin to change, wouldn't you? You couldn't stay quite the same, could you? After having so many different experiences? You have had two already."

"I want to see what happens to me next: leave me alone," begged Betty. She was silent for some time. "Next thing I want," she resumed at last, "These big, almost aching breaths and this movement combine into a feeling as if I were hunting for something, something I want much, *very* much. . . . I want *nourishment!* It is an instinct toward substance of growth.

"Curious, that sort of nourishment; you don't seem to take it and give it up again. It is like atoms of power. You add it to the sum of your substance. I don't know how you do it. It seems to be a matter of the proportion. Proportions act on each other in a creative way, the way foods do on cells. . . . Oh dear! I don't know what I'm talking about!"

"This goes on quite a while," the Invisible interposed, "this collecting substance. Some day you'll get yourself assembled and begin to function."

"Wouldn't that be fun!" cried Betty, "Wonder what I could do? If I could come over and really function——"

"Now sight. What is sight?"

"Our sight is such a definitely limited thing, like our reach. It has a radius. If you want to reach further, you move along; if you want to see further, you move along.

"Seems to be here a question of your candle-power, not of any definite radius. (laughs) Horsepower for the physical, candle-power for the spiritual—a 45 candle-power man!"

"Think of a room with one candle," suggested the Invisible, "each one

added multiplies the strength of illumination and enables you to see more, makes more reality visible. Think of people according to their candle-power."

"Next time," Betty promised herself, "I'll try to coordinate and see what happens. I wonder if I could work them all together?"

"Go slow!" warned the Invisible.

"I feel so started, though!" protested Betty, "If I can only remember about keeping my profession in the foreground, and having courage and *abandon* and faith!"

"*Abandon* outside of faith would break down all your insulation. *Abandon* in faith," corrected the Invisible.

"Think of the fun, being told how to work yourself!" cried Betty, "They are slowly and painfully leading me to a comprehension of what they mean when they say they won't work in our terms. It's to make me a better translator. They are not going to translate much more themselves. I am to get it in the original by entering into their consciousness more fully."

"It will be more accurate; give greater scope for explanations; eliminate much futility; and make a smoother flowing channel," the Invisible ended this session.

Ordinarily Betty goes quietly into the trance state, with but slight delay. At the next meeting, however, she was silent for a full thirty minutes, during which her breathing was labored and asthmatic.

"I am trying," she said at last, "to perceive and understand bodily substance over here. It is fibreless, but definitely cellular. . . . I don't know what those words mean; I don't know enough about construction. . . . I have a definite body, and not a vaporous or a fuzzy one either. It is a finer-grained substance than flesh. It is not fluid, but mobile. It is more sensitive, more easily acted upon, and at the same time more indestructible, more durable, more self-protecting. You would recognize in it a refinement of matter, a little understood etheric combination. . . ."

"I am getting dizzy."

"*Abandon* in faith," advised the Invisible.

"It is a pulsing, living body purified of organic frailty, durable, flexible, susceptible of more powerful action through susceptibility of sense."

"Now hold fast!" urged the Invisible, "Press on! I want to carry this through!"

"The sense radius is greatly extended. It is a definite entirety, only unfinished, like a nucleus open only at the top. It is more impervious at the sides, more undamageable at the sides; more sensitive at the top. We are so sensitive at the sides, so destructible there; so impervious at the top."

"Tethered by bodily sense," said the Invisible, "This is the best we can do to give you a perception of the spiritual body."

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Over a year later, and quite unexpectedly, the experiment was repeated, but from a new and more subjective angle.

"Everything has been taken from me," began Betty in a faint, deliberate, and solemn voice, "but the residue of my life, what would remain if I were to die now. It's all I've got to orient me in the new world in which I am just an embryonic being. I am hardly born properly. Every circumstance of life is gone, every higher sense is undeveloped. I am only wrapped in my own aspirations. If only I were stronger and more vigorous, that would put me more closely in touch with the help and affection I feel around me. Thank heaven I have the protection of it.

"I have the directing power of a little bit of spiritual growth. Oh, if I should come into this world without it! Oh, what a nightmare of struggle there would be! what a victim I would be of my own rudderless condition of soul!

"That is what they are trying to help us to. I understand now. I understand how rebirth will feel through death, and I want so much to pass through it with strength and rapidly expanding senses.

"I am only semi-conscious. There is so much more around me now that before I was blind and deaf to. (pause) Oh, I strained to open what should be my earth eyes and touch with my earth fingers, and it's not possible! (pause) Helping loving people are around me, urging me to something. (pause) I love them back for helping me, and it gets easier.

(After long pause.) "Now I'm going to tell you what I wish I had brought with me. I am so poorly equipped.

"First, I wish I had brought more selfless development. I must try to get these tremendous secrets of living: I must! I must! The development of selfless sinews I would carry with me would help me construct a new body.

"Second;—it's a funny thing now I wish I had—I'd want deep laughs of kindly humor to soften up all the struggle and effort and make it more natural and palatable. I've got some of that: I want more, for it's fun, and you can laugh with everybody over your aches and struggles.

"I'm getting on. I feel better; much more at home.

"Then, Third, I want a curious thing that I've got to work for. Grasfulness, I think. Maybe there isn't such a word, but there's no other around here. Things I want float right by me, and I can't reach out and take them because I'm semi-paralyzed. I must have paralyzed myself."

In subsequent sessions, scattered through the years, this underlying idea was extended by recurring similar experiments. The records are too long for inclusion here. It is sufficient to say that her reports had to do with the establishment of function on the basis of those spiritual possessions she had acquired and developed in her earth life.

"That's cowboy talk!" she exclaimed picturesquely. "'to be afoot in a new country!' . . . Parsimonious living here would put me afoot there. That would be very awkward! . . . See what they're doing? They're urging us to start the machinery here we're going to use there, so we won't be dazed and helpless immigrants!"

"There!" she cried triumphantly on still another occasion, "I am quite successfully dead! It wasn't much of an operation! It was a pleasurable releasing, quite different from the death-agonny idea.

"I'm here: and quite contented; but I don't know what to do next. I must hold still and see what my emotions and instincts are." She complained that she was "lumpish", like a baby. "Through feeling my lacks I am understanding what I *can* do here," she observed after a pause. So she started out doing what she could do; "and I got a much firmer shape right away," said she. "It came right away as soon as I had started out; I must have brought it with me. It seems to be mine by right of what little work I've done on my private bit of illumination—it is a strong feeling of embryonic hope."

"Now you see," remarked the Invisible, "that when you 'go hence' you needn't feel at a loss at all. You can start right in summoning your powers even before you get a new body. Just start in and make your own functions."

"I came over in a blind and unilluminated state," assented Betty, "and the first function I feel is the pouring myself out. It would get me all the functions I needed. If I didn't do it, I would not have much."

Most of our Research, naturally has to do with physical phenomena and the evidential aspect of mental phenomena. It is not often that we are able to get a behind-the-scenes glimpse of the method of the mystic medium. For this reason the above seems worth report to a Society dedicated to the subject of psychic investigations.

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## PSYCHIC RESEARCH A PERSONAL MATTER

By ANNE MANNING ROBBINS

Very early in my life I was attracted to what was then known as Spiritualism, and I occasionally attended a spiritualist meeting or a seance. Still quite early, being then a resident of Boston, I came in contact with a lady who since then has become a world-famous medium. We were both residents of that city, and friends, for many years. Very soon after my first sitting with her the English Society for Psychical Research sent Richard Hodgson to Boston for the special purpose of investigating the mediumistic phenomena exhibited by this lady, by name Mrs. Piper, and the history of her case must be well known to all who may read this article. The scientists had entered the spiritualistic field, and the term spiritualism was dropped by those who wished to be known as careful students and scrutinizers of the phenomena. It was my great good fortune to be occasionally asked to assist some of these men in their work. Yet all the time I continued my personal sittings with this psychic, and, my daily occupation involving much in the line of expert reporting, I was able to take detailed notes and make full records of my own sittings. Many of those records have already been

published, and my hope is very soon to publish the final reports, making one consecutive account of the whole as my particular contribution to the subject which is now classed as one of the sciences. While I do not now and never have called myself a scientist, in the strictest meaning of the term, yet if there is any person who simply loves the exact and the scientific, that person is the present writer. The advance of science in all directions is constantly opening to us new vistas into the Universe, which expand our mental outlook and bring new spiritual vision to the soul. Many of our learned men of to-day openly admit their belief that those who live on this earth pass immediately at death into a new life and that between the two spheres, the here and the hereafter, there may be communication. But the point I wish to make is that the sitter at a trance who is ignorant of scientific methods yet who at all times keeps his mind open, and who is so wonderfully impressed by the phenomena he is observing that he cannot but believe himself in intellectual touch with another world, need not and will not be influenced, by a skeptical critic who has not had a similar experience, to the extent of giving up that belief. He must stick to his cherished ideas regarding the loved and the lost who he thinks communicate with him. This makes psychical research, as we call it, a matter of individual experience and personal bent of mind.

I propose to offer a few instances of purported spirit return, most of them never before published, and let the reader judge for himself as to how much if any evidence a case shows. It must, however, be remembered that it is the trivial things, style of expression, turn of a phrase, which give the most striking evidence of personality, and which can by no manner of means be made perfectly clear to an outsider. It is this evidence, as much or more than what is actually said, which is the convincing thing in the matter of belief in survival. That which is strikingly characteristic of a communicator, well known in life, is so pleasing to the sitter that he hardly cares for the moment whether it is evidential or not, for he has met an old friend, and that for the time being is enough for him. It must also be understood that the best communications from an evidential point of view are those of so intimate a nature that they cannot even be reported if one have any delicacy of sentiment at all.

Let me state here that almost from the very first appearance of psychic power in the particular medium from whom my cases are reported, three men of prominence as scholars or scientists and with whom I became personally acquainted were intensely interested in her phenomena. All passed away some years ago, one in 1905, one in 1910, and one in 1920. All have returned in more or less brief statements, giving their initials if not their full names. At a sitting in 1920 Richard Hodgson was speaking, and I say: "I was in hopes that I might get something tonight in the way of communication that would be perfectly splendid." To which the immediate response was: "Give us time. We cannot fly in an airplane, as Raymond does to catch up with his father's plans." This reply was extremely char-

acteristic of the quick repartee of Hodgson and, though not claimed as evidential, was clearly pertinent to the circumstances in the case, since it was that very winter that Sir Oliver Lodge came to the United States on his now famous lecturing tour, going back and forth from big city to big city, and he was at the moment of this sitting supposed to be somewhere on the Pacific Coast. His son Raymond, on the Other Side, might well have had difficulty in following his father closely otherwise than in an airplane, unless he was master of some invisible means of transportation still unknown to us.

I had an older sister named Edith who had seldom been even mentioned at the trance. She was married early in life and had one son whom she named Max. The boy when quite young had been separated from both his parents, though not so young but that he must have remembered his mother especially. He spent a considerable number of years with me in Boston. At the time of this sitting, 1924, he was a grown man residing in the West with his wife and children. Edith's name was mentioned by the control, Rector, with those of three other family relatives, sending her love. I said:

A.M.R.: "Give my special love to Edith."

Rector: "I will. She understands all. Ask G. about that ring and if my boy has it."

A.M.R.: "Do you mean your wedding ring?"

Edith: "Yes."

A.M.R.: "Your boy did have it but lost it."

Edith: "I know it and that is what I mean. I saw it *all*."

A.M.R.: "You don't know where it went, do you?"

Edith: "Water, in the water he lost it. I saw it there—go down through—too bad—his father and I hoped it would be handed down to the children, but alas!"

It will be understood that in a case like this Rector, the control, often speaks as if the communicator were addressing the sitter directly. The facts about the ring are these: When the boy was a young man in Boston he was wearing his mother's wedding ring. One day he entered a hotel, went to the lavatory to wash his hands in the marble basin, took the ring off temporarily and laid it on the marble. By some accident the ring went down the pipe into the water. Of course this fact about the ring came clearly to my own mind as soon as the word was mentioned, but the psychic never knew of it. Evidential? But what a tale of human emotions might be told from these few significant statements, that little circlet of gold which means so much, its memory lasting through the years and far into the Beyond.

Some time in 1922 Dr. Hyslop said to me: "Sorry I was *fooled* about so much obsession. It is *not true*. Take my advice and do not get mixed up in it." I replied: "Never you fear for me." I was never even interested in, to say nothing of having fear of what is called obsession, but Dr. Hyslop

I think was interested in it at one period. He was an investigating official of a society and it was his business to deal with more than one medium.

Toward the close of a sitting held in 1925, when many personal friends were making themselves known, a new one came:

"Kate Kate This is Kate speaking."

A.M.R.: "Kate Ellis?"

Kate: "Yes, I am Ellis. Head *clear* as a bell."

A.M.R.: "That is good, Kate. You see I was right."

Kate: "Yes, but I was stubborn even about Frank. I could hardly believe that Wadleigh lived, but I found him waiting for me. You were wise after all. I am big enough to say so."

A.M.R.: "Oh yes, Kate. I know that you are big enough."

As I recall she had been mentioned only once before, and then not by name but only by characteristics, not being able at that time to speak, as it was said she seemed to be in a daze. Frank Wadleigh was the man to whom she had been engaged to be married. She and I were friends in my first years in Boston. We both began to take an interest in psychic matters at about the same time. She pursued them only a short time but she knew of my continued strong interest in them. Hence her remarks, "You were wise after all, I am big enough to say so." There is no question of this remark fitting her character. It may be said that this is only a slight incident, yet it is a clear case of spirit return as far as it goes, and spirit return is the kernel of the whole question as to proof of life after death. I think I am correct in saying that Dr. Hyslop believed that when there is a sufficient accumulation of cases indicating the supernormal, even if not strictly evidential, this fact will gradually sift into the public mind and have its weight in making more general the belief in survival. I think most of us can already see an approach to this.

As late as 1925 Dr. Hodgson burst in with these words: "Hello! I am R. H. You were never born for idling and it will be your mission to assist in the work as *of old*, only more clearly mapped out. Here I am with all forces at work for your future. We forget or neglect nothing. . . . Dear me, you are good for years yet. Stick to it and never say fail." At the same time Dr. Hyslop put in a few words: "How is my work progressing? Good will, Miss R., glad to see you. Stick to your *guns* like *thunder*." All of which is characteristic of the communicators and comforting and encouraging to me as showing that these two men have memory of their own and my former work in this field of research, and that they hope mine will be continued.

But of all the brief communications that came at times from the three men mentioned in the earlier part of my article, the one that I positively treasure as meaning much to me and as one of those personal tests which cannot be explained upon any theory except that they come directly from the particular persons whom they claim to represent, is the following. On

the same occasion as the above William James said to me: "I understand about that tale. . . . You *did no wrong*. Amen. I say this voluntarily and of my own will. I exonerate you *completely*. A tale which requires considerable explanation which must be made short since it involves others besides myself. More than fifteen years before this date I reported a sitting with another psychic at which W. J. was one of the sitters. Without going into particulars I will say that by a few people known to him I was accused, as I thought unjustly, of making some remarks which caused a little trouble as between these people and the medium. To me it seemed a small matter, yet the mere fact of such an accusation rankled in my heart. This accusation must have remained in W. J.'s mind during all these intervening years, and that such a person, a master mind and a highly honored teacher in this life, should have taken pains to return to me for the purpose of undoing an injustice, made a deep impression upon my heart. Again, psychic research a personal matter.

As for memory remaining good a long time in the next world, the following case illustrates this. In 1909 I was reporting a sitting for a lawyer whom I had never met before and never saw again. As I recall, he was at one time legal adviser for the medium but he had never seen her in trance, this sitting being his first experience. He seemed cold and silent, apparently expecting something unusual to be shown him or said to him, he knew not what. For this and possibly other reasons the sitting was not a good one. In 1919 he himself passed to the Other Side, and he must have kept some track over there of this mediumship, for in 1927, 18 years after that first attempt, he appeared when I was present and remarked that he realized in that world how extremely reserved he had been at that former sitting, and that if he had not taken this attitude he undoubtedly would have heard from a dear one who had passed away. When a sitting is given wholly for the benefit of the sitter, and he has any idea at all that the communicators are supposed to have once been inhabitants of our world, it is courteous, to say the least, to take a cordial receptive attitude toward them, leaving judgment for a later time.

I had a brother who by chance or decree came into this world on the day on which I was born. Our lives seldom ran side by side after our childhood days, though naturally we met occasionally all during our maturer years. He was an incorrigible skeptic on all matters pertaining to religion, though he read and probably thought much. I believe now that there was an unusually strong bond of affection between us, for I always felt that if at any time I were in special need of material assistance an appeal to him would meet with a sympathetic response. He knew of my great interest in spiritualism. He passed away in 1914, and it was about six years later that he first made himself known through the special channel of communication which I was privileged to visit. Almost his first words of recognition were: "Hello! How goes your spirits now? I said one day, you don't know anything except about spirits, and that doesn't amount to anything. I am

sorry enough that I did not better understand." He did make that remark to me in almost those exact words. He recalled bit by bit the identical place where we were sitting at the time of that talk. It was on the doorsteps of our early home, an old colonial mansion in New England. I have recorded this case fully in previously printed accounts, for in the course of a few sittings only he proved himself to be one of the clearest communicators that I have ever known. May I ask, who but a brother addressing a sister would feel himself privileged to make the particular remark quoted above, and I think the simple fact of his repeating it as one which he actually made in life ought to show in itself at least a strong tinge of evidentiality.

My experience has been that a real friend or a near relative who actually has the interests of the earthly one at heart, *never* forgets, but when once a channel of communication has been opened he lets that fact be known whenever opportunity occurs. During the early years a large number of such persons passed out of my life, many of whom have returned in significant and genuine if not in actually evidential ways.

Yet all these fragmentary communications, important and valuable as they are in any summing up for a final judgment, hold no comparison in interest and marvelousness to the long "face to face" and heart to heart conversations between two persons, one living and the other called dead, which under proper conditions and with the right kind of mediumship may and do take place. I must be pardoned for using the expression "face to face," for it is the only one that to my mind represents the situation, and which I believe really correctly describes it if we can make ourselves realize that the flesh is only an extremely thin veil that comes between the two faces. Such conversations, always with the same purported spirit, have been mine.

But I must state here that this privilege was the fulfilment of a prophecy, so definitely made and in such emphatic language that, although recorded in full elsewhere, I must state it in brief here. The other participant was known in life as "the General," and that designation has been given him ever since. In January of 1900, at a sitting of my own, Emperor, the well known leader of a band of spirits, referring to this man, said to me: "We see thee and him writing a book together concerning the natural things in life and many different conditions of thy life, which will be put together in a form of philosophy. *It will be so* in spite of anything which thou mayst think to the contrary." At this period this man was my superior in public office work. There was never any hint from him to me that such an idea had entered his mind. In March of 1902, after a long illness, he passed out of this life. What had become of the prophecy? It was seemingly a dead failure.

In December, 1903, I was bidden by the Emperor group, through Dr. Hodgson, to present myself for a sitting. Behold, my former business superior puts in an appearance, refers to the writing of a book, saying emphatically: "It has got to be. It is a thing that I am bound to have." Sitting after sitting then took place in which he was the communicator and

I the recipient. I kept stenographic notes of all these conversations and sent them, as under the Society's arrangements at that time I was expected to do, to Dr. Hodgson, keeping a duplicate of everything for my own personal use. Very soon after the latter's passing in 1905 he returned to me and told me plainly that if I wished to publish any of those reports I had his permission to do so, and he hoped I would have the permission of the Society. This later was obtained.

ANNE MANNING ROBBINS.

\* \* \* \* \*

## AN ENCYCLOPÆDIA OF PSYCHIC SCIENCE

We have received preliminary notices of the forthcoming publication by Dr. Nandor Fodor, LL.D. of his Encyclopaedia, the appearance of which is anticipated with much interest. We have every reason to feel that the work will be scholarly and comprehensive. The author (an American citizen at present resident in England) has established a considerable reputation for careful and exact research. His occasional articles in the English psychical journals are sufficient warrant of his competence both in knowledge and in judgment to be the sponsor of so important a work of reference.

Such an Encyclopaedia is badly needed. Nothing like it has hitherto been attempted. Various leaders of the movement who have seen the MSS unite in extolling the value of the work. Mr. Stanley de Brath, Editor of *Psychic Science*, for example, says: "I am simply amazed at the amount of reading and research you have done. The treatment is thorough, sensible and restrained, and at the same time everything essential is well developed. . . . It is splendid work and will not be challenged by any other similar production." The testimony of Mr. David Gow, formerly Editor of "*Light*" is to the same effect.

Dr. Nandor Fodor will probably return to America after the publication of his work in the fall, and will be free to undertake courses of Lectures on Psychical Research subjects for the Universities and other groups or bodies interested. The Editor will transmit any applications which may be received at Hyslop House.

The work will be published by the Arthurs Press, Ltd., 34 Bloomsbury Street, London, W.C. 1, at a cost of 30s/—(thirty shillings) net. As to the cost and agency for publication in America, we are not yet advised.

# LE LIVRE DES REVENANTS

## PART XVIII.

\* \* \* \* \*

### SITTING XLII.

October 2nd, 1930

Present: the same group as at last sitting. Time, 8.50 p.m. Mr. Bligh Bond placed a crystal on cushion in center of table, and it was removed at 8.55 p.m. Immediately the table vibrated. The circle sat in same order as last time.

*First Control. (C.1.).*

C.1. "LAURA WARREN." (a former control recognized by Mrs. Bigelow who asked "Where did you know me?")

C.1. "I lived at Old Buckingham Hotel, New York . . . I was a friend of FRANK TALMAN."

Mrs. Bigelow. "I don't know a Frank Talman."

C.1. "FRANK is dead. Was SUSIE any relation to you? . . . I was engaged to Frank at one time."

\* \* \* \* \*

*Second Control. (C.2)*

Gave message of a personal nature not recorded.

\* \* \* \* \*

*Third Control. (C.3.).*

C.3. "Name of STREETER, from CUBBINGTON, N. Y. . . . a man."  
(no more from this control.)

\* \* \* \* \*

*Fourth Control. (C.4.).*

C.4. "BALDWIN from LITCHFIELD, Connecticut . . . LARRY . . .  
I have no idea how long I have been dead."

(Control left.)

\* \* \* \* \*

*Fifth Control. (C.5.).*

C.5. "ALBERT MONTAGUE from SUNDERLAND, Mass. . . . Left  
wife and two little boys."

Sitter. "How long ago was that?"

C.5. "I don't know."

Sitter. "What was your occupation?"

C.5. "Teaching . . . in ALLANTOWN, Pennsylvania."

Sitter. "Was it a boys' school?"

C.5. "Yes."

(after a short interval)

C.5. "Had sister ABBIE. I am a college graduate of Amherst. I had a  
sister EMMA. . . . One of them was married . . . EMMA."

Sitter. "What was the name of Emma's husband?"

- C.5. "I can't remember."  
Sitter. "And the name of your school?"
- C.5. "I can't recall it."  
Sitter. "What subjects did you teach?"
- C.5. "I don't know."  
Sitter. "Where were your wife and boys living?"
- C.5. "They were in BOSTON. . . . I am tall, dark and slender."  
Sitter. "Where was your body buried?"
- C.5. "SUNDERLAND."
- C.5. "My crude re-lax expression was 'a pretty kettle of fish.' My people were prominent in the little town. The Postmaster would verify . . . (address?) . . . just Sunderland."  
"I had a little sister who married . . . name not remembered. Abbie and Emma were half-sisters. The little one was my own."

\* \* \* \* \*

Sixth Control. (C.6.).

Time 9.45 p.m.

- C.6. "My name is WALTERS\*. . . . I come from the same town . . . Sunderland."

*(control left, but returned after a short interval)*

- C.6. "Oh dear! Oh, dear! Why did I ever thus disgrace my family? I was an old lady, over seventy, and used to leave my aristocratic people and go to the dives in Tough End. . . . My grandchildren are highly respectable and live on Sherwood\*\* Road.

Sitter. "What were their names?"

- C.6. "CARRIE and ELLEN† WALTERS. . . . I was tall and slender: wore mourning veil always. I lived not far from Old Bill . . . no, I'm all wrong . . . it was the girls who lived near Old Bill."

Sitter. "Why did you go to these places?"

- C.6. "To drink . . . I used to drink with the old German women. . . . My daughter's name was LOUISE§ . . . the mother of the girls."

Sitter. "What was your own first name?"

- C.6. "I have forgotten . . . I had a colored woman for a friend named BELLE TODD. . . . I was called very beautiful . . . Mrs. . . . I have thought of my (married) name . . . Mrs. TUCKER.‡

Sitter. "Who was your husband?"

- C.6. "He was of no particular importance."

\* \* \* \* \*

Seventh Control. (C.7.).

- C.7. "I lived across the street from the beautiful woman."

*(control left.)*

\* \* \* \* \*

Eighth Control. (C.8.).

- C.8. "I am a resident of KEANE: New Hampshire . . . name WILKINSON . . . a maker of blankets."

\* \*\* † § ‡ All pseudonyms to cover identity. Ed.

- Sitter. "What was your Christian name?"  
 C.8. "EDWIN . . . a nephew of mine, EDWIN WILKINSON."  
 Sitter. "Is he still living, and if so, where?"  
 C.8. "I don't know."  
 Sitter. "Were you a married man?"  
 C.8. "Yes."  
 Sitter. "Is your wife living?"  
 C.8. "No."  
 Sitter. "Had you any children?"  
 C.8. "No . . . My niece Catherine lived with us . . . CATHERINE WILKINSON."  
 Sitter. "Was she married?"  
 C.8. "Yes."  
 Sitter. "Can you remember her married name?"  
 C.8. "No."

\* \* \* \* \*

*Ninth Control. (C.9.).*

- C.9. "I died in South Deerfield."  
*(Here the sitters commented on the number of New England controls and wondered what drew so many.)*  
 Sitter. "Please give us your name?"  
 C.8. "You will not care for any more New Englanders."  
 Sitter. "Who is speaking now?"  
 C.8. "GERTRUDE STRONG McLELLAN of WINDSOR, CONN."  
 Sitter. "Tell us about yourself."  
 C.8. "I graduated at Smith College and I married Dr. McLellan's son, of DENVER."  
*(Sitter addressed her in error as Grace McLellan)*  
 C.8. "My name was not GRACE. My people were the STRONG MANUFACTURING CO. of WINDSOR. They manufactured caskets. My family may recall that I used to have tailored suits made from fabric ordered for caskets."  
 Sitter. "Who were your children?"  
 C.8. "One daughter."  
 Sitter. "Can you give the name?"  
*(no reply to this: control left.)*

\* \* \* \* \*

*Tenth Control. (.10.).*

- C.10. "Has HENRY WATSON been here?"  
 Sitter. "Not tonight. Who is asking?"  
 C.10. "I am his sister EFFIE."  
 Sitter. "How long is it since you passed over?"  
 C.10. "Ages . . . Longer than Henry."  
 Sitter. "Were you a married woman?"  
 C.10. "No."

Sitter. "Where did you live?"

C.10. "CARNEY, NEBRASKA."

\* \* \* \* \*

*Eleventh Control.* (C.11.).

(N.B. This is Henry Watson who offers advice on investments.)

\* \* \* \* \*

*Twelfth Control.* (C.12.).

C.12. "I was with you when you were talking "car" with your husband."

Sitter. "Who is speaking?"

C.12. "FREDERICK."

\* \* \* \* \*

*Thirteenth Control.* (C.13.).

(same as No. 9.).

C.13. "GERTRUDE . . . May I describe myself as I was many years ago?

Good figure . . . rather stout: dark brown hair, red cheeks. Several of Windsor will recall me in short sealskin jacket. I was divorced."

\* \* \* \* \*

*Fourteenth Control.* (C.14.).

C.14. "I came from LACROSSE, Wisconsin . . . name GRACE EDWARDS."

\* \* \* \* \*

*Fifteenth Control.* (C.15.).

C.15. "Name ANDERSON, from TULSA, Oklahoma."

(control left.)

\* \* \* \* \*

*Sixteenth Control.* (C.16.).

C.16. "I am a little boy who died in Arizona. Please tell me about the State names."

Sitter. "What is your own name?"

C.16. "FRANCIS HICKS . . . My father died in Chicago."

Sitter. "What was your father's name?"

C.16. "FRANCIS . . . I died in Phoenix."

Sitter. "What was your mother's name?"

C.16. "CLARA . . . I died in a little hut."

Sitter. "Was yours a case of tuberculosis?"

C.16. "Yes."

(Here the sitting was adjourned for refreshments.)

\* \* \* \* \*

SEANCE RESUMED AFTER SUPPER

*Seventeenth Control.* (C.17.).

C.17. "I am from a distant land . . . GRANDPRE . . . (to Mrs. X.....)

You leave the table for a few minutes."

\* \* \* \* \*

*Eighteenth Control. (C.18).*

C.18. "FREDERICK" (This was the regular communicator and controller of the sittings. He wished to give a few instructions as to means of conveyance for those attending).

C.18. "Please do not ride in a taxi unless it is raining."

\* \* \* \* \*

*Nineteenth Control. (C.19).*

C.19. "DR. RUSH . . . You must not expect perfection in table-phases, as the molecules are being drawn for materialization."

\* \* \* \* \*

*Twentieth Control. (C.20.).*

"Who is an Italian. . . . Did Dr. Rush have black whiskers?"

\* \* \* \* \*

*Twenty-first Control. (C.21.).*

C.21. "I am a little girl named HOWITT from Saint Louis."

\* \* \* \* \*

*Twenty-second Control. (C.22.).*

*(This one is not through table but by direct clairaudience and vision on the part of Mrs. X.....)*

Mrs. X. "A spirit stands at the back of Mrs. van Antwerp—a young Jesuit priest who says he knows De Witt Clinton Flanagan."

*Seance closed at 11.55 p.m.*

\* \* \* \* \*

A FURTHER VERIFICATION OF THE "POND" COMMUNICATION

Mrs. Ralph N. Maxson of Lexington, Ky., writes as follows to the Editor under date July 16th, 1933:

"In the May issue, in the "Livre des Revenants," Prof. Gilbert Pond of State College was a control at one time.

"I have verified all his statements through his sister-in-law, and every one was true. We can not verify absolutely the last,—about the trunk of soap carried abroad, without consulting Mrs. Pond; but it was in keeping with her disposition. Her sister says: "It sounds just like Helen."

\* \* \* \* \*

VERIFICATION OF ALBERT MONTAGUE (C.5.)

On the 20th of July the Editor wrote to the Postmaster of Sunderland, Mass., as follows:

Dear Sir:

I should be much obliged if you could tell me the name of the school at which Mr. Albert Montague once taught, and whether any of his people are still resident in your town. I understand that he had some sisters in the place, though possibly they are in Pennsylvania. I believe he left a widow and two boys? Thanking you for the courtesy of a reply, which can be endorsed on my letter.

\* \* \* \* \*

REPLY FROM THE POSTMASTER OF SUNDERLAND

July 21st, 1933.

"I believe he taught High School in Somerville, Mass., also Pittsburgh, Pa. The name of the schools I do not know. His widow, Mrs. Daisy B. Montague, lives in town on the home place, both sons are also in town. His sisters are both deceased.

Yours very truly,

H. K. HOSKINS.

## CONTINENTAL NOTES

By DR. GERDA WALTHER

The May-June, 1932 issue of the "*Revue Métapsychique*" contains the following principal articles:

*E. Pascal*: "Natural Somnambulism." A study of natural somnambulism and the cases of somnolence occurring still more frequently show it to be closely connected with artificial somnambulism and hypnotism, so what applies to one of these states also to a certain degree applies to the others. Somnambulism shows the same anaesthesia and amnesia as hypnotism, sometimes however an alternating memory for the things experienced during somnambulism, which are then remembered like a dream. Sometimes in the hypnotic state all is remembered that happened in a somnambule state, proving both to be alike experiences of the same, subliminal mental state, from which the normal consciousness is excluded. This explains why somnambules perform things which may be very perilous to them. (They walk on the roofs. Somnolquists tell their secrets to others while asleep, though this may prove very disagreeable, to say the least, to them when awake) or even commit crimes, which also proves their state to be real, not simulated, as they would not do such things just for the fun of faking. Equally they are highly suggestible. Although they appear to be out of contact with everybody in contrast with hypnotised persons, this seems to be only an auto- or heterosuggestion, which can easily be broken by different suggestible actions. Somnambulists seem to be entirely absorbed in a dream they are experiencing, so that they lose all consciousness of external objects. Whoever seemingly partakes of their dream can get into contact with them and then easily influence their thoughts and actions.

*Dr. E. Osty*: "Looking back." Most psychic researchers in their ardent desire to understand the phenomena they are investigating, and constantly to improve their methods forget to look back upon what has already been done in spite of the youth of our science. The 50th anniversary of the foundation of the S. P. R. in London gives us an opportunity of doing so, and we may learn a great deal by it, although the hope of the founders of the S. P. R. that psychic research would officially be established as a science in a few years as yet is not fulfilled. Interesting facts from these times are published in a reprint of some chapters of Sir *Oliver Lodge's* new book: "*An Autobiography*."

\* \* \* \* \*

In the "*Revue Métapsychique*" for July-August, 1932 the extract from "*An Autobiography*" of Sir *Oliver Lodge* is concluded. *Dr. Osty* begins a long series of articles on "*Spontaneous telepathy and experimental thought-transference*." I will review this when the whole has been published.

*M.C. de Vesme*: "*The prophecy of the Monk of Padua*" (cp. this JOURNAL, November, 1932, p. 421). The author thinks that according to the rule of probabilities the chance for guessing the right names was much greater than Mr. Pascal thinks, especially as one of the names was Pius, which is a name very much preferred by popes, and that of a consecrated pope. Equally he thinks it very difficult to exclude the possibility of the elected having known the prophecy.—Then he reports two cases in which a future pope was properly recognized in a dream. In the first case Mr. *A. Fumasoni Biondi*, juridical doctor, former consul of Italy in Moscow, staying at a hotel in Padua at the death of Pius X., dreamt he was assisting at the coronation of the new pope not yet elected, and though he had never seen him, he suddenly said: "Why, it's Cardinal Della Chiesa, archbishop of Bologna," who indeed was elected shortly afterwards. Mr. Biondi had never been much interested in ecclesiastical affairs but communicated the dream, which proved true shortly afterwards, both verbally and in a letters to others.—In the second case in August, 1921 Abbe *Gaëtan Dall'Olio*, a young professor at the priests' college in Bologna, dreamed that his deceased teacher Abbe *A. Pieralli* was visiting him. He said the pope had just elected his future suc-

cessor Mgr. Ratti as a cardinal, when questioned and further he said the death would take place between the 20th and 25th January in the coming year. Mr. Dall'Olio feared this might apply to his own death. But in January, 1922 the pope suddenly fell ill from severe bronchitis and died on the 22nd. When his illness became known two days before his death the dream was remembered among the clergy of Bologna, and the editor of the catholic journal there prepared a biography and a picture of Mgr. Ratti expecting the other part of the dream to become true also, which indeed was the case, so that he could publish a picture and detailed biography of the new pope immediately after his election before any other paper was able to do so.

An interesting incident throwing a flash-light on conditions in modern Russia is published by Mr. M. Maire in the *Chronicle*. A professor at a Russian university, a well-known scientist whose name however of course can't be published, who was greatly interested in psychics before the revolution, wrote to Dr. Osty asking him for details concerning the progress of psychical research in the last years. Dr. Osty sent him the "Revue Métapsychique" containing the report of Dr. Osty's experiments with Rudi Schneider. Some time afterwards it came back to the Institut with the leaves cut with the following note: "Returned as forbidden to be imported by the administration of printed matters." It is indeed strange to see from this how even savants in Russia are told by the government what they may or may not read!

In the September-October, 1932 issue of the "Revue Métapsychique" Dr. Osty continues his article on telepathy and thought-transference.—Mr. *Andry-Bourgeois* continues and concludes his series of articles on "The great problems of physics" (begun in December, 1931) with a survey of modern astrophysics.—Mr. *E. Pascal* replies to Mr. de Vesme's critic of his estimation of the probability of the Monk of Padua guessing the names of the future popes. Dr. *J. Regnault* (President of the International Congress of Radiotellurists and Diviners held from April 24th to April 27th, 1932 in Avignon) publishes an illustrated report (from the transactions of the congress) of the "Experiments of divining based upon maps." The results were rather poor. The maps used and distributed to the diviners contained no names from which they could gather which part of the country was concerned. The results showed the diviners neither to agree in the places where water etc. was to be found, nor to agree in the substances to be found among each other or compared with reality as it was known or investigated based upon the statements of the diviners. In an afterword Dr. Osty says that in future experiments it would be good to confine each test to only one substance (water or metal etc.) as the object to be found. Mr. *Demarty*, the renowned geologist of Clermont-Ferrand, intends to continue these experiments, equally the Institut Métapsychique has challenged all diviners, alleging his ability to find water etc. entirely by means of maps; and to prove this in experiments carried on by the Institut.—

Mr. M. Maire in the *Chronicle* gives a short review of this congress which was visited by 200 persons representing 11 nations. Chevalier *Alberto de Vita*, Rome, demonstrated with the aid of micro-amperemetres that the resistance of a human person against electrical circuits is reduced if it transgresses the lines in the level of which diviners show a reaction of their rod or pendulum.—

In the *Chronicle* Mr. Maire also narrates the case of a former nurse in the war, a good astrologer, who was very much disturbed because she had found out by astrological means that she would suddenly die by murder in two years. She told this to her doctor, who tried to comfort her. Indeed after two years she actually was shot by an insane patient. (From the "Documents secrets" by *Maurice Privat*, dedicated to Ivar Kreuger.) From the same collection of Mr. Privat is published a report of Amminius Marcellinus, showing that Iamblichus even in the 6th century had used a ring suspended by a thread over a plate containing the alphabet in order to obtain

prophecies supposed to be coming from deceased spirits. In the case communicated Iamblichus was participating in a conspiracy against the emperor Flavius Valens. The question, who would be the successor of this emperor, was answered by the ring spelling out: T. H. E. O. . . . The emperor heard of this and killed all people with a name that might suit the prophecy. Yet his successor was a certain Theodosius.—

This chronicle brings a warning against an unsigned circular sent forth by an alleged "*Universal Psychic Research Society*" of *San Francisco*, asking for money which is to be used for a prize proving and explaining clairvoyance. For this, \$5000 are said to be required. The circular also contains the name of Dr. Osty, who, however declares that he knows nothing about the society and has never been asked whether he will have anything to do with it. He fears it is some false pretence to obtain money and warns everybody asked to send money in.

The November-December issue, 1932 of the "*Revue Métapsychique*" contains the following principal articles:

*Dr. Osty* continues his article on spontaneous telepathy and thought-transference.

*Dr. E. Osty*: "*Prof. Babinski and Hypnotism.*" If the late Prof. Babinski, who had such a great influence on modern medicine, tried to reduce hysterics (called *pythiatism* by him; from *peitha* (persuasion) and *iatos*: (curable) (i.e. curable by persuasion), as well as hypnotism, to suggestibility and to more or less conscious or unconscious simulation, this may have been true to a certain degree. But probably Babinski took the result for the cause, as hysterics as well as hypnotism seem to be based upon a specific mental state, which very often produces psychic faculties which the normal subject does not possess.

*R. Desoille*: "*On some conditions which must be observed in the effort of obtaining deliberate telepathy by experiment.*" If telepathy and suggestion have again been questioned recently after having been regarded as established, this seems to be due to a fault in the technic of experimental production. The agent as well as the percipient, the relations between them, and their psycho-physiological state as well as outer conditions (distance, perhaps atmospherical conditions etc.) must be studied. It is not sufficient carefully to select the percipient only. The same must be done with the agent. One must always ask whether a person is capable of transferring his thoughts at all, and in regard to a specific percipient. Sympathy, or at least some emotional relation seems to be of great help. We are not sure of the *modus operandi*, but 4 possibilities present themselves: 1. transference from the consciousness of A to that of B; 2. transference from the consciousness of B to the subconscious and then to the conscious mind of A; 3. transference from the consciousness of B to his own subconscious mind and from thence to the consciousness of A; or 4. to the subconscious and from there to the conscious mind of A. The agent must try to make the thoughts or images he wants to "send" to the agent as clear and distinct as possible by learning to concentrate upon them, excluding all other thoughts and representations. It is very helpful if he can produce in himself an emotion of some kind associated with the thought-transference: e.g. the agent concentrates on a rose and associates this with the conception of the agent. He must then try to combine this with a feeling of kindness, or of joy and imagine himself thus giving the rose to the agent, say, on a beautiful spring morning. This will prove much more successful than the mere imagination of a rose. Concerning the percipient, very sensitive women will be especially good percipients. Among male subjects, artists will be best. It is very difficult to get good results with hypercritical, sophisticated persons. At the end, the author describes the application of the calculus of probabilities on the results of psychical experiments, which he thinks very useful.

In the Chronicle Mr. *Maire* reports an interesting historical case of prevision (from "*Les Grands Procès de l'Histoire*," V. series "*Le Régent et le Palais Royal*"). In 1706 Mlle. de Séry (known as Mme. d'Argenton) invited Philippe d'Orléans, the

nephew of Louis XIV, who was interested in many things, including occultism, to the séance of an Italian magician, who with the help of a little girl, who possessed the faculty of crystal-gazing, predicted the future. Philippe d'Orléans asked her to describe the death-hour of Louis XIV (which occurred 9 years later in 1715). She properly described the royal bedroom (where she had never been), the dying king; and other persons among whom were recognized the doctor Fagon, the father-confessor Père Le Tellier, Mme. de Maintenon and the duc of Orleans. In spite of the latter's questions, however, she could not see the grand Dauphin, and the grandchildren of the king, while the duke himself was wearing a crown. As a matter of fact, the Dauphin and the grand-children died before the king, and the duke of Orleans became regent for Louis XV., who was only four years old when Louis XIV died!

DR. GERDA WALTHER.

\* \* \* \* \*

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| The Development of Seership                             | Vishita, Swami       |
| Spiritual America                                       | Wells, Helen         |

## BOOK REVIEWS

"ANIMISM AND SPIRITISM" by Professor Ernest Bozzano  
Translated by Stanley de Brath. Arthur Stockwell, Ltd.

The setting of this book is unusual. It is based on another work, "Introduction to Human Metapsychics" by M. Rene Sudre, which Sig. Bozzano in his preface highly commends as an "excellent" presentation of all the phases of what are commonly known as supernormal phenomena. He commends this work not only because it shows a thorough knowledge of the subject, but also because the author is "a thinker of indisputable talent."

On this account Sig. Bozzano thought it worth while to analyse M. Rene Sudre's book and to discuss the interpretation he puts on the phenomena. This interpretation is entirely materialistic and, as he believes fallacious and obviously prejudiced.

The translator, who is well known as the author of valuable books on Psychic phenomena and other subjects, tells us in his preparatory Note that he regards Bozzano's work as "the ablest demonstration of the working hypothesis of survival" that he has yet come across. In order to appreciate it, it is not at all necessary to have read M. Rene Sudre's work as its main features are clearly presented in Sig. Bozzano's analysis. It is impossible to do justice to a book of this nature in the brief space available for a review, but one can, at least, indicate its importance and kindle a desire to read it.

In his opening chapter Bozzano points out certain erroneous statements of facts in the work he is dealing with. These errors would not be of serious importance if M. Sudre had not drawn from them the conclusion that the "spiritist" character of mediumistic utterance in trance is due to suggestion based on preconception. A reader will readily recognise as Bozzano says: "That the conclusions drawn from incorrect affirmations fail irremediably." It is his own keen sense of the importance of exactitude in apprehending and stating facts which makes all Sig. Bozzano writes so cogent and effective.

In the second chapter he presents with full details certain cases which appear to indicate conclusively the presence and active memories of the alleged communicator, operating through an entranced medium.

This chapter is pungent unfortunately, the terminology coined by scientific researchers may be a real stumbling block: for this neither the author nor the translator must be held responsible; but the terms require a glossary which might have been added as an appendix; without such aid the reader is left to discover from the context what is meant by such a phrase, for instance, as "prosopo-poiesis cum metagnomy"! These obscure terms do not occur often however, and in spite of this small drawback, it is difficult to see how any careful reader can fail to appreciate the great significance of the matter recorded in this book, or how any logical conclusion can be discovered other than that reached by Signor Bozzano. One of the most interesting chapters is that dealing with appearances seen at death bed.

Whilst refuting many erroneous statements of facts made by M. Sudre, he points out clearly the difference between *absolute proof* and scientific proof sufficient to warrant conviction. This is an important distinction not always recognised. He says, truly, that "we live in the relative, and are so limited by our conditions we can never affirm anything in terms of absolute certainty." (We may affirm our own existence perhaps, but can we thus affirm the existence of anyone else, if we should be challenged to prove *absolutely* that others are not figments of our imagination?)

He quotes Professor J. H. Hyslop in support of the view that sufficient proof of survival has already been produced. "The cumulative proof which converges in its favour," wrote Prof. Hyslop, "are so unshakeable that I do not hesitate to declare that they are equivalent, or superior to those which confirm the theory of Evolution" (Contact with Another World, p. 328). This is the position taken by the author of this work and supported by numerous cases which he claims are inexplicable by ani-

mism alone, these are drawn from various sources; the effect they produce is very weighty when thus read in connection; and they are not only narrated but analysed with penetrating insight. The author weighs them as a judge might weigh a case in a law court, with the result that the reader is in a position to form a really juridical verdict.

When discussing the efforts which have been made by those who have passed out of this life to give us "ingenious proofs," he says, we may expect these will be "perfected and multiplied without cessation till the cumulative proof becomes crushing by which men will reach the certitude of the existence and survival of the soul."

But we must not imagine that this certitude will be attained without serious attention and effort on our part; and many are too engrossed in earthly affairs and too desultory to make the necessary effort. In order to derive full benefit from this impressive book, effort is necessary, but it will amply repay it.

Whilst Sig. Bozzano, like other reasonable students recognises that animism (i.e. the inherent faculties of the incarnate) may suffice to account for a certain number of psychic experiences, he claims that it is quite inadequate to explain a large variety of phenomena. He lists these on page 56 in eleven classes and in the remaining 150 pages he justifies this claim.

H. A. DALLAS.

\* \* \* \* \*

"CHANGES IN THE SCIENTIFIC OUTLOOK"

By Sir Oliver Lodge

An Oration delivered to the members of the Union Society of the University of London, March 17, 1932. (London. University Press, Ltd. Price, One Shilling net.)

This very fine Address deserves to be widely circulated. It is a noble appeal to students to emancipate their minds from prejudice and to recognize that the true Rationalist and Freethinker is the man who excludes no part of experience from his survey; and who, dealing with the Universe as a whole, faces the tremendous Reality of Mind in the Universal Order, with all that this fact implies.

His own firm conviction as to these implications is boldly stated.

H. A. DALLAS.

\* \* \* \* \*

"THE PEOPLES OF ANTIQUITY" by Caesar de Vesme

Translated from the French by Fred. Rothwell. 10/6 net.

Those who are acquainted with M. de Vesme's articles in *Annales Psychiques*, a journal formerly, published under the auspices of Prof. Charles Richet, which M. de Vesme ably edited for many years, will expect to find in this latest work a valuable contribution to the study of Psychic Science. He modestly claims that he has not aimed to produce an erudite work, readers will, however, consider that he might have made this claim. In this and in a previous volume, "Primitive Man," he has collated the results of prolonged and arduous investigations, the intrinsic importance of which has been recognised by the French Academy of Science, which has accorded him the rather unusual distinction of laureating the work.

To say that no branch of study can be fairly estimated unless it is viewed against the background of its historic development, may be a truism, but it is one which has not always been sufficiently realized, particularly in connection with Psychological Research. The supernormal phenomena with which this study is concerned have their roots far back in prehistoric ages. Too often we hear it stated that Spiritualism originated with the rappings that occurred in the presence of the Fox sisters, and the supernormal occurrences attested by modern investigators are regarded as a new discovery. M. de Vesme's work should check these mistaken notions. Of course, the critical and scientific study of these phenomena could not be undertaken until Science had established a right of way in other fields of enquiry; but there are few experiences of present day students that cannot be paralleled in the past. In studying past record it is of course, difficult to sift the true from the false, to discover what may be accepted as genuinely

supernormal out of a mass of asserted events in an age of uncritical and superstitious credulity. This is the task to which M. de Vesme has out his hand, and which he has carried out with remarkable discrimination and with an admirably unprejudiced mind.

The initial volume dealt with the nature and origin of religious beliefs among Primitive races; in his second volume he treats the beliefs of more advanced people, beginning with Egyptian mythology and belief concerning the human soul, he claims that the Egyptians had a laudable tendency towards psychological research. He then proceeds to discuss the doctrines of the Hebrews in an early stage in their history. In spite of the fact that very little is written in their Scriptures about life after death, he thinks that belief in survival was not, by any means, rare, that it was held by a large proportion of the people, and that this is attested by their proneness to enquire of the dead, and to have recourse to "evokers of souls"; although the sacerdotal cast prohibited these practices. He discusses the reasons for this prohibition. It is not perhaps sufficiently recognized that the law of Moses aimed to maintain Monotheism and a high standard of morality and that if the people had not been restrained, both these aims might have been frustrated by their having resort to the evocation practiced by the heathen races around them; on the other hand, they seem to have been allowed to resort to certain recognised mediums, such as Samuel and the prophets through whom they were encouraged to "enquire of the Lord" in their difficulties.

After touching rather slightly the religious belief of the Chaldeans, Persians and other races, M. de Vesme devotes the latter half of the book to the beliefs of the Romans and Greeks. This half occupies about 160 pages, it must have involved an immense amount of study and it is very interesting and informative. The chapters on the Oracles and on the cures claimed to have been effected in the sanctuaries, and that on "the doom of Socrates" will be read with special attention by psychical researchers.

Both these volumes deserve to be widely known and no library of Psychical Research will be complete without them. The English translation of the third volume has not yet appeared, we hope that it will not be long delayed; it cannot fail to be of great interest. The reader's pleasure is enhanced by the excellent type and style these volumes are published.

H. A. DALLAS.

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# JOURNAL OF THE AMERICAN SOCIETY FOR PSYCHICAL RESEARCH

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## EDITORIAL NOTES

### THE PROGRESS OF METAPSYCHIC SCIENCE

Signs are increasing that Psychological Research is at last coming into its own as a recognized branch of official science. In the instalment of Continental Notes furnished this month by Dr. Gerda Walther will be found a note of outstanding interest on the work of Dr. P. A. Dietz who, as first official Lecturer on psychical research, has written a treatise on the long controversial period through which the subject has passed. His appointment by the University of Leyden dates back to October of last year. Previously, the University had only given a tentative recognition to the subject in allowing a course of lectures by Dr. Tenhaeff. Readers are referred to the "Tijdschrift voor Parapsychologie" for the full record, in the issue for Oct.-Nov. 1932. We have little doubt that other European Universities will follow suit and trust that we may hear ere long of a commencement of official interest in American Universities, some of which have been giving quiet attention to psychical and metapsychical subjects for some time past.

\* \* \* \* \*

In this connection the attention of our readers may be invited to the paper contributed by the Editor to the World's Spiritualist Conference to be held at Chicago next month, and reprinted in this JOURNAL with the consent of the Publications Committee of the A.S.P.R., on the Present Status of Psychical Research and Spiritualism. In our opinion, the inclusion of metapsychical enquiry—or, as our European friends would term it 'parapsychical',—will soon be found to exercise a strong co-ordinating influence upon the kindred studies of psychology and will tend toward's a radical alteration both of method and of working hypotheses where these are concerned and eventually to a fundamental change in the basic theories on which present psychological research is framed. A new factor is entering

the field of study and much that has hitherto guided research will inevitably have to be discarded. Theorists of the older school will be disconcerted. Happy are those who will find themselves able to shake off the rigidly formed views and preconceptions of the former time and to enlarge their horizon to take in that vast tract of obscure realities which lie on the borderland between material or physical science on the one hand and the metaphysical world, hitherto regarded as illusory by those who have approached truth from the physical side alone.

\* \* \* \* \*

The elevation of Metapsychics into the status of a recognized science will not be without its lesson also for the great number of those who, like the religious and those to whom an idealist philosophy has had the stronger appeal, have hitherto disdained to give attention to the physical side of things. In learning to link their mental world with the physical order of reality and its concepts, they will inevitably be the gainers, since they will find they have gained substance for many metaphysical abstractions and thus enlarged and strengthened their comprehension of realities of the external order.

\* \* \* \* \*

## THE PRESENT STATUS OF PSYCHIC RESEARCH AND SPIRITUALISM

By FREDERICK BLIGH BOND, F.R.I.B.A.

*Editor of the Journal of the American Society for Psychical Research*

\* \* \* \* \*

As one who has been intimately associated with the work of Psychical Research and a student of Spiritualism for upwards of thirty years, I have had ample opportunity to observe the growth and development of the two related activities and to compare the now world-wide movement which finds expression under these heads with the former manifestations of a kindred nature of which history tells us. I feel glad therefore to embrace the opportunity afforded me by the invitation of your President and Council to submit some views on the present status and the future outlook of this great movement and to offer the results of a philosophic scrutiny of the same.

People were much in the habit, for many years after the great war, of remarking that the large increase of interest in the question of survival and intercommunion between the living and the dead was only a natural aftermath of that great tragedy and that it would in course of time die down and leave us much as we were. With this view I cannot at all agree; and I venture to think that a study of the history of modern spiritualism would inevitably show these superficial observers the entire fallacy of their surmise. Throughout the past historical periods the twin threads of human interest in the after-life have at all times revealed themselves as active agents in man's search for knowledge. These twin threads are, first, the mystical or subjective, leading to the increase of man's knowledge and control of his

own psychic and spiritual being—the fulfilling of the admonition of the ancient philosophers “GNOTHEI SEAUTON”—“Know Thyself”; and the other contrasted line of enquiry, the desire for knowledge of the phenomenal side of the problem of survival and the intercourse between the dead and the living.

These two aspects of the question are necessarily related, but in practice so opposed that they form a perpetual barrier of division between the mystic and the phenomenalist. The one attracts those in whom Intuition and its faculties are developed: the other offers fascination to the greater section of humanity in whom the need of a sign or symbol is paramount, since they cannot rise to the level of immaterial Idea, or be satisfied with what seems to them a cold abstraction.

Throughout the long eras of priestly rule, Religion has inevitably claimed authority over all questions relating to man's intercourse with the Beyond. All spontaneous manifestations of that psychical and spiritual urge which periodically influences men and women have been most jealously shepherded by the churches. During the mediaeval era, this ecclesiastical control asserted itself the more strongly as it felt its foundations weakening in the dawn of intellectual and spiritual liberty. In the nineteenth century it finally lost its hold: but it left a curious aftermath in a taboo of “impropriety” which has held until now and still maintains among the clergy and laity who adhere to the conservative or official lines of religious thought and conduct.

The contest is, however, only one phase of a much more universal struggle of principles. It is nothing less than the affirmation of the democratic principle against the old standards of authority—the right of every man and woman to think for themselves and to possess a personal freedom to enquire, to experiment, and to judge in all questions bearing upon the constitution of their own souls and the relation of the soul of each to God, to Nature, and to its fellows whether here or beyond the veil. Never until now has the whole race been subjected to education and compelled to think and feel and act, each one for himself. Hence whether we regard religion, science, art, or philosophy, the same holds good. In all these activities the era of authority is nearing its end the era of personal freedom and individual judgment is dawning. We have seen a scientific orthodoxy succeeding the rule of the Churches and we have witnessed its efforts to control the thought and action of the people by the same sort of ‘taboo’ which official religion prescribed—using the rod of contempt, and academic intolerance.

On the side of the newly-initiated public, a public severely held under censure for their constant curiosity about matters which neither Religion nor Science would deign to recognize, the process of education has been a slow one, and the manifold evils attending on ignorance or on a more dangerous half-knowledge, have been all too obvious. But for this the great mass of uninstructed human beings are not really to be blamed; for they

have been left to find out for themselves by the long and painful process of trial and error those truths which the authorized teachers of men have neglected and despised. The mystics in the Church have always hated and feared the phenomenal. The physical scientists, material usually in their outlook, have equally hated and despised all that savored of mysticism. So the great mass of the people, thirsty for the realities of both orders, were between the devil and the deep sea and would have remained in that impasse had it not been for the self-sacrificing labors of a few far-seeing men and women who have been willing to devote themselves to the work of psychical and mystical enquiry and experiment without counting the cost to themselves in any worldly sense. At this moment, we have arrived at the crisis: for at last the increase of knowledge among the laity on psychical and metapsychical subjects has given them the right to claim the respectful attention of Orthodoxy, whether in religion, science or philosophy: and Orthodoxy is at last yielding and tardily commencing to study facts so long ignored and held at arm's length that now they are reacting with shattering force upon the frail system hitherto protected from every air that might blow upon it from without.

Under the mediaeval taboo of spiritualism, cults of occultism and magic grew like weeds. Mediumship, when manifested in the case of the religious devotees within the church and could be controlled, developed into sainthood. Outside the church, it was anathematized and held as a thing accursed,—the work of the devil. Persecuted as wizards and witches, the normal seer or sibyl had a poor chance with the watchdogs of the Church; and the extent of the suffering and torture inflicted during those dark centuries of intolerance will never be known in full. And it is strange to reflect how, after the break-up of the old orthodoxy in the Reformation era, the ancient fear of satanic influence remained in the minds and hearts of the protestant sectarians, making them even more cruel and ruthless than their orthodox forbears.

So Fear and Ignorance have gone hand in hand, stifling all normal growth of the psychical nature of human beings and deflowering the race of its choicest products. And not only did this persecution stifle and even largely exterminate normal psychical development in the race, but it induced that very corruption whose seal it always strove to impress upon all unauthorized subjects who might manifest such powers and faculties. There has been and still is a diabolic element existing among the more obscure psychical cults. It was largely created by the horrid imaginations of heated fanaticism and in time became a reality. In the same way, a too great insistence on Sin by a priesthood whose business it was to dispense absolution has created a Frankenstein of abnormality whose effects are with us today.

For the first time, therefore, a perfectly normal and natural psychical development—the budding of evolutionary forces always at work in the soul of the Race,—has had its opportunity to emerge in freedom from all restraint imposed by authority whether religious or academic. For the first time, therefore, we witness the manifestation of a world-wide interest and

study of those problems of the soul, the life to come, and the intercommunion between the worlds of Matter and Mind which come under the head of Spiritualism.

For this reason, then, I say with entire assurance that this great movement is no ephemeral phase of human mental activity, but is the first universal flowering of a choice plant which has hitherto been allowed to bloom only in the conservatories of ecclesiastical authority, and very restrictedly in these. I therefore say that modern spiritualism, as a normal development of the human psyche, has at last taken its rightful place and will, if rightly guided, become an ever more potent factor in the building of that new civilization—that true civilization—for whose advent we all hope and pray: a civilization based upon Knowledge instead of Faith (using this word in the sense of "Credo quia impossibile sit")—that blind faith which in its fruitage is superstition.

"If rightly guided," I say. Yes, there must be guidance: but the guidance of knowledge only and mature judgment based on knowledge. There will be submission to authority, but that submission must and will be of a purely voluntary nature and dictated by Reason alone. And the guidance that the great mass of learners will seek will be that which is offered by those who, from their consistent training are qualified to speak for Psychical Research.

All Sciences have arisen from a purely empirical origin. Like those choice plants which derive their life from manured soil, so the flower and fruit of knowledge is vitalized by the life-principle which resides in darkness and corruption. If the parable be true, we are entitled to take to ourselves the greatest hope that from the darkness of ignorance and blind confusion there will yet spring that stately and beautiful Tree of Knowledge whose fruit will be for the healing of the nations and the nourishment of their soul.

Even now, in Germany we witness the transmutation of an empirical Occultism into a thoroughly respected Metapsychical Science. The same process is at work in France, where the efforts of Dr. Eugène Osty, Prof. Charles Richet and others have elevated the quest for metapsychical knowledge into a position of universal appreciation. The ultra-conservatism of that Mother of all Research Societies, the London S. P. R., is yielding now to the recognition of the reality of those phenomenal happenings which we associate with physical mediumship. In our own country, the American Society for Psychical Research is maintaining the just balance between credulity and scepticism, and, through its local Sections, is holding out a sympathetic hand to all true mediumship. Some of the Universities are quietly giving their attention to these obscure branches of knowledge. Soon they will attain results which will justify a proclaimed recognition. But the work must not be hurried. There is so much to learn. There is more to unlearn. For academic knowledge is tied by its own past and it is no small or simple matter to discard the theories and tenets of a lifetime. Psychic Research claims of her followers that they shall throw most of their old

philosophy upon the scrap-heap. Can we wonder at their hesitation to do this?

I have no fear for the advance of the movement of Spiritualism and Psychical Research, provided that the two elements of the Intuitive or Mystical on the one hand, and the Intellectual and Phenomenal on the other are kept in just and perfect balance of relation. And I think the signs portend that they will be. Nor do I apprehend that the appalling growth of fakery and false mediumship will in the long run militate against the ultimate triumph of that Science of the Soul which in these times of change and confusion is humanity's greatest hope and asset. Neither do I apprehend that the quarrels and misunderstandings which seem to beset the movement on every hand will long continue in any form of personal bitterness or group rivalry. As the larger questions emerge, so the minor subjects of dispute will cease to assume their present excessive proportions. Beyond all is always the great truth to which all Psychical Science points,—the Solidarity of the Race in a spiritual sense: the conviction that no one of us lives or dies to himself alone, but that living or dying he is one with all Creation; his life for ever bound up with the lives of all with whom his spiritual Destiny has linked him.

In the promulgation of the Doctrine of the Subliminal Mind we have the key-note of the new order of spiritual apprehension on which to build a new social science both communal and individual in its values. But let us escape that narrow interpretation of the Subliminal which would conceive of it as a personal attribute: for it is Racial.

FREDERICK BLIGH BOND.

\* \* \* \* \*

## THE INSPIRATION OF GLASTONBURY

A RECORD BY THE EDITOR

\* \* \* \* \*

In August 1928 Mrs. R. G. Stevens of N..... Connecticut, being in England with her sister Mrs. Cruger, was persuaded to make a visit to Glastonbury and on the 26th of the month found herself for the first time within the walls of its venerable Abbey. Her sister had some acquaintance with its history and traditions, and had from time to time been able to obtain through her own hand writings of a poetic nature and of more than average merit. Mrs. Stevens herself was less familiar with the subject of Glastonbury and had not read the story of the excavations and monkish communications told in the "Gate of Remembrance." Neither had she tried to write automatically. Consequently there was nothing in her mind to inspire imaginative details of the old monastic life or its associations. Mrs. Cruger tells me that she had, on this occasion, no thought of getting any writing. She had with her a pencil and a small piece of paper for the purpose of making notes of anything of an interesting nature she might see on her visit. She brought with her a small camera, intending to take a few

snap-shot photos, and whilst looking for a suitable subject she sat down for a moment with pencil and paper in her hand. Spontaneously her hand wrote the words:

“TAKE MY LANTERN.”

This meant nothing to Mrs. Cruger or to her sister and the word ‘lantern’ merely conveyed its literal meaning. But on leaving the Abbey enclosure later, the attention of both sisters was drawn to a post-card illustration displayed on the counter of the bookstall by the gate. This was a photograph or picture of the stone Gothic “Lantern” over the Abbot’s Kitchen—a beautiful feature well known to antiquaries as a perfect architectural model of a ‘smoke-lantern’ or ventilator at the apex of the vaulted roof. So they were pleased enough to follow the advice of their unknown monitor and purchase the picture. But we must go back a little in the story of this visit. Soon after her sister had received the writing, Mrs. Stevens rested herself upon a flat stone and started to make a few notes on her own account. She had with her a small notebook in which she was in the habit of entering a record of her general impressions of the places she visited. She began to write, and was astonished to find herself writing things she had not the least intended. Her pencil seemed to have a will of its own. She was conscious of what was being written; but only word by word; and the general purport only became clear to her after reading the script. And this is what came

“Every man his own man:  
For that is the Law.  
The ages are dead:  
The men still live;  
Every man his own man.

Saxon JOHN of godly memory:  
I be but a voice that cries  
To those that have ears to hear:  
The years be as the Rosary of Time:  
I count them not.

The Stones are the flesh:  
The Soul is ever and for ever.  
Drink at the fountain of Life:  
The fount is ever and forever.  
The Altar was the heart  
Of the Church Eternal.  
From the heart flows the life:  
The Fount Eternal.

Yesterday I cried to the listening silence  
of a young land  
Today, to the heart of childrens’ children:  
And they hear me not.  
The Abbey falls, as falls a twilight after  
day  
The span of glory ended:  
But the monks die not.

\* \* \* \* \*

I, Saxon JOHN of Dumplace: humble follower of THOMAS, and he a Saint.  
Know ye the Well? It is of all things holy, and by early custom held a thing to bless,  
if faith be pure.

\* \* \* \* \*

Saxon JOHN has come and gone anow: and I be DUNFRY, Holder of the keys.

\* \* \* \* \*

The spot whereon thou standest is holy ground.  
Hoping in the Lord; go forth into the lands of earth:  
For the earth is the Lord’s.

The Bells rang call to prayer:  
The Bells are silent; the call is ever.  
Hark for the voice of Silence.

## THE INSPIRATION OF GLASTONBURY

The bell of Calling, unheard but in the heart.  
 The Temple is not dead in truth;  
 For have ye not a Temple made not with hands?  
 \* \* \* \* \*

Praise eternal to High Heaven: Life Eternal,  
 Where Time fells not that which groweth up.  
 We be passers-by, that tarry while the day lives.  
 \* \* \* \* \*

Today GEOFFREY, the old-time seeker of Light;  
 He is gone from the day: but ye shall be gone anon:  
 Yet not beyond the Temple gate of the House of Light,  
 Whose stones be of good deeds,  
 And whose Altar is the heart's love to the High Lord.  
 \* \* \* \* \*

Quite naturally both sisters were greatly impressed by the spontaneous advent of this beautiful message. But the happening was so entirely unexpected and of so unfamiliar a nature, that Mrs. Stevens felt a certain sense of awe, and it disconcerted her that her hand should have been used in this manner so entirely apart from her own volition. Consequently, she tells me that from that time onward she had never ventured to attempt again to obtain writings in this manner. Knowing nothing of psychical research she was also under the belief that the influences which (presumably) guided her hand were purely local ones and would not be able to manifest their presence in any other place. But some of her friends who had experience of the psychical side of things were hopeful that a gift so extraordinary might be permitted to find some avenue of expression later. And so it happened that just five years later, it was arranged that I should meet Mrs. Stevens and her sister. From this point therefore I take up the narrative.

## II.

On the 18th August 1933 at Bellport, Long Island, I was invited to meet Mrs. Stevens and Mrs. Cruger at the house of a mutual friend, Mrs. Anne Lloyd. Mrs. Stevens, at the request of her sister, read to me the writings quoted above and told me the story of her visit in 1928 to the ruins. In listening to her recital, I was at once impressed not only with the poetic quality of the script, but also with its close accordance in style and content with much of the writing that I had obtained with the late John Alleyne in the years 1908-1921. Accordingly I was glad to agree to the suggestion that we should try a joint sitting. It was with some diffidence that Mrs. Stevens consented to the experiment; but though doubtful as to the issue, she agreed and we adjourned to the ante-room, a small sun-parlor to the south of the living-room at Mrs. Lloyd's home. At my direction, Mrs. Stevens took the pencil. I laid my left hand lightly upon her wrist and almost immediately her hand began to move. I explained to her that, the psychical contact with the brethren of the Abbey having been once established, no distance in space would offer the least obstacle: for distance in space, even as in Time, is nothing to the spirit. As will be seen, the writing which follows corrects that misapprehension of hers.

\* \* \* \* \*

## THE SCRIPT OF AUGUST 18th 1933

(Hour, 5:30 p.m.)

(After two preliminary pages of loose large scrawl)

"JOHANNES . . . You are to hear wonders; for wonders are waiting . . . Spirit's call to spirit: and Faith within a clear mind. So you must have faith in those that are gone.

"JOHN of DUMPLACE (speaks). He (Johannes) speaks here as there. He is not as a bird in a cage. Oh, the sad pity of the godly . . . If you will yet rise above those (barriers?)

"I be as one that waits while the years go by; and none shall drive me from the gate I love. My brothers are scattered as dust that flyeth up: but I sit at the gate and wait.

"Will you not come—you who read our hearts? Must the soul that waits see the golden glory fall to dust like a shattered vase at his feet; and the perfume only is left for proof of that which is gone?

"List ye: the bell is dumb;—the incense blown to the winds: but that which is known to none lyeth deep and safe: JOHANNES alone knows where.

"Better silence and sleep: for then those that take not off their shoon must not behold the Holy Thing."

\* \* \* \* \*

On reading these lines, the memory of things written long ago and of bygone experiences surged up within my mind. I recalled the lines written in 1908 concerning that sacred Treasure which the brethren always aver to be hidden beneath the soil of Glaston.

"Then the grass shall be as glass

And ye shall see the Mystery

Deep down it lies from prying eyes

And safely sleeps, whilst vigil keeps

The Company.

Now do the dry bones stir and shake

And each to each his fellow seeks:

Soon comes again what once hath been

And Glaston's glory shall be seen."

I asked Mrs. Stevens if she understood the allusion to the Treasure: but she was quite unaware of what was implied. It is, of course, the Holy Grail which tradition asserts to be buried there awaiting the day of the return of the spiritual glory to this desecrated shrine. She was equally unaware of what was meant by the allusion to the "perfume" as the only proof left of the spirit's power in bygone days. The phenomenon of the "incense" perfume haunting the ruins, of which so many visitors have spoken, was not within her knowledge or experience. But it is attested now by many; and its source has never been traced to any physical thing. The fragrance is elusive and I can personally vouch for its extreme beauty. It is like a choice blend of fine incense, oriental spices, and attar of roses.

\* \* \* \* \*

## SECOND SCRIPT: AUGUST 19th 1933

(11:25 a.m.)

\* \* \* \* \*

"Heaven is the heart's home. Great the longing of those that hold the memory of things beloved. Why must we wait?

Oh, thou of little faith; the time is come. Open the eyes of the blind. Turn the (key?). One above speaks. Love alone is the key. It openeth the lock. Love lies deep:—shed for all. . . .

(Here there was a pause, and Mrs. Stevens said she thought that the power was failing)

"The power faileth not in sooth. See ye the glory of heaven. It faileth not nor shall the unbelief of ages close the door. Hark, I speak: I, the soul of him that hath authority. The thing *shall be*. Stay not thy hand, oh thou that has the great in-seeing. The mystery lyeth in thy hands. Let not the mortal spoken word stay you. Clear thy heart of that which dulls the mind. See the power that comes of darkness as a power that *IS NOT*. Thou alone canst see the children of the Abbey walls free from their o'er-long vigil. Let them to their orisons at heaven's gate. That which thou knowest holds them. Find it—the Flower of perfect Love that will not let them go."

\* \* \* \* \*

THIRD SCRIPT: AUGUST 20th 1933

(2:45 p.m. at Bellport)

\* \* \* \* \*

"Spirit speaks to spirit. If there be truth, fear not: for Truth is the Lord. If ye be free souls, then may ye hear the silent voice. He whom thou knowest as JOHANNES is once again able to speak. Long has he waited. Long has he at your side spoken to deaf ears. His message is the same: "Call we ever to be free. That is within that holds us. Let no thought of earth; no lesser, lower thing, keep the seeker of the Holyness barred from his own"."

"GEOFFREY the Olden—the ancient one—humbly at the feet of those that be his lords, may he speak of that which he knows?

As a whispering wind that calls at the casement but can form no thought-word,—so is GEOFFREY. Yet he would his witness give. He knoweth. He be sure: for as the humblest bird that flies past, he hath seen what few have seen. Blest be the Lord.

Therefore say I: None must enter (even) if the time pass till the years be dead and the stones fallen and the truth forgot. Better than that unworthy things of clay deride the Thing of Heaven.

Would you of JOHANNES?

(F.B.B. 'Yes, please, I would like to hear of him.')

"Great is JOHANNES, though he see it not. Kind is JOHANNES and of a soul that loveth and is loved. He is here."

(F.B.B. My greetings to Johannes.)

"Greetings, my Brother. What would ye?"

F.B.B. 'I would like to hear of the one who knew this work. I mean J. A.')

"J. A.?"

(F.B.B. 'Yes. Don't you remember him?')

"Not as by name."

(F.B.B. 'The one whose hand you used in old days.')

"Yes. Yes. He is as mine own self. Better is he here than in the toils of earth."

(Script broke off here at 3.10 p.m.)

(Script resumed at 3.30 p.m. after reading the foregoing and marking the words.)

"AVALON the Golden. (Here a circle was drawn.)

"I be of the Company,—I, and none other that can speak. (The words 'that can speak' were then deliberately crossed out.)

"AVALON. Far stars shine o'er Avalon, as shone they of years ago. Night winds wandering hushed will know the ancient ways: but Man knows not (the) path to Blessed Avalon."

# PSYCHE, THE IMMORTAL

By SAMUEL E. ANDERSON

## PART IV.

### THE MECHANISM OF CONSCIOUSNESS

#### *Introductory Note by the Editor*

Mr. Anderson's analysis of the mechanism of Consciousness as found in the section of his work following, is of great importance for a right understanding of the means whereby the human "psyche" is able to transmit and record the impulses of will and imagination and give these the quality of objective reality as facts of consciousness. In thus illustrating the working of the chemical and physical elements in the functioning of the brain-tissue, he is by no means playing into the hands of the materialist or implying any sort of mechanistic *origin* for creative thought and faculty. Far from it: but what he does show is what it is so necessary for us all clearly to understand, that is, the vast difference between the secondary and materially-related thing we call consciousness, and those primary and essential elements of our true being which are for ever seeking to extend and to develop their control of those energies which constitute Matter. The more we realize that our true Self—the real Mind—is subliminal, and that its temporal expression in our waking thought is merely a passing phenomenon or phenomenal effect of that subliminal Being in its control of the physical mechanism, the more we are likely to attain a well-grounded philosophic view of our relation to life as incarnate manifestations of spirit and soul.

It has been a long time since Michael Faraday ventured the opinion that matter was but an expression of two polarities. Many a day passed before that view was confirmed but now physicists have accepted it and are busily pursuing matter back to its birthplace in the ether.

The galvanometer constantly avows that electricity is the alpha and omega of life but how little credence is given to its most solemn declaration. Likewise it makes an identical statement concerning the messages that produce consciousness and no greater heed is paid to that.

The idea that intelligence may be electrical in origin is by no means novel. A hundred years ago the opinion was advanced that such might be the case but the theory seemed to run into an impasse when it was shown that the nerve impulse, instead of travelling with the speed of a telegraph message, took an appreciable length of time to make its way to its destination. Ergo: the nerve impulse is *not* electrical. It is true that in attempting to escape from that dilemma scientists embraced the equally glaring inconsistency that in the case of the nerve impulse the galvanometer measures something other than an electric current, but that problem was not pressing so hard for explanation and therefore it could be ignored.

This is by no means the first campaign that has been waged against consciousness as an extra-physical thing but it is original in that you will be introduced to a definite mechanism claimed to be capable of producing the essential *substance* required for its manifestation; and then that substance and that mechanism will be subjected to numerous tests; chemical, physical and psychological.

Consciousness is conceived to be the concomitant of the molecular ac-

tion involved in the synthesis and deposit of lecithin,  $C^{14}H^{16}PNO_4$ , upon the neuro-fibrillas in the cortex of the brain, which synthesis and deposit is brought about by the passage of an electrical stimulus through an electrolyte within the synapses of the nerves.

When a stimulus, for instance that of your enemy drawing his gun, strikes the eye it travels along the optic nerve to the brain. As it flies along it gives evidence of its passage by an electric current which is measurable with the galvanometer. On its way it crosses one or more synapses and from the brain a message is relayed that induces muscle contraction in your own right hand, or mayhap your legs. That outgoing message is likewise electrical. The nerve, from eye to brain, is not continuous but there are breaks known as synapses and into these breaks the neuro-fibrillae thrust their frayed and ragged ends.

In the aggregate there is a great amount of electricity, the result of oxidation, that is stored within the cells of the human body. Thus a source of supply is satisfactorily accounted for.

Of brain, the mechanism by means of which intelligence is made manifest, Dr. George W. Stewart in his "Manual of Physiology" has this to say, "The events which take place in that tangle of fibre, cell and fibril, are almost unknown. \* \* \* \* What the nerve impulse actually consists in we do not know. All we know is that a charge of some kind, of which the only external token is an electric charge, passes over the nerve with a measurable velocity and gives tidings of itself."

Now if this nerve impulse is not actually electrical it is nevertheless able to deceive the galvanometer. Still more wonderful, in at least one instance it was able to deceive the patient himself. We quote from Henri Pieron, who gives as his authority, Harvey Cushing, XXXII Brain 44. "If, as in an experiment which has been recorded, we provoke the functioning of these cortical elements by electrical stimulation—replacing the nervous impulse of central origin—in a conscious subject whose brain has been exposed, he will imagine that he himself is directing the movement, though in fact, it is beyond his control."

It still remains to satisfactorily account for the loss of speed. Professor William McDougall tells us that Von Kries had argued that the prevailing *conduction* hypothesis has proved itself barren and that it is incapable of enabling us to describe, even in vaguest outline, the more complex functions of the brain, and he attempts therefore, to give a new vitality and increased definiteness to the hypothesis of the individual functioning of the ganglion-cells, the view that each cell is a psychic unit capable of determining within itself a more or less complex state of consciousness. Several years ago Professor McDougall, when writing for the magazine "Brain" had this to say. "With the advent of the "neurone theory," however, a new possibility was opened up, for it is the essence of this theory that there is no continuity of substance between the individual neurones. \* \* \* \* In a paper published some years ago I ventured to present certain arguments

in favor of the second possibility, to urge that we must regard the synapses as the seats of the psycho-physical. \* \* \* \* It seemed to me, therefore, and perhaps to others also, a view somewhat wildly revolutionary and hard to be believed. But since that time further reading has shown me that the idea is hovering, as it were, in the neurological atmosphere, and that new evidence pointing in the same direction continually appears. \* \* \* \* There is, then, a considerable mass of evidence, histological, physiological and psychological, pointing to the synapses, more especially those of the cerebral cortex, as the seats of the psycho-physical processes."

Sir Charles S. Sherrington, in "The Integration of the Nervous System" has placed himself on record as follows, "The neurone itself is visibly a continuum from end to end, but continuity, as said above, fails to be demonstrable when neurone meets neurone at the synapse. \* \* \* \* But in the neurone-chains of the gray central system of vertebrates histology on the whole furnishes evidence that a surface of separation does exist between neurone and neurone. \* \* \* \* If there exists any surface or separation at the nexus between neurone and neurone, much of what is characteristic of the conduction exhibited by the reflex arc might be more easily explained."

We accept the statement of the galvanometer as absolutely true. We accept the statement of the microscope as true and there does exist a break at the synapses. The nerve impulse is electrical and the loss of time occurs whenever it abandons the wires to cross a synapsis by the ferry boat. Sir Charles glimpsed the possibilities. "The delay in speed occurs whenever the impulses pass through gray matter. The delay in the gray matter \* \* \* \* may be referable to a fresh kind of transmission coming in there, a process of transmission *different in nature from conduction along nerve fibres.*" He fell short of the solution only because his imagination was unable to picture a mechanism by which it might be accomplished.

When the passage of an electric current through a substance is accompanied by definite chemical changes which are independent of the heating effects of the current, the process is known as electrolysis, and the substance is called an electrolyte. Through an electrolyte the current is carried, from one electrode to the other, by means of ions of one kind or another.

From the Encyclopaedia Britannica we take this concise description of what happens. "Since the electric forces are active throughout the whole solution, all the ions must come under its influence, and therefore move, but their separation from the electrodes is determined by the electro-motive force needed to liberate them. Thus, as long as every ion of the solution is present in the liquid next the electrode, the one which responds to the least electro-motive force will be set free. When the amount of this ion in the surface layer becomes too small to carry all the current across the junction, other ions must also be used; and either they or their secondary products will appear also at the electrode. In aqueous solutions, for instance, a few hydrogen (H) and hydroxyl (OH) ions derived from water are al-

ways present and will be liberated if the other ions require a higher decomposition voltage and the current be kept so small that hydrogen and hydroxyl ions can be formed fast enough to carry all the current across the junction between solution and electrode."

Here the element of time becomes conspicuous and it is just as Sir Charles declared, the process of transmission is different in nature from conduction along nerve fibres.

When a direct current of electricity is applied in such a way that the positive pole of the battery is connected to the copper anode and the negative to the cathode, copper dissolves from the anode and deposits upon the cathode.

Such is the story of electroplating and in that process the main factors which influence the deposit are current density, chemical composition, temperature and concentration of the electrolyte and the length of time during which the article remains immersed in the bath. You will find that the price varies considerably, depending upon whether it is to be single, double or triple coated and this is but another way of expressing the measure of time.

Dr. Albert P. Mathews is authority for the statement that lecithin moves as do platinum and gold. This is most vividly confirmed by a photograph made by Dr. George W. Crile. Working with brain ash he made a laboratory experiment along the lines above indicated and he makes special note of "the tendency of the fibers to extend towards the positive pole." As bit by bit the lecithin is laid on the natural tendency is to lengthen or extend towards the positive pole. Cajal has noted that this same thing takes place in the brain and that neuro-fibrillae grow progressively. After they have thus lengthened it becomes easier for the current to make the jump from the one electrode to the other and it becomes less difficult to understand memory and skill.

Memory does not always follow consciousness, as in times of extreme danger, but if the stimulus is intense or the proximity of the neuro-fibrillas is long maintained it is probable that other ions (iron or magnesium) aid the passage of the current and make their appearance at the electrode to combine with lecithin in the more stable form that is known as memory.

There is a strong temptation to look upon iron with a most indulgent eye. It is so easy to account for its presence at the synapsis, since it could come, like oxygen, aboard the red blood corpuscle. Of all the elements iron is most easily magnetized and this is a property which fits it perfectly for a part in the mechanism of the will, that subtle thing supposed to bring the electrodes into proximity through magnetic attraction. In the presence of iron it is no trick at all to convert electricity into magnetism. In addition, Otto Warberg maintains it is a catalyst and as such speeds up oxygen metabolism.

Remembering is both voluntary and spontaneous. It is voluntary when an act of the will (as a blow from within—Sir Jagadis Bose) brings

the electrodes into proximity through magnetic attraction: spontaneous when the electric current is induced to cross through a concentration of the electrolyte. We also remember when we see an image for the second time and since in each of these three cases the messenger is again travelling over a route previously used we have the added perception that we have known this thing before.

Imagination! Now we begin to touch upon the human side of things! This is the art of conjuring up memories and forming combinations with new images or among themselves and so creating new ideas that are in truth original experiences. When coupled with judgment it forms the solid foundation upon which is built all great art and invention. Such memories may be called up and combined "at will" or they may merely thrust themselves into consciousness as they do in the delirium of the fevers of infection, and, from all we can judge, in the delusions of insanity.

Imagination the will may share with intuition but judgment it reserves wholly for itself. The "cool" head is not troubled with the fierce outbursts of rage. In the panic of the mob it remains aloof, while its will summons the remembrances of relevant experiences, marshals them for orderly review, compares them with the subject matter in hand that it may separate the true from the false. Ah! If man could invariably separate the true from the false in what would he then be lacking?—The decision is made. An order is given and this the will proceeds to execute.

Judgment and will work perfectly only as a team. Will without judgment degenerates into mere wilfulness; hardheadedness: judgment without will into supineness.

\* \* \* \* \*

# THE SUMMATION OF A GREAT LIFE-WORK

By STANLEY DE BRATH

MY PHILOSOPHY. By Sir Oliver Lodge F.R.S. (Benn & Co. 21/-)

N. B. *This Review has been seen and approved by Sir Oliver.*

\* \* \* \* \*

In this book the most eminent among European physicists sums up his position in luminous and simple style. It should be read slowly and meditatively by all spiritualists. It will clarify their ideas of what Spiritualism really means, and will enable them to stand unashamed before the world.

It is in four parts. Part 1 deals with the constitution of the physical universe: Part 2 is on the Evidence for, and Controversies concerning, the Ether. Part 3 is on the Introduction of Life and Mind: and Part 4 is on the Evidence for and Mechanism of Survival, the final chapter giving the Bearing of the Spiritistic Hypothesis upon Religion. It is obvious that Part 4 is that which mostly concerns the Review known as PSYCHICAL RESEARCH.

But Continuity being the key-note of all valid philosophy, we shall, before turning to the last section, endeavour to give a brief summary of the preceding sections, omitting the mathematical reasoning which is incomprehensible by anyone who is not specially a mathematician. It is much to be regretted that average minds who seem unable to understand that mathematical symbols can only represent the action of what the original symbols stand for, should apply these equations to matters for which they do not stand, and imagine that mathematical equations, because they are mathematical, must contain the whole truth. It would be much better for them to leave mathematics out of the question, and confine themselves to the results of experiment.

This procedure will be followed in the review now presented, not that there is any discordance between the mathematical and the experimental, but because the latter is more comprehensible physically.

## PART I.

Starts with the material universe as built of two electric charges—electrons and protons, with Radiation super-added. Negative electrons and positive protons build up all the chemical atoms, but we are obliged to infer from the beauty and adaptation of this marvellous structure, that there must be grades of existence higher as well as lower than Man. We are obliged to infer Directive Agency therein.

No ultimate origin is known. An Ether in turbulent motion out of which Matter crystallised is a legitimate speculation. The Energy is there, but guidance also must be added to explain Evolution.

Design and Purpose are conspicuous in it. Two domains are known to Humanity, with frontiers where there may be conflict, one group seeing Divine action everywhere, the other excluding it as superstition. A third group does not deny the mechanical explanation or the spiritual aspiration, but includes both, at the same time realising that Divine activity is not to be appealed to as part of Science. These see that something in space is necessary to all activity, for Matter is essentially inert.

Between Religion and Science there can, it is often said, be no conflict but this is not a philosophic or permanently satisfying way: "my hypothesis is that this same almost unexplored physical substance—the Ether—operates also in the region of Life and Mind, and ultimately will be found to be the physical vehicle utilised in the spiritual region, so as to constitute the mechanism whereby spirit and matter interact, and that it will ultimately form a bond of union between the two domains experimentally known to Humanity." . . . "My view is that a physical agent will always be necessary for a complete explanation, that every phenomenon is psycho-physical, but that the physical agent involved may be inconspicuous and need some drawingout from its hiding-place."

The next step is a study of what is meant by "inertia," which must be regarded as a fundamental property of Matter, and it is important to see that Inertia means the

complete absence of any activity, yet it would be impossible to exert any force upon a body which possessed no inertia. Inertia is the ingredient which confers momentum upon a body; it is a factor of momentum, the other factor being speed. A railway train moving steadily is subject to no resultant force. Propulsion and resistance balance. The whole power of the engine after the start is spent in overcoming friction. The FitzGerald-Lorentz contraction of all matter in motion, which the electrical theory of cohesion renders so extremely probable only amounts to a 3-inch shrinkage in the whole diameter of the earth in the direction of motion; but it is enough.

Faraday discovered that an electric current had a property which bore some analogy to inertia, a property clearly dependent on the magnetic field which surrounds every current in rings perpendicular to the conductor. When this magnetic field is intense the current behaves as if it had considerable inertia. To show this Sir Oliver says:

"I start a current in a circuit containing a stout ring of laterally subdivided iron round which the current-conveying wire is wound, and I put in circuit an instrument which only responds when the current has risen to nearly full strength. On pressing down the key, the current rises what is called 'instantaneously,' but there is a very noticeable delay between pressing down the key and the response of the instrument."

And since electrons possess inertia, even those that are clearly disembodied electric charges, it becomes possible to surmise that in some sense, or in a certain grouping, they constitute the atom, that they confer the inertia with which we are familiar, and in fact that electric inertia is the only inertia that exists. This is the electrical theory of Matter. Inertia is the fundamental characteristic of substance.

#### RADIATION

We now come to a most important development of the electrical theory of Matter. It can be destroyed, or rather it can be converted into Radiation at a very high temperature.

The best example of this process is going on in our own sun. Our sun is a mass of gas held together by gravitation at an outer temperature of some 6,000° C., while the temperature at its centre is estimated at 40,000,000° or even more. Radiation is in vigorous process. The light of the sun contains a great deal of energy which has been produced by the destruction of matter or rather by the conversion of matter into radiation in its interior, at the rate of 4,000,000 tons per second. This applies to all stars, so that the amount of matter in the universe appears to be decreasing and the amount of radiation to be increasing. Thousands of millions of stars have been emitting radiation for an incalculable number of centuries. Where is all that radiation and what has become of it?

The physicist has gone beyond material mechanism, he deals with radiation and many etheric phenomena; and now, under the influence of Faraday, and Maxwell, and Einstein, and other great philosophers, is more concerned with the phenomena that occur in space, or in what may be called the Ether.

#### THE MACHINERY OF GUIDANCE

We now leave aside inorganic matter and turn to living matter; (and here I may perhaps be allowed to interpolate into Sir Oliver's philosophy one very important aspect of this living matter. It consists of cells. Cells are the special product of life in matter.) Sir Oliver alludes to this. He says; "There seems to be a certain size and shape appropriate to each live organism, although it is made up of a great number of cells, each cell having a kind of individual life of its own." No difference is to be expected between a molecule which is part of an animated cell and any other molecule, all are activated by outside agencies. The structure of an organism does not depend on the food taken in, but on some controlling or directing principle which is what we call Life. Any wholesome food is built *discriminatively* into its various parts. (A. R. Wallace has some most illuminative remarks on the directive agency and constructive power of the cell, in his *World of Life*, p. 295, which I gave in the last issue of this Review.)

Life has this discriminative power. It is not energy, it merely directs the energy which it finds available. No energy is added to a body by the fact that it is alive. Sir Arthur Keith has recently spoken of life as a form of energy. I challenge him for any evidence of such a statement. Were it true, life would be convertible into other forms, and would have a mechanical or thermal equivalent. The element which life adds is not energy but guidance, a power of directing energy into channels which otherwise might be unoccupied.

"My hypothesis is that that the form-waves, (which exert a controlling and directing influence without imparting any energy) constitute the physical mechanism whereby life and mind operate on and direct material particles. The nature of life and mind is still unknown.

#### PART II.

This part, consisting of the Evidence for, and Controversies concerning The Ether, occupies the major part of the book, and is profoundly interesting. But it is intermixed with mathematics, and these are not the mathematics of the engineer, but highly complex differential equations which are independent of all mechanism "without any physical image or concrete idea to catch hold of." They are therefore altogether beyond the comprehension of the average man such as the present reviewer, and are best left on one side by him. "The mathematical method has a surprising power of making deductions about the result of any given activity: but when called upon to elaborate the actual details of the process, and construct a visible picture of how things interact, and trace in detail the course of their activities, it conspicuously fails. This failure is recognised by mathematicians themselves. They know that their symbols can represent a number of different things, and that their equations can be correspondingly interpreted in various ways; but they do not find it necessary to interpret them at every stage of the process; nor need the mathematical transformation have any resemblance to the actuality of intermediate stages." Time and Space can both be expressed by one equation, but when one of these involves the wholly imaginary— $i$ , that alone makes it impossible of physical representation. Time is an inference drawn from speed in our view of material things. In the next phase of our existence it is mere duration, and is measured by change of state so far as it is measured at all. Here, to convert Time into Space it must be multiplied by a velocity, and hence Time and Space are not the same thing. We have at present no dynamics of the Ether, for our senses only tell us of Matter and its movements. Force is a reality between particles of matter, and "potential" energy resides in the Ether, and is just as real as the other kind called "kinetic."

Under the title 'Modern Gibes at the Ether,' Sir Oliver combats the arguments of Sir James Jeans, and proposes an alternative theory. He says, "I don't object to a warped or crumpled continuum as a mode of expressing gravitation. But how can a thing be warped or crumpled if it has no objective existence?"

(The question of Time-space is solved for most of us by the facts of "wireless telegraphy" and "broadcasting." These electro-magnetic waves must be waves of something. It is not the air, which cannot transmit at anything like their speed. They come through the Ether.)

#### PART III.

We now come to the section of this remarkable book which more specially concerns *Psychic Science*. It opens with a quotation from F. W. H. Myers, that we live in two worlds—a planetary life in this material world and a cosmic life in a spiritual or metetherial world which is the native environment of the soul.

The universe as a whole contains matter and motion, but it contains more. Experience shows that it contains also Mind and Spirit: and if we limit our studies to that which is not animate, we may be excluding a vitally important element, without which a philosophic understanding of the universe is impossible.

The sciences of chemistry and physics, of biology and psychology, are not separate sciences independent of one another, but are really parts of a unified whole; and this

whole must be taken into consideration in attacking any ultimate problem, and must be understood before the universe becomes really intelligible.

In the most elementary processes of physiology, spoken of as Metabolism, a living creature assimilates external material and converts it into its own special form. (I have already alluded to Alfred Russel Wallace's argument on the selective and directive faculty in the cell whereby it secretes, or as it were, creates, out of the protoplasm of the blood, special molecules adapted for the production of each material—bone, muscle, nerve, skin, hair, feather, &c.—and carries these molecules to the exact part of the body where and when they are required, and brings into play the complex forces that alone can build up with great rapidity so strangely complex a structure as a feather adapted for flight.) Sir Oliver alludes to this. He says, Organic matter is just like any other matter: it obeys the laws of physics and chemistry perfectly. It has not any kind of spontaneity, it is perfectly inert: it obeys the laws of motion and of itself it can do nothing. Yet it is through the behaviour of this inert matter that we have to investigate the properties of the life acting on it. Let us not make the mistake of saying that the organism is *nothing but* the material manifestation. There is a physical body and a spiritual body. The physical body is made of matter and is used by soul. The spiritual body is partially and approximately made of Ether and used by the spirit. This is the hypothesis advanced. The etheric body is intermediate between matter and spirit, for it seems probable that Mind, or Spirit, requires some kind of physical vehicle for its manifestation. My hypothesis, says Sir Oliver, is that spirit primarily inhabits the Ether, uses it, and acts on it: and that occasionally this operated-on-ether is able to act upon matter. Thus through the intervention of ether, spirit can be brought into relation with matter, indirectly; and the intervening mechanism (if it can be called mechanism) is the etheric or spiritual body.

We must begin by grasping the fact that the Ether can be animated. The etheric body is animated by the spirit.

In his chapter on 'Ether and the Soul' Sir Oliver gives us the connection between the unmodified ethereal radiation, and the forms of energy that result when that radiation is modified by contact with matter, and through these with the etheric body which his hypothesis claims to be "partially and approximately" composed of Ether. This takes us back into Physics, and does not specially concern us as spiritualists. But he says: The probability is that every sensible object has both a material and an ethereal counterpart. One side only are we sensibly aware of, the other we have to infer. But the difficulty of perceiving this other side—the necessity for indirect inference—depends essentially and entirely on the nature of our sense-organs, which tell us of matter and do not tell us of ether. Yet the one is as real and substantial as the other, and their fundamental joint quality is co-existence and interaction. Not interaction everywhere and always, for there are plenty of regions without matter—though there is no region without Ether; but the potentiality of interaction, and often the conspicuous reality of it, everywhere prevails and constitutes the whole of our purely mundane experience.

He foresees a time when the soul will be intelligible, and thinks it will be found that soul is related to the ether as body is related to matter. While still in the flesh we shall probably only know our ethereal counterpart through its interactions with matter. Directly these cease, it passes beyond our ken; but it exists just as really as before. Indeed, freed from the disabilities and imperfections of matter, it can lead a less distracted and livelier existence.

#### PART IV.

Thus we find in the ether a reasonable habitat for those who have lived in association with matter for the allotted time, but whose existence is by no means terminated by the sloughing off of the material body. Sir Oliver admits that this semi-physical theory would not have occurred to him had he not had proofs that they actually do survive, so it becomes incumbent on him to give some idea of what that evidence is. He advances a sample of such cases and remarks that the circumstance that telepathy between the living has become a curious bugbear to those who wish to establish the fact

of survival. He says: I think myself that this hypothesis of a wide-spread power of telepathy is very much exaggerated, and that most of the communications indicative of the surviving memory and natural affection of the deceased communicator, when they come through a good medium, are really what they purport to be. It is natural that most of them should be trivial. But occasionally there is an instance of some object which had been hidden by a person who wished to use it as evidence, and Sir Oliver quotes Mrs. Finney's case from the *Proc. S. P. R.* vol. viii. pp. 249-251 into which close enquiry was made. The title is *The Case of the Half-brick*. This was hidden by the brother of the informant after marking the whole brick with ink, breaking it in two and hiding one half in a place known to no other person, with the view of proving his own surviving personality. This he definitely did.

Sir Oliver mentions four other cases from the *Proceedings* of somewhat similar bearing, and adduces other well known and authentic instances. He also alludes to his own sealed document with the S. P. R. and supplementary information given to the L. S. A., in view of his own death.

He goes on to say that animated matter differs in no respect from every other kind of matter, except that it is alive. So when we say that life only exists in a material organism, we ought to say that life only manifests in association with such an organism. We have no right to say that it is extinct. All we know is that normally it is no longer manifest: but the same may be said of every form of energy—in itself it is only known to us by its effect on material bodies. Life and mind never were functions of the material body, they only displayed themselves through it.

A modern theory which seeks to provide the emancipated spirit with any kind of organism related to the physical world, might be ranked as a return to a modified form of materialism. For though, when properly understood this should emancipate us from materialistic bugbears, and although it wholly condemns the idea that flesh and blood are revived or could inherit Eternal Life, yet popular ignorance of the Ether and of the certain fact that the Ether is part of the physical universe, and has definite properties that can be experimentally ascertained may well suggest many difficulties. But recently an etheric version of such a body has been approved or at least regarded as a step in the right direction by some of the more thoughtful communicators from "the other side." What we need in science is a working hypothesis that we can test, getting results we can verify until ultimately its probability becomes so great that it may be regarded as near certainty.

What we have established, I consider, is the existence of a spiritual world. To establish personal identity is a more difficult problem. In psychical investigations we must insist on the necessity for care and caution in making and recording observations. We must be on our guard not to be deceived. Fraudulent phenomena are the devil.

The acceptance of the evidence of a single trustworthy person as conclusive, is not borne out by history. Sir William Crookes made a very simple experiment: he had a mahogany board with one end on a table, the other end supported by a registering spring balance. He got D. D. Home, sitting at the table to put his fingers on the fulcrum of the board, sometimes with an intervening vessel of water in which the fingers dipped. When the time was ripe, the far end of the board went down, the scale registering a fair amount of force. After repeating this a number of times he reported the fact to the Royal Society, and invited authority to see it. But the eminent Secretary and great mathematician, Sir George Gabriel Stokes declined to witness it. In other words, the testimony of a good and famous experimenter about a simple though incredible result, entirely controlled by himself was not accepted. Nothing is likely to carry real conviction but the cumulative effect of first hand experience, of various kinds, under a great variety of circumstances.

Much is made of the apparent element of caprice involved in the spiritistic hypothesis. As soon as we get away from mere mechanism, results are not easily formulated or predicted. The activities of an animal cannot be expressed in mathematical

terms, and yet animal instincts and behaviour are subject-matter for scientific investigation.

If we are unwilling to admit that we are spirits here and now, using material bodies which we have automatically constructed for the purpose, then probably any form of spirit hypothesis will be unwelcome and perhaps meaningless. My hypothesis is that after death our activities are supposed to go on much as before, but now presumably in space; and only when we manage to re-establish some temporary connection with matter are we able to make any sign or supply any demonstration, of our continued activity. This involves the primary reality of mind in association with whatever physical mechanism it may find available. That in brief terms is the spiritistic hypothesis which I proclaim and work on.

#### PART IV.

A changed attitude is essential to human welfare in the long run. There should be more harmony between ecclesiastics and politicians. At present the ecclesiastical method is to admit guidance by the spiritual world and adapt its language thereto, without any strong conviction that its confidence is justified by fact. The politicians pay a lip-service to this doctrine, but go their own way without making any effective appeal. There is therefore complete dislocation between ecclesiastical doctrine and its outcome in practical politics.

Mind is an organising and arranging principle, sorting and ordering. When life and mind are absent, so that unorganised forces are dominant, operations go on, but they always tend to disorganisation and chaos. When life and mind operate, a reign of law and order begins. Wherever we see order and beauty we may know that mind has been at work. A mindless operation, such as often occurs in the inorganic world, usually results in an increase of disorder and mere random confusion.

We have learned even in physics that there are mysterious guiding entities. We call them waves, or we call them *w* and have begun to deal with them, though we do not know what they are. I am inclined to speculate, and say that these things of which the first glimpse has been caught by recent physics may be part of the manifestation of life and mind, and that it is by their aid that Mind operates and guides events in the physical universe. This speculation may be wrong, but whether wrong or not, we may be certain that spiritual entities exist, and have far more to do with our actions and our thoughts, our hopes and our sublimer feelings, than we have yet been able to imagine.

The unseen universe is a great reality, that is the region to which we really belong, and to which we shall one day return. Our association with matter is only for a time.

The animated particles which constitute our bodies can do many surprising things, can perform heroic acts, can display self-sacrifice and humane feeling and love, and many of our higher attributes. The soul constructs the body, and a mighty soul may have an influence over the body such as we ordinary folk can hardly imagine. Our belief is that there was one Personality who chose to become incarnate in matter some nineteen hundred 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. Some of us believe, that when by the priests and orthodox people of his day, he was put to death with the utmost ignominy, his body was so transfused with the spirit which had animated it, that it dematerialised and left the tomb empty.

Why should His tomb have been empty? Is it that he anticipated a future higher grade of mankind? Was his spirit so high that it not only animated the body, but changed it, altered the perceptible material form, so that in a literal sense he became the first-fruits of them that slept? Let us not be dogmatic either way. Our Master undoubtedly pre-existed as the Eternal Christ, and is as living and active today as ever He was, having acquired the faculty of omnipresence and many other faculties of which we have no present knowledge. He lived on earth for a short time as Jesus of Nazareth, and met with that rejection and contumely which awaits all pioneers; but already

he has influenced and redeemed the world to an amazing extent. All the meaning and consequences of that Incarnation we are not likely to know from any arguments based on scientific procedure. We can be thankful that he has revealed to us part of the nature of Deity whose power and majesty are revealed by science, but who has other attributes of love and simplicity and affection.

These truly human attributes of God were revealed by Christ. He and the Father were one in plan and intention; he was perfectly obedient to his Father's will. He fore-saw that only thus could the Kingdom of Heaven arrive on earth. His prayer was, and it is ours too, "Thy will be done, Thy Kingdom come."

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So far I have endeavoured to make an abstract of Sir Oliver Lodge's philosophy, using almost entirely his own words and inserting very few of mine, mostly distinguished by brackets. This, I think, is as much as any 'reviewer' should do, so as to give a fair view of the contents of the book which I hope many will read with the care and attention that it merits. Certainly any reviewer whose knowledge of mathematics is less than that of the distinguished author, should not do more; but I may now, without unduly infringing the bounds of modesty, add some observations of my own.

The 'etheric body' has been contemplated ever since Plotinus, and even earlier in Eastern and Egyptian religions. It has not been generally considered by men of science, because biologists have confined their attention to the material body and have disregarded the fertile field now opened to them.

In a communication which is but one of many which I have received weekly through the same medium for some fifteen years, I received the information that all "growth" of the material body is by accretion of matter on the cells of the etheric body which has cellular organs like the former. In the July issue of *Psychic Science* I gave the summary of the reply of a Teacher brought by my friend on the Other Side of life, and repeat it here because of its connection with the book reviewed.

"You will never understand the process of what you call 'death' and we call 'birth,' till you realise that just as your material body is composed of cells, so likewise our etheric bodies (which you, perhaps rightly, understand as 'the soul') are similarly cellular. Every cell of every organ has its etheric counterpart.

"When a body is formed on earth, as soon as Life is awake and functioning, the etheric body begins to build itself. Its function in the first place is to accrete matter on its primary cells.

"Healthy lives provide the best foundations, and as I speak, you must visualize the earth-body and the etheric, growing on parallel lines and cell by cell; gathering very little from the body but gathering some, and, as you have discovered, collecting, absorbing from the surroundings in which it finds itself; but it is attached to and part of the human being. It grows parallel with the material body as I said, but sometimes very slowly when the being is degraded: but when he or she is spiritual, cleanly and abstemious it develops as did R....., very quickly; her etheric body was very fully developed when she came over. Lower types of men and women who have missed the aim and purpose of life, are born into the future life in a state of all the most miserable. If it were not that some of these acted, or failed to act, from ignorance, it would be appalling. Mis-shapen, small and ugly, they have painfully to grow in the new state into what they might have been had they used their opportunities in their earth-lives. The etheric body may sometimes be corrupted or even deformed.

"We use our organs much as you do, on all but excretion—that is different. All your actions in earth-life proceed primarily from the mind, which extends, in its degree, to body, soul, and spirit, but it is only in this last that you can have conscious contact with the Father of all. We take very little solid food: most of our sustenance is, as it were, in the air. Fruits, instead of rotting, disintegrate and diffuse."

In all this, the one simple statement that the etheric body is cellular, offers a singularly easy solution to many of our present problems, quite in line with physical science, which sees the close inter-action between Matter and Energy, and also recognises that the one invariable product of life that we know is THE CELL.

This solution simplifies some problems of materialisation, but seems to complicate others. It is open to much question, but is certainly not trivial. It does not pretend to be full or exact. It is liable to all the imperfections of such messages. All I claim for it is that I give it in the exact words in which it was given through a medium who has no special knowledge or interests of the kind.

As to the life beyond, Sir Oliver says very little, but he will probably agree that many communications before us state that there is no money; there is duration but no time as we understand it; and that the released soul has the faculty of "seeing through" things where we see only the surfaces.

There is no money—therefore we have to stand on what we *are*, on our character. There is no time; therefore there is no hurry; time is known only by change of state; those who go over in the same fixed ideas as they held here (and many do) remain in the same state till they open their minds and learn. Those who use the newly developed faculty whose beginnings we here know as 'clairvoyance' can see at a glance the real character of all whom they meet; they naturally associate with those to whom they are akin. The next great lesson we have to learn is unselfishness—the willingness to work happily without thanks or tangible reward, for others.

Sir Oliver's philosophy accords with this. I have written this short article and placed it apart from the usual small print in which most book reviews find their place, because I hope that my necessarily very imperfect summary will induce many to buy and read a book which shows a true Spiritualism which can vindicate its character as a new light, and produce that 'change of heart' which was spoken of by Christ as the supreme need of Humanity, never more needed than today.

The principle of all His teaching lay in the word with which the Master opened his mission—*Metanoete*—change your outlook: look to the eternal and abiding, not to the material and transitory, and work

Not for fame and not for glory  
Give us for our lives' dear story  
Give us Love and give us Peace.

## CONTINENTAL NOTES

By DR. GERDA WALTHER

The January-February 1933 issue of the *Revue Métapsychique* contains the following principal articles:

*Dr. E. Osty: "Spontaneous telepathy and experimental thought-transference"* (concluded from no. 4-6, 1933). Dr. Osty starts his articles with the question, "How is it possible that the report of Prof. S. G. Soal in the April-issue of the *Proceed. S. P. R.* 1932 on supernormal perception at a distance had such an extremely poor result compared with the experiments of other investigators, which Dr. Osty reviews in the first preliminary and historical part of his article? (the publications of Gurney, Meyers, Baret, Podmore, Flammarion, Dariex, De Vesme, Vaschide, Richet, Janet, Gibert, Boirac, Roux, Piéron, Lombroso, Carré, Thomson-Troland, Yones-Edgard Coover, Abramowski, Warcollier, Gardner Murphy, Forthuny, Woolley, Huxley—it is strange that not one of the German investigators, e. g. Tischner, Bruck, etc. is mentioned in this survey). According to Dr. Osty the poor results of the experiments of Prof. Soal are due to his not having taken into consideration some essential conditions which facilitate thought-transference or even are necessary for its occurring. Thus the agents and percipients were not in tune with each other, they did not even know each other generally etc. All experiments seem to show, that there are nearly always certain couples of agents and percipients with whom thought-transference is brought about most frequently.—Dr. Osty now proceeds to describe some especially conclusive experiments conducted with persons capable of "diapsychy" (as Boirac calls the faculty of supernormally perceiving the thoughts or minds of other persons).

The first group of subjects possessing this gift deals with persons capable of grasping the thoughts or representations upon which the agent deliberately concentrates his conscious mind. One of the most remarkable subjects of this kind, with whom Dr. Osty has conducted many experiments, is the Russian emigrant *Mme. Kahl-Toukholka*, who already as a child showed the faculty of telepathy, clairvoyance and precognition, several members of her maternal family as well as her mother having possessed psychic faculties. The most interesting feature of *Mme. Kahl's* diapsychy however is the phenomenon of dermatography connected with it, i.e. the appearance of the diagrams, letters etc. upon which the agent has concentrated as skin-markings mostly on her fore-arms or neck. E.g.: when an agent concentrated on the name "Yolande" there slowly appeared on her arm the letters Y—LANDE, the "o" did not appear, but there was a little space left free where it ought to have been. Dr. Osty illustrates this remarkable faculty with some drawings. (Cp. also *Revue Métapsychique* 1929, no. 2, pp. 124-141, and Th. Besterman: "Some modern mediums," pp. 107-137.) The thoughts or representations thus obtained from others do not always appear on the skin of *Mme. Kahl*, sometimes she only says them in more or less automatic speech, or she describes them seeing them in a vision, or she writes them down automatically. She obtains the best results in hypnosis, though it is generally not applied, but in any case she puts herself into a special mental state resembling a very light trance. She can't produce any phenomena if she does not succeed in putting herself into this state, and her faculty decreases very soon as she becomes tired after a few experiments at a time. Also it can be observed that her results are very different with different persons, some being better able to function as agents than others. (First instalment, no. 4, 1932.)

The second kind of diapsychic subjects contains persons capable of grasping thoughts, representations etc. of others without the agent at the same time being obliged to concentrate on the thought etc. which is to be transferred. A specially gifted person of this kind is the Pole *Stephan Ossowiecki*, who is well-known for his faculty of reading the contents of closed,—sometimes carefully sealed,—envelopes. (Cp. the famous experiment conducted by Dr. v. Schrenck-Notzing at the second International Congress for Psychical Research in Warsaw 1923 with a sealed envelope

prepared by Mr. Dingwall in London.) At the first sight this seems to be a case of pure clairvoyance having nothing to do with diapsychy. If however Ossowiecki in a kind of spatial clairvoyance would see the letters etc. in the envelope folded several times, so that the lines of the writing or drawing are superimposed over each other several times, he could not grasp anything of their meaning. Besides a self-analysis of Ossowiecki shows, that the first thing he does when crumpling the letter or ticket etc. in his hands, is that he tries to get in *rapport* with the person who has drawn or written the contents, however far away it may be. He then seems to sense that personality and be "transformed into it" and his thoughts at the time of writing come to Ossowiecki like a remembrance, and this makes him capable of saying or writing the contents of the letter etc. But without getting into this *rapport* with the agent he cannot "get" the contents of the envelope or folded paper. Ossowiecki also puts himself into a very light and short state of trance in order to perform this. A slight trance-state seems to be one of the principal conditions required to bring about phenomena of diapsychy, as only in this state that specific level of consciousness seems to function which is capable of supernormal cognition. One of the reasons for the failure of Prof. Soal's experiments seems to be that his percipients were not capable of putting themselves into this specific mental state required.

In these experiments it was a specific, selected thought or representation of the agent which was grasped by the percipient, although the agent did not consciously concentrate upon it at the time of the experiment in the second case as in the case of Mme. Kahl. There are other subjects capable of grasping anything contained in the mind of the agent, not only a particular thought or representation especially selected for the experiment. These subjects are found among the persons capable of psychometry, of telling the character, fate, etc. of others by the hand-writing (partly at least), by holding their hand, feeling some object belonging to them etc. Dr. Osty describes some experiments conducted with such subjects (Miss Laplace, Mme. Bataillard, Mme. "M.", Forthuny). In one case during an experiment with Mme. Bataillard on June 16th 1930 a friend of Dr. Osty living abroad whom he had not seen for ten years chanced to telephone to him, and Dr. Osty asked him to come to the Institut at once, which he promised to do. Dr. Osty then asked the subject to describe the person whose arrival was expected, which she apparently did clairvoyantly very well, describing his outer appearance and his character, so that all who had known him could easily recognise him. But when the man came it was found that she had described him as he was ten years ago (fat, "like a ball"), not as he was now, his outer appearance (after a long illness) and his character having changed. So apparently the description of him through the subject was taken from Dr. Osty's subconscious mind. In another case Dr. Osty sent his secretary to the subject (Mme. M.) with a letter, telling his secretary it was from a mother whose son had not returned from a walk with his friends so that she was anxious to know where he was. Although Mlle. Galloy, the secretary, did not say anything about this to the medium, yet the latter immediately began to talk about a young man who had gone away and about the anxiety of the mother. In reality however the envelope only contained a bibliographical note, so what the medium said was taken entirely from the mind of Dr. Osty's secretary. Dr. Osty then describes some experiments with Pascal Forthuny, who, coming into a room, suddenly stands still before some person and tells him something, which mostly applies to him, but sometimes also to another person sitting in his or her neighbourhood. This is facilitated if Forthuny takes the hand of the person into his own. Here too he gets quite different results with different persons, showing that here also the same contact cannot be brought about with all persons. (Second instalment, no. 5, 1933.)

Dr. Osty then describes some other cases of "clairvoyant" mediums who only produce that which was in the subconscious minds of their interlocutors without their knowing it, which proved rather dangerous in some cases. Thus in some cases of lost objects the mediums described how these objects were stolen by persons already suspected by the interlocutor consciously or subconsciously, while sometime afterwards the

objects were found again in places where they were not expected to be. In another case a detective, Mr. Bédé, was in search of a woman who had run away from her husband after a quarrel. He tried to find out where she was with the help of a clairvoyant who gave him a track then, and another, after it had been proved false, and so on without any result, until finally the woman came home one day on her own account without the detective having been able to find her, though she had been quietly staying with an aunt (the medium had seen her drowned, in a hospital, in the house of a nephew in the country etc.). All the medium had "seen" were only conscious or subconscious thoughts of the detective himself. In another case a lady went to a medium who told her she would marry a certain man whom she loved (who was described right in every detail), as his wife would die in a near future. She went to about 60 mediums (!) who, with the exception of four, told her the same thing, for ten years she lived in the hope that this would come true, then she died from cancer without the predictions (which she had written down in a book) having come true. All the "clairvoyants" only echoed her own thoughts and hopes! This is very often the case in predictions of marriage.—In another case a man in a very disastrous state of financial affairs went to a medium, who told him a female relative of his (described properly) would help him and some relatives of his wife (also described properly) would die soon and leave him his property. In spite of Dr. Osty's warnings after that he took up some loans in the expectation of the inheritance which he never got, so that he was entirely ruined. Here too the psychic had only echoed his own subconscious hopes. Dr. Osty narrates some more cases of this kind (which it would lead too far to quote here in detail) in order to emphasize how imperative it is to take up such predictions with the utmost care and not to let oneself be influenced by them. Dr. Osty then proceeds to describe some cases, in which the predictions of the "clairvoyants" were partly right, but were then distorted by the thoughts they aroused in the interlocutor. Thus in one case the medium told the editor of a journal that his principal would die (which proved true though it was impossible to expect this at the time), and that he would then become chief himself, as the principal's son was too young to lead the whole business. This proved wrong, as the son took the place of his father after all. Some other predictions given after this by the subject, *Mlle. de Berly*, however proved true again. Perhaps, Dr. Osty thinks, also in the predictions coming true diapsyche may be concerned, as probably some hidden level in the subconscious mind of each person knows his future destiny, which is then grasped by the psychic. (Third instalment, no. 6, 1933.)

After a survey of the conclusions obtained in the earlier instalments Dr. Osty proceeds to describe some cases in which no living person knew anything—as far as could be ascertained—about the facts (past or concerning the future) put forth by the clairvoyants, though they were proved to be true afterwards. Among these cases the exact description by *Mme. Morel* of the place where the corpse of an old man (who had gone away from home, not being in his proper mind), was to be found in a wood is particularly remarkable. The police had already looked for the corpse everywhere in vain, but succeeded in finding it by following the descriptions of the clairvoyant. Dr. Osty does not decide the question which was the source of this information, he only reviews all answers that may possibly be given without taking the part of any of them definitely. (The spiritualist explanation, the theory of a cosmic mind etc.) Dr. Osty then examines some other cases from the point of view of these theories. He shows how the same communication (perhaps right in its principal contents) may be altered according to the theories of the psychic or the sitter (greatly differing sometimes with the same subject). Thus the medium in spiritualist surroundings may produce his supernormal cognitions with the introduction: "I am told . . ." while in animistic surroundings he only says: "I see . . ." Or again it may simply describe the character of a (deceased) person, his behavior as witnessed by somebody else, or as an actor produce all these things as if it was obsessed by that person himself, the actual contents of the messages being about the same in both cases. The subject himself generally does not

know from which source he takes his supernormal knowledge (as is especially apparent in the famous Gordon Davis case, in which a man still alive manifested through a medium as if he were dead), nor does the person from whose (conscious or subconscious) mind much of the information is taken in many cases know anything about this.

Dr. Osty then describes some cases of true precognition. The facts according to him have not yet proved any theory of explanation definitely to be true. What is established only seems to be that somewhere the memory of the lives of deceased persons continues to exist, but it is not proven whether this survival is that of the individual minds, or whether it is due to the past, present and future co-existing on some unknown mental plane etc.

Dr. Osty then deals with some cases (especially some communicated by *Pascal Forthuny*) of spontaneous telepathy and phantasms of the dying. Many of these experiences show that telepathic messages taken up by the subconscious mind are combined with representations or symbolical allegories when they enter into consciousness from the subconscious mind. This may also be the case with the hallucinations so often described in connection with phantasms of the dying. Here too Dr. Osty refrains from giving any definite explanation. But he expresses his belief, that what survives—if anything—probably is not the restricted individual personality with its earthly behavior, habits, interests, limited faculties etc., but a superior "ego" participating in some way in the powerful intelligence, not limited by time and space, which is the substratum of life.

The January-February 1933 issue of the *Revue Métapsychique* also contains: *Dr. med. Borrey: "The pendulum of the diviners and illness. Report of some experiments."* Some big towels (180 cm: 50 cm) on which the patients had been lying during several treatments (diathermy etc.) for some weeks (the towels being rolled up and put into a wooden case after each treatment), were marked with a label containing only the patient's name in the place where the head of the latter used to lie. Then two diviners were asked to pass their pendulum across the towels spread before them, so that the parts of the body of the patients corresponding to the different parts of the towel could be told approximately. Two diviners, the Rev. Father *Gayral de Sérézin* and Mr. *Bietrix*, offered themselves as subjects, nobody else being present, and the experiments were conducted with one subject at a time, the interval between the experiments with each subject being 24 hours. In the four cases concerning both diviners it was interesting to note that both got about the same results which also corresponded with the illnesses known to the physician; but adding to this they discovered some other afflictions in 3 cases which were unknown to the physician but were afterwards found to be right. In an experiment conducted with Father G. de Sérézin alone, where there was no towel available, the diviner concentrated on a patient represented by an anatomical plate and obtained good results too, which seems to indicate that the results were not due to some radiation of the patients having penetrated the towels, but to the supernormal cognition of the diviners.

*Dr. E. Osty: "On divination among primitive peoples."* Quotes some interesting pages from *Lévy-Bruhl's* famous book "*La mentalité primitive*" on the psychic faculties of primitive peoples all over the world, adding some similar reports by *F. de Ramos* concerning the Indians of Peru and by *Jean Galmot* about the Indians of French Guiana. In Peru the Indians chew coca-leaves, in Gyana they drink a liquor, the infusion of a certain kind of liana, in order to stimulate their psychic faculties. Dr. Osty then quotes some reports from the book "*Les Pygmées de la forêt équatoriale*" by *Father Trilles*, formerly missionary, now professor at the Institut Catholique of Paris, dealing with divination among the Pygmaei. The divination of facts concerning the clan are here reserved to the chief, while the fate of the individual is divined by himself or some specially gifted person. Crystal-gazing (= a magic mirror) and astragalomancy are in use. The Pygmaei don't always believe the spirits of the deceased to manifest as do the other tribes surrounding them.

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The October-November-issue 1932 of the "Tijdschrift voor Parapsychologie" contains the following principal articles:

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DR. GERDA WALTHER.

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JOURNAL  
OF THE AMERICAN SOCIETY FOR  
PSYCHICAL RESEARCH

for

OCTOBER, 1933

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## EDITORIAL NOTES

### THE LONDON FORUM

With its issue for September 1933, the 'Occult Review' appears in new guise as 'The London Forum.' Despite the advantage of adherence to the old title now so well-established and recognized all the world over, the choice of the new appellation is one for congratulatory comment. Under the able editorship of Mr. Ralph Shirley's successor, the journal has maintained its steady high level of interest and literary quality; whilst as regards the choice of material there has been variety enough to satisfy all classes of readers. The Editors have done much, in their handling of their matter, to minimise the handicap imposed upon them by the title 'Occult'—a term which, in English speaking countries at least, is apt to convey a rather specialised meaning not easily to be harmonized with the quest of scientific illumination. Hence we think that the change in title will carry with it the removal of a certain limitation and the broadening of the field of the editorial survey. To editor and publishers alike we offer our congratulations.

\* \* \* \* \*

The first Editorial is concerned with social politics, and the chief point for discussion is the problem of how far man himself is responsible for the existing state of national, civil, and social disorder in which he finds himself involved; and whether, in the final analysis, the cure does not lie in his own hands. Society is now confronted with two rival principles on one or other of which the progress of civilization seems bound to depend. The first is the competitive basis upon which the civilizations of the world of today are founded. This, says the Editor, no longer offers sufficient security in a world where the boundaries of nationalism are fast giving way before a spirit of internationalism and interdependence. To be able to speak thus of nationalism, in face of the recrudescence of the national spirit in such countries as Italy and Germany argues a long view and a hopeful spirit. Yet he is probably right in saying that it is fear and suspicion engendering

hatred which are at the root of the troubles of our times, and that these, though holding back the leaders of the peoples from yielding to the pressure of the forward march of progress will not be, in the last resort, strong enough to arrest the growth of the new-born spirit of international co-operation. We quote the following pregnant passage:

"The nations, in fact, are facing the problem with which the individual is confronted in his progress from the limitations of the lower self to birth into the larger life. The lower self shrinks from what appears to be "sacrifice" until pain drives it to make the plunge, when it finds that the ordeal was no sacrifice at all, but a passing from what comparatively speaking was death, into a new life. . . . The nations cling in desperation to the old order with which they are familiar—the order of competition and conquest . . . forgetful that "they who live by the sword shall perish by the sword."

\* \* \* \* \*

It is the birth of the mystical consciousness in each individual that will save the world. "Mankind" says the Editor "would have less fear of the 'unknown' were it more accustomed to dwelling in that less familiar part of itself,—that consciousness which opens up as intuition is developed through meditation and contemplation." A new orientation of the mind is called for;—the change in direction of the attention of mankind collectively to his own higher consciousness which, so far as he only senses vaguely and obscurely, can only follow the growth of the practice by the individual of dwelling more or less systematically and regularly in that region of intuition and abstract thought which he may at any time, if he only will, discover within himself. It is part of the ideal which *The Occult Review*, in its new guise as *The London Forum*, seeks to realize, to foster and encourage by every means in its power, that search for the reality which lies beyond the threshold of the normal workaday consciousness. And this is surely also the basic ideal in *Psychical Research*.

\* \* \* \* \*

The steady modification of the thought of the individual is never without its reaction upon the mentality of the nations and of mankind at large. The thought may never find direct expression in the sphere of objective results; but it is not for that reason doomed to sterility. It is only necessary that it shall be well focussed and rightly directed; then it cannot fail to find its mark in the hearts and minds of others. Hence the training of the intuitive senses and the increase of knowledge concerning the subliminal mind and its powers are destined to become the most potent factors in the formation of that new order of social consciousness on which alone the co-operative basis can smoothly take the place of the old outworn competitive order.

# THE PROCESS OF MENTAL MEDIUMSHIP

A RECORD OF SELF-ANALYSIS BY THE SUBJECT

\* \* \* \* \*

By STEWART EDWARD WHITE

\* \* \* \* \*

*Introductory Note by the Editor.* In the following paper our contributor offers readers of the JOURNAL an example of that *rara avis* in psychical research,—a description by an intelligent mental medium of his own processes of transmission of psychically derived impressions. Mr. Stewart Edward White is able to vouch for the subject as a medium of a high order, and this applies also to the material that comes through him. Some of the quotations appearing in Mr. White's address, printed in a recent JOURNAL, are from this source. These refer to the analysis of Mind; the Mind-stretcher of change of vibrations as affecting our contact with the universe; and the paragraph called 'Waves.' The psychological importance of Mr. White's contribution will not be overlooked by any serious student.

"For a number of years I was an interested spectator of psychics. In myself I detected no trace of psychic powers; nor any tendencies in that direction. The only times when I had stepped aside from simple observation was when I had assisted at crude things like table tipping or ouija board. The table tipped, and the ouija moved about. I knew I did not do it: but others were involved. On a number of occasions I had held a pencil on paper, after the manner of those who do automatic writing. On my third or fourth attempt the thing did move around, apparently without impulse on my part. It performed curlycues, and in time even wrote out words and sentences which were not of my conscious origination. Their content did not amount to much. I was enormously interested; but mainly in my own apparent detachment from either the muscular impulses or the meaning. However, I had no feeling that any of it was anything but my own subconscious workings, physical and mental.

Indeed, so un-psychic did my own make-up appear to me, that I abandoned the experiment as unimportant. As a matter of fact, even now, I believe the same result can be obtained by anybody with sufficient detachment to avoid conscious tensions and inhibitions.

But in the winter of 1923 two friends visited our household, both of whom possessed rather remarkable powers as sensitives, which they exercised in so sane and sensible a direction that from our experiments, it seemed to us, we gained much of value. Best of all, they held toward the subject our own sane and humorous point of view. As usual, I acted as a sort of stenographic secretary.

It so happened that in this small group I was the only one who was not, in one fashion or another, doing something in the psychic line. I therefore called myself the Official Worm, and assumed the worm's properly humble attitude and willingness to be chided and scorned and stepped upon in a good cause.

This was not entirely agreeable to our visitors. They were always

pestering me at least to "try it"; and I was always protesting that I was the most hard-boiled and earthy of humans. Finally, after two months, I was forced logically to agree that at worst it could do no harm to try. So I bandaged my eyes, and disposed myself on a couch. I had no anticipations, and no eagerness. If I had any mental attitude, it was that I felt rather foolish. However, I agreed to play the game; which was to inhibit nothing; to report freely; and to refrain from criticism or analysis.

I reported all my feelings, however fanciful they seemed to me. At the same time I insisted that they might well be wholly self-induced by the fact that something was expected of me.

They were not very complicated. Merely I seemed to be conscious of strong tingling "currents" of force; and I seemed to be light and inflated, like a balloon. That was not much. At the end of ten minutes or so I laughed, and removed the bandage from my eyes.

But my friends claimed that this was a good start; so, solely to oblige their insistence, I repeated the experiment next day.

The results were exactly the same. So unimportant did they seem to me that I should certainly not have gone on with the third trial had it not been for the insistence of our visitors. And they were right. This time things happened. I must interpolate here that, though I recognized them as out of the ordinary, I still retained to the full my critical faculty.

This time I sank into a half somnolent state. I was perfectly conscious of the people and the talk about me; but I was too lazy to arouse myself to take part. That was natural enough, considering the bandaged eyes and the couch. But though I did not feel inclined consciously to take part, I did have a definite impulse to enunciate certain words and phrases.

The difference is subtle but real. They did not originate from my interest. They simply drifted into my mind. They had no insistence; but they did usurp the whole field of consciousness. They they were; and there was nothing else.

I enunciated them. The others told me afterwards that I did this in an explosive, propulsive fashion. Of this I was unaware. I did not quite know why I said the words. They were *apropos* of no train of thought of my own: they were *apropos* of nothing the others had said, or were saying. Certainly there was no pressure on me to say anything; but on the other hand there was no inhibition. Some remnant of my ordinary self envisaged the propriety of doing so; even suggested to me that I might be dramatizing the situation. But the peculiarity of the state in which I found myself was this; that I could not consider worth while the effort of arousing myself to inhibit.

I do not know what was said. Evidently it was unimportant, for none thought it worth while to write it down. My own note on the performance was: "Worth going on with to see where it lands. Nothing conclusive of anything as yet."

But by now we were all interested. The fourth experiment moved. In describing so subjective a thing, I find I must employ imagery. As this experience was typical of the technique used ever since, I will try to describe it in its later perfection.

In this self-induced condition, then, my ordinary consciousness seems to me to sink far down below customary life, there to lie quiescent in a half-somnolent state. Ordinary existence seems to flow far above me, like the surface of a stream; and I lying in the river bed. Conversation and small happenings in the room sometimes register on my recognition, and sometimes not. Capriciously so, it seems to me. For example, I may hear one of the dogs scratching, and that annoys me; but I may be quite indifferent to the telephone bell and that someone has gone to answer. I hear and understand questions, but I may be only confusedly aware of the purport of extended and earnest discussions by those present. I have a conviction that at any moment I could shake off my acquiescence and get up and go about my business; but one of the most important aspects of this state is that it never seems worth while to make just that effort. I have even determined beforehand that I would do just this, for the sake of the experiment; but once at "the bottom of the stream" it is again not worth while, and there I remain until the show is over. I suppose this condition would be called light trance, or half trance, if such labels matter.

While I am in this state a second,—or a secondary—personality is released. It functions up there at the surface far above, from which I have sunk. It seems to produce words and sentences which float down the stream. I recognize them; and say them as they present themselves. As in my first experience with enunciation, I do this because I might just as well do it as not. Some flicker of independence assures me that I can stop doing it at any given moment; but again something, which I have come to believe the dominant characteristic of this state of consciousness, invariably blankets me with the feeling that it is not worth while to arouse myself to that inhibition. So invariably I say it, whatever it is.

Now a peculiar part of this performance, as far as I am concerned, is that while I am perfectly aware of what is being presented on the surface so far above my personal consciousness, I am generally so aware of only the fragments immediately above me, so to speak. It is as though I looked up through a tube or tunnel of limited diameter, and could see only what floated directly across it, and for only as long as it remained within that diameter. Sometimes I get only a word or so at a time; more often a phrase; ordinarily a complete sentence or a unit of thought.

As soon as that word or phrase or sentence has floated down stream, so to speak, I have only the most confused recollection of it; nor have I more than the vaguest anticipation of what the next is to be. I doubt if I could finish a statement by the context, for I seem dulled as to what the context is to be. Often I have, in my customary person, halted the state-

ment to express doubt that it means anything, or to express a rather querulous scepticism that involved phrases can be brought to a successful conclusion. This doubt is invariably ill-founded. The thing comes out all right in spite of me.

Nor, after returning to my normal state, except in a very general way have I any recollection of the detail of the argument. However, if the notes are read to me, I can generally detect errors and rectify them, or supply words omitted. If the reading is very long delayed, the thing is likely to be strange.

\* \* \* \* \*

The personalities,—or my secondary personalities—, from which the words seem to take their inception purport to be other than my own. The personifications are two, and only two.

One announces himself as "Joe," the son of the friends with whom we began these experiments. "Joe," however comes rarely.

The other is persistently anonymous. It makes no claims; not even to personality, except by implication.

Now one thing has interested me greatly in my contacts with sensitives, both professional and amateur. It is this: that the tendency of the former seems almost always to work through what is called a "control," which seems to be a familiar who has charge, and by whom other alleged personalities are either interpreted or assisted. On the other hand the amateur seems ordinarily without this fixed intermediary. He deals directly with his personalities. This state of affairs is not invariable with the amateur. Some of them also work through "controls." In many cases this has seemed to me due to the power of suggestion. It is the proper thing to have a control; so one is impersonated. Some, however, are in the situation of the professional. That is, they deal with a lot of sitters. If there is actually any inescapable necessity for a control, it might be because of just that. The average amateur works with but a few friends. His conditions become accustomed. If he were called upon to work in constantly shifting contacts, he too might require an engineer.

I am open-minded as to the necessity for these controls. I suppose I should be equally open-minded as to their supposed identities. Intellectually I am; but emotionally I am not. It is reasonable to argue, as a possibility, that these supposed entities have to be primitive or undeveloped beings; that they are thus nearer to earth conditions; that their common denominator is nearer that of miscellaneous sitters; etc. etc. But I confess to a slight impatience with the prevalence of whooping Indians or prattling baby-talk children as masters of ceremonies. I am sick to death of elaborate dialect. Any discarnate entity,—or secondary personality—, that wished to be tactful with me would stay off dialect!

Therefore, even today, it tickles my sense of humor that my enunciations in the character of the anonymous communicator should be in broad Scottish! It is said to be good dialect too; and I know no Scottish and am a

poor mimic. One qualified to judge said that it is consistent, and that it is that of a Highlander who has been brought, or who has lived a considerable time, in the Lowlands. I am only dimly aware of it. But there you are!

Because of this brogue, and because of this anonymity, we have called this personality "Gaelic." I say personality, for the word is applicable whether it be a separate entity, or some portion of myself. Each must decide that for himself. My own subjective *impression*, as distinct from mental judgment, is of a separate entity. I seem to myself to be aware of "Joe" or "Gaelic" even before the talk begins; just as I would be conscious of any human in the room. Of course this feeling might be the cumulative effect of repeated dramatizations. That also each must decide for himself. I am merely trying, as carefully as I may, to tell what I seem to myself to experience in this dissociated consciousness.

There remains only to say that this does not seem to be a thing that can be produced at will. Sometimes months will go by barren of any results. Then the presence of certain people, or some combination of circumstances, appears to make favorable conditions. The circumstances may seem favorable merely because I think they are.

As far as I can make out there are no ill effects, either physically or nervously or mentally.

\* \* \* \* \*

## POEMS BY PATIENCE WORTH

\* \* \* \* \*

How sweet that parting is naught	Yesterday is now. Today is now.
But the opening of a door	And tomorrow, too, is now.
And closing it.	Think, my beloved,
Thy soul and mine	Need we then fear
Know not the mask called parting.	What we already know?
Farewell is just a wasted word.	

\* \* \* \* \*

Never a bird that called	Never a sound sublime
Save that an answer came	Stood guard.
O'er hillock, field or meadow.	Save that a thousand echoes rushed
Never a bud that blew	Like ministering maids to greet it.
Save that a cradling wind,	Is there no answer then to Life?
A shadowed sun,	Is it an unechoed utterance?
Or a mist-veiled moon	What mockery!

\* \* \* \* \*

# LE LIVRE DES REVENANTS

## PART XIX.

\* \* \* \* \*

### SITTING XLIII.

October 9th, 1930

Held at Mrs. Ernest Bigelow's apartment. Time 8.35 p.m. Present, the same four sitters as on the last occasion. The table began to shake at 8.40 p.m. and the alphabet was given as usual and the movements to letters interpreted by Mrs. X.....

*First Control. (C.1.).*

C.1. "Dear friends, please tell Grossman why my automobile had horses."

Sitter. "Please explain what you mean by this?"

C.1. "There were animals attached in front."

Sitter. "I think I know what he means. It was not an automobile, was it?"

C.1. "Was it a wagon?"

(Here Mrs..... got the impression that the communicator had been run over by some vehicle)

Mrs. X..... "Is it the thing that ran over you?"

C.1. "Yes."

Sitter. "It could not have been an automobile. Was it a dray?"

C.1. "No. No. No."

Sitter. "A street roller?"

C.1. "Yes" (vehemently).

\* \* \* \* \*

*Second Control. (C.2.).*

C.2. "I want Frederick to inform me who I was on earth."

Sitter. "Is Frederick here?"

C.2. "Yes. I am Rhoda's friend."

Sitter. "The Judge?"

C.2. "Yes."

Sitter. "Could Frederick tell you who you were?"

C.2. "Yes. He says my name was HUDSPETH. I came from Frederick's home town . . . MILLINGTON."

"I passed out in a duel or from the effects."

Sitter. "He is probably referring to the GOODLOE duel."

Sitter. "What did you fight about?"

C.2. "Politics."

Sitter. "In what year was the duel fought?"

C.2. "About thirty years ago—perhaps longer . . . lived at Lexington, Kentucky."

Sitter. "Can you give us your first name?" (no answer.)

\* \* \* \* \*

*Third Control. (C.3.).*

C.3. "Who is Governor of Massachusetts? I am first wife of whoever he is . . . can't remember name."

Sitter. "Did you leave any children?"

C.3. "Yes."

Sitter. "Can you give us their names?"

C.3. "A daughter."

C.3. "My husband married my daughter's friend."

Sitter. "Can you remember her name?"

C.3. "No . . . They soon forget . . . He makes gloves . . . manufacture . . . I could give you conversation between my husband and his present wife that would amaze the psychic world. Nothing but elements like broadcasting could explain it. They had a little son. Before he drove her to hospital I heard her say to him "Now I don't intend to fill the world with boys, for the sake of a little girl." A little girl came. Don't you see he was taking her to hospital just prior to birth of the baby?"

\* \* \* \* \*

(Mr. Bligh Bond mentioned having received a telegram from Nevada)

*Fourth Control. (C.4.).*

C.4. "I come from FLORISTON between California and Nevada. We were on the line."

Sitter. "What is your name?"

(In response, the table gave several violent jerks. The name ALLANSON had been mentioned.)

C.4. "That was my name."

Sitter. "No, it is someone else's name."

C.4. "I thought you said ALLAN."

Sitter. "Who are you, then?"

C.4. "Governor of MASSACHUSETTS."

(Interval here at 9.25 p.m.)

\* \* \* \* \*

*Fifth Control. (C.5.).*

C.5. "My name is RESEQUÉ . . . I am the wife of Dr. RESEQUÉ of Pearl Street, ROCHESTER . . . (Here the table was shaken violently. Then after a pause the spelling was resumed) . . . to 940 . . . 942 . . . my number is 90 . . . 97 Pearl (Street) RESECU . . . REZECU . . ."

Sitter. Please spell your name again to make sure we have it right."

C.5. "R.E.S.E.Q.U.E. . . ."

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

C.5. "Forgotten."

Sitter. "Had you any children?"

C.5. "No."

Sitter. "How long since you passed over?"

C.5. "Long time."

Sitter. "Is your husband living?"

C.5. "Yes. Some old invalid in his home . . . relation."

\* \* \* \* \*

*Sixth Control. (C.6.).*

C.6. "Do you know the name WICKERSHAM?"

Sitter. "What is your first name?"

C.6. "They called me BUNNY . . . I was born in England, but passed to higher life in PHILADELPHIA."

Sitter. "Is it a woman speaking?"

C.6. "Yes."

Sitter. "Miss Wickersham?"

C.6. "Yes."

Sitter. "Where did you live?"

C.6. "CHESTNUT HILL . . . Did you know COPPETHWAITE?" . . .  
I lived in some family as governess."

Sitter. "Can you give the name of the family?"

C.6. "No."

Sitter. "How long since you passed over?"

C.6. "About 40 years."

Sitter. "Have you a tombstone?"  
gion of Canada."

\* \* \* \* \*

*Seventh Control. (C.7.).*

C.7. "Did you know that some physical research ladies called for me?"

Sitter. "Who is speaking?"

C.7. "FREDERICK."

\* \* \* \* \*

*Eighth Control. (C.8.).*

C.8. "A lying spirit stripped me of all my glory. ABE BUNTER was the lying spirit."

Sitter. "Who is speaking?"

C.8. "FRANK BAXTER."

\* \* \* \* \*

*Ninth Control. (C.9.).*

C.9. "Has Mrs. Lincoln ever come?"

Sitter. "No, she has not."

C.9. "I was a very strong character on life-plane. My husband was prominent in newspaper work in Boston, fifty or sixty years ago."

Sitter. "On what paper did he work?"

C.9. "Lived at BRUNSWICK HOTEL. Before my death, I became depleted financially."

Mrs. Bigelow. "Was your husband's name James, by any chance?"

C.9. "Possibly . . . Dr. RESEQUÉ would recognize me . . . I was a rough diamond."

- Sitter. "Can't you give us the name of the paper he worked for?"  
 C.9. "I can't recall."  
 Sitter. "Or any other personal item to help us?"  
 C.9. "Large and uncouth . . . Parted grey hair."  
 Sitter. "You mean in a mannish style?"  
 C.9. "Yes . . . very coarse . . . but a warm heart."

\* \* \* \* \*

*Tenth Control. (C.10.).*

C.10. "WILL NICKERSON."

Mrs. X..... "William Nickerson, I have written to ..... and she doesn't know about your donation."

C.10. "I certainly gave to the University."

Sitter. "We have written to the President."

C.10. "I don't know if he knows my name."

\* \* \* \* \*

*Eleventh Control. (C.11.).*

C.11. (cp.C.6.). "My name was SALLY WICKERSHAM."

\* \* \* \* \*

*Twelfth Control. (C.12.).*

*Breezes played over the table, and a signal was made to Mrs. Bigelow.*

C.12. (Gave a long message apparently in the Morse Code.)

Sitter. "Good. That's a telegraph code, I'm sure."

C.12. "I am a former telegraph operator . . . lived in New Haven."

Sitter. "Can you give us your name?"

C.12. "HENRY FAIRCHILDS . . . I lived on CROWN STREET, N. H."

Sitter. "Have you a message for us?"

C.12. "I want you to write MACK . . . MacCRACKEN . . . They knew my wife THERA very well."

Sitter. "Where do they live?"

C.12. "I have forgotten: but they are connected with some College. You can readily ascertain . . . She is in California, and over 80 years old."

Sitter. "Did you pass out in New Haven?"

C.12. "Don't remember where."

Sitter. "Can you remember MacCracken's name?"

C.12. "Can't recall given name." . . . "She was THERA WEST."

Sitter. "Was she from New Haven?"

C.12. "I can't recall."

Sitter. "Have you anything to add?"

C.12. "We adopted a beautiful boy nearly 50 years ago. He was everything bad. He stole a watch, and we never saw him again."

\* \* \* \* \*

## PSYCHICAL MANIFESTATIONS EXHIBITED BY DR. P. S. HALEY, A PSYCHIC

By EARL GILMORE, An Eye-witness

The manifestations I am about to set down, as having been seen by me, took place during numerous sittings with Dr. P. S. Haley, the medium, which were held during the latter part of 1932, and the first three months of 1933. There were always, besides myself, two or more observers at the sittings. The seances were held at night in a bare room, the floor of which was hardwood, and the walls, cement, on the lower floor of Dr. Haley's home at 4030 Cabrillo Street, San Francisco. The measurement of the room is 12 x 15 feet, and its situation is remote from the other rooms of the house.

I shall not attempt to describe any one particular sitting, because the phenomena varied in intensity and form at each sitting, although definite records were kept of the first six meetings. It is my purpose, therefore, to describe repetitions of the various phenomena in a composite style, thus giving the reader a picture of the mean or average manifestation.

A point of commanding interest, and importance, that I wish to impress, is that during the sittings which I attended, Dr. Haley at no time lost control of himself. He was entirely conscious at all times, and in complete command of his physical being. The manifestations that he presented were developed by an effort of his will.

At the first seven or eight sittings, we sat in total darkness; but in all later ones, a dull light was allowed to burn throughout the demonstrations. The average temperature was approximately 63 degrees Fahrenheit. The seances started usually between 8:00 and 8:30 P.M. In a corner of the room, against the bare walls, a black curtain was draped on poles: the medium sat in front of the curtain. The observers, arranged in a semi-circle, sat before him: the persons sitting closest to the psychic, being almost knee to knee with him. Only the dim outline of the medium's body was visible in the near-blackness; the outline becoming more definite as our vision grew accustomed to the darkness.

Before each experiment, the medium explained what he would attempt to perform. The imparting of information in this manner would lead one to believe that the medium was endeavoring to make use of the power of auto-suggestion; but this I am certain is not so, not only because of the absolute honesty of the medium, but because the various phenomena would occur or recur at unstipulated periods, showing that although he has the power to develop any one of the manifestations at any one time, he has not the power completely to control their continuity.

I shall enumerate the phenomena as they occurred in sequence, as follows:

(A) The first phenomena developed were the medium's entoptic lights to demonstrate their objectivity.

The manifestation developed in the following manner: After several minutes of waiting, a dull magenta glow was visible in front of the psychic's face. Upon touching the bridge of his nose, at his suggestion, with the finger tips, a sense of coldness was apparent, as if heat was being withdrawn from my hand, and a cobwebby veil seemed to enshroud it with an exquisitely gentle though definite movement. Each member of the semi-circle duplicated the above test and was satisfied that his or her observation of the objectivity of this phenomena was not at fault.

(B) The next demonstration was the exhibition of a change from visibility of the psychic's body to that of total invisibility. A period of from 30 to 90 seconds passed, before an impervious veil of the most intense blackness was drawn before the medium; I could not see through the veil. It remained for about 5 or 10 seconds, originated on his left side, and moved to the right, followed by a veil of lesser intensity through which I could see faint outlines of the medium's body, followed again by the denser veil. This rhythmical veiling effect continued for as long as desired by the controller.

(C) Demonstrations of ectoplasmic projections from the orifices of the head came next. The aura attendant upon this manifestation was apparent as a dull magenta column, seeming to extend from a short distance below the medium's chin to a foot above the head. Upon illuminating the head with a red torch, a snowy mantle, colored red by the torch, was seen covering the cranium, giving the appearance of baldness, which phenomena was quickly dissipated under the influence of the torch light. The outline of the head and features were distorted by what, undoubtedly, was moving ectoplasm. The left ear was enormously enlarged, and resembled a huge mushroom about five inches in diameter, the flanges extending over the cheek, neck, and head. The enlargement of the ear was rather resistant to the light, but slowly dissolved under its influence. The torch was held at a distance varying from six inches to a foot as it was moved from side to side to illumine the head.

(D) Projection of the etheric body to individuals of the group gave differing results. They were definite when projected toward some persons, and unseen when intended for others. In the successful cases they were manifested by blue or gray clouds of light, which moved with great rapidity from the medium to the sitter for whom it was intended, and was sometimes followed by a touch. I saw the projection intended for me, but felt no touch.

(E) The medium demonstrated an increase in the height of his bodily stature, by elongation of both head and torso, particularly of the head. It appeared as if he were lifting himself from a sitting position a distance of a foot. He raised himself, and then dropped back, several times, the distance varying a little with each movement. The motion was regular and rhythmical.

(F) The projection of the double was similar to the above experiment,

excepting that the body moved en masse to the left and forward. There was not a complete duplication of forms, as the double never completely detached itself from the physical body. The projection was not stable, in that it had a rhythmical development and recall. At first the entire body moved "in toto," several times to the left side and forward remaining for about fifteen seconds, and then it seemed as if the body were moving back and forth, as it would have, had it been in a rocking chair.

(G) The last demonstration was a materialization of thought and spirit forms. The manifestation of thought forms was not entirely clear to me, and I will not attempt to describe what others might have seen. The materialization of so-called spirit forms was more successful. At first, the head assumed a shapeless baggy outline that entirely maligned the feature-forms. This shapeless mass was retained for as long as five or ten minutes, and then suddenly, a head would take shape, superimposed on the medium's head. Immediately following, another head would form, the first one disappearing, and that, in turn, superseded by another. These metamorphoses followed one another with astonishing rapidity, a new head forming each time, although several head forms would enjoy repetition. All of these head forms were invariably of men of the statesman type, several of which were recognized, and others which stirred the memory for likenesses seen before. The forms were not sharp in outline, but were distinct enough to enable me to be certain of their presence. One materialization, from the waist up, was developed, and stayed for approximately one minute. It was that of a man, in "a green vest," of rather corpulent build, resembling Dickens' Mr. Pickwick, and was recognized as a deceased near relative of Dr. Haley's. I found that I could see these spirit forms better by indirect, than by direct, vision; that is, when my eyes were focussed a little to the right or left side of the medium's head.

I have endeavored to set down these observations in as few words as possible compatible with clarity of description. Please understand that I am a novice in the observation of spiritual manifestations, and until I observed these phenomena with my own eyes, I denied even the remote possibility of their honest materialization. I am not a religious person, having atheistic tendencies, but must confess that at the present writing I am quite bewildered, though still clinging to my disbelief as a safeguard against credulity, which, I am afraid, would make me too amenable to the influence of auto-suggestion.

\* \* \* \* \*

I took several flashlight photographs of Dr. Haley at the early part of several sittings, but only one picture turned out definitely successful, although the others possessed certain points of interest. I flashed these pictures when the glowing magenta column was visible. The best picture\* shows ectoplasmic projections from the nostrils and left ear, with a heavy

\*The photographs are of scientific interest, but from their 'negative' nature do not lend themselves for use as effective illustrations to this article. They may be inspected at Hyslop House by anyone interested in the subject. Ed.

cloud obscuring the medium. This cloud filled in the seams and folds of his clothing, and altogether appears quite dense. There is one spot on the right, evidently a hole in the cloud, through which the black background may be seen. The whiteness of the shirt, collar, and breast pocket handkerchief are toned down to gray by it. Over the head is a large white form which, unfortunately, is not entirely included in the picture, simply because the camera was not placed high enough.

The second picture, you will note, exhibits an intense whiteness of the head, and a small projection from the left ear. All three pictures were taken with the same type films and the same time of exposure. The camera used was a Ziess Ikon with a 4.5 lens. The flash was obtained with a 250 watt globe backed by a reflector. The exposure was timed for one and a half seconds.

EARL GILMORE, D.D.S.

\* \* \* \* \*

## EXPERIMENTS WITH ECTOPLASM

*New light upon "auras," disappearance of personality and "entoptic lights."*  
By PHILIP S. HALEY, San Francisco, California

### INTRODUCTORY

Readers of psychic literature are, of course, aware that emanations which have in some way to do with the human personality have been photographed during the early developmental period of experimental psychical study. The photographs of Mumler were perhaps the earliest. Those of Katie King, the psychic form studied by Sir William Crookes, were the earliest definitely morphological structures built from human emanation but capable of reflecting light and so lending themselves to photography where the lens of the camera is used.

In either case the substance is the same, i.e., a self luminous and intelligently directed substance, but in the first, the direction is to the emulsion of the plate without the use of the lens, while in the second it is to the construction of a reflecting surface, white when self-luminous, but dark when non-radioactive, or, in other words, absorptive.

Early photography having to do with structures which might be classed as auric, being more flowingly formed or screen like than the pictures of Mumler or the sharply outlined structure of Katie King, may be illustrated by the experiments of Baraduc or some of the results of Jounot.

The structures I am describing in this article belong to the latter class. Since the word aura is derived from a Latin source referring to breath, and since the ectoplasmic cloud or screen structures are verily emanated from the body, and drawn into it again, the term aura is fairly applicable.

### GENERAL DESCRIPTION OF PHENOMENA

The subjects I have worked with have been several, but it turned out that the best photographs could be secured from my own aura. The method of testing subjects was to gather a number of persons together and

arrange them as sitters in front of a large black cloth tacked to the wall. Someone would then volunteer to sit as "medium" in front of the cloth, the rest of the people acting as "sitters." As is usual at seances, some could see "lights" and others could not. This I found was probably due to distance in some cases, and in others to the angle of view, since some of the appearances are quite flat.

Several photographs of minor teleplasms were secured. Many were seen but could not be photographed, since the density of the ectoplasmic substance seems to be almost continually variable, as are, also, its light-emitting properties. I have found that some small teleplasms, which appear as distinct, white, foreign bodies on a small picture taken with a good lens, nearly or wholly disappear upon enlargement. This is due to the separation of the film-registered detail of a teleplasmic mass which is often no more than a fog in density.

The five pictures used to illustrate this article were taken when my own aura was visible. Many pictures of myself and others failed to show anything, although the technic was carefully executed and the phenomena always seen at the moment of taking. This of course, was due to lack of density of ectoplasm at the moment when the exposure was made. It would be a distinct help in psychic photography if some means for determining the moment of maximum density were available.

#### ENTOPTIC LIGHTS

I wish here to tell of two experiments relating to so-called entoptic lights. I say *so-called* because, while these pale colored, swirling lights, as seen by the seer, will move when the eyeball is moved, thus indicating a connection with the eye, and a probable origin within it, they have, nevertheless, an existence in outer space. They seem to radiate, with a vortex-like motion, outward into the visual field. The following will make this apparent:

1. If someone who is "developed" as to his entoptic lights, watches them with a black cloth over his eyes, at the same time permitting a faint beam of light to pass from outside across the visual field at the time when the color vortex has reached a point of maximum density, the beam of light will be found to be rhythmically covered and uncovered again, thus proving the objectivity of the vortex and its rotation. Thus, the black cloth eyeshade I use for this observation was raised by me on one side slightly, and the beam of light passing under it was seen to be obscured as above, the gaze, meanwhile, being fixed to prevent eye-wandering, by riveting the latter upon a dot of luminous paint opposite the visual center, upon the black cloth.

2. When sitting with my wife as sitter, at an appropriate moment when I could see the color vortex moving strongly, I asked my wife if she could see it. Upon receiving her affirmative reply, I asked her to touch the bridge of my nose with her finger tips and note what she felt. She noted the "cob-web" sensation characteristic of ectoplasm.

This pre-occipital vortex is the source, I believe, of some of the aura which appears in the pictures. Another source is the ear. In my work with the medium, M. J. Williams, I often noted and photographed protrusions from the ear and eyes. At the same time there is good reason to believe that other body orifices may be sources of emanations.

In general, the phenomena do not remain long. They appear, in my own case, almost on the instant the conditions are prepared, remain for a time varying from several seconds to sixty or more, and disappear gradually as a rule, but at times quickly. There is a tendency, which I have noted in other mediums, for the phenomena to appear in a sort of standard series, subject to variation when there is need for it.

#### PERSONNEL, EQUIPMENT, ETC.

While quite a number of people have participated in the experiments, there has been no attempt to organize a fixed "group." Such an organization is unsatisfactory because of differences of observation, technic, emotional reactive variation, and other factors. I have had the valued assistance, in my photography, of Mr. Oscar Maurer, well known portrait photographer, and have consulted, from time to time, with cameramen as to technical details.

The photographs were taken with two cameras, one a small Eastman Kodak, and the other a  $3\frac{1}{4} \times 4\frac{1}{4}$  Zeiss-Ikon carrying an F 4.5 Zeiss-Tessar lens. Roll films were used, as were film packs, as preferable to the various supersensitive emulsions and dye-coated film now available in the market.

Cameras were examined for bellows leaks, and the lenses were carefully cleaned of dust. Distances were measured with a ruler, and this distance was maintained between object and lens after being found with the ground glass.

As to objectivity, Mr. Maurer, well accustomed to work in the dark room, and to the observation of the human personality from the standpoint of light effects, writes:

"Dr. P. S. Haley, without going into trance, produced an interesting phenomenon while sitting in his home on the evening of August 5th, 1932. There was sufficient daylight in the room to distinguish outlines. Mrs. Haley and myself were present. After an interval of a few minutes I saw a pale bluish illumination along the edge of Dr. Haley's left ear, and extending somewhat above and below the ear. The illumination was unsteady, seeming to pulsate, then cease, then reoccur."

Light is not necessary for the manifestations of ectoplasm, but, unless it is more than usually dense, it will not be seen in actinic light, because it is seen either by its property of emitting light, or by its power of reflecting it. This it can do, for the first, only when it is in a highly radioactive state, and for the second, only when it is well condensed. In most cases, being in a poorly radioactive state, (mean by this its power to compete with white

light) or an insufficiently condensed one it cannot be seen at all. It is best seen by the seer, just before his eyes, as an entoptic light, since it is then very near to the eye, and acts as an interposed body, partly obstructing the light entering the eye. I have often observed it this way.

#### TRANCE AND SUBJECTIVITY

In neither my own case nor in those others I have referred to, except that of M. J. Williams, has there been noted any subjective manifestations of the character of trance. It is true that what is known in medical science as the electric aura, or feeling of the character of a static electric field was recorded when Mrs. Haley placed her fingers into the energy vortex described above, but the sensation there was not subjectively generated.

I have personally not been in any way in a trance or other abnormal condition, although normally clairvoyant and clairaudient to a limited degree. One physician, Dr. B. L. Sanborn, who was able to see such lights as Mr. Maurer noted, has given me permission to quote her as being of this opinion.

#### DISAPPEARANCE OF PERSONALITY: A THEORY AS TO CAUSE

I have noted that premonitory information is given me before each development of mediumistic character in my life. Thus I was informed by clairaudience that I was to be connected with "disappearance of personality." This was shortly before the taking of picture A. In this picture the personality cannot be seen, although a portion of the black cloth may be distinguished. Picture B shows at a, the necktie, at b, the shoulder, at c, the collar, at d, the wall paper, and at e, the dark cloth. Picture C shows aura partially obscuring the head and neck, the figure of the psychic, the wall paper and black cloth. Picture A was taken by flashlight, using an aluminum foil filled bulb, picture B was exposed to a 250 Watt electric lamp with reflector, and picture C was exposed as for picture B, the time in each case being 12 seconds. The distance for each of the pictures A, B, and C was three feet. Picture D was also taken by 250 Watt light with reflector, the time being 6 seconds, distance 3 feet.

Cameras for these pictures were those above mentioned. The film roll used in the kodak of small size recorded several more pictures, and the roll has been preserved intact. The other pictures being free from abnormal effects, the bellows is shown to be free from leaks. After exposure professional, commercial photographers developed the film, except for some enlargements made by Mr. Maurer.

Chemical fog is ruled out by the fact that in pictures B, C, and D, the gravish, or orchid-shaded aura could be seen by sitters just before taking. Comparison with the normal photograph of myself will show the degree to which the personality and background is obscured by the aura.

Picture A should be regarded as an ectoplasmic aura or field of externalized bio-chemical substance in the non-luminous condition, and acting as an absorber of the light rays in the way that a black cloth might if interposed between psychic and camera. Picture C shows the aura in the op-

posite condition, namely a highly luminous state, in which, presumably the emission of particles is sufficiently voluminous to cause reflection of the flash-lamps. It is well known to students of metapsychics that ectoplasm may be visible or invisible, and this is the key to these obscurations of personality. In the one case an invisible, or absorption, field is set up, and in the other a highly refractive one.

\* \* \* \* \*

The Norwegian Society for Psychical Research has suffered a great loss through the death of their President, Professor Dr. Oskar Jager, who passed away on the 19th of August after a long and painful illness.

Professor Jager was one of the founders of our society and has been President ever since it was started in 1917. He will be greatly missed by the committee and members of the Norwegian society, who are deeply grateful to him for his valuable work in the cause of Psychical Research in Norway.

TH. WEREIDE, *Vice-President.*

\* \* \* \* \*

A PSYCHIC EXPLANATION OF THE LUCKY ISSUE OF THE ATTEMPT UPON  
MR. VENIZELOS' LIFE

As has been reported by the daily press a dangerous attempt was made against the life of the famous Greek politician Mr. Venizelos during a drive in his motor car in the beginning of June. His car was full of bullets stuck fast, and his attendants and company were partly killed, partly wounded more or less dangerously. Even his wife was hurt by four bullets though fortunately not dangerously wounded. Strangely enough not one single bullet hit Mr. Venizelos, who had already, some time ago, escaped an attempt against his life in Paris.

Dr. A. Tanagras, President of the Greek S. P. R., in the "Messenger d'Athènes" tries to find an explanation for this strange fact which some were inclined to regard as a miracle. He points out the fact that there have always been cases of persons who could walk on the battle-fields through a shower of bullets without being wounded, and reminds of the case of a certain General Ioannou, who in the Greek-Turkish war during the siege of the fortress Bizani in Janina was known to walk through the wildest fire of the artillery without being harmed, while others, trying to do the same at his side, were immediately killed or hurt by a bullet or a shell. In the middle-ages he would have been supposed either to be protected by a saint, by witch-craft, or by some agreement with the devil.

Dr. Tanagras thinks this strange phenomenon can be explained by his theory of psychoboly and "psychosthenia" (=psychic force). He thinks, according to this theory, that some persons are capable of emanating a psychic force, which may take different forms ("sex-appeal" etc.), and in some cases surround the person emanating it like a kind of invisible mantle protecting him against all sorts of dangers. Perhaps, he thinks, Mr. Venizelos is also one of the subjects capable of radiating such a force, which then would have protected him against the bullets of his enemies. (The "invisible substance" Dr. Osty discovered as being emanated by Rudi Schneider would then also be a form of this force.)

DR. GERDA WALTHER.

# PSYCHE, THE IMMORTAL

By SAMUEL E. ANDERSON

## PART V.

### CHECKING THE MECHANISM

\* \* \* \* \*

To recapitulate. There are five distinct stations in the psychic process.

(1) Consciousness, which is the synthesis and deposit of lecithin upon the neuro-fibrillae.

(2) Memory, where consciousness is rendered more permanent by the addition of some new element.

(3) Remembering, which is the result of again bringing into juxtaposition the fibrillae used in making the original memory.

(4) Imagination, which is the bringing into proximity the fibrillas holding different images and memories and combining them into new patterns.

(5) Judgment, which is the comparison of images and the separation of the true from the false.

Each successive step is dependent upon the preceding one and each, beginning with consciousness, may exist independently of those which follow it.

### CHECKING THE MECHANISM

Such a conception of the intellectual process is unique and calls for proof quite convincing in its character.

If memory forms because the hydrogen and hydroxyl ions are no longer able to form with sufficient speed and other ions are called to aid in the transportation of the current, there may be a lag in the process. If the stimuli follow each other with sufficient rapidity we might have consciousness and yet no remembrance of it. If a wheel is turned slowly each spoke registers separately in consciousness: turned with sufficient speed not one of them reaches consciousness as a distinct entity.

In times of great stress we perceive, plan and execute, and yet, when the emergency is over, we announce that we did not know how it was done. Literally it is true. We were fully conscious of all that happened but the contacts were so quickly broken that there was not sufficient time for memory to form.

Professor George M. Stratton in "An Experience During Danger" relates this case: "A friend who was recently in an automobile accident, when he himself was driving, told me that the adjustments on his wrecked machine, he found later, had been properly changed by him at the very instant of the accident, and yet with no recollection that these details had been included in the dominant system of his ideas."

Clyde Beatty, in recounting the thrilling experience when he was several times charged by "Chester," tells us that he found it necessary to pass between two of the enraged animals inside the cage, and that after he had done so he could not remember how it was done. This man's courage has been too often tested for us to suspect that he had lost his head, but the emergency was too pressing to spare any time for the formation of memories.

An epileptic is suddenly overwhelmed and yet "he may appreciate the onset of a seizure, but not be able to recall it by lack of memory fixation.

Many of the weaker stimuli become fixed in memory only because the will maintains the contact long enough for memory to form. Mere inattention may result in no memory fixation although any observer would say that the individual was conscious of what was happening. A person walks along while engaged in an animated conversation. There is no walking memory forming and yet at the proper place he turns from the highway to take the path home. The dropped stitch instantly betrays itself. Here must be a consciousness so slight that it leaves no trace in memory.

Such a thing is surely possible for the man going upon a big spree engages in an animated conversation, treats his friends; may even sign a promissory note or do many things equally foolish and when he sobers up he hasn't the faintest recollection of any single event. Yet one would hesitate to affirm that he remained unconscious during all of that time. Dr. Clum says, "Consciousness at the time an act is committed is one thing, remembering past consciousness is quite another. \* \* \* \* Habitual drunkards are familiar with the fact that when sober they frequently are unable to remember how they conducted themselves when drunk."

Quite as interesting is somnambulism. We report from the Encyclopaedia Britannica. "Somnambulism, or sleep walking, is the condition under which people are known to walk along while asleep, apparently unconscious of external impressions, return to bed, and when they awake have no recollection of any of these occurrences. Sometimes the actions performed are of a complicated character and bear some relation to the daily life of the sleeper. Thus a cook has been known to rise out of bed, carry a pitcher to a well in the garden, fill it, go back to the house, fill various vessels carefully and, without spilling a drop of water, then return to bed, and have no recollection of what had transpired. Again, somnambulists have been observed to write letters or reports, execute drawings, and play upon musical instruments. Frequently they have gone along dangerous paths, executing delicate movements with precision. \* \* \* \* Many observations indicate that, at all events in some cases, the somnambulist engaged, for example, in writing, has a mental picture of the page before him and of the words he has written. He does not see (Query: remember?) what he really writes. This has been proved by causing a person to write on a sheet of paper lying on the top of other sheets. After he has been allowed to write a few sentences the sheet was carefully withdrawn and he continued his writing on the next sheet, beginning on the new sheet

at the corresponding point where he left off on the first one. Moreover, the somnambulist, by force of habit stroked t's and dotted i's at the exact places where the t's and i's would have been had he written continuously on one sheet, showing that what he was conscious of was not what was before him, but the mental picture of what he had done. \* \* \* \* The somnambulist acts his dream. His condition is that of a vivid dream in which the cerebrum is so active as to influence centers usually concerned in voluntary movements. Under the dominant idea he executes the movements that this idea would naturally excite in the waking state. Many of his movements are in a sense purposive; his eyes may be shut so that the movements are executed in the dark, or the eyes may be open so that there is a picture on the retina that may awaken no consciousness (memory?) and yet may, by reflex mechanisms, be the starting point of definite and deliberate movements. In many cases he does not hear, the auditory centers not responding; but in others suggestive words may alter the current of his dreams and lead him to perform other actions than what he intended to do. On awaking there is either no memory of what has taken place or the dim recollection of a fading dream."

Here I may cite two instances mentioned by Dr. William Hanna Thomson in "Brain and Personality." "Two such instances I can personally vouch for. While at college I was told by a fellow student that his room-mate, named Childs, sat up with him late one night working a difficult problem in mathematics. Failing to solve it, Childs rubbed his slate clean, put out the light, and retired to bed in much vexation. Long after midnight his chum was awakened by a light, when he saw Childs in his night-dress, busy with his slate. He then called to Childs to desist from such untimely work, but not receiving any answer, turned over to sleep. The next morning, while both were dressing, Childs complained that his night's rest had not refreshed him. 'I am not surprised,' replied his friend, 'when you got up about three o'clock and went at that problem again.' Childs answered that he had done nothing of the kind when, glancing at the table, he was astonished to find his slate covered with the problem all correctly worked out.

The other instance was that of a British consul in Syria, who afterwards rose high in the diplomatic service. He had been a diligent student of Arabic, to fit himself for the duties of his position, when one night he tried to compose a letter to a Lebanon Emir. Arabic etiquette requires that such letters should testify to the accomplishments of the writer, in the selection of the multitude of conventional compliments corresponding to the rank of the person addressed. When, beside these, the matter in hand had to be dealt with very diplomatically, the consul did little that evening but tear up one letter after another which he had written, as unsatisfactory, till he finally stopped in despair, and went to bed blessing all Arabic composition in general. The next morning he found on his desk a fresh letter which

he must have penned, as it was in his handwriting, and so well worded, that he forthwith dispatched it."

We return to the Britannica. "It is important to notice that there is scarcely any action of which a somnambulist may not be capable, and immoral acts from which the individual would shrink in waking hours may be performed with indifference. Considering the abrogation of self-control peculiar to the physiological condition, it is evident that no moral responsibility can be attached to such actions. It should never be forgotten that somnambulism, like chorea, hysteria and epilepsy, is the expression of a general morbid predisposition, an indication of a nervous diathesis, requiring careful treatment so as to avoid more dangerous maladies."

What happens when you voluntarily remember? Something of the same thing that happens when you wish to start your automobile. The two electrodes of your storage battery are so arranged that a current of electricity passes through a mechanism and performs work. When it passes over the neuro-fibrilla holding a memory that memory is remembered. It is a very good memory indeed that your started possesses.

Spontaneous memories occur when, through a shift in the concentration of the electrolyte (an extra discharge of adrenalin caused by emotion being a fertile cause) the current is induced to span the gap between two neuro-fibrillae holding that memory.

There has been outlined for you a program that calls for the synthesis and deposit of lecithin as consciousness, a secondary process where a new element is added for memory, and the revivifying of memory into remembrance.

Does any of this rest upon any substantial physiological basis? In 1872 C. A. Young noticed that when a discharge from a powerful electric machine momentarily illuminates a room the objects may be seen, not once only, but two or even three or four times in rapid succession, although the spark is single and instantaneous. The stimulus gives rise to a series of pulses of sensation rapidly succeeding one another.

It will conform to our theory to say that the first image is seen when the hydrogen ions transport the current through the electrolyte to synthesize the lecithin for consciousness; the second, when memory lagging behind consciousness, is electroplated upon the fibrillas, the third and subsequent ones when the memories are remembered. It is often difficult, as M. Henri Bergson has shown, to distinguish between present fact and remembrances of former fact.

Sir Jagadis Chander Bose, in his "Comparative Electro-Physiology" speaks of a not dissimilar experiment where magnesium powder is fired in a dark room. "The retina, again, under intense stimulus of light, exhibits multiple after-excitations, which may be detected by a galvanometer. This fact explains the multiple after-image so often seen after a strong light. Another proof that these after-images are physiological lies in the fact that their periodicity is modified by a previous condition of rest or activity. Thus,

early in the morning, when fresh from rest, this period I find to be the shortest, and later in the day to become gradually longer, owing to growing fatigue."

The point to stress is the one reported by the galvanometer; that the agent active in the production of these after-images is the electric current.

Sir Jagadis, when dealing with memory, says, "We are more likely, however, to arrive at a true explanation of the phenomena if we recognize in it two distinct factors, first, that of molecular change, with concomitant change of properties; and, second, the effect of an internal stimulus, delivered as a blow from within, by an impulse of the will, upon the sensitive surface in which the image is latent."

How desperately close he came to having a prior claim upon the patent!

Before closing this phase of the subject it might be well to make mention of those persons possessed of sufficient imagination (of the intuitive kind) but who are lacking in will or judgment. The term "visionary" so aptly describes them that the one word is sufficient. Samuel J. Coleridge is a brilliant representative of one type. "The infirmity of will and the 'sloth' to which he sadly confessed have been the subject of many homilies: and even eulogists have to avow that his works in mass are a 'collection of fragments,' to say nothing of a hundred large plans never fulfilled. But in the light of the biographical study of the last generation, he can be seen as the victim of heredity and malady, his rare powers and his inefficiencies being alike innate, and the opium eating a fatal consequence \* \* \* \* In his vivid accounts of his childhood he has revealed himself as a 'dreamer,' living in a world of his strange imagination, and singularly responsive through that faculty to every stimulus received from his manifold reading."

On this side stand all those whose brilliant conceptions so often fail for want of the will power necessary to put them through and on the other we are faced by those whose experience has not been sufficiently broad for the formation of sound judgment and such a one may present to you a perpetual motion invention that immediately betrays a profound ignorance of the laws of physics.

In a silver plating bath if the electrodes come into contact no silver is deposited and the same result follows when, by reason of a too wide separation, the resistance of the electrolyte becomes too great for the current to cross. We find that the same thing occurs when electroplating consciousness. An exploding shell may leave its victim untouched by anything save air. Yet the vibration of the air may so shake the delicate fibrils of the brain that they actually touch. The sufferer falls to the ground, unconscious. What happens in amnesia convinces us that these fibrils are sometimes able to right themselves and then everything goes on much the same as before. But in the particular instance now under consideration they may be unable to do so and thus the casualty will lie in coma until death supervenes. In other words battery discharge will be complete.

Not always are the neuro-fibrillae shaken together. When left too far apart amnesia, or lapse of memory, occurs. Many or only a few fibrils may be involved. The condition may persist for years, to be as suddenly restored. Of this, more anon.

The subject of our study may not be thus unfortunate. His mechanism may be at work steadily synthesizing lecithin and yet, because the product is dissolved as fast as it is formed or is broken down even after it has assumed the more permanent form of memory, his consciousness may be completely lost.

There are several substances that dissolve lecithin and each, administered in sufficient quantity, rather quickly abolishes consciousness. The text books agree that these substances are all anesthetics.

Not only does alcohol attack lecithin in the formative period but the long continued and excessive use of it destroys lecithin even after it has been converted into the more stable form of memory. The microscope gives eloquent testimony to this effect.

Dogs which have long been kept under the influence of ether show neuro-fibrillas in a similar condition of deterioration. The longer time required argues for the greater durability of memory.

Here is another fact tending to confirm the opinion that memory is a consciousness to which something has been added. A patient, after recovery from an operation where ether was administered, remembers every movement of the nurse up to the very moment when the anesthesia begins: then nothing more. Plainly there is a dividing line beyond which memory does not form but consciousness does, since voluntary movement survives after the passing of the limits of memory and voluntary movement, in man, is the result of a message from the brain. Memory persists, consciousness fades into the mists.

It is now certain that the spirochaetes of syphilis cause dementia paralytica. Brugsch and Masuda report that extracts of the colon bacillus and staphylococcus cleave lecithin and it may be presumed that the same thing happens in syphilis. As the lecithin is cloven the fibrillae break down. With this goes memory. Dr. Maurice Craig says, "Frequently there is a marked clouding of consciousness, as evidenced by the mental confusion. Memory frequently becomes more and more uncertain. \* \* \* \* He at times forgets his nouns and verbs, and interjections only may be retained. Actions become less frequent and more primitive, until finally gestures alone are left, and they in turn disappear, and the once reasoning man finally sinks to the level of the infant mind, but minus all the potentialities of the latter."

Emil Kraepelin sketches it thus. "The usual clinical picture of general paresis, dementia paralytica or progressive paralysis of the insane is a progressive deterioration leading to complete undermining of the whole mental and physical personality. \* \* \* \* In his special contribution to the nature of the paretic disease process, Peritz lends his support to treat paresis by injections of lecithin: in some cases he saw the disappearance of the complement-fixation result therefrom."

Paraldehyde precipitates lecithin from a solution in water and its action as an anesthetic is so rapid that Dr. Torald Sollmann advises that the patient be in bed when it is administered.

Since lecithin is a structure built up of a definite number of atoms of carbon, hydrogen, phosphorus, nitrogen and oxygen, if the quota of any one of them is not up to the required number by just that much is the capacity of the factory cut down.

The idea suggested is that of united effort and this raises the query whether there exists any partnership between some of the members of the endocrine group.

#### THE PARTNERSHIP OF THE ENDOCRINES

Professor N. B. Taylor has presented the matter thus, "I have treated the glands of which I have spoken as though they were quite independent, one of the other. Yet there is no doubt their actions are very closely related, one with another, and that it is purely artificial to study them in water tight compartments. It is, at the present time impossible to do otherwise.

We should look upon the secretions of the ductless glands rather, I think, as forming with the blood a suitable environment, an appropriate fluid medium to bathe the cells of the tissues. When all the secretions are present in their correct proportions, the cells are healthy, they flourish and grow normally. If, on the other hand, one or other constituent of this nicely balanced mixture be present in reduced or excessive proportion, the environment becomes unsuitable and the cells suffer. Their development along the particular paths which hereditary impulses direct them is thwarted and abnormalities result.

In order that there shall be physiological harmony, each endocrine gland must play its part in tune with its fellows."

A few years ago when the family physician found that his patient was passing large quantities of sugar with his urine and informed him that he was suffering from diabetes mellitus. It was a delicate way of hinting that he make haste to see the undertaker and arrange for the coming funeral.

The carbo-hydrates come from the food largely in the form of sugars and prior to their use in the body they are converted into glycogen and stored in the liver. In diabetes mellitus the Islets of Langerhans, which are a part of the endocrine system, have fallen down upon their job and are no longer so converting and storing them. The consequence is that the blood becomes charged with sugar and immense quantities are carried off in the urine. The amount in storage begins to run low. In ye olden days the treatment sought to reduce the amount of sugar in the blood by reducing to the minimum all the sugar forming elements of the diet. But in this process a patient was never allowed to pass suddenly from his ordinary to a carbohydrate-free diet, as the sudden transition was extremely liable to bring on coma. The coma announced that the carbohydrates had about reached the vanishing point and the physician made haste to restore them,

even with the certainty that when so doing he would again find a great excess of sugar in the urine.

Then came that wonderful discovery of insulin. No longer was the hopeless patient at the mercy of his partially disabled pancreas. He took sufficient of this artificial pancreatic hormone to replace what had been lost by reason of his disabled pancreas and life again looked rosy.

Have we a secret understanding between the pancreas and the glands that control the metabolism of oxygen?

P. Mazzocco and V. Morera report, "The total nitrogen and inorganic phosphates of the blood of dogs always diminishes after insulin treatment."

You might shut your eyes and dream that the excess nitrogen and phosphorus has now found carbohydrate mates with which to unite and that they are no longer running wild in the blood. It begins to look suspiciously like there was a combination on foot.

Thus we are tempted to take a glance at Phosphorus and nitrogen. It is an established fact that bone marrow is the original source of the red blood corpuscles and there are facts suggesting that the red blood corpuscles are in the secret of phosphorus metabolism.

There is a very young cell, the reticulated cell—a very immature cell—which is seen in cases of hemolytic jaundice and pernicious anemia and we think that the growth of such cells has been retarded because the hormone controlling phosphorus metabolism has disappeared.

Since the brain uses large quantities of phosphorus there is little difficulty in understanding that its cells would show marked and widespread histologic changes immediately following the excision of the organ which supplies the hormone for phosphorus metabolism. Henceforth there will be no metabolism of phosphorus except what little takes place until the hormone in the blood is exhausted. As bit by bit that hormone is used exhaustion follows step by step or progressively.

It requires no keen imagination to understand that if the liver is the warehouse for phosphorus, when half of that warehouse is destroyed, as not infrequently happens in acute yellow atrophy of the liver, there is no longer sufficient storage space and the phosphorus is forced to escape through the excretions.

"Extensive decomposition of nervous tissue" is only another way of saying that lecithin is in the process of breaking down.

Every message that comes or goes requires its quota of phosphorus. Professor A. P. Mathews in his "Physiological Chemistry" says, "One of the most striking facts about the chemistry of the brain is the very large amount of phosphoric acid it contains. Leibreich crystallized the impression of the importance of phosphorus in the metabolism of the brain in the saying, "Ohne Phosphor keine Gedanken." (Without phosphorus no thoughts.) Yet of the constituents of lecithin this seems to be the one first exhausted.

When mentally or physically active we use more phosphorus than when we sit dozing. Now suppose that the amount used in activity is slightly in excess of formation: then there would be a gradual gnawing into the reserve. Continue this a sufficient length of time and the reserve disappears. Natural unconsciousness follows. Safely asleep in the arms of Morpheus the process is reversed. Now very little lecithin is forming. The production of phosphorus exceeds consumption and eventually the slightest stimulus produces consciousness. We awake.

It is very significant that during prolonged insomnia the number of the red blood corpuscles is very greatly reduced.

Phosphorus is dissolved by chloral hydrate and its affinity for bromine is such that it detonates in liquid bromine. Hawk & Bergeim state that the excretion of phosphoric acid is increased after a sleep induced by potassium bromide or chlorate hydrate. Can this have any meaning other than that the phosphorus and chloral hydrate have united and that since the phosphorus is no longer useful in this combined state it is excreted in a perfectly normal manner? In any event it is certain that the stock of phosphorus has been lessened.

It is a paradox that death from an overdose of chloral hydrate and death from insomnia occur because the same mechanism has failed. There lies the victim of the overdose, peacefully sleeping his way towards eternity, and here the restless, harried victim paces the floor in desperation. That sleeping victim knows not that the chloral is secretly devouring all of his phosphorus nor that other worried and fearful dupe that he is contributing to the destruction of his own supply.

The scientists have too long held the floor. Let us turn aside for a brief respite while we listen to such a humorist as John G. Saxe.

"God bless the man who first invented sleep;"  
 So Sancho Panza said and so say I:  
 And bless him, also, that he didn't keep  
 His great discovery to himself; nor try  
 To make it—as the lucky fellow might—  
 A close monopoly by patent right.

Yes—bless the man who first invented sleep!  
 (I really can't avoid the iteration;)  
 But blast the man, with curses loud and deep,  
 Whate'er the rascal's name, or age, or station,  
 Who first invented, and went round advising,  
 That artificial cut-off—Early Rising!

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## EDITORIAL NOTES

There is a prophetic quality observable in all scientific or philosophical research, and this is especially to be marked in the earlier and empirical stages of any given line of enquiry. Hence those who are at pains to delve into the records of past years will seldom fail to pick up many obscure and apparently abortive threads of enquiry or experiment—often seemingly the outcome of some chance occurrence or combination: but more frequently the result of a certain intuitive leading or ideal conviction, yet doomed in either case to eventual failure through the absence of that knowledge of scientific method or organized theory which alone could determine ultimate success.

For example, several generations have come and gone since an European philosopher claimed to have materialized the phantom of the leaves of a plant destroyed within a glass receptacle. It is almost an equally long time since another claimed to have generated within the solution of a copper salt certain living organisms having the characteristics of some species of louse. Again many years have passed since, in the quadrangle of an English university, experiments were made in the precipitation of soot-particles and the condensation of fog by means of electrical discharges. In the first two instances cited the record remained as a curiosity only, and received no serious scientific attention. In the latter, there was method and purpose; but the principle involved has taken years to mature into the recognition of its larger and more universal application. But in each case, the germ-idea survived and its presence may be seen in some of the most recent and significant achievement in theory and practice on rigidly scientific lines guided by a now adequate mastery of method and the light of a general advance in the development of a sound working hypothesis.

## "LIFE" AS AN EXTRA-ATOMIC QUANTITY

The thesis that Life is not an attribute of atomic matter—that is, of physical matter, but a phenomenon resulting from the interaction *with* physical matter of an extraneous force, (manifesting as electricity) derived from without—as a co-ordinating influence emanating from the field of space that to our senses is void of substance;—or from within, by involution from that hidden nucleus of energies which are the creators and maintainers of the physical system:—this thesis, recently so clearly emphasized by Sir Oliver Lodge in his insistence upon a spatial and non-physical origin for all the chemistry of nature, has at last found exponents in the domain of Life and its origins. One of these expositions is theoretical only, but fortified by well-balanced argument, and needing but the complement of proof by experiment to establish it as an unassailable stronghold for the maintenance of the Vitalist school of biogenesis as contrasted with the Mechanistic school which so long held the field in spite of its entire lack of imaginative outlook as explanatory of any element of will, purpose, or meaning in the routine of existence.

The appearance of Mrs. Augusta Gaskell's book\* in which the new theory of life as based upon interatomic energies is set forth, and the problems involved are treated in a manner calculated to ensure the respectful attention of all serious students of science, has been followed by the publication of a most remarkable pamphlet entitled "The Intra-Atomic Quantity," a copy of which has just been placed in our hands by the author, Dr. R. A. Watters (F.R.S.A. Lond.) Director of the Dr. William Bernard Johnston Foundation for Psychological Research of Reno, Nevada. The researches chronicled by Dr. Watters furnish the desired complement of Mrs. Gaskell's notable exposition, and Dr. Watters pays a fitting tribute to the source of his inspiration in the planning of his method of research and the formulation of its principal aims. In introducing the subject, Dr. Watters points out that we must differentiate between "Life" as a mere physical phenomenon and "Life" as a factor or Quantity which leaves the body at death.

In order to establish the truth of the Vitalist theory of Life, it must be shown that a *soul* exists; or, at least, that a Quantity in some way measurable is present in living organisms which is released at the moment of death.

Mrs. Gaskell's work combines to some extent the Mechanist and Vitalist views of Life; and from this combination has been evolved the Intra-Atomic Theory. She regards Life or Soul (the terms being held synonymous) as a Quantity of intra-atomic (immaterial) nature which leaves the body at death. The term "Life" denotes the functioning and phenomenal aspect of the Soul's activities. Dr. Watters gives a brief resumé of the mechanist theory, which will be found useful for the student. He discusses the work of Dr. Crile in demonstrating the presence of an electric potential which co-ordinates the cells and organic functions in life and maintains their

\**What is Life?* By Augusta Gaskell: Charles C. Thomas, publisher, Springfield, Ill. & Baltimore, Md.

form, structure, and mutual relation of function. This electric potential, he finds, disappears at death. Activity, quiescence, death and dissolution are governed completely by variation in the potential alone. Hence he finds that electric and chemical processes are governing factors in the production of the phenomena of life and Life he would define as a Potential, maintained and varied according to environment, by chemical activity. This power of adaptation by variation is spontaneous in living organisms, and it is this quality which differentiates it from the electric potential of non-living systems. But before Vitalism can discredit the Mechanist hypothesis, there must be *proof* that a Soul exists and that its existence is necessarily related to the phenomena of life in the organism associated. Such proof, says Dr. Watters, would seem to lie partly in the realm of psychology and partly in that of physics: since any living organism, of whatever grade, is Matter. "The only difference in the physical states is that animated Matter is in possession of "something" which is lost to 'dead' matter."

Atoms of Matter are like solar systems, inasmuch as they consist of a nucleus of positive electricity around which circle a balanced series of electrons having a negative electric charge. But whereas the planets of a solar system attract one another, the electrons mutually repel one another. It is not gravity, but electricity which makes for their revolution around the nucleus. The whole system of an atom must balance, if it is to be stable. But if an extra electron become attached, the balance is lost by a negative overcharge; and if an electron be detached, there is unbalance on the positive side. With the discovery of radio-activity came the knowledge of the working plan of the atom, which, on breaking up through any cause of unbalance, emits radiant energies of three orders, alpha, beta, and gamma. These three are of different nature and Jeans has described them as like the discharge of a gun (alpha); its smoke (beta); and its flash (gamma). When either alpha or beta rays are propelled through moist air in a certain condition making for the condensation of vapor, a luminous trail is seen. This trail is composed of particles of vapor condensed by the action of the ions (unbalanced atoms) formed by the impact of the alpha and beta rays. The alpha rays, shot through the air-filled space, do not displace the atoms, as these are very far apart, but they merely brush off an electron or two in passing. At slower speeds they can produce displacement, and when this occurs, a Y-like streak is observable in the air-chamber. The alpha particles, having atomic mass, are not easily deflected except towards the end of their path. A beta particle however, being light, will be subject to much deflection and will ionize molecules much more frequently at a slow speed.

#### THE LIVING ATOM

The radiant energies, alpha, beta, and gamma, which so affect the particles of matter when they traverse a gas produce disturbances and changes which are paralleled by what happens in the body on the death of a living organism. The atomic structure is the same both in animate and inanimate systems, but in the living body there is a highly organized electric potential

present which whilst life lasts, controls its chemical relations. This nucleus is the soul of the organism and it is the contention of Dr. Watters that, if a soul exists, it must find occupancy in the intra-atomic spaces of the atoms which build the cellular structure. The problem, therefore, has been to isolate such an intra-atomic Quantity implanted within the physical atoms. Mrs. Gaskell's Theory of Life is the working-plan of these researches. She regards the new Unit, or Quantity (answering to Life or Soul) as patterned after the physical body, or perhaps itself decreeing the formation of the physical after its own pattern. Owing to the peculiar characteristics of this non-physical Unit or Quantity, it cannot enter into chemical combination with the matter of the physical body and, as a consequence, must remain separate and apart from it. Neither can it become an electric "charge" on any atom, and for the self-same reason. But a positive and negative electron may in theory be united in so close an association that whilst able to affect and disturb material particles, they would not in themselves be liable to any disturbance of their union or relation by their transit through a material medium. Such a unit would not be like a hydrogen or helium atom but something entirely new and different. "Hence" says Mrs. Gaskell, "there has been formed a Dual System that is made up of two systems, one of which is material, built up of atoms; the other immaterial, not patterned after the manner of the chemical elements. The immaterial system is intra-atomic, and is the determining system. It organizes the physical system. It constitutes the Life of the organism. The two systems are built up of the same *ultimate* constituents, but on *different patterns*." This would seem equivalent to saying that the dominant, or Life system seeks to control the Matter system after its own pattern.

However seemingly hopeless the search for the Intra-Atomic Quality in manifestation, it is apparent that a clue to possible success might lie in the phenomenon of the luminous trail made by the alpha, beta, and gamma particles in moist gaseous media. But the crucial experiment, as Mrs. Gaskell suggests, would be at the moment of death: in testing for and measuring the intra-atomic system, the Quantity Life, that, according to her theory, becomes separate from the body and its atomic system at the moment of death. She further remarks "It would seem that the fact of death as the separation of a quantity from the body, demonstrated by laboratory test, will amount to conclusive proof that the Quantity that escapes is Life. . . ." Dr. Watters believed that if such intra-atomic Quantity existed it would seem feasible to detect some physical traces of it. If, from the biological atom, one could find radiations characteristic of atomic function, it would seem not amiss to attribute these to an intra-atomic energy. Some such radiations ought to be present where changes in organic structure and consequent re-adjustments ensue on the death of the body. They are abundantly manifest in nature as ionizing rays of biological origin and can be studied with a Geiger counter. Those emanating from the human hand are the most easily measured; and analysis shows that most individuals pos-

sess a degree of this radiant energy, which varies in intensity from different parts of the body. "We are forced" says Dr. Watters, "to say . . . that all forms of life, all complex organisms, possess an intra-atomic Quantity (characterized by radiation phenomena)."

NEW EXPERIMENTAL EVIDENCE OFFERED

He offers evidence based on experiment of the actual presence of an immaterial body which, at the moment of death, makes its escape from the physical body and is made visible by the medium of water-vapor. After describing the apparatus employed (a form of Expansion Chamber based upon the method of C. T. R. Wilson) for the generation of a fog or dust-cloud under the right conditions, he then offers the substance of several successful experiments on the bodies of large insects or small animals such as mice and frogs. The creature is killed by immersion in lethal vapor and at the moment of death (as nearly as can be determined) a cloud is produced by mechanical means within the chamber, and a photograph taken of what happens. (For this, we imagine that a quartz lens may prove indispensable.) The Quantity escaping is invisible to the eye; but, for some reason still obscure to science, it has an attraction for the fog, which settles upon it much the same way that it does on the ions in the path of the alpha ray.

A photographic record, to be valid, must show the appearance of the physical organism to which it is exclusively related, and its appearance must be strictly connected with the act of death, to prove it as the escaping Quantity. The experiments detailed,—and of these several illustrations are given,—have determined the fact that in every instance where the creature used as the specimen showed signs of recovery from the lethal vapor (even after several hours) the resulting photographs showed *no evidence of any mass or shadow*. But in instances where the photographs showed *characteristic shadows, or formation of immaterial bodies, the insects used as specimens never manifested the slightest evidence of recovery*. Dr. Watters' photographic results were as follows:

Positive photographic findings.....	14.
No shadows seen—no recovery.....	10.
No shadows seen:—insect recovered.....	26.

50.

But from the impossibility of determining the precise moment of death, it is reasonable to draw the conclusion that some error in timing the exposure may have been responsible for the negative result in the final 26 cases or some of them, at least. The positive results—if they have any significance at all,—must represent something given off by the specimen during the process of, or at the moment of, physical death.

"The mechanistic school" says Dr. Watters "was justified in arriving at certain conclusions;—theirs were the only facts based upon experimental observations. Now, however, in the light of present laboratory data, it

seems feasible to hope that we may be enabled to place mechanistic interpretations where they belong, and in so doing, not only throw new light upon the mechanistic hypothesis but clarify, to some extent, the vitalistic hypothesis without doing harm to either school of thought." His conclusions are thus summarized:

- (1). Life is a series of physical and psychical phenomena.
- (2). It is, as we hold, the "end effect," and not the cause (i.e. the cause is to be sought in the presence of an immaterial agent. Ed.).
- (3). The Intra-Atomic Quantity is an "immaterial body":—an exact counterpart of the physical body to which it belongs.
- (4). Whilst these experiments have, thus far, been limited to animals representative of lower forms of life, it should be obvious that similar results could be obtained with higher forms of life—including human beings—under experimental conditions.

Such experimental conditions might be present in some of our hospitals. The testimony of clairvoyants among hospital nurses would seem to offer good evidence in support of the "escaping Quantity." We have the witness of seers from Andrew Jackson Davis onwards. We have also the well-documented conclusions of the London S. P. R. to the connection, not due to chance coincidence, which links the phantasm to the dying person. But we feel good ground for the hope that with improvement in apparatus and method both for observation and actual experiment, the results so interestingly apparent in Dr. Watters' work may be enhanced by further and more strikingly successful ones, and that the faint and obscure shadow-forms seen in the photographs may be supplemented ere long by others of a clear and obvious verisimilitude.

The application of the principle to the phenomena of materialization in the seance-room is of course easily apparent and need not be insisted on. In this case, a Quantity, in the form of teleplasm (as energy) is emanated from the body of the medium, who suffers loss of weight in consequence. Crookes and others rightly saw that in this variation of weight lay a wonderful possibility of evidence for the escape of a certain Quantity capable of re-assembly under the control of an immaterial entity.

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# LE LIVRE DES REVENANTS

## PART XX. (Conclusion)

\* \* \* \* \*

### SITTING XLIV.

December 19th, 1930

The last sitting of the series was held at the apartment of Mrs. van Antwerp; there being present Mrs. E. A. Bigelow; Mrs. X.....; Mr. Stuyvesant Pillott; and Mr. Bligh Bond (recording), as well as the hostess.

The sitting commenced at 8.30 p.m. in shaded light. All hands having been placed for about 5 minutes on the table-top, the table began to move over towards Mr. Pillott and went several times back and forth, as if in greeting to each of the sitters in turn and at 8.32 the alphabet was given; the response in movement being exceptionally strong. The following was then spelt out.

*First Control. (C.1.).*

C.1. "DANIEL GLASGOW: You were talking about HARRY BLACK. I am an old friend of his."

Sitter. "What happened to Harry Black?"

C.1. "He was affected by the bath-tub incident and a clot was ever floating around thereafter. He was never well (here the table gave a jump) after this, he could not stand the pressure. He was a suicide."

(Note. Mr. Pillott corroborates the main facts as regards H. B.)

\* \* \* \* \*

*Second Control. (C.2.).*

C.2. "Who knows BELLE? Who can convey a message to her and find out who I am?"

Sitter. "Will you please give Belle's full name?"

C.2. "BELLE BLACK."

Sitter. "Do you want someone to convey this message?"

C.2. "Yes. I was a friend of HARRY'S and I died of pneumonia:—a man friend."

Sitter. "Where did you die?"

C.2. "At my apartment in New York."

Sitter. "How long ago did you pass over?"

C.2. "I used to give my nurse instructions to say I had terrible nights, BELLE will remember."

Sitter. "You are speaking of Isabel Black, are you not?"

C.2. "She was a Washington girl."

Sitter. "Were you a relative?"

C.2. "No. Friend of HARRY'S . . . Very stout . . . There were many wild parties that I have atoned (for)."

Mr. Pillott. "Will the name GEORGE help you?"

C.2. gave assent by a violent motion of the table.

\* \* \* \* \*

*Third Control. (C.3.).*

C.3. "QUINTAL."

Sitter. "May we have your name?"

C.3. "OLGA . . . Used to know Mr. Pillott . . . I lived in a foreign country . . . FRANCE."

Mr. Pillott. "Did I know you in France?"

C.3. "Yes . . . Was French."

Mrs. van Antwerp. "Shall I say the alphabet in French?"

C.3. "Yes . . . Quelle, &c, &c (Here Mrs. X..... who was reading the letters in her customary way, said: "I can't follow the French. It is something about a broken arm. Now she says:)  
"I fell from my horse . . . He came to see me in Paris when I broke my arm. I was at a little hotel BINDA . . . You used to call it a birdcage . . . HOTEL BINDA."

(S. P. could not recall the episode, or the name of the person concerned; but he remembered the name "BINDA" as being that of a hotel.)

\* \* \* \* \*

*Fourth Control. (C.4.).*C.4. (Referring to some remarks by Mr. Bond earlier in the evening *a propos* of the recent verifications by Mrs. Arnold of the MAY, NIELSON, and LUDDINGTON controls.)

"I also had a son . . . You were talking, Mr. Bond, about the spirit. Let me see; what did I say? . . . What did I say his name was?"

Mr. Bond. "Who is speaking, please?"

C.4. "BENJAMIN LUDDINGTON." (N.B. This control formerly mentioned a son, ROBERT by name.)

Mr. Bond. "Can you give your son's middle name?"

C.4. "ROBERT BARCLAY . . . Ask those kind ladies about CHARLIE BARCLAY."

Sitter. "Do you mean that we should ask Mrs. Arnold?"

C.4. "Yes. BARCLAY of NEW YORK." (Here great excitement was evinced by table movements at the suggestion by S. P. that he remembered Charlie Barclay.)

C.4. "Is he a horse-lover? Is he tall?"

Mr. Pillott. "Yes."

C.4. "And muscular?"

Mr. Pillott. "Yes."

C.4. "Smooth-faced?"

Mr. Pillott. "No. He had a slight moustache."

C.4. "Eccentric?"

Mr. Pillott. "Yes, I think he did live an eccentric life."

C.4. "He was my nephew . . . Wife and self both tall and large."  
(Here the table moved towards S. P.)

\* \* \* \* \*

*Fifth Control (C.5.). (After a recess until 9.40 p.m.)*

C.5. "My name is DAVIS . . . Little MARGUERITE DAVIS . . . I lived on ELLIS AVENUE, CHICAGO . . . My Papa was FRANK DAVIS . . . Mama was a CANADA (Canadian) . . . My Papa . . . loved me very dearly . . . I was marked . . . I used to throw brushes at him when nearly a baby."

Sitter. "How old were you when you passed?"

C.5. "Very young."

Sitter. "Are your parents still living?"

C.5. "Yes."

Sitter. "What was your father's occupation?"

C.5. "At some time he used to fix wheels."

Mr. Bond. "Was he a wheelwright?"

C.5. "No . . . Bracelets and chains."

Mr. Bond. "Then he was a jeweller?"

C.5. "Yes . . . What bristle has humps?"

Sitter. "Are you thinking of a special toothbrush?"

C.5. "Yes."

Sitter. "Had your father a factory?"

C.5. "Yes."

Sitter. "Can you mention anyone who can tell us more about you?"

C.5. "My father has left Chicago; but Postmaster can tell . . . says GLASGOW."

Sitter. "Anything to add?"

C.5. "Yes (very emphatically) . . . I have a sister VIRGINIA."

\* \* \* \* \*

*Sixth Control. (C.6.).*

(N.B. Mrs. van Antwerp being called to the 'phone, Mr. Bond gave the alphabet until her return.)

C.6. "HENRY . . . The telegraph operator . . . You recall my reference. What was it?"

(No more from this control Recess at 10.07 p.m.)

\* \* \* \* \*

*Seventh Control. (C.7.). (10.25 p.m.)*

C.7. "My name is PEABODY. I lived in PHILADELPHIA . . . Married a HUMPHREY."

Sitter. "What was your first name?"

C.7. "CLARENCE."

Sitter. "What address in Philadelphia?"

C.7. "CHESTNUT HILL."

Sitter. "Is your wife living?"

C.7. "Yes."

Sitter. "Is it long since you passed over?"

C.7. "Yes."

Sitter. "Please tell us more?"

C.7. "I had another home somewhere . . . summer . . . called LUPIN WOOD."

Sitter. "Was it in Pennsylvania?"

C.7. "Can't recall."

Sitter. "Had you any children?"

C.7. "No."

\* \* \* \* \*

*Eighth Control. (C. 8.).*

C.8. "Whom do you know named GRACE? . . . Her daughter married young DUKE when eighteen . . . I am GRACE'S husband . . . Lived in TARRYTOWN . . . How I worried at how he drank . . . Is my daughter all right? . . . They were divorced."

Sitter. "Has she married again?"

C.8. "Yes."

\* \* \* \* \*

*Ninth Control. (C.9.).*

C.9. "My name is TICKNOR, from BOSTON . . . HOWARD is my first name."

(Here the table was moved round to S. P.)

C.9. "Did you know a man named HAWN?"

Mr. Pillott. "No."

Sitter. "Was HAWN a New Yorker?"

C.9. "Yes . . . HARRY HAWN . . . Member of a club."

Sitter. "What club?"

C.9. "He taught English and diction. I was a friend of his . . . Both in the realm beyond."

\* \* \* \* \*

*Tenth Control. (C.10.).*

(Table moved towards Mr. Bond.)

C.10. "Can you make good your assertion about my reference? Ask them if anyone has heard from my adopted son. My wife lives in California now."

Mr. Bond. "What part of California?"

C.10. "I will try to find out."

Mr. Bond. "Was the name McGregor?"

C.10. "No . . . McCracken."

Mr. Bond. "If I wrote to the University, would he get my letter?"

C.10. "Yes."

Mr. Bond. "What is McCracken's christian name?"

C.10. "President of Vassar. They will recall THERA FAIRCHILD. It always was Mrs. Fairchild and Harry."

\* \* \* \* \*

# THE INSPIRATION OF GLASTONBURY

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\* \* \* \* \*

## II.

In the course of this second Part I have the privilege of recording further scripts by Mrs. Jessie B. Stevens, chiefly illustrative of the fascinating personality of Johannes Bryant, who has come back once more with all his old-time characteristic humor and naive admission of his frailties. I have thought it opportune to review, in this connection, the various re-appearances of this simple and joyous-hearted monk through no less than five independent mediums and over a period of twenty-six years. The facts constitute a very strong argument for the persistence of human personality in the after-life and I doubt whether the annals of psychical research can offer its parallel. Of the five mediums through whom Johannes has communicated, four are automatists and the fifth a subject of trance-control. Neither of the automatists has been known to the others, and two have never read my story in the "Gate of Remembrance."\* John Alleyne, the original medium (1907-1921) never had the slightest idea as to what his hand was writing, and this unconsciousness was fully shared by myself. Owing to the cramped nature of the script, much of it was not even deciphered until long after. I admit that as a result of my study of the early script, the personality of Johannes impressed itself upon me very strongly, and this might seem to give a handle for a telepathic explanation of my subsequent experiences with the same control. But when all the facts are put together, I find it impossible to maintain the theory that my own subliminal (personal) mind had anything to do with the matter.

For one thing, I have not talent for fiction or power of dramatization either conscious or subconscious, and am well content that this is so, as I hold the belief that one is largely disqualified as a psychical researcher by the possession of the dramatic gift and have a rooted distrust of such exponents of our science as have distinguished themselves in this line of publicity.

Up to 1926, when I came over to America, the Johannes control had spontaneously manifested his presence through the following mediums (1) Capt. John Allen Bartlett, the "J.A." of the Gate of Remembrance, through whose instrumentality the discovery of the Edgar and Loretto Chapel foundations had come about and (2) Mrs. Hester Dowden, through whose hand there came in 1925-26 a number of very forcefully worded scripts of Johannes Bryant (not her control Johannes) having reference to the Edgar Chapel and the Abbey interest generally. These have not been published, as they dealt with living personalities, and not in very complimentary style. Johannes also made his presence known through a trance-medium Mrs. Clegg

\*A new edition of this book will be issued by Dutton & Co. of New York in November; enlarged by the addition of the 1921 Johannes script.

of London, to whom I was quite unknown and from whom my identity was concealed. Nevertheless she was controlled by "Brother Johannes" who singled me out from an assembled company with an affectionate greeting and words which indicated a perfect knowledge of our former association. On coming to Boston late in 1926 I had a number of sittings with Mrs. L. R. G. Crandon (hereinafter designated as M. C.) for subjective mediumship. She had not read my books and, for her, the experiment of automatic writing was a new and untried one. But Johannes came through quite in his old style and with many marks of identity with the original control. In all these four cases the communications were spontaneous and not anticipated. By this time I had formed an opinion as to the truth underlying these recurrent manifestations of unique personality; and in the paper which I contributed to the Clark University Symposium\* I endeavored to state clearly the nature of the view I then held. To this expression of opinion I still adhere and it represents now a settled conviction. Those who may be interested I would refer to my paper "The Pragmatist in Psychical Research" (pp. 25-64 of the volume cited).

This conviction I summarized in the following paragraph, which is all I may venture to quote now.

"Broadly speaking . . . I have arrived at the conclusion that the subconscious part of us is personal only in a limited sense; that it is more largely racial and ancestral; and that it is the field of innumerable contacts with Mind and Personality other than our own;—these personalities impressing us through the subconscious by sympathetic mental or emotional action. In this sense, which is that of a channel, it may be said that the subconscious strata of our being contain the germs of all personality, all human experience, the accumulated record of man's thought and work throughout the aeons of his racial life and development, and that any one of these clues may be strengthened or 'drawn home' by sympathetic action. It is a somewhat startling conclusion but it covers, I find, all the phenomena of mental life and psychic activities including those of the order known commonly as spiritualistic."

Proponents of the "subconscious mind" theory repudiate the spiritistic hypothesis. They regard it as incompatible with their view, looking upon the two theories as mutually exclusive and thus opposed to one another. My hypothesis allows for both elements in balanced relation, mutually inclusive and supplementary. Therefore it is no mere paradox to affirm that a 'control' such as Johannes may be equally a part of my own subconscious mentality and at the same time the dominant spirit in a psychical nucleus of his own, with which I have entered into sympathetic association through kindred lines of thought and interest. I believe that this convergence of views hitherto opposed will in time secure general acceptance. It seems to me the only possible foundation on which to build that broader structure of psychical knowledge which will cover the whole field of fact. It is the only view that can explain the re-emergence of the real Johannes through four independent mediums with all the marks of his proper characteristics as an individual. And now, at this late date, twenty-six years after his first manifestation through John Alleyne, he presents himself yet again

\*Published by the University in 1927 under the title "The Case for and against Psychical Belief."

through a fifth mediumistic channel, and one uninfluenced by any previous association with myself or familiar with the theme of my writings. I submit a further selection of these new scripts, received through the hand of Mrs. J. B. Stevens and they will complete the record begun in the first article of this series.

FOURTH SCRIPT OF J. B. S.  
(August 25, 1933.)

"Monks of the Olden day that spring to conscious life at your call;—they greet ye. None knoweth what mystery lieth in their hearts: memories that burn and would to express (themselves). Listen to the echo as of the years: May it ring.

Shall one that knows the secret of great worth speak what he knows? So much crowds: so many are the spirit-voices calling for tongues;—broken threads to knot. How shall the dumb soul that hath not the golden words of perfumed eloquence tell of things that are beyond words? THE ABBEY LIVES: It is not dead. Canst thou understand?

Stones there be; and dust there be: but a Shining Thing of great price is the dream-thing that lives and shall live, time-immortal.

This "dream-thing" is of course the ideal of the Abbey which remains in the memory and imagination of the brethren and survives all material destruction. We may compare with the last the following excerpts from the script of 1911 (July 30):

"Simple he was, but as a dog loveth his master, so loved he his Howse with a greater love than any of them that planned and builded it . . . but Johannes, mystified and bewildered by its beauty, gave it his heart, as one gives his heart to a beloved mistress; and so, being earth-bound by that love, his spirit clings in dreams to the vanished vision which his spirit-eyes still see. . . ."

and 1908, March 12.

"Those who would tell you of the glory of our howse all strive together, Saxon, Norman, and native; so which wold ye have—Norman base or later Abbey? Ye see the howse in its first condition, and like a falling lace the dreams of later men obscure it. The first dreame improved:—it was complete, and the grete church as it stood when Jocelyn came is what ye wish.

and further in the 9th script of the "Watchers" given in 1918:

"From the first it has been the transcendent side of the history of Glaston in which we have been most able to instruct you. We have dwelt therefor rather upon the motives, the spiritual forces, the hidden message of that example of the spontaneous display of divine energies. The stones, the design, the material history;—all have their bearing upon what you re-discover: but it is the influence behind them all,—the purely spiritual Intent that is made manifest through them,—to which we would refer: only the human memory of Johannes, a romantic and emotional physical memory, has intruded on it by virtue of the influence of Nature on his spirit. Emotion is very near the spirit and it should, in this case, bear the connecting influence between the Past and you.

"The Ideals, the spiritual Impulses, are the things whose influence remains, since they are rooted in immemorial bases. Their temporal manifestations are what you see with your human eyes, and though temporal, they persist in the memory of the spirit for what to you would seem countless ages. . . ."

To return now to the script of J. B. S. (Aug. 25, 1933).

"Now come I, Brother. Canst thou see me? I be near and real as the broad light of day. Canst thou touch me? I wot not in truth. There be no need to tell of things agone that have not the odor of sanctity. Let them pass. If the men of iron

with hearts of stone came when the moon was dead and night kept the door;—if the thing was, let none tell of that which bears not the gold of love. The moon waxed not until the thing was done and glory fell to earth; and hearts were broke and sorrow fell as a cloak, black as midnight, on the lamp that should no more be lit.

“Abbot was I: dead I lay: yet not dead, mark ye, but more a thing of life than quicksilver: for old was I and as an ancient tree that totters to its fall: and in the moment, or, as One called it,—“in the twinkling of an eye,”—all was changed. “Strong, vital withal, I stood amid the wreck of past joys; and love within my heart was dead, alas! But as I, through the years told mine rosary of Time, change came as comes day after night. I raise my hand to bless where once I would have o’er them read a curse.”

#### FIFTH SCRIPT OF J. B. S.

(August 26th, 1933.)

(F.B.B. had spoken of Johannes.)

“I of whom thou speakest stand beside thee, and what then would be best fitting? Shall it be a tale of the past. Shall it be of today, or that which is to come?

(F.B.B. ‘Tell us of that which is to come.’)

“Out of the Past weaves the loom of the future. Dark is the night, but darkest before day. The flare of fires that lit the sky; the cries of triumph; all were gone and, shuddering and gray with doubt and fear, huddled together as frightened sheep, our little flock waited the day, yet knew not we had passed. Johannes, he be one that crouched by the door aflame with rage that his beloved brothers had suffered thus: but knowing not (that) he too had gone the way of all flesh.

And ministering angels came to us affrighted and, as seeing in a vision, I fell face down and cried: “What is it, Lord?” Then came sleep, long and deep, that knitteth the ravelled sleeve of care. Gone was the great moment of Today’s Being,—the horizon-bounded span of mine own years,—gone as a moment in eternity: gone; and who but Johannes wept the going of that which mattered not?

(A pause here, and J. B. S. remarked that they had gone.)

“I be not gone. Where are those sightless mortal eyes? Waking, I called to my brothers, knowing not the living from those that lived the more. All, all was done;—the page turned,—the *Finis* writ: yet I lived and time still turned his glass. There was that to guard that thou knowest, and Johannes saw naught else.

“Come ye: seest thou the day wakes? Work is for us. Gird the cord; for they that have strength must to their orisons, and after, to service of our Lord.”

F.B.B. “Johannes, I will refresh your memory. You died, I believe some three or four years before the terrible events you describe but I take it that your soul remained earth-bound by reason of your love for your House. So you were there in spirit.”

“Say you so? All is as a picture that fades. Truth would I, Brother. Heed not Johannes if he err.”

F.B.B. “You remember your Abbot, who was killed?”

“I loved him, alas!”

\* \* \* \* \*

#### SIXTH SCRIPT OF J. B. S.

(Sept. 9th, 1933.)

“So, so . . . this is the beginning of our wonder-story. What would ye? Saxon John taketh up the olden tale. I am one that sang at matins when the sun was lit in the east: “Glory be to the High Lord”; and long rang the echo in the great Hall of Prayer;—not, mark ye, the stone temple built by the humble brethren, but the white light-built Soul of the Church Triumphant. Glad were we as the birds that sang matins in the forest;—glad that the day was born. And we that saw the miracle of the day’s birth sang to heaven.

"Long delay I in mine foolish tale of our child's faith. Was it not as young things that lisp the words of prayer, knowing not that which is said? Yet the All-Father heareth, and we who be old, old in years and know of the things of soul and spirit, still pray we at eventide and morn.

"One is here that came in days ago. Greetings, oh thou brother of the Abbey walls. We who spake in words of counsel and did bid thee to the unearthing of That which 'neath the grass lay unknown. The window was opened that all might see: yet has thou not finished thine onerous task.

It could not possibly be within the knowledge of J. B. S. that I had for more than a year prior to 1926 been urged by the Brethren to excavate in a certain spot within the Abbey enclosure in order to bring to light a venerated relic which they constantly affirmed was buried there beneath the grass, some fifteen feet down. But the reference is clearly to this. I remarked, on reading the script that I could not carry the search further until I might be called to the work again by those who control the Abbey. J. B. S.'s hand wrote:

"We grieve . . . Flint is hard, but as an oaten porridge compared with those hearts with which we dealt.

Great Lord, seest Thou the Thing that may not be said? Mortals have not the understanding. Yet would I speak of That which shines, a perfect thing, standing unmarred, undefiled by the beast that would the Holy Thing destroy.

"Listen: I cry to you: **THE TEMPLE IS NOT DEAD.**"

\* \* \* \* \*

#### SEVENTH SCRIPT OF J. B. S.

(Sept. 10, 1933.)

(A few of the preliminary items are omitted here.)

"Broken the vase that held the fragrance; but that which is the spirit of Him who is gone can not be destroyed. Our one Lord liveth, though the temple of his Body was broken on Golgotha . . . Ye would to things mortal, ye children of earth; and it shall be. Thou seekest expression. Harold, the lover of beauty,—he is here. Greetings; and shall he show that which fell as a shadow on temple walls at sun-down."

(Here followed several sketches of monks' heads, one with a rosary of beads around his neck. Another showed the complete figure of a stout monk carrying a fish-basket.)

"Forgive: That is the sport of me that hath a gay spirit—JOHANNES and none other. Matins and early dawn;—the joy of life and that that dwells therein: rosaries that click and fall in the telling;—roses of love that fall as prayers are told. And all was peace where once the discord of broken strings that sang no more.

PAX.—Peace,—the thing that fell as a benediction, where harsh discord was driven from the broken altar and again we drew together about Our Lord; whispered hopes and fears not dead then. And we of the Abbey, beginning to see dimly the NEW ABBEY shining and built, stone after stone, of prayers that turned to gems of worth:—holy lives given for love of the truth,—transmuted in the alchemy of Time to the Shining Things that built the immortal indestructible purity that shineth as a Temple not made with hands."

The script concluded with a message personal to FBB. This was written in a different hand; the paper being twisted towards him and Mrs. Stevens' hand writing endwise in large script, very deeply impressed, even to the tearing of the paper.

\* \* \* \* \*

The Eighth Script, obtained at 3.15 p.m. on the same day, is not included in this series as the matter it contains relates to previous writings which I have been instructed to reserve from present publication.

\* \* \* \* \*

THE NINTH SCRIPT OF J. B. S.

(Sept. 10, 1933—8:07 p.m.)

(After a preliminary communication from one who had been a friend and neighbor of our hostess Mrs. Anne Lloyd.)

"Greetings. I be at the door of your hearts. And what would you of old Johannes?"

(F.B.B. "Tell us some of your humorous tales or recollections.")

This I suggested in order to see whether our new Johannes would or could carry on in the same vein as he did in old days with John Alleyne as medium. I was not disappointed, as Mrs. Stevens' hand began at once to write:

"Ah! Would you of poor Johannes and the day of the Prior's pardon? Johannes hath a sleeping head I wot, and dreameth dreams of old ale and good stout: but at the time of a bell calling, did Johannes to his tasks. Yet,—and it was so,—Johannes slept. And the Prior found him the happier for that which was, for him, too much. And at the gate slept he.

And the Prior tied his legs with cords, that when he woke, he felt as one in deep ashamedment. Think not that this was the way of Johannes. The ale was new, and he knew it not."

"Go to the Abbot" (quoth the Prior) "and confess thy sin."

"Nay, but I beg, let it be for this once forgotten."

And Johannes did penance of many days with hard peas in his shoon.

"Would you of his disgracement further?"

(F.B.B. "Yes, please tell us.")

"There was, at the corner room thou knowest of, a basket wherein the good robes of the Abbot lay fresh and fair: and Johannes he did let the fowlen roost thereon. And the linen was marred, and Johannes was not to meet the Abbot face to face for very shame.

"And such an zany\* is Johannes, he forgetteth the cup of mead for the Bishop's nightcap; and he mayhap was boxed i' the ears. And was there e'er a clown wanting at a quip it was none but Johannes to be the subject of laughter."

"No fool was Johannes with the fish;—he that knew well a whale from a whiting. And well welcomed they him when he to the larder brought food for the pan. Shall I more? The Brothers stand aside and let Johannes to speak."

(F.B.B. "Yes, please continue.")

"The Bell; and it rang not!"

"And," said the olden ones: "We be getting a bit daft i' the head, that we hear not the bell. And Johannes wot not that the bell had therein the nest of a tit-bird that stopped the sound thereof. And a-fishing for long hours, Johannes did hunt the nests, but 'sturbed them not; neither would he the wee birds' nest in the bell.

"Laugh you at old Johannes—but it is as a friend. Many friends had Johannes. Blessed be they,—both man and beast

JOHANNES."

\* \* \* \* \*

J. B. S., like Mrs. Dowden, is conscious only of the word that is being written and has no idea of what is to follow. The quaint form of some of the words is unfamiliar to her, and she had to ask me the meaning of the

\*Zany. O. E. word for buffoon, fool, or jester.

word 'zany' as it meant nothing to her. How well this script accords with the Johannes of the "Gate of Remembrance" readers of that book will easily judge. It will be difficult for some to believe that J. B. S. had not read the work. The story of the new ale reflects the previous misadventure of poor Johannes with the vat of ale rolled up to be broached in the King's presence (Sitting XL., 15 Oct. 1909, pp. 89-90 of the 4th edn.). Is there any other case on record of so clear and consistent a manifestation of a incarnate personality extending over many years and speaking through so many independent mediums?

A word in conclusion as to the caligraphy of the scripts. In the case of the four automatists, J. A. (1907-1921); H. D. (1924-26); M. C. (Boston, 1926-27) and J. B. S. (1933) the handwriting of the Johannes communications is totally different from the normal hand of the medium. Most remarkable is the fact that in the scripts of J. A. and M. C., who have never met, the character is practically the same, and it is very peculiar. A specimen of each will be found on pp. 59 and 60 of the Clark Symposium volume. The originals of the J. A. Johannes script have never been published, and the nearest idea of them which M. C. could have imbibed would be the Loretto script printed in the "Gate of Remembrance." But M. C. attests that she had never read this book. The H. D. Johannes has a wild and eccentric caligraphy, absolutely distinct from the form which characterises the general run of her script. A sharp divergence of form is also noticeable in the script of J. B. S.

\* \* \* \* \*

(to be continued)

## SOME SUCCESSFUL 'PROXY' SITTINGS

By H. A. DALLAS

The aim of Psychical Research is two-fold: first to collect and verify facts, and secondly to discover their place and significance in the order of the Universe.

We cannot have too many facts, provided they are well attested, and carefully verified with strict attention to canons of evidence, for any deficiency in these scientific virtues no amount of enthusiasm will atone. There will be no second opinion on this point among students; but some may hesitate to accept the view that artistic faculties are necessary to this research. A quotation from Prof. Herschell may perhaps make it clear in what way they are desirable: "If we add observation to observation," he wrote, "without attempting to draw conclusions, and conjectural views from them we offend against the very end for which only observation ought to be made." In other words we must seek to interpret. Now, interpretation is an art, it involves the exercise of the faculties without which no artist can excel, namely, intuitive perception of significance, a sense of values, a quick recognition of the unifying principle which operates in diversity or manifestation, and discernment of what to eliminate. A great musician has said: "Try to work by elimination." That is an essential element in the appreciation of values, and without this recognition of values we cannot arrive at a true interpretation.

With these preliminary considerations in mind I propose to give some account of two sets of experiences I have had comparatively recently with trance mediums, and to analyse them with the view to discover if possible what interpretation seems to be the most reasonable, eliminating any hypothesis which seems inadequate. In both these sets of experiences I acted as a proxy on behalf of absent persons, neither of whom I had ever seen.

The circumstances in connection with the first case were as follows: I heard that my god-daughter with whom I had been more or less in touch, by correspondence all her life, had drowned herself in a sudden mental breakdown. The crisis was sudden; but I knew that she had been in the doctor's hands for some weeks, suffering from insomnia, and also knew that she had been deeply distressed by the conduct of certain persons, *not* in her own home, which was a happy one; she was married to a kind husband and had one little girl; she was very much attached to both. Her husband was naturally deeply troubled and I wished to help him if possible; I therefore decided to write to my friend, Rev. Drayton Thomas, (well known in England as the author of several books on psychical phenomena) and ask his assistance. I was aware that he has frequent sittings with Mrs. Osborne Leonard and I asked him whether he would kindly put a question from me when Mrs. Leonard was in trance. I said I would be grateful if he would enquire whether anyone who communicates with him through her trance

could give him any information about my god-daughter who had recently passed over. I told *him* that I called her Nellie, and that she had taken her life when in a state of mental break-down. The latter fact, of course, he would not mention in Mrs. Leonard's presence. He kindly agreed to do as I requested and his sister Etta, who purported to communicate from the other life, promised to try and do as he asked. At a later sitting the promise was fulfilled. My request to Mr. Drayton Thomas was made through the post, as we do not live in the same county and I was not aware of the date of the sitting. I was, therefore, not in conscious rapport with him or with Mrs. Leonard at the time. I did not mention to my god-daughter's husband that I had written to Mr. Drayton Thomas on this subject or that I had any intention at all of trying to use a medium in the matter.

When I received his notes recording what had been said in reply to his question, they impressed in a general way as containing the sort of statements which might have been made by someone who was unaware of the exact facts of the case, but who had been in contact with those who knew them. The significance of the statements was quite obvious to me because I knew the manner of her death and also the nature of the trouble that had caused it, but the communicator did not seem to know either of these details. This was the general impression I received when I perused the Notes. I will now quote with abbreviation. The sentences bracketed are my own comments.

Communicator asked: "Do you know anything about Nellie's passing?" (Mr. D. Thomas) "Practically nothing." Communicator: "It is rather a difficult thing to explain, about an illness of a certain kind changing its course, its nature, very much like a sudden twist to an illness and a rather abrupt passing over at the end." (Very appropriate; she had been ailing for some time, but there was no hint that she intended to take her life—"a sudden twist"—well describes what occurred). "There were some domestic worries around Nellie—not about servants; but a different kind of trouble—more connected with people and nothing to do with house-work." (Quite correct.) Here Mr. Thomas was asked if he knew whether Nellie was connected with a place by water; that she had something to do with water; (correct). A place beginning with M was then mentioned—(incorrect connected with a place, but the initial is that of her surname. I have substituted another letter for the one mentioned). "She is in touch with people she did not know here, but whom her god-mother knew—She wishes to help her god-mother with some work." (Here followed a statement about my own conditions which was incorrect, and which seems to indicate lack of contact with my mind on the part of the clairvoyant. Etta said that this was all that she received from Nellie.) When Mr. D. Thomas asked for further details about the passing over, the reply was "I had a curious feeling that something told me not to remind her too much of her passing, but I think it was rather abrupt, there was something wrong before, it was not a sudden termination." (This correctly describes the case. I ex-

pect Nellie was not fully aware of what happened.) The statement that Nellie was in contact with persons known to me may, at first, seem a likely "guess," but it gains in significance from the fact that a similar statement was made in a subsequent sitting with another medium.

It is obvious that the hypothesis of telepathy from Mr. Drayton Thomas' mind to Mrs. Leonard's must be eliminated in connecting with the preceding experience. The only fact known to him; i.e. that Nellie had taken her own life, (he did not know how this was done) was not mentioned by the medium. Can my mind have been the source of the communications? There is nothing to indicate this: two details very present to my consciousness were, apparently, unperceived by the medium. I was aware of the cause of my god-daughter's mental trouble and that she had drowned herself. The former detail was referred to in a veiled way, and "water" was not mentioned in connection with her death, but merely as in the neighborhood where she resided. If the indications given were derived from reading my mind, it is strange that the important points so present to me were not mentioned. I note also that reference to my *own* condition was not correct. There is really no evidence of contact with my mind. It would be still less reasonable to imagine that her husband's mind was searched since he was totally ignorant of the experiment and quite unknown to both the medium and the sitter.

Encouraged by these results I decided to make an appointment with another medium, Mrs. Mason. I saw her in the office of the London Spiritualist Alliance. I still abstained from saying anything to Nellie's husband about what I was attempting to do.

When Mrs. Mason had passed into a state of trance I handed to her an envelope, containing a letter from Nellie's husband, saying that I wished to get information about the wife of the writer of this letter. We sat in clear day-light and I saw that she did not open the envelope. For the purpose of this article I need not report the details of this sitting; it will suffice to quote the letter I received from the husband when I sent him the notes of the two sittings: "Although, of course, there are a number of inaccuracies," he wrote, "they, (the notes) do seem to me to prove that connection has been established as it was impossible that either medium should know that she met her death by drowning and yet they both mention water, several other passages have struck me very much, such as the letters" (the two first letters of his surname which were mentioned in Mrs. Mason's trance) "and also the allusions to worries." He continued to make comments on various points, verifying certain details one or two of which were unknown to me.

On the whole, there was little in this sitting which would be of evidential value to readers of this article. One point, however, impressed me and deserves to be noted. The medium said: "She says her Mother has forgiven her and all is well." She used the term "reconciled" in this connection and I cannot regard this statement as emanating from my mind. It

had not occurred to me to consider how Nellie's action might affect her Mother, who had pre-deceased her; but from my knowledge of her Mother, and the religious principles in which she had been brought up, I can readily understand that the manner of her death would cause sorrow and be a shock until her mother realised that her daughter was not really responsible for her action owing to her mental condition.

One other point should not be overlooked. Mrs. Mason said that Nellie had tried before to send a message. This may have referred to the communication through Mrs. Leonard, of which, of course, Mrs. Mason was entirely ignorant.

Nellie's husband was so interested that he asked me if I could obtain an answer during the medium's trance, to a question, which he sent me in a closed envelope. I did not open this until I was with Mrs. Brittain, with whom I made an appointment for this purpose, telling her only that I wanted to get into contact with my god-daughter, on her husband's behalf and that he wanted to ask a question. At this interview (on Aug. 27th. 1930) as soon as she passed into a trance state, Mrs. Brittain said that a big man wished to say a few words, he would not stop, for I wanted the time for someone else. A name was given and whilst I was pondering as to who it might be, some details were added which at once identified him. He then added I helped his wife, that he had not been a kind good husband and he intimated in very forcible language, that he had been miserable, but was happy now: the medium added "... he wants to give thanks." I was greatly surprised; I had only learned to know his wife after she had been a widow for some time; I knew nothing about her married life, she hardly ever mentioned her husband, we did not often meet and our correspondence was about subjects of mutual interest, mainly psychical. Although I did not like to mention this unexpected communication to her, realising that if it was incorrect it might give pain, I did not feel justified in withholding it, and I thus learned that it was quite true. I enquired whether my friend had ever mentioned her husband in Mrs. Brittain's presence, so that some latent memory might possibly be the source of this utterance. Although she had once had a sitting with Mrs. Brittain, she positively assured me that her husband was not mentioned at all, the communication on that occasion was mainly about her. It was in connection with the passing of this son that I had come into contact with her. Any normal interpretation of this impressive incident must therefore, be eliminated. The remainder of the hour was entirely occupied with communication from or about my god-daughter.

The result was very consoling and convincing. It was consoling because the messages to her husband were very personal and appropriate. His own name was mentioned and the name by which he called her (not exactly the same as that I used) and knowledge was shown of his condition which he was able to verify. It was convincing also because details unknown to me were mentioned. Two instances of this may be given. "A dog or cat" was mentioned with the name "Tiger"—this was in fact the

name of their cat (I had never heard of it). Another striking detail unknown to me was mentioned in response to the question her husband asked me to put during the trance. The question was: "What was he doing the first time they met?" This was not directly answered, but two things were mentioned in connection with it: "the country and trees," this correctly described the environment in which they first met, and a big man was spoken of, with coat off and shirt sleeves rolled up, and "untidy man." This rather unusual detail was correct. It was in the month of August and Nellie's companion had taken off his coat and rolled up his shirt sleeves. Possibly she felt a little objection to his untidy appearance when encountering a stranger who was walking in the country with her sister and was introduced to her for the first time, and this may have fixed the memory in her mind. This detail her husband recalls, so that although his question was not answered, he was impressed by the appropriateness of the memory picture.

Two or three other points in this communication specially impressed me. One was that I was told that my Mother had kept her from fretting. This agrees with the previous statement through Mrs. Leonard: that she had met those known to me, though not known to her when here.

The second point is that she said, "It seemed such a little thing to take her over—" This appears to indicate that she did not know quite what had happened. Surely it would *not* seem "such a little thing," if she had known that she took her own life; I conclude that this act, being done in a moment of complete mental aberration, she had no clear memory of it. Nellie's husband wrote: "I feel very satisfied with the results. I feel the results all the more convincing because I was *not* present at the interview. If the same remarks had been made in my presence one might have wondered if they came from my memory, whereas most of the convincing points were totally unknown to you."

The circumstances in the next case are quite different. In the above instance I was acquainted with the person who purported to communicate, in the following instance I was not so.

A friend in Canada, I had only met once but with whom I had corresponded over a period of years, wrote to me (in 1930) asking if I could help his step-daughter. During her absence from home to attend her dying mother, her husband had died very suddenly. She was in great grief as they were devotedly attached. I had no recollection of ever having heard the name of this step-daughter, and I knew nothing about her husband. The widow wrote me a brief note telling me his names; I knew that her mother had died; also I knew her mother's name and that of a half-sister who had passed on about twenty years previously. I knew that the widow's home had been in another place—distant from that of her Mother and step-father's home. This was the extent of any knowledge: it seemed unlikely that I should be able to get any satisfactory communication from her through a medium, but I was willing to try.

I asked the same gifted sensitive, Mrs. Brittain, to come and see me, telling her that I should not be able to verify statements which might be made in her trance as I knew practically nothing about the lady on whose behalf I had asked her to come except that her husband had died suddenly during her absence from home. I added that she lived "across the water"—(I did not mention across which ocean).

When she arrived, and before she went into trance, Mrs. Brittain said, she thought that we should be successful because the lady's father was present. (She always regarded her step-father as her father and I knew nothing about her own father.) A series of statements followed which I carefully noted and posted to Canada. Both my friend and the widow were surprised at the result. There were some errors, but on the whole, the statements indicated real knowledge of her conditions and of some details I was ignorant of. The errors were of the nature of mistaken inferences. I have had previous experience of the kind of confusion which results from mistaken inferences from true data.

The success of this first attempt so greatly impressed the widow and her step-father that I was asked to make another appointment with Mrs. Brittain. The second interview was as successful as the first. I had supposed that it might result in a certain amount of repetition, but this was not the case. The communications were intimate and a great many matters correctly referred to were quite unknown to me, nor were they such as could be attributed to chance co-incidence. I will mention only a few of these.

The widow had written in her letter four questions she wished me to ask. I was rather reluctant to do so, as I think asking questions is apt to interfere with the passivity of the medium's own mind and may even suggest an answer. The letter with the question lay in its envelope beside me during this interview. Most of the questions were spontaneously answered without my expressing them. For instance she wanted to know if her husband was with Alice: at the outset the statement was made that he had met his sister (or sister-in-law), Alice, and Sarah, and was taking care of them. I knew who Alice was, but did not know who Sarah might be. I learned afterwards that Sarah was his mother's name. His brother was also referred to in the letter, but not by name: "Brother Charles" was mentioned in the trance by name immediately after the above statement about having met his mother.

Another interesting point was with reference to her enquiry whether she had done all he wished after he had passed away. The medium said she had "responded beautifully" to desires and he particularly mentioned a memorial which she had given to the office in which he worked. She said: "He speaks of a picture she has framed—he is glad, he knows she has had it done. He feels proud." This correctly indicates the memorial which with an inscription was placed by her in his office. It is not necessary to go into further correct details, it must suffice to state that these were numerous and that there were few errors. I will mention only *one* other small detail.

The medium said "Orange," apparently this was quite irrelevant to the context and I wondered whether it was worth noting. I found that it was very significant to the widow as it was the name of a place closely associated with her husband.

I would point out that if my contact with the widow by correspondence plays an important part in the result, one might have expected greater success in the third sitting than in the first and second. By that time I had frequently exchanged letters with this lady and was more cognisant of her conditions.

In this article I have tried to present the facts impartially, keeping in view, at the same time, their value and significance. The "fact that everything can be regarded in graded orders of significance is a very important one to grasp. Every fact exists in higher and lower categories of significance which appeal to the mind according to the habitual lead of its thought."

In connection with psychic occurrences the evidential significance is of fundamental importance, but there is a higher level of significance. We must be assured that their supernormal character is beyond doubt, but this basis once established, we must recognise that there is a yet higher significance attaching to them. There is "the question of meaning"; unless we can find some answer to that question the facts remain barren as dry bones.

That is why I have stressed details the value of which lies in their bearing on this higher significance of "meanings." The author of the book above quoted says further: "The question that is now looming into importance with regard to psychical science is not so much the establishment of facts, as the interpretation . . . the accumulation of knowledge is a different thing from the synthesis of insight, which is what we mean by wisdom" (pp. 42-54).\*

It is of course possible to shirk the question of interpretation, but does not reason put us into the position of jury-men? The task of a jury does not consist merely in weighing evidence, but they are bound to undertake the responsibility of forming a judgment and decision as the result of this process. Their judicial faculties stultify themselves if they make no attempt to reach a verdict on the significance of the facts. Anyone who recognises this obligation must choose between various hypotheses.

As it is obvious that in the experiences here reported, thought-transference from myself must be eliminated as an interpretation, what alternative remains? Either the communications are what they claim to be or we must assume that the medium through whom they were made had almost limitless power to search the minds of persons unknown to her and to select out of them groups of ideas and memories, co-ordinating them in such a way as to convey the impression that certain surviving personalities are consciously communicating.

\* "Grades of Significance" by G. N. M. Tyrell, B. Sc.

# PSYCHE, THE IMMORTAL

Copyright 1933

By SAMUEL E. ANDERSON

## PART VI.

### THE ELECTROLYTE

\* \* \* \* \*

In the preceding chapter the attempt was made to show that the adrenal gland is the agent primarily responsible for oxidation and therefore of the generation of electricity. In this chapter an effort will be made to show that it also provides the means by which the current is able to cross the synapsis and manifest as life or as the vehicle of intelligence.

Dr. J. J. Abel, of Johns Hopkins, was a pioneer among those investigating epinephrin and had the honor of bestowing the official title. He says, No other principle of the body has of recent years received such exhaustive study along chemical, physiological and pharmacological lines. It passes in medical literature under various names, as epinephrin, adrenalin, suprarenin, adrenin, etc. The official designation adopted by the U. S. Pharmacopeia is epinephrin, a name first employed by me in my earliest investigations on this subject and derived from the Greek 'epi'=upon, and *nephros*=the kidney.

It is now well established that this hormone is continuously being given off in almost infinitesimal amounts to the venous blood and thence distributed throughout the body in a very high dilution but one which suffices to give tone to, to relax slightly, or to inhibit activity of the various tissues of the body.

Leaving now the question as to how far epinephrin exerts any function in the animal organism, I purpose to give you a brief summary of the extraordinary physiological discoveries that have been made in respect to this product in recent years. Foremost there is a striking parallelism in the action of epinephrin and excitation of the sympathetic system. In a word, epinephrin stimulates or inhibits the action of practically all structures innervated by the sympathetic system in a way analogous to electrical stimulation of the sympathetic nerves going to that part. To give examples, it accelerates the rate of the heart beat (a sympathetic reaction), entirely comparable to that which follows electric stimulation of the accelerator or sympathetic nerves to the heart. It relaxes the stomach and the intestines. On the contrary it causes an increase in lacrymal secretion, an increase in bile secretion, a tremendous increase in the sweat secretion of some animals, relaxation of the bronchi, especially if they previously have been put into a state of spasm, dilation of the pupil of the eye and exophthalmus, conversion of the glycogen of the liver and muscles into blood sugar, etc. All these reactions may be produced by electrical stimulation of the appropriate sympathetic nerve to the part in question.

The point of attack of epinephrin in all of the above instances is not the nerve end itself, but an intermediate anatomical unit, something which appears to be neither pure nerve tissue, nor yet a pure muscle or gland cell, but an unidentified something called *the receptive substance*. As a drug this hormone is of considerable importance in practical medicine. Its extraordinary ability to cause contraction of small arteries and veins whenever the drug can be applied to them, and its power to resuscitate an arrested heart are to be noted among the facts that account for its widespread use. Naturally, a drug of such extraordinary potency and such a variety of actions must always be used with care and only by those endowed with intelligence.

The first thing requiring examination is the striking parallelism in the action of epinephrin and excitation of the sympathetic nervous system.

The second relates to the point of attack. Dr. Abel says that we are fortunate indeed that our suprarenal glands do not seem able to throw into our circulation any but lower concentrations of this hormone.

Stewart and Rogoff have shown (*Jour. Pharmacology*) that the injection of strychnine in suitable doses increases the output of adrenalin from ten to fifteen times.

According to Dr. Cannon exercise also causes the glands to discharge an increased amount of adrenalin. The *ultimate* effect of this may be an exhaustion that ends in shock and death.

Small doses of strychnine, or more particularly nux vomica, have long been regarded as a standard tonic.

Is strychnine giving a perfect imitation of adrenalin? Or would it be more accurate to say that strychnine induces a flow of adrenalin proportional to the dosage? If such be the case then it is reasonably certain that the action of epinephrin takes place *with the synapsis* because, as J. J. R. Macleod says, strychnine does not poison animals which lack the synaptic system.

Dr. Crile has most aptly described strychnine poisoning as "the pegging of the door bell."

Dr. Abel congratulates us because our adrenal glands do not seem able to throw into the general circulation any but lower concentrations of this hormone.

#### PHYSICAL EFFECTS OF EMOTION

Wonder what would happen if they did? Probably the same thing that sometimes happens upon the receipt of news that stirs our deepest emotions: heart rending news. Psychic shock may end in death.

Shock! What is shock? Shock is a discharged battery. Or as described by the profession, shock is an enfeebled condition of the body that comes on after severe physical injury or as the result of grievous mental disturbance. And it follows, in all cases, after the electrolyte has been too much concentrated by the introduction of surplus epinephrin. Dr. Crile pictures the resulting condition. "Emotion causes a more rapid exhaustion than is caused by exertion, or by trauma, excepting extensive mangling of tissue, or by any toxic stimulus except the perforation of viscera. \* \* \* \* In short, our re-

searchers have shown that the emotions drive the organism with extreme intensity; that, like trauma or exertion, emotion may drive the organism within the limits of normal response, or so overwhelmingly as to suspend the normal functions and reduce the individual to a state of complete cold prostration. In other words, emotion may cause exhaustion; it may cause shock. \* \* \* \* The man in acute shock is able to see danger, but lacks the muscular power to escape from it; his temperature may be subnormal but he lacks the normal power to create heat; he understands words, but lacks the normal power to respond. \* \* \* \* His mental power fades into unconsciousness; his ability to create body heat is diminished until he approaches the state of the cold blooded animal; the weakness of the voluntary muscles finally approaches that of sleep or anesthesia; the blood pressure falls to zero; most of the organs and tissues of the body lose their functions."

How do they get that way? The sudden and profound emotion that follows startling news, the nearby explosion of a huge shell, the mangling of the limbs, the perforation of the intestines, an amputation, an excessive hemorrhage, the burning of large surfaces, or the injection of the proteins which are of the anaphylactic variety are responsible. However the surgeon may explain his own mishap we are of the opinion that all the different kinds trace their pedigree back to one common ancestor. There is evidence tending to show that they operate by causing to be discharged into the blood stream that larger concentration of epinephrin mentioned by Dr. Abel as being incompatible with life. Many of the things enumerated must often be accompanied by very great fear and apprehension.

But if the news received is somewhat less startling it merely causes the heart to beat a trifle faster. Emotion is often in part perceptible in the feel of that organ. In health and in disease we are frequently aware that the heart is beating too fast or too slowly or intermittently. The liver may discharge its hormone too abundantly or too sparingly; likewise the pituitary. The adrenals discharge a hormone with numerous and varied accomplishments to its credit. In the control of human destiny it is second to nothing. Under the circumstances does it not strike you as a bit strange that Addison's is usually the only disease fairly and squarely charged against the adrenals? Has it ever occurred to any one to explain influenza as due to a bacterial infection of the adrenal glands that causes them to pour forth so much epinephrin that death may follow from the "chemical shorting" of the battery or to venture further and intimate that when the patient survives the fever and collapses during the chill that follows it is because the glands have been so thoroughly emptied that not enough of their hormone is available to maintain body temperature and electric charge? During the war it was noticed that the boys in the pink of condition went out like snuffed candles. Much exercise had probably rendered their adrenals capable of such a copious flow that they were flooded with adrenalin and there was no escape for them.

It has been asserted that neurasthenia is a breakdown resulting from emotion: from the long continued minor strain of worry and fear. Is shell shock then the complete wrecking that follows on one tremendous activation?

Is it effrontery to insinuate that the "simulated" or "imaginary" diseases which constitute such a marked feature of influenza and neurasthenia are simply the heightened response of some organ to the abnormal stimulation of the sympathetic nerve controlling its action?

The indications are that the adrenalin acts by so increasing the conductivity of the electrolyte within the synapses that more or less discharge of the battery results.

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## BOOK REVIEWS

"THE ROSEMARY RECORDS"—6d. net & 7d. post free.

"A CHALLENGE TO SCEPTICS"—1/-net & 1/1 post free.

Published by *The Two Worlds Co., Manchester.*

These two booklets by Frederic H. Wood, Mus. Doc. deserve a wide circulation among students. The earlier of the two might have attracted more attention if it had not appeared in rather small print and if a more arresting title had been chosen. These pamphlets combine a record of surprising statements made through Rosemary (a friend of Dr. Wood's who possesses remarkable mediumistic faculties), with strong corroborative evidence. Rosemary's control claims to be an Egyptian princess who lived about 3,000 years ago. A claim like this is liable to provoke immediate scepticism; but the corroborative evidence must be accounted for, and so far has not been accounted for by any hypothesis which rules out this claim. Mr. Hulme, an Egyptologist's interest was attracted by reading the records which appeared as articles in *The Two Worlds*, with the result that he obtained an introduction to Dr. Wood and the latter at his request sent him notes of the sounds uttered by Rosemary as she came out of partial trance; sounds unintelligible to the Doctor or the medium but quite intelligible to Mr. Hulme who translated them easily into the language of ancient Egypt. The translation and hieroglyphics will be found on p. 60 of the second pamphlet.

This incident alone apart from other matters of interest deserves the careful consideration of students.

The earlier pamphlet is also very interesting and anyone who reads "The Challenge" will be likely to wish to read also the "Rosemary Records" which give some particulars about the medium and touches upon the story of her Egyptian control whose earth life is a strange romance. Rosemary's guides seem to be fully alive to the importance of supporting their statements with proofs, and at the same time they stress the ethical side of their message, and this is very practical in its bearing on life.

The articles have been already reviewed on the Continent and now that they are accessible in a compact form and at so low a price they should be more widely known among students in many lands.

H. A. DALLAS.

## 'MAN'S SURVIVAL AFTER DEATH'

Or the Other Side of Life in the Light of Scripture, Human Experience, and Modern Research.

\* \* \* \* \*

By *Rev. C. C. Tweeddale, Vicar of Weston near Otley, Yorks.* 10/- net.

The sub-title of this book clearly indicates the line of thought developed by the writer. It first appeared in 1909 and has passed through several editions; quite recently it has been translated into Italian.

The Author is an ordained minister of the Church of England and also an astronomer, and this qualification gives special weight to the work; for his scientific studies have fitted him to be a careful observer, and to state his facts with due regard to the canons of evidence, and at the same time he fully recognises the bearing of the facts on Religion. It is proof of its value that the book is still selling and is highly commended, both by Italian reviewers and in England.

A few weeks ago a Rector and Rural Dean alluded to this book in a letter to the present reviewer as 'Mr. Tweeddale's famous book.' It ought to be in every library of psychical research. Its arguments are as cogent today as they were a quarter of a century ago, and the facts recorded have lost nothing of their value. Many of these are personal experiences and manifestations in his own home, but there are many chapters devoted to the experimental studies in England and other lands. The later editions record more recent results obtained in various countries by competent witnesses and men of science.

The work covers a wide range of testimony. It is difficult to understand how anyone can read such a work without gaining assurance not only of survival after death, but also that those we call 'departed' have continued knowledge of and interest in terrene affairs, and the conviction that death does not separate them from those they love.

The same conviction may be obtained, of course, through the perusal of many other works, but a reader of Mr. Tweeddale's book has the advantage of being able to study in one volume every phase of the subject, with the comments of a clear and logical thinker, whose knowledge of the subject is not merely academic, but intimately personal, a writer who knows how to support his facts by solid evidence and who is well aware of the various theories which have been suggested as explanations of such facts, and Mr. Tweeddale also shows very forcibly the claim which these facts have on the attention of the Churches.

Quotations cannot give any adequate idea of the scope and importance of this admirable work, but a few lines from the concluding pages may be cited:

'The value of the new evidence is that it confirms to this generation the revelation made to our forefathers, supplementing and fulfilling the same. Broadly that revelation affirms that man is a spirit incarnate in a body of flesh, that at the change we call death, the spirit passes to another plane of conscious existence, the status in which is mainly determined by the line of conduct here . . . that the spiritual world is a reality as much as the material. To this reality of the spiritual modern evidence bears unswerving testimony, changing our doubts to certainty and our hypotheses to demonstration.'

The Preface to the Italian edition is written by the expert Researcher and writer Signor Bozzano, who praises it highly. His testimony to its worth is endorsed by many others in the prospectus of the Italian edition.

Signor Bozzano writes:—

"Mr. Tweeddale's book is sufficient of itself to show and prove on the incontestable basis of facts, the survival and existence of the human spirit."

This is valuable commendation coming, as it does, from one who has devoted so many decades to experimental study of the subject and is so deeply versed in the literature to which he has largely contributed.

Dr. Lindsey Johnson M.A., M.A., F.R.C.S. has written equally emphatically. "One of the most important works ever written. I know of none so absolutely convincing."

Mr. Tweedale has recently written a pamphlet, 'The Vindication of William Hope'; this is a careful analysis of the allegations against this medium and of the evidence for the genuineness of the photographic extras obtained in experiments with him. The pamphlet may be had from the author, 2½d post free.

H. A. DALLAS.

\* \* \* \* \*

### 'THE TRUMPET SHALL SOUND'

By MAURICE BARBANELL

*Foreword by Hannan Swaffer. 3/6d net, Rider & Co.*

This is not a sermon, as the title might suggest, and it is not a literary work. It is a report of conversations. Intimate conversations between unknown persons, however interesting to themselves, are apt to be wearisome to a bystander, and on first opening this book a reader may expect to find it dull, but he will not have read far before he reaches another conclusion. The conversations are between relatives and friends across the bourne from which we were told 'no traveller returns.' These travellers did return. This record is a human document alive with personal emotions, but it is not the emotional quality that chiefly holds the reader's interest but the evidential value. As one reads incident after incident it becomes impossible to doubt that the voices of those called 'the Dead' were actually heard communing with their friends on earth.

'The evidence is unchallengeable.' 'The Segrave case alone would prove survival after death.' These are big claims made in the Foreword, but readers will endorse them unless their judgment is warped by inveterate prejudice. The seances in which Sir Henry Segrave talked with his wife and friends are particularly interesting because he is so well known, but others are equally evidential. Much credit is due to those who like Lady Segrave made public the fact that she had proved her husband's survival.

The Earl of Cottenham has contributed a valuable note to the chapter dealing with Sir Henry's communications. In this note he writes:

'When studying the conversations it must I think be borne in mind that in cold print they suffer not only because the little humours, the characteristic tones and inflections, the simple naturalness of the communicator's voice is lost, but also because connecting sentences, expressions and phrases have necessarily been deleted as being too private for publication.'

This is obvious; such experiences are often of a nature which it would seem sacrilegious to report, and readers should be grateful that so much is revealed.

The *modus operandi* is very simple; two tin trumpets with a strip of phosphorus painted round the broad end are used. Otherwise the room is in complete darkness, as the control says that light interferes with 'the psychic rods' he has to make. A shorthand writer in a small alcove partitioned off records what occurs. The volume records Voices only, not physical phenomena, except the movement of the trumpet, therefore darkness does not in any way interfere with the kind of observation necessary, which is auditory not visual.

The record deals with experiences in 1932 and 1933.

\* \* \* \* \*

## PROOF

By THE REV. V. G. DUNCAN, B.Litt., L.Th.  
Rector of West Tisted, Hants.

\* \* \* \* \*

Foreword by Sir Oliver Lodge. 5/- net. Rider & Co.

This book deals with the same kind of experience as the one reviewed above, and it was published in the same year, (1933). The author approached the subject in the right attitude; he was cautious and observant and possessed what Sir William Crookes has called 'a mind to let,' but not to any or every applicant. He weighed and tested the experiences, and having done so proved himself to be capable of estimating evidence and forming his judgment upon it. This is not always the case and, for this reason, solid evidence is often wasted.

This work is not less convincing than the preceding. Mr. Duncan's book and Mr. Barbanell's should be studied together.

The mediums employed by Mr. Duncan were two ladies (the Misses Moore) who were not entranced: they occasionally took part in conversation with the unseen visitors.

In his foreword Sir Oliver Lodge says that, being very busy, he hesitated at first to undertake to read the M.S. but he adds:

'I soon found that it was worth reading properly, and before the evening I had finished it. The author has been fortunate in his experiences with the Misses Moore, and has described the conditions of the early sittings remarkably well. If an enquirer reads only the first two chapters he will get an insight into the phenomena which will revolutionise his sceptical attitude.'

This proves that even a busy man can easily read the whole book which runs to less than 200 pages, and he cannot fail to find it very interesting. If he weighs the facts as they ought to be weighed he will endorse the author's claim that the book is a 'faithful experimental contribution to the evidence, which is increasing in so many directions, in support of belief in the reality of a spiritual realm into which death is only a natural mode of transit.'

Communication by the direct voice is a great achievement; it is amazing, even more amazing than wireless messages, and its ultimate effect upon Humanity, when its genuineness is established and accepted as indisputable, must revolutionise the outlook of thoughtful men to an extraordinary extent. It will no doubt take some time before the convictions of a minority become the belief of the majority; but such books as 'Proof' are among the important testimonies which will lead to great results in Human understanding.

Mr. Maurice Barbanell's book reports communications to various independent persons. In 'Proof' we have a record of experiences in which with very few additions Mr. Duncan and his friends only participated, it gains in coherence on this account.

The fact that 'Proof' is the work of an accredited minister of the Anglican Church should make a strong appeal to members of Christian Churches. They will find nothing in it to jar their sense of reverence, and only the most obdurately prejudiced could attribute such experiences to an evil source.

There are one or two remarkable incidents in which a 'departed' soul returns to try and set right mistakes and misunderstandings. The details are obviously of a private nature, but sufficient is told to make these spontaneous tokens of regret and penitence very impressive. Such occurrences tend to establish the identity of the communicator in a very convincing way.

A short paragraph in the earlier part of the book sums up the effect his first experiences produced; quoting the words of the blind man who was healed by Christ, he says: 'Whereas I was blind now I see. . . . Something of the sheer joy he must have felt lit up my soul.' But the record that follows is a plain dispassionate statement: there is nothing exaggerated in the claim the author makes, it should be read with the same sane judgment as that evinced by the writer. H. A. DALLAS.



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for

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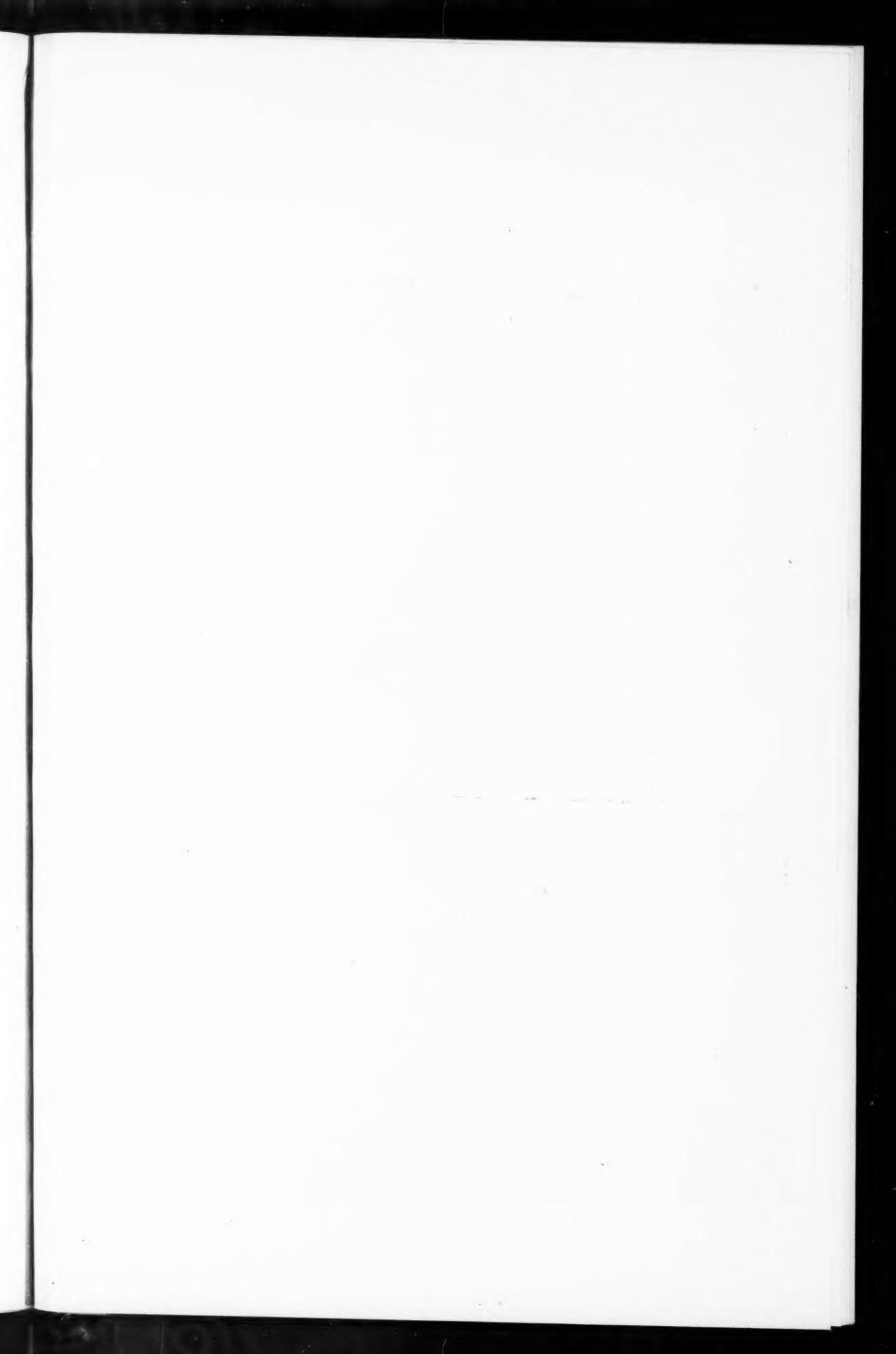
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#### PRIVILEGES OF MEMBERSHIP IN THE NEW YORK SECTION

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.





The Case of Elsa von Kökeritz. *Illustrations:*  
(1) The Child's Guardian Light. (2) Aura of the Grown Girl.

# JOURNAL OF THE AMERICAN SOCIETY FOR PSYCHICAL RESEARCH

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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.

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Vol. XXVII, No. 12; December, 1933

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## EDITORIAL NOTES

We print this month a further verification of the name of an obscure person mentioned by the communicator in the series just completed under the title "Le Livre des Revenants." The publication has attracted a good deal of interest owing to the cumulative evidence of authenticity which has been from time to time forthcoming from casual readers of the JOURNAL. The general consensus of opinion regarding the scientific weight to be attached to these communications is likely to be that for a group of amateur investigators, the ladies who conducted these sittings have acquitted themselves very well and are to be commended for their perseverance.

Doubtless a fair percentage of the cases may be written off as containing details within the past knowledge of one or other of the sitters: but even so, they would be remarkable as calling for a telepathic explanation since it must be borne in mind by the critic that this is not a case of ordinary table movements intelligible to all, but of a vibratory motion impossible for anyone to follow except the one sitter gifted with the power of interpretation, Mrs. X....., who intuitively knew and sensed the meaning of the very rapid and often almost imperceptible vibrations.

The list of verifications might have been greatly increased, had it been at all possible for Mrs. Bigelow or any other member of the group to spare the time to communicate with the Postmasters of all the localities mentioned. But in numerous instances this has never been done. And in other cases, the family circumstances mentioned by the controls would impose a discretionary barrier against any sort of intrusion by enquiry. Most of the later verifications, therefore, have come spontaneously from persons outside the circle and unknown to its members.

For this reason, it will easily be seen how futile would be the attempt to discover by arithmetical computation the ratio of verifications as a dimin-

ishing or augmenting series. It would be sheer waste of time to indulge in it. The facts are these;—that out of about One Hundred and Seventy verifications, the first fifty show a proportion of as much as Sixty-four per cent of the total of names given; and that subsequently to these, the ratio falls first to 38 per cent and finally to about 12 per cent. This disparity, however, is clearly due to the fact that at the first onset, Mrs. Bigelow was able to give time to writing letters to practically all the Postmasters of the places mentioned. Later, her duties as Secretary to the N. Y. Section have precluded the giving of the time needed for this work. Hence the ratio of verifications has fallen.

We have before us a 30-page brochure by Dr. Walter Franklin Prince, to whose busy arithmetical brain we are indebted for the "ratio" above quoted. He has, at least, been instrumental in saving Mrs. Bigelow's group the trouble of making an analysis of the weaker items in the list, to which, as a 'scientific' critic he gives the greater prominence—we might almost say an exclusive one. The fact that two years and ten months have elapsed between the date of the last published communications and the date of their publication implies, to his mind, that the falling-off is not accounted for by lack of time for enquiry, and he proceeds to suggest as one of two alternative possibilities, that one or other of the group has been consciously faking and fooling the rest. The other "possibility" is the old familiar one that the statements emerge from someone's subconscious. Dr. Prince is magnanimous enough to favor the second hypothesis. For this generosity we hope the ladies will be duly grateful! He is obviously unacquainted with any of the ladies concerned and has also not understood the mode of communication or he would hardly make the suggestion that "if one were faking and passing off conscious memories for communications, that one, if the stock of memories out of which to manufacture plausible and apparently dissociated messages became exhausted . . . one would not shrink from raking over old newspapers. . . ."

\* \* \* \* \*

## A HUMAN AURA PHOTOGRAPHICALLY RECORDED

The Case of Elsa von Kökeritz

\* \* \* \* \*

By the EDITOR

Instances of a "guardian Light" attending the person of a child have often been spoken of as having been seen by the eye of the clairvoyant. It is a beautiful thing and has passed into tradition and legend as a token of angelic visitation and care. Until now, however, I can recall no concrete instance in which the eye of the camera has been able to detect such a phenomenon, although in the unwritten records of family life, there may be, and doubtless are, many such, which from a natural desire for privacy and the sanctity of the home-life, are never made known to the world outside.

In the present instance, the family of the young girl who is the subject of the manifestation have most generously offered no objection whatever to my recording in our JOURNAL for the benefit of its readers, this very exquisite thing. My thanks are especially due to the mother, who has, without reserve, most generously placed in my hands the two photographs which illustrate this record. I feel I cannot do better than give Mrs. von Kökeritz's own account of the matter. Writing on the 21st October, this lady says:

"Mrs. Stevens has written me saying you were interested in the little snapshot of my daughter, and that you would like to see her baby picture and perhaps publish them. We certainly have no objection, and would be glad in any way to help the great work that you are doing. I have always thought the baby picture, taken many years ago, most interesting. It was taken when Elsa was about fourteen months old in our garden on Staten Island. I took it myself and there was no one near her at the time. The moment I saw the picture, I said: "Why, Elsa has a guardian angel!" and have really always thought of it as such. Since then I have taken many, many snapshots and she has had several professional pictures; and none have been in any way unusual until the one that Mrs. Stevens showed you. (Plate II.) That was taken by a friend at our summer home on the Thimble Islands, two summers ago. Another of the girls had her picture taken on the same roll of film, in the same place, right after Elsa; and her picture showed nothing unusual. Elsa has always been normal in every way. I am enclosing her baby picture and film, but am sorry I have never seen the film of the other picture. But I might be able to get it if necessary. Hoping that what I have told you may be of interest,

I am, Very truly yours,

(Mrs. R.) Mabel von Kökeritz.

It had been the baby picture, however, that Mrs. Stevens had shown me. This had impressed me for reasons which I will presently give, and I was doubly anxious to see the later photograph. Accordingly I asked, in my reply, that I might have the privilege of inspecting the print. Mrs. von Kökeritz did not keep me waiting. Both print and original negative were forthcoming only a few days later: and thus I am able to give both photographs for comparison. I asked several questions, and I told Mrs. von Kökeritz why I thought the baby print so extra-ordinary. On the 27th October I received from her the following reply, together with the wished-for specimen.

"I was so interested in your letter and the fact that you know all about photography makes what you say absolutely convincing. I am sorry I did not send the other picture, but thought Mrs. Stevens had given you the one she showed you. I am enclosing one, and appreciate very much your saying that you will make me a copy: but that will not be necessary, as by today's mail, the friend that took the snapshot has sent me the film, which I am enclosing with the picture. So all I want back are the two negatives, when you are *entirely* finished with them.

Elsa's birthday is Dec. 22nd,—a Christmas baby, and such she has always been, with a happy unselfish nature, and even as a baby, things never seemed to worry her as they did the other children. Her version of "Now I lay me. . . ."—very sleepily given, at the age of three, gives the key to her life so far:

"Now I lay me down to sleep  
I pray the Lord my soul to keep  
If I should die before I wake  
I should worry. Amen."

The other picture was taken in the summer of 1931. . . . Hoping that I . . . have told you what you wish to know, I am,

Very sincerely,

Mabel von Kökeritz

#### EDITORIAL NOTE ON THE PHOTOGRAPHS

\* \* \* \* \*

I have critically examined both negatives, which are well preserved and without either chemical or mechanical blemish; obviously developed with great care, and free from any stain or adventitious marking. What struck me as most unusual in the appearance of the bell-shaped light around the child in the baby picture is the total freedom of the head, hands and upper part of frock from any degree of irradiation from the "light." The light is absolutely *behind* the baby figure. The normal background was a continuation of the trellis with its occasional bunches of flowering plants. Nothing was observed at the time by Mrs. von Kökeritz as in any way obscuring this. It needs no expert in photography to realize that, if this plate had been light-struck, the fogged patch would be continuous all over the head, hands, and frock of the child. But in the negative these areas are clear as crystal in the shadows. The "light" is manifested immediately around the figure and it takes a very well marked outline, suggestive either of a bell or a protective cloak. The two curious streaks overhead were thought to be suggestive of arms held out over the child's head, and bared to the elbow. But as there is no trace whatever of a body attached, I do not place much weight in this interpretation. They, and the fainter streaks below are to my mind more like the effect of some luminous points moved laterally during the period of exposures. But if luminous, why was nothing visible to the mother of the child? Is this another case of the formation of the image-bearing substance *within* the dark enclosure of the camera, as we noted some years ago in the experiments carried out at the British College of Psychic Science with the medium Mrs. Deane?

There is, in this picture, another point of interest which should not be overlooked. Oddly enough, this is the cat's tail. As seen in the photograph, it hardly seems to belong to the animal at all except that it has the same sort of markings (chinchilla?). The point of origin of this strange appendage is right down between the feet, near the ground, under the body of the cat. Thence, on the negative, it is seen crossing in front of the rear

left foot and attains very full breadth and greater clearness as it emerges towards the child. It then rises, and ends in a fine point, surrounded by a perceptible luminous haze.

The later photograph (taken in 1931) shows an aura or luminous area covering the whole of the body and extending to a fairly uniform distance around it. But in this case the effect of the light or mist covers the whole area and the shadows of the negative are blocked by it. It is either, therefore in front of the figure, or, as perhaps is more probable, around it. Only the head and the lower part of the legs are free.

\* \* \* \* \*

## THE INSPIRATION OF GLASTONBURY

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### PART III.

In view of the great interest shown in these new "Johannes" writings obtained in my sittings with Mrs. Jessie Stevens (J.B.S.) every effort will be made to continue them without interruption and under the most favorable conditions that can be devised. It seems indubitable that the impress of a living personality carried in these scripts possesses a power of conviction more vital in its way than any cold scientific marshalling of evidence for survival. If so, the record will at least serve the purpose of creating an atmosphere of greater sympathy towards the subject of psychic research in the minds of those who may have been but little disposed to give it attention, and in this respect Johannes the simple monk may be a welcome ambassador to the Court of the Sceptics. We have had already twenty-four sittings, and it has given me satisfaction to note that, so far from there being any indication of a drying-up of the fountain of communication, the later script is as fresh and as vigorous in quality as the first, and there is an increasing facility of expression clearly noticeable. The medium is getting well into her stride. The messages are given at greater length and with a greater coherence. And Johannes, as before, seems to be the keeper of the door, and the Master of Ceremonies for the admission of others. If he has a fault, it is that he prefers to occupy the centre of the stage himself. But he is always ready to give way when called upon to do so. And there are hosts of others who are pressing to speak. First and foremost among these I would like to mention my old friend and colleague J. A. (Capt. John Allen Bartlett) who comes unbidden through a medium altogether unknown to him and hails me in fulfilment of a written promise given me a few months before his passing, and at a time when he was already in the valley of the shadow and well aware that his great change was impending. And J. A. assures me that he is to play an active part in the future developments that await the continuance of this work and of the Glastonbury influence which is more and more becoming a symbol of the mystical ideals of our English-speaking peoples.

But now "to our task" as Johannes would say. I resume the record of the Tenth Sitting, partly given in the November instalment. Johannes has asked permission to proceed to tell his 'little tales'; and, consent being given, the following is at once forthcoming:

#### JOHANNES IS MADE A CHOIR-MONK

"Johannes,—he a loutish lad of yeoman birth, but with the song of a lark in his throat:—he that would of choice be dumb, that he might, as the colt, kick his heels in the pasture,—caught, and to halter!

"Sing, now, in choro mid: Sing, boy, sing!"—and when up went the organ-note to heaven up went also the high lark-note that joyed the hearer. And Johan forgot that he would to the woodlands: for as a great Voice only was he. And all did turn and gap at the new lad that sang thus.

"He shall be of us!" cried the maestro: "He shall be made an honor to Glaston!" And when all was done,—in long sad robes,—a lad no more was he. And Johannes hath much to tell. The mother at home,—the lad in the still of the night:—tears,—and none knew;—but a-blubbering into his blanket.

"And was this the noble monk-to-be? Nay! But a pup gnawing at his rope to be free. And Father Anselm came, on still bare feet,—and laid a hand on the rough head;—red it was;—and said: "Peace, foolish one:—to bawl will not aid thee. Sleep,—for at the crack of day, the bell shall sound, and thou wilt still be snoring!"

"So did Johan bite his fingers to still his noise. And when up popped the sun, there was he with his face new-washed. It was a bucket, and the water was cold in sooth: so red was the round face of him in matins, with heart aflame. And loud rang the canticles of praise.

"A sparrow that lifts her head and sings to the sun knows as much of the words of her song of praise as knew this hobble-de-hoy of the monkish Latin his round mouth brought forth: yet was the Gloria Dei in his little soul in very truth;—for love had he for that which he dimly felt.

"Bell again,—ever and always!—but now to the refectorium and a great board;—of oak it was;—and bowls of rough clay: and an oaten porridge and a great wood spoon. And loud supped he of the goodly mash. . . \* And to his tasks went he—a lad that would whistle even as the black burden in-set to do the scales and scores;—and a rap on the knuckles,—a clout on the nob,—and "To work, zany boy!"

The mention of a stylus was queried by J.B.S. as she thought it was not used in mediaeval times. FBB however recalled that among the fragments found in the excavation of the S. E. angle of the cloister-walk at Glastonbury Abbey was a small square piece of smooth slate on which the exercises of the choristers were deeply scored by some sharply pointed instrument.

\* \* \* \* \*

#### THE ELEVENTH SCRIPT

First a sketch of a monk's head with hood of dark shaded pencilling was given. Against this were written the words:

\*To avoid interruption of the thread of the story, I add this as a note. There was an interval—a break in the flow of the writing and sundry spasmodic movements on the part of J.B.S., whose hand wrote "No! no!, not now. Johannes will drop the stylus." This protest was addressed, not to ourselves, but to some unseen person or persons, who were apparently anxiously anticipating the end of his tale in order to have a chance of writing. The exclamation of protest coincided with a clairvoyant picture which came before the eyes of Mrs. Lloyd who was astonished to see the walls of the sitting-room melting away and in their place, the outlines of a vaulted chamber with a throng of dark-robed figures pressing in on the table from all sides, as though intent upon the work. Earlier in the sitting, Johannes had complained to FBB in the writing that the brethren were pulling at his gown to persuade him to write what they wanted.

"*And mischief led him by the hand.*"

A line was then drawn through the figure as though to cancel it, and the following was written:

"I be one that knoweth well the imp. Loved we all the child, and he led us with his clean soul. Afear'd of the dark, he begged to be let stay near to Father Anselm;—and the Father was old, and as a child in mind. So sat they together at even in the darkening garth\* and watched the great bats that homed in the belfry. And olden tales told the Father of his own youth, when to the Abbey came riding great lords and ladies on palfreys, and would to see the holy relics. And when one came that was not white of soul, Anselm would lead him pixy-wise and show—not the relics—but bones that were but nought. And no more thought he of sin in this than if he were a pesky o' the moor.

"Know you the moor?†—vast, dark, black:—and Blink!—blink!—the glow-worm and the will o' wisken that leadeth men into bog-holes and trixy spells.

"So listened I, the boy Johan with mouth and eyes wide as a bairn: and on drooled the voice of him until sleep held him silent, and Johan wist not that it was past—and o'erpast—bell-time and evensong. And penances were awaiting!"

"Forgive, good Father Abbot!"—But Johannes hath thorns in his shift, and stonen in his shoon. And great grief hath he in his heart. "Nay then, *must* he indeed walk nine times around the crypt at dark? And there be those that might rise and hold Johan, till his hairn red be turned to white!

"Nay,—poor Johan hath a great fish—a trout o' the pool,—that would to be caught of a lad. May he but go and bring it to the pan? For very love of . . . ?" Nay! It must not be, alas!

"And so grew I from boy to youthen of great size—of brawn and sinew as a man:—but with the simple heart and fool top-knot of a ninny. Saith frere pot-boy:—"The shoon of him fill the hall,—I can not to the spit or to the pan but I fall over the great paws of the pup!"

"And yet he grew, and longed with a great longing to fare afar—and yet afear'd—to one whose like was never seen before. Goodfellow Robin came once by chance to the door and knocked at the gate; but none let him to enter. Yet the story told by twilight in the close, as they sat, filled me to long that I might no monk in holy orders be, but to the field and the sword.‡

"Much of evil mummery came masking to the gates. One ye call Puckin,—a nixy sprite—would with book and bell to pray at the gate: but "AVANT!" crieth the old wise one:—and with laughing as of one gone mad, the mocker in air dissolved. So, if but the crux be raised high, nought can of ill abide."

\* \* \* \* \*

#### THE TWELFTH SCRIPT

(Dated October 10th, 1933.)

*Johannes speaks:*

"Good morrow: and we be met again since the night is done. Far away—far away—and the Present slideth into the Past. Far away—and Time turns back his glass till we be at the dawn of another day.

"In a young land, when the year was young;—goldcups in the great marsh and larks a-singing at the gates of day: another too at song, at matins in ye Abbey cold. But day was young, and youth was glad and heady with the mead of new life within him:—else should it not have been. But far afield went I a-running, o' the spring morning. Old,—cold,—asleep the Abbey and into the new dawn ran Johan boy.

\*The garden in the cloister square was so called.

†The moors of central Somerset surround Glaston. They are a low-lying level of peat soil formerly under water and only drained in the 17th or 18th century. In the days of the Abbey, they framed the great Mere—a shallow lake surrounded by fen-land.

‡Compare the script of John Alleyne, given 26 years before. (See "The Gate of Remembrance.") "They placed me here in choro, when I would have drawn the sword."

"Afar, and ever on, till what saw he?—great water,—vast,—and ship a-sailing. Great galleon a-flitting as a bird of winged flight, lit by the sun to a thing of gold. Ah! and ah! to go,—with that vision splendid,—to beyond horizon."

"But back to earth—dream ended—day abroad and the hand of one on his arm that bid him back to duty and to the gray life of old age.

"I forgive thee" saith Abbot kind. "Once was I also young and did long for what thou would'st."

"And 'Come' crieth the heart of mother-bird at home.

"And because his voice was as a cracked lute and maestro chori bid no more to song,—Abbot,—Father Abbot, kind as ever, saith: "It's a good lad. He shall to home till after Feast of Pentecost."

"Running,—leaping as a colt in meadow to bars at even,—so went Johan,—and all was well. Yet the mother with mother-love did see him an alien thing not of her brood. And she bid him to his own path which should lead to heaven."

\* \* \* \* \*

"Softly step! Abbot sleeps: Visions hath he."

"Late it is. Call to me the little lad. Perchance he canst, like unto Joseph, read my dream? And Johan was troubled: for he too seeth a great black beast that yaweth at the gate and claws to enter. All the night he seeth it and Johan hideth his head and would not to tell.

"Speak!" crieth the voice of him of greatness. "I fear to!" saith the small voice of him hiding. "Would a beast to claw down the Abbey walls?"

\* \* \* \* \*

#### THE STORY OF THE ABBOT'S VISION

The story that Johannes now relates is premonitory of the Fall of the great Abbey in the days of King Henry VIII. This last tragedy was the culmination of a policy which had been ruthlessly pursued by the King for some years under the stern and cruel regime of Thomas Cromwell and other crafty advisers who played upon the monarch's weaknesses until the policy took shape in the cruel suppression of all the English monasteries. If we are to accept the suggestion of Johannes, it was Anne Boleyn, Henry's second queen, who counselled the plundering of the great House of Glaston from motives of mixed greed and malice. But we must let Johannes continue, as he carries on his story unbroken through the next script, as recorded below.

\* \* \* \* \*

#### THE THIRTEENTH SCRIPT

(October 10th, 1933. Afternoon session.)

The tale of Johannes is precluded by a strange intervention. In large and unfamiliar characters, the following is written:

"And here come I—I speak: let no dog bark! A wanderer I—I come if the door be oped. Ye be of a mind to suit. I cry to earth again after the time be spent in waiting that broke my heart. Know you that I was once as you—a man quick,—alive. Now I be gone. Ashes to ash again: but I be more alive than ye! I be a soul of growth. I look to the north and south—to the Past and to the glory to come. If all be said, and the tale told, then write ye the epitaph of that which lyeth low:

**"BUT IF TRUTH BE RAISED TO GLORY AND THERE BE NO DEATH,  
SOUND THE TRUMPET OF RESURRECTION."**

Let me speak. Ye mourn an Abbey dead—chant the requiem of dead souls! Dead, forsooth?—I tell ye the Future is big with promise. ALARIC hath said his say:—On with the tale!"

And so the tale goes on:

"And here speaks small great Johannes. The one that was very great hath gone to the wall again.

"And Johannes did be as a Joseph unto the Lord Abbot and he said "Lord, I cry pardon!—The beast is none of my seeing, but as an image reflected, cruel clear, in the pool. Thine was the Vision: and woe to us if the beast be let loose in our time. It wal-loweth in gore, and doth slaver of blood—the blood of saints. And walls fall at his touch, till all be laid waste. Woe, woe is me!"

"And the Abbot was as of a hoar-frost whiteness, and fear dwelt in his eyes. And when he bade the lad that was Johannes depart his voice, grown hoarse with a great fear, was to a whisper fallen.

"But so lingereth summer's peace in the lap of time, and death tarrieth long ere the glory lyeth low. And fear fell sleeping at the portal, and all was of a seeming peace. But Johan dreamed of the beast many times and oft, and did roar with fright.

"No Father Anselm now to pour comfort on the quaking lad. Gone! Good father;—thy thread of life spun. Johannes mourned in very truth the going of so aware a friend; and, as the dark fell creeping, gray with mystery, up the wood-aisles that were Johannes' own temple, he rolled his eyes from side to side lest the beast lurk in the shadows.

"PAT!, PAT!, o'er the leaves,—and beasts in plenty follow: for in sooth the besties of the wood they loved Johannes as if in very truth he were the god of pipes that lives for the guiding of lives not yet to human seeming. And Johannes, with his friends of the wood, came all breathless to the door and did beat on the port to be let within to light and safety.

\* \* \* \* \*

#### THE ABBEY GARGOYLES

"Beasts also there were;—ugly, grant you, of tooth and claw, but chained to the Abbey walls, and grinning down on friend and foe alike. Yet Johannes loved them: for, like him, they were but ugly *without* and quite *not* to be feared. Moreover, they growled and mouthed at things without:—a "*cave canem*" to danger without the walls, but a docile company of watchers for those within. GARGOYLEN a-many,—a host,—and full of strange shoutings in storm: but Johannes feared them not."

\* \* \* \* \*

#### THE FOURTEENTH SCRIPT

(October 11th, 1933.)

As most frequently happens, other communicators are for a brief space allowed an open door, before the principal actor comes on the scene. So we again find the major communications prefaced by a few remarks from Alaric and another. But Alaric apparently finds it too difficult a task to maintain control of the hand of the automatist, and the aid of a scribe is invoked, who writes thus:

"I be for him as the stilus. I be Johannes, but not the one ye know—ne Bryant, but that other\*; and for Alaric I speak of the Abbey. Quoth Alaric: "The weakling cannot abide mine strong hand. Speak, thou scrivener of the penner, who did for the untaught be clark." He cries to be heard. Ye ken not his tongue. In eager haste he spluttereth in ancient Latin . . . "Ideam vide. . . ."

"Softly,—it be a simple ploy. I can to the work. This one of might saith only that when he hacked down walls with the battle-axe, he did but builden walls the stronger to hem his own self into purgatorium: and, forsooth, he did for a long time yearn to be free. Hate dealt the blows;—and Hate laid him by the heels. Now free at last, he would to raise new walls—a Temple to the Lord: and so crieth he that thou,—even thou, puny mortal,—canst to him add stone on stone till all be complete."

\*John of Aller, Somerset.

Is it the *motif* of material destruction and spiritual re-construction which has, by analogy of experience, brought the soul of this once ruthless conqueror into the circle of those who dream of a restoration of the desecrated shrine of Glastonbury? And now we must let Johannes continue his tale.

"And may Johannes pipe up and add his note to choro? Ah! Gloria feciam. I have conquered. My tale did lye so long in the telling that I feared me it stinked."

(J.B.S. "I don't like his choice of words.")

"I be not a silken-clad ninny of the Court. I would to tell ye of the day long agone when again to choro went Johan: and behold! the voice of him was greater than before. Big is Johannes:—marry, and too big,—but bigger still the great roaring voice of him, that did echo forth and back till all Abbey rang, and up to the High Lord it went,—a thing of praise. What if all were dumb and the singers stood in all amazement, mouth agape and forgot to sing: and alone went up the voice of this fellow to Heaven's gate, a-crying to be heard? PAX! I have said it. The dull ox hath not the wit to go humbly. . . . Pardon, ALLER be here. Just a line, pushed in, to cry as a voice at the keyhole."

"Now I be fair mazed with the clack of these that come a-playing second fiddle when I would to solo. Now may Johannes tell of the coming of the King—REX. King-Bird, forsooth; nobly stepped he, a King in very truth: and all was well."

Follows the tale of King Henry VIII's visit to the Abbey and it is verily a spicy one: but must be reserved from present publication, or readers of this JOURNAL may think that we "would to solo" as much as our friend Johannes himself. These articles will form part of the larger collection which will be published by subscription in book form by Marshall Jones Inc. of 212 Summer Street, Boston, Mass.

\* \* \* \* \*

I will conclude this instalment with a few further extracts, the first being from Script XVII, (Sitting of Oct. 16, 1933) which carries on the theme of the Abbey's downfall. Anne Boleyn is represented here as counselling the ruin of this great and wealthy house.

"Queen did let him to it;—ever a-nagging;—gold would she, and enough to prink her as strutting cock. Ever on the watch to push him on: and he to arms would go, and all be a merry hell for love of a lady. Would ye of the Abbot's visions and the setting of them to fact?

(FBB. "Yes, please.")

"Mind ye of the Beast? It left not the mind of poor Johan day nor night; but was ever clawing to remembrance. Yet went peace flowing on before, and day drifted after day:—nought to call 'Ware!';—nought to wake from deceiving peace.

Fearing much the Beast, he had no love of the darkening world without. So sat he ever near fire-lit hall, where clack of talk held forth: and when time of bell set him to turn at watch, it was with crossed fingers and sign o' cross a-making, for fear of wizardry and evil powers that might let loose the Beast of the Pit upon him.

Yet coward was he not; and but of powers of hell feared he: and when in night, all unknown, men of craft and cruel cunning ever through sleeping wood crept to the gates, Johan was of the first to throw himself in their way, and would slay the beast of prey that would feed on the fatness of the Abbey.

It tell ye a lady did to the King's ears a-whispering: and he that was a merry monarch when in his cups, did give "Yea" and "So be it" to be rid of the katydid that did ever grate fool-music in his ears. And so,—the "Yea" being said, and he to wake sober in the morn,—did he repent him and would to take back the promise; but she held him to it.

"I be rot of thy mumming priestly faith; and would it to hell with popery:—so to burn them in their foul nests,—and on with it and I will light the torch!"

And ye fat and lazy one would to road most easy. Called he men to arms. And ye long-nosed sour heretic sicked them on. "Gold for all, and good wine as water," quoth he, "to each man-jack o' ye: for we would to the storehouse of the papist bees and so to rob them of their honey be no sin."

And so went they all a-junketing to harry the lair of their prey. And a goodly man at his prayers heard no cry of the hounds let unleashed upon him. If rumour be a bird at the casement, or a wind at the eaves, then heard they what was afield: and so, far off, heard they the echo of coming feet that haste to evil. So knew they, and scarce knew how they knew.

\* \* \* \* \*

#### THE ABBEY TREASURE IS SECRETED

And gathering up the things of worth, digged they pits to hide them;—and 'neath paving-stones, and in crannies in walls,—yea, in the very charge of bonen in crypts, so that ye Saints that be long agone did again to rise in holding to themselves holy matters as cup of gold and great cross of Abbot, jewel-set,—and miter of great beauty and worth to the ransom of a king. So among them kept they the treasure deep in crypt, where 'twas thought the rude cowards could not to go. And deep in well put they pieces of gold—the which they found, but mattered it not, so the Holy things lay close hid."

It is a matter of historic record that during the last years the Abbey was subject to trespass, and the Abbot engaged in many lawsuits. Details of these may exist, but I have not seen them and had always imagined that they indicated a loss of respect for the property of the Church among the people at large, moved by land-hunger and a jealousy of the great areas of land held by the Abbeyes. But if Johannes be right, these raids were organized by Thomas Cromwell or his agents at the Queen's behest. The following extract from the Eighteenth Script will fittingly conclude this instalment.

"Come, let us speak of a little thing that did to greatness grow. Johan, being young and strong as a grown ox, was set at gate to guard, lest evil betide—that gate ye wot of,—the great Gate,—and night was on the land. From the wood came ever the call of small Brothers that were of no Order but nature's own:—the cry of frog in swamp, the beat of bat-wing ever a-passing; the call of night-jar that to his mate did mourn.

And as Johan gave ear, as to friends well-known, heard he a false note that cried 'Ware!' Night-jar ne'er can, in broad Cornish tongue speak brute oath as 'twixt fear and pain one tore through the clutching arms of armed thorn. And Johan knew that the enemy be near.

The bell! And again it rang, but not for prayer. Alarm! and to arms:—and the whole flock of sleepers up and from dreams of good ale and what not, to face death perchance a-stalking. But Johan alone was first to strip, and down fell his man. Vale! and to purgatorium: yet Johan would not to kill. His was ever the gentler test. The leader,—a man of great girth and well-armed,—a deserter from his lord; and after him a rioting crowd of black cocks that were made to run.

And this the first of many forays that made our peace a harridom of brawling. Quoth Abbot: "And so goeth it towards the end. Vision had I of beast abroad, and ne can peace abide till the great day of falling. What hath so fair a face towards the sun? What with toil and love built we up, falleth in a night." And tears mayhap fell with his beads: for well loved he the chapple-house\* he so fair hath set up as a song to God;—a paying of his vow. And all in goodly latin was it now; and gold fired fair and tint as rainbow was it. . . ."

\*The Loretto Chapel.

# PSYCHE, THE IMMORTAL

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SAMUEL E. ANDERSON

PART VII.

MAGNETISM AND CATALYSIS

\* \* \* \* \*

As a preliminary to this chapter it may be well to again quote what Mr. Bevan wrote. "The aim of the Rationalist is to show that everything that takes place in the world we know is due to a fixed order of mechanical causation, that if only we knew the total arrangement of the material universe at any one moment, we could calculate in detail everything which was going to happen thenceforward to the end of time. All natural science is based upon the hypothesis that the matter studied undergoes changes according to such invariable laws. That is why he feels bound to fight tooth and nail against the suggestion that the course of things could ever be interfered with by any spiritual agency from without. Such a notion would introduce uncertainty everywhere. But the trouble is that here, right in the midst of the world we know, we have a spiritual agency which introduces uncertainty;—living bodies which interfere continually with the course of things. People often speak as if, apart from the supposition of miracles, you had a world perfectly regular and calculable. But it is not so. Here all around us are these lumps of matter, flesh and bones, moving about under the direction of non-material things, desires, emotions and values. The problem, the interference, is here in all its gravity, whether there is any spiritual agency in the world or not."

Eighteen years ago a shot rang out in Serajevo. Whatever the emotion behind the finger that pressed that trigger, its effects are still operating upon your life and mine today.

We leave our home in holiday mood to return within the hour, spent with rage or torn by grief. Some insulting remark, some great disaster to ourselves or to those near and dear to us has robbed us for the moment of the last vestige of self-control. The will has lost its grip.

It was M. Henri Bergson who said, "We have good ground then, for believing that the evolving force bore within it originally, but confused together, or rather the one implied in the other, instinct and intelligence. . . . On the two great routes that the vital impulse has found open to it, along the series of the arthropods and the series of the vertebrates, instinct and intelligence, at first wrapped up confusedly within one another, have in their development taken different directions. At the culminating point of the first evolution are the hymenoptera, at the culminating point of the second, man."

Professor L. T. Hobhouse informs us that among the higher animals instinct is so interwoven with intelligence that the two factors become exceedingly difficult to disentangle and the statement seems to be unusually accurate.

There is an intimate connection between the adrenal glands and the cerebrum, recognized when an insulting remark arouses boiling rage or deadly hate. In hypnotism "The subject may be made to blush or turn pale on the word of command. The familiar reflexes, coughing, yawning, sneezing, may be produced or repressed as the hypnotist wishes. The thoughts and emotions are under his control. Anger, sorrow, joy, anxiety, —all possible effects in short—may be run through as commanded, in the most rapid alternation." Dr. Satow—These effects arise, mark you, because of suggestions directed to the cerebrum.

The adrenal glands have been designated as the "brains" of the sympathetic system but there is evidence going to show that they do not confine their operations solely to the sympathetic but at times reach up into the realm of the cerebrum, there to give rise to phenomena designated as instinct or intuition.\*

However that may be, there are a vast number of memories that do appear spontaneously. Not only do they come without any effort of the will but very often they remain despite all attempts of the will to eject them. Such thoughts are most persistent when under the drive of strong emotion: most fleeting in the delirium of the infective fevers.

Adrenalin operates at a concentration that is comparable to a single honey bee working in a six acre field of alfalfa blossoms. Reduce these two to a scale where the human skull is able to hold the entire cutting of that alfalfa crop and you can imagine that even a single molecule of adrenalin upon entering any synapse would have some effect upon the concentration of the electrolyte within that synapse.

It is maintained that after fevers of infection there remains but little adrenalin within the glands. So it may be presumed that during the fever there was more than the normal amount of adrenalin circulating in the blood. What this extra adrenalin is able to do has been most vividly described by Mr. Aldous Huxley in Harper's Magazine of March, 1929. "His mind works—I speak at any rate from my own experience—even more actively than it does in ordinary times . . . for at 102° I am transformed . . . into a seer of images, a visionary, a kind of potential poet.

But the mind of the person who takes my place when my blood is too hot thinks exclusively with pictures. Fever miraculously opens the inner eye and I find myself living in the midst of the strangest phantasmagoria. Each word I hear, each external object I catch sight of, calls up an image, often apparently quite unrelated to the evoking word or thing and the first

\*Mr. Elwood Hendrick, Curator of the Chandler Chemical Museum, Columbia University, has laughingly remarked that "Catalysis is one of the most human manifestations of matter" and Otto Warberg contends that it is due to the catalyzing properties of the iron in the cell that biological oxidation is speeded up. The view has been expressed that oxidation is primarily due to adrenalin and this would establish an intimate relationship between adrenalin and iron. So that whether memories again appear in consciousness because of a peremptory summons from "an iron will" or float lazily in from nowhere in particular, there is always the possibility that they may be present because of the magnetic or catalyzing properties of iron. Since we are approaching the province of intuition it might be well to pause and ask whether the expression "iron will" is a mere idle figure of speech or whether it has reached us through that identical medium.

image calls up a second, the second a third and so indefinitely. The visions have a life of their own independent of my conscious will; their endless succession unrolls itself regardless of my wishes. I—whoever “I” may be—am reduced to the role of a mere spectator. I stand aside and watch the performance which somebody else has staged for my amusement. Sometimes I am duly amused; for the show is brilliant and a kind of plat, a dramatic interest, rambles mazily through the succession of images. But at other times, when I am tired, when I long for peace and sleep, the spectacle becomes intolerable. I resent its intrusion on my privacy; I feel as I should feel if I were compelled by law to have the radio and television perpetually turned on in my study. For the visions are unescapable. I cannot avert my gaze from them, and if I would close the inward eye against them, their brightness shines through any muffling bandage my consciousness may interpose. They are not merely as clear as the images transmitted by the physical eye from the external world; they are clearer, brighter, more luminously distinct. They are more real than ordinary reality; they are real in that excessive and preternatural way in which a work of art is real. . . . Fever transforms me too into a potential lyricist. With the influenza upon me I can form some notion of the way in which Shelley or Rimbaud normally thought. . . . I know whence they fetched those brilliant images. . . . They had the feverish gift of seeing, but along with it the sober power to organize what they saw into the forms of art, to convert private visions into publicly recognizable beauty and universally comprehensible argument. Possessing at times a little, perhaps, of their capacity to organize I lack the power of seeing. And the fever that brings me visions robs me of my intellect. The person who takes my place when my blood is overheated possesses of the poet’s genius only that part, alas, which is allied to madness.”

Mr. Huxley’s vivid portrayal is very interesting and well worth reading in full. But what has actually happened to him? We may surmise that some little growths have infected his adrenal glands, acting as do the foreign proteins in anaphylactic shock and causing those glands to discharge an excess of adrenalin. Of itself this adrenalin heightens the conductivity of the electrolyte. In addition it is stirring up the heat centers and every single degree in the rise of temperature results in a heavy percentage of increase in the conductivity of the electrolyte. When combined they are a powerful incentive to the remembering of pictures and you will note that Mr. Huxley thought exclusively in terms of images. Endless is the procession of the tableaux and each of them demands its quota of electric charge.\*

What if you deny that influenza causes a discharge of adrenalin to take place? It is not at all probable that you will be able successfully to deny that such a discharge takes place as the result of great emotional strain. The

\*The end may be as in concussion; the difference being that here the “short” is chemical and there physical. Mr. Huxley does not speak of any feeling of weakness or exhaustion but about this ask those numerous patients who, before they have passed their convalescence, start again upon their too strenuous course. However, many such would be unable to answer, since they abide no longer with us.

authorities are quite unanimous that an extra amount of adrenalin is then released.

When you saw that enemy drawing his gun there were a great number of reactions that were possible. You might have dropped your hand to your holster and beaten him to the shot. A frenzy of berserker rage might have seized upon you, and regardless of consequences, you might have rushed against him empty-handed. Or you might have turned and run. Why? Oblivious of the danger to your buddies you may have thought only of the danger to yourself. At greater peril to yourself you might have run to warn those self-same friends.

The berserker rage, with its utter disregard of physical consequences and the ignominious flight, oblivious of moral turpitude, were the results of contacts of efferent neuro-fibrillae effected by the greater concentration of the electrolyte which resulted when adrenalin was poured into the blood in anticipation of "flight or fight." Such acts are emotional in origin and readily pass current under the designation "instinctive acts."

By way of parenthesis: the consciousness aroused when such contacts are so brought about in the afferent system should be distinguished under the term "intuition."<sup>†</sup>

Professor Hobhouse is absolutely correct. Among the higher animals instinct is so interwoven with intelligence that the two factors become exceedingly difficult to disentangle.

<sup>†</sup>When, at greater peril to yourself, you ran to warn your friends the muscles of your legs were operating through contacts of the efferent neuro-fibrillae made under the direction of the will. The whole business is the result of a cool and calculating judgment. But should you be killed before reaching those friends an observer stationed two hundred yards away may think that you ran instinctively and pronounce you an arrant coward.

*(to be continued)*

## CONTINENTAL NOTES

By DR. GERDA WALTHER

\* \* \* \* \*

"*Tijdschrift voor Parapsychologie*," January 1933.

Dr. H. A. C. Denier van der Gon: "New ways in the domain of experimental psychical research." A review of Dr. Osty's experiments with Rudi Schneider.

Drs. W. H. C. Tenhaeff: "Spontaneous paragnosia." Drs. Tenhaeff here publishes some of the many cases of foreboding that were communicated to him after he had asked his readers and hearers in his articles and his lectures in the Dutch radio to let him have any cases they had experienced. Though they were not observed under test-conditions such facts are so well established, that the bona fides of the communicators may be taken for granted and the publication is justified.—One of the cases tells how a lady felt compelled to visit her mother-in-law, though she was not ill, and was rather surprised, when her daughter-in-law unexpectedly arrived. The latter then had a frightening dream in the following night and on the next day her mother-in-law suddenly died.—In another case a lady felt she must visit her brother-in-law, though the whole family was rather keeping away from him, because he was of a lower social rank. Short time afterwards he was crushed between two trains in a rail-way accident.—Another lady in a dream saw a church-yard on a hill with a hedge and a little house in the neighbourhood, a white cross was in it, which however was no longer there in another vision of the same church-yard. 6 years later she lost a boy in a terrible accident and when she went to visit his grave she found it in a church-yard corresponding exactly with the one she had seen in her vision. The white cross was there also, but when she came there a few days later to take some flowers to the grave the cross had been taken away.—Another correspondent writes how his brother in the beginning of the great War, when everybody expected Germany to be victorious, had a shining vision in the East (Germany), of swords, guns, cannons etc. and crowns among them suddenly all fell together and there was only a dreadful chaos left. Consciously, he adds, his brother would never have thought it possible that Germany would be defeated and that the German sovereigns would be compelled to leave their countries.—Another correspondent from Pretoria, South Africa, narrates several forebodings and visions he had experienced himself. As a child he often had the vision of Christ in a strange, but extremely beautiful violet light. Many years later when he was away in a chase he suddenly had a vision of his wife on her death-bed, and he returned home immediately, four weeks later his wife actually died, though she had not been ill (but pregnant) at the time. Two days before she died she told her husband, that the Lord had come to her in the night and that she would die, he had been surrounded by a marvellous violet light! Before that, during the Boer-war, while watching his camp-fire, he suddenly saw a girl he loved as if, she was transformed into an angel and had nothing to do with earth any more. He felt she would die, though he had not heard she was ill, and indeed she died short time afterwards. Equally he suddenly felt that a man in his business, who held no very high position in it at the time, would be the superior of himself and his friends later, and that he would leave the business though at the time he did not intend to do so, while the other would remain. This too came true six years later. He also in a dream saw a Kaffir nearly kill a friend of his with a big stone. This too came true about 5 years later.—In another case a lady went home to the Netherlands to pay a visit to her relatives there, while her husband remained in Africa. A year before that her husband, while reading the paper, suddenly stared before him and said he thought it would be the most beautiful death to be drowned. And he added, he wished he was 50 years old, for then he would know what would become of his little son, who was 11 years old then. On leaving Africa next year (1917) with her boy two days after the departure the boy was very much grieved and persisted that he would not see his daddy again, asking his mother whether his daddy would hear him say "good morning" to him also when he was in

heaven. When the lady tried to write to her husband some time after her arrival she could not do so because she always had the strange feeling that it was useless, though she was unable to explain this. On May 13th 1917 she had a dreadful dream that she was in a very small boat, then on a raft fighting with ugly green waves, when suddenly a big fish came along and then more fishes—then she woke up very much frightened. The next days she was in a desperate mood, though she could not say why. Finally she got a telegram and later a letter, telling her her husband had been drowned. He was an excellent swimmer and had swum out into the sea of Java during a festival with some friends. There was a rock there resembling a crouched figure, and there was a tale among the natives, that the gods would kill every-body who touched that rock. To prove the futility of such "superstitions" he swam out and touched the rock and got too far into the breakers, so that he was unable to return. The natives refused to help him, because they feared the revenge of the gods because he had touched the rock. Finally one of his friends reached him and grasped his hand, but suddenly he let go and vanished, his corpse was never found. It was supposed that a shark had perhaps swallowed him. Strange enough two years before that an Arab had predicted to the lady that she would be a widow at the age of 30, which indeed was her age when the accident happened.

*Drs. W. H. C. Tenhaeff "Dr. I. Zeehandelaar."* An obituary for the neurologist and psychotherapist Dr. Zeehandelaar, who was one of the founders of the Dutch S. P. R. in 1919 and for some time its librarian.

*Dr. P. A. Dietz "On mediumistic fraud."* To be continued. I will review this when the whole has been published.

The March-April issue 1933 of the *Revue Métapsychique* contains the following principal articles.

*E. Pascal "A visit to Ezquioga."* In this little village in the Spanish Pyrenees strange things have happened. On the 30th of June 1930 about 9 o'clock in the evening two peasant children, Antonio and Andrew Bereciartua, aged 11 and 7 years, had to carry milk to a neighbour. Coming there they were very much agitated and said they had met on their way the holy Virgin dressed in a black cloak, carrying the Christ-child on her arms, holding a rosary, and wearing a golden crown. On their way home they saw the apparition once more. The parents of the children told them they must have dreamt and chided them, but the next evening they had the same vision, and the lady had a sad face and seemed to ask for prayers. The same thing occurred on following evenings and soon everybody was talking about it. Other people went to the same place to see the Virgin and many of them also saw the apparition; women, children, robust men fell into an ecstasy and described how they saw the "Virgen dolorosa." Soon these happenings spread further into the country, pilgrims began to flock to Ezquioga in special trains, motor-cars etc. And many also had visions, also some who had only come there out of curiosity or even made fun of the whole thing. A beautiful young girl, Ramona Olazabal, among others, fell into an ecstasy very often and was stigmatised. The vision seemed to talk to some of the ecstasies asking for prayers, announcing catastrophes for the future (the destruction of Paris and Marseilles etc.). When Mr. Pascal came there a crowd of about 2000 people was already assembled although it was only about 5 o'clock and the weather was bad, many more would come in fine weather, he was told. A kind of platform was set up in front of a little hill with a group of trees, where the Virgin used to appear. (Later on a church was to be built there.) The crowd was full of expectation and devotion, and presently a young man aged about 15 or 16 fell into an ecstasy. Mr. Pascal watched him closely. His eyes were fixed on some object invisible to others and blinked much less than in a normal state. His limbs were rigid as in a sort of catalepsy, and his friends held him to prevent him from falling over, which indeed had happened at other times. Mr. Pascal managed to prick him with a needle inadvertently a few times, but he didn't seem to feel it. His expression, the same as that of other ecstasies observed later on (especially Ramona and another girl, Evarista) was very beautiful, as if filled with supreme inner

beatitude. When questioned he replied as if awaking from a dream and then turned to his vision again, it was the same with the other ecstasies. The ecstasy lasted about 20 to 30 minutes. The pilgrims put rosaries into the hands of the ecstasies during the ecstasy, in order to let them become consecrated thereby, others had written letters to the Virgin and also put them into the hands of the ecstasies, who, strange enough, replied to them as if they knew their contents, saying the Virgin had told them. Miraculous healings were also reported.

Mr. Pascal then proceeds to find a normal explanation for these things. He thinks fraud must be excluded on the whole, though it may have occurred now and then. He tries to explain the visions by autosuggestion producing hallucinations in persons capable of dissociating their subconscious mind from consciousness to a certain degree. The state of ecstasy to him seems to be partly like that of a hypnotized person, though the conscious mind is still looking on, so that the ecstasies afterwards are capable of remembering what they have experienced. They seem to possess some telepathic and clairvoyant faculties in this state, which enable them to know the contents of the letters and prayers addressed to the Virgin and reply to them. The stigmata of Ramona can easily be explained as produced by autosuggestion during her contemplation of the wounds of Christ. (The visions are not confined to the Virgin; Christ, St. Joseph, the Evangelists, the Apostles—and even the Devil have also appeared.) As to the origin of the whole movement, Mr. Pascal has found out, that the school-teacher of Ezquioga a short time before the first apparition had told the children about Joan of Arc and her visions and at the same time told them about Lourdes and other cases of miracles; which, he thinks, may have caused similar visions to present themselves to Antonio and Andrew rising into consciousness from their subconscious minds. Their visions then were taken up by others partly by imitation, partly by a suggestion of masses. The Catholic Church was not very favourable towards these happenings. It has always suspected ecstasies who tried to get into a direct connection with God, the Saviour, the Virgin etc. instead of using the church and its officials and sacraments as an intermediary. Only when such ecstasies proved their utmost obedience towards the Church in spite of their visions, they were recognised as having genuine experiences. This would be very difficult where the number of ecstasies concerned is as great as in Ezquioga. Then the Spanish royalists used the happenings in Ezquioga for their purposes by trying to convince the pilgrims, that the Virgin was against the Spanish Republic and its government. So now the pilgrimages there have been forbidden.

Dr. Borrey of Lyon continues his report of experiments with the diviner's pendulum for the detection of illnesses. In 4 more cases Mr. Biêtrix-du-Villars has properly designed the illnesses of some patients on an anatomical plate, indicating parts of the body affected by obscure ailments whose nature was unknown to Dr. Borrey during the experiments, but which proved afterwards to have been correctly diagnosed.

Dr. E. Osty "*The strange conduct of Mr. Harry Price.*" Cp. the June-issue 1933 of this Journal.

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"*Tijdschrift voor Parapsychologie.*" March 1933.

Dr. P. A. Dietz "*On terminology in psychical research.*" The author regrets that psychic research, as it is gradually developing into a new, internationally recognised science, has not got the same terms for the same things in all countries. Even its own name is not the same everywhere, as it is called "psychic research" in England and America, "metapsychique" in France, "parapsychologie" in Germany, the Netherlands etc. He suggests a unification of these terms. Equally he does not think the classification of psychic phenomena into mental and physical phenomena very good. He proposes to speak of "paragnosy" for subjective or mental phenomena (telepathy, clairvoyance etc.). The physical or objective phenomena he would like to call "parpragmasy" and divide them into "intrasomatal" phenomena occurring in or on the

body of the medium (stigmatisation, miraculous healings etc.), and "peri-" or "extrasomatic" phenomena occurring at a distance from the body of the medium (telekineses etc.).

*Drs. W. H. C. Tenhaeff* "Is mediumship an atavistical phenomenon?" As the primitive peoples seem to possess much more psychical faculties than civilised peoples with their preponderating brain-culture, some scientists regard them as rudimentary, as a regression to a former state of human development (Prinzhorn etc.). Others on the contrary think that mankind in future will again develop these faculties, though perhaps in a different, more spiritual manner than those possessed by the savages (Dacquè). Perhaps this future man would be a kind of "superman," though certainly not as Nietzsche supposed him to be. It must be remembered, that persons possessing psychic faculties were to a great extent regarded as witches and sorcerers in the middle-ages; and killed as such in one way or another, so that they could not propagate themselves, perhaps that is one of the principal reasons why comparatively few persons seem to possess psychic faculties on the continent at present. But of course this may be compensated by and by. It is also interesting to observe that children seem to experience more psychic occurrences than grown-up persons, though the psychology of children has as yet taken but little notice of this fact. This too seems to indicate that rationalism when pressed too far is detrimental to the development of psychic faculties. It is a task for future development of mankind to encourage the growing of these faculties and keep them under spiritual control without impeding them.

*Dr. P. A. Dietz* "On psychic fraud." (Concluded from the January-issue.) The author thinks it is not justifiable to put aside the entire earlier production of a medium if he is caught as being fraudulent later on, though of course its phenomena must be investigated again and again afterwards under the most stringent conditions. This is especially the case, if only unconscious or occasional fraud occurring in a particular situation is concerned, be it, that the control was especially bad or that the psychic powers were very weak at the critical moment. It is much worse if deliberate fraud prepared beforehand is discovered. Dr. Dietz then describes some cases of the latter kind he discovered or suspected being used in the production of some Dutch and some foreign mediums (among the latter he mentions the German apport-medium Melzer, Miss Singleton and Mr. Kirkby). He did not expose these mediums in *flagrante delicto* because he nearly always was a guest in their circle and had promised to abstain from groping around, turning on light etc. But nearly all these mediums were exposed later on by the spiritualists themselves.

*Drs. W. H. C. Tenhaeff* "Psychic phenomena in old documents." The author quotes some psychic phenomena described in an autobiography of the famous Swedish scientist *Linnaeus* (1707—1778). In his youth, Linnaeus narrates, he was looked upon as stupid while everybody thought his brother was very clever and expected him to become professor at some university. One day a fortune-teller came to his home and his mother gave her two garments, one belonging to Linnaeus, one to his brother. She then said, that Linnaeus would become a very famous scientist and make many journeys, while his brother would only become a priest. His mother would not believe this and exchanged the garments to test the woman, pretending the garment of Linnaeus belonged to him, who was to be the famous scientist, and indeed she was right, though nobody would have believed it at the time.—In another case Linnaeus' wife heard heavy steps going about in her husband's museum at 12 o'clock in the night between July 12th and July 13th 1765. He heard them too himself. A few days later he heard, that his friend Karl Clerck, whose steps were exactly of the same kind, died at that very hour.—Another case is that of General Kronstadt's prediction in November 1718 that king Charles II. would die that same month. On the 30th of November one of the gentlemen who had heard the prediction pointed out that the king was still alive. The general admitted this but added, that the end of the month had not passed yet, and indeed the king was shot in the night—probably by a French colonel. In another case a Swedish count dreamed that princess Elisabeth would become Czarina with the help of a revolution, which indeed came true a few days later.—Dr. Tenhaeff then

quotes some cases communicated by *Wilhelmina of Bayreuth*, the sister of the famous Prussian king, Frederic II. the Great, in her memoirs, though all in all she was very sceptical towards these things.

A Swedish war-prisoner, a certain officer called Croom, was a good chiromantist. He predicted the future of Frederic, of Wilhemina's prospects of marriage, and the sudden dismissal of two favorite ladies-in-waiting of the queen. Everything came true, though nobody would have thought it at the time of the prediction.—The marchioness also narrates some cases of phantasms of the dying. Her father, king Frederic William I. was a good friend of king August II. of Poland and they used to visit each other now and then. In one of these visits a certain field-marshal von Grumbkow accompanied August II. to the frontier, who told him he would never see him again. When he saw him last, the king wore a shirt, which was open in front, and a short Polish fur-coat. Short time afterwards von Grumbkow had a vision of the king clad the same way, with closed eyes. He seemed to say "Mon cher Grumbkow, je viens de mourir ce moment à Varsovie!" (My dear Grumbkow, I have just died in Warsaw.) This happened on February 1st 1733. About two days later the news of the king's death reached Berlin.

*A new Journal on psychical research in Sweden.*

Psychical Research Societies with journals of their own have existed for some time in the Scandinavian countries of Denmark and Norway. Since Dec. 1932, Sweden too has its own scientific journal in this domain: "Ur det okändas värld" ("From the world of the unknown"). It is published by "Stiftelsen Svenska Centralen för Psykisk Forskning" and has a female editor: Eira Hellberg, who possesses some psychic faculties herself. The journal comes out in ten numbers each year, and the four numbers I have received until now give a very good impression. They principally contain articles from Dr. Osty, Prof. Richet, René Sudre etc. mostly published already elsewhere abroad, but unknown in Sweden. Besides reports about interesting cases as Upton Sinclair's experiments with his wife, the phenomena of the well-known Norwegian medium Mrs. Imgeborg (cp. her father's, Judge Dahl's book "We are here") etc. etc. are to be found in them. In the "small notes" a case of etheric double is communicated, in which three persons saw another person S. E. go through a room and two doors while in reality he was in the office of his principal all the time talking with him, which is attested by the latter. We also hear about a Swedish telepathic and clairvoyant medium Dr. Ruth Eurén, aged 61 and living in Haparanda. Already in her youth she had telepathic experiences and clairvoyant or prophetic dreams (e.g. about the shipwreck of the Titanic).

Already before the foundation of this new journal there was much interest for psychic matters in some parts of Sweden. Especially the late Prof. Sidney Alritz from the Psychological Institute of Upsala University showed great interest in psychic phenomena, as can be seen from his periodical "Psyke," which principally dealt with the problems of hypnotism and the subconscious mind. Already in 1927 Mrs. Hellberg and her friends tried to found a Swedish S. P. R. With the same aim some well-known researchers and mediums were invited to Stockholm in autumn 1928. This, however did not have the expected success. Especially the public press made much fun of a lecture of Mrs. Hellberg on Kluski's phenomena. In order to awaken public interest for psychic matters on March 14th 1931 the liberal Swedish deputy Hellberg (not the husband of Mrs. Hellberg) made a great speech in the Swedish parliament against a section of the Swedish penal code concerning fortunetellers etc. motioning for its abolition. It is interesting, that the socialists as well as the liberals were against the law in the name of freedom (the well-known socialist editor Norling is one of the members of "Svenska Centralen för Psykisk Forskning"), while the conservative parties were for it:—on the continent one can generally observe the inverse attitude concerning these parties. It is to be hoped, that the publication of a scientific psychical periodical in Sweden will inaugurate a new era for psychical research in this country.

DR. GERDA WALTHER.

## THE PROBLEM OF PSYCHIC SUSTENANCE

Report of a new Case of Occult Fast, and some new details concerning the Case of Sai-Kin-an, the Korean Mystic.

By PHILIP H. HALEY

*The editor of The Amrita Bazar Patrika, Ltd., of Calcutta, India, at my request, searched the files of The Patrika, and sent me the following typed copy of a report bearing on a case of occult fast, (inedia). This case is as yet unknown to psychic researchers. It possesses much importance, because it tends to set at rest the claims made by certain apologists for one of the larger Christian Churches, that only members of that sect are capable of the inedia experience. It adds, also, to the number of these rare cases.*

\* \* \* \* \*

"WITHOUT FOOD AND WATER FOR 13 YEARS. STRANGE WOMAN, MOTHER OF THREE CHILDREN, AND LOOKS QUITE HEALTHY."

"Madras, May 17th, 1932."

"According to a Vizagapatam correspondent, a woman named Papamma, belonging to the weaver caste, aged about thirty, residing in Gangupudi village, is attracting considerable public attention as she is stated to have been living for the last thirteen years without taking a drop of water or a morsel of food. Though of delicate constitution, she still looks healthy and gave birth to three children. Her story, which was investigated by a Magistrate and some Advocates of Vizagapatam, shows that one day, while going from her husband's house to her parents, she fell down on the way, becoming unconscious. She was removed in that state to the Vizagapatam Hospital, where she regained consciousness, but could not open her mouth nor speak. She was detained in hospital for over a fortnight, and the doctors' efforts to make her open her mouth, speak, drink or eat, proved futile. Nevertheless, as she kept a normal health, and as the doctors could not name her affliction, she was discharged and taken home two years after. Papamma suddenly opened her mouth one day and began speaking. She has been living with her husband and attending to domestic work without eating or drinking. She says that never (has) she felt hungry or thirsty. She has become the mother of three children in that state."

\* \* \* \* \*

### THE KOREAN MYSTIC, SAI-KIN-AN

About three or four years ago, I wrote to Prof. Asano, President of the Psychical Research Society of Japan, for information about Sai-kin-an, about whom some details were published in The Journal of The American Society for Psychical Research, following the visit of Prof. Asano to America. Having lost the Professor's letter since, I will give what I remember of it. A part of what Prof. Asano wrote me was corroborated by Mr. S. Miura, a neighbor of the Professor. Mr. Miura visited San Francisco in

1932, and lectured before The California Psychical Research Society.

Sai-kin-an visited Japan and spent some time with Prof. Asano. Later he wrote the Professor from Korea. As previously reported, he had gone alone to some high mountains lying between Korea and Manchuria, and there at considerable altitude, had fasted without either food or water for one hundred days. During this time he lived in a small cabin.

Prior to his fast, Sai-kin-an had lived for a time, the length of which I do not know, on seven pine bark biscuits per day. Sai-kin-an is a writer. The name means Pine-eater. So our hero assumed this name, deeming it descriptive of his occult achievement, prior to the fast. After the latter accomplishment, however, he assumed the name Mist-eater, (I cannot give the Korean spelling, having lost the letter), having lived on the mist, or air of the mountains, only.

He continued to live without even the pine bark for some time after his return to Chosen, where he resides, but later reverted to the biscuits, and so again assumed the name Sai-kin-an when he wrote to Prof. Asano.

\* \* \* \* \*

## LE LIVRE DES REVENANTS

### A VERIFICATION

Mrs. Margaret Widdemer, Forty-Five Larchmont Avenue, Larchmont Manor, N. Y. writes as follows:

re HARRY HAWN

(See November 'JOURNAL', p. 318.)

Dear Mrs. Bigelow;

In regard to your *Livre des Revenants*; Henry Hawn was to the best of my recollection the head for many years, if not the principal getter-up, of the Pleiades Club, a famous dining-club. I sound as vague as one of your controls when I add that the Pleiades and the Twilight Club are always confused in my mind. Your member Mr. Robert Thomas Hardy should be able to tell you more definitely. Henry Hawn was at least primarily identified with the diningclub's activities in the minds of most people who knew him. I didn't know him well, for the club was waning rather even when I came to the city; I don't even remember when he died, but I am pretty sure he was in the city Who's Who.

Yours very sincerely

MARGARET WIDDEMER

Note by Editor. A further independent verification of the name and personality of Henry Hawn has reached us.

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## ABNORMAL MARKINGS ON PLATES

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Under the title "A New Metapsychical Phenomenon" the Editor gave an account in the JOURNAL for June 1932 of a series of geometric markings obtained on photographic plates in sealed envelopes placed under the hands of sitters in the "WHPB" group organized by Mrs. Henry W. Warner for the purpose of experiment in psychic photography. The significance of these markings—repeated, as they were with perfect exactness on the whole series of twelve plates used at a sitting,—impressed some readers, among whom was Mrs. Cornelia F. Pascoe, a member of the Society. She and her husband lament the loss of a beloved son, and they have maintained his room and his belongings undisturbed since his death. Partly as an outcome of the reading of the article above-mentioned, and partly in response to a suggestion of the Editor, Mrs. Pascoe placed a set of plates, duly sealed and certified by the Kodak Company, in the boy's room, and had them developed. The result was submitted to the Editor who, on careful examination, found an identical series of white points on each one of the twelve plates. The relative position of these points is precisely the same in all, showing that they are imposed from a single original. We give a diagram of the arrangement, as nearly as possible to scale. Mrs. Pascoe's letter to the Editor, dated October 11th, 1933, is appended.

My dear Mr. Bond.

Here is the information about the prints which I left with you yesterday. On September 12th, 1933, I got from the Eastman Kodak Company, Madison Avenue, 12 plates, each in a double light-proof envelope. Immediately on their receipt they were put in various places in contact with my deceased son's effects, his wearing apparel, his manuscripts, his books, etc. They were so placed that they were not exposed to light; that is to say, the containing envelopes were not exposed to light. They were taken to Eastmans' for development on Oct. 4th, and given to Mr. Bond October 10th.



Diagram of the Four White Points discovered on all 12 plates.

Sincerely yours,

CORNELIA F. PASCOE. (Mrs. J. B. Pascoe.)

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## HISTORY OF THE SOCIETY

The First American Society for Psychical Research was formed in 1885. in consequence of a visit by Sir W. F. Barrett to this country, and Prof. Simon Newcomb became its President. In 1887 the Society invited a man of signal ability, Richard Hodgson, A.M., LL.D., sometime Lecturer in the University of Cambridge, to become its Executive Secretary, and he accepted.

This organization later became a branch of the English Society under the very able guidance of Dr. Hodgson until his death in 1905. The American Society for Psychical Research was then re-established with James H. Hyslop, Ph.D., formerly Professor of Logic and Ethics in Columbia University, as its Secretary and Director.

## THE ENDOWMENT

The American Society for Psychical Research, Inc., was incorporated under the Laws of New York in 1904 under the name of American Institute for Scientific Research, for the purpose of carrying on and endowing investigation in the fields of Psychical Research and Psycho-therapeutics. It is supported by contributions from its members and an endowment fund which now exceeds \$275,000. The income of the Society pays only for the publications and office expenses, but does not enable the Society to carry on its scientific investigations. A much greater sum is required before this work can be carried forward with the initiative and energy which its importance deserves.

The endowment funds are dedicated strictly to the uses set forth in the deed of gift and are under control of the Board of Trustees, the character and qualifications of whom are safeguarded, as with other scientific institutions.

Moneys and property dedicated by will or gift to the purposes of the American Society for Psychical Research, Inc., whether to the uses of psychical research or psycho-therapeutics, are earnestly solicited. The form which such dedication should take when made by will is indicated in the following:

### FORM OF BEQUEST

"I give, devise and bequeath to the American Society for Psychical Research, Inc., a corporation organized under the laws of the State of New York, the sum of..... dollars (or if the bequest is real estate, or other specific items of property, these should be sufficiently described for identification), in trust for the corporate purposes of said Society."

### MEMBERSHIP IN THE SOCIETY

Membership in the American Society for Psychical Research, Inc., does not imply the acceptance of any particular explanation of the alleged facts collected by it, or even of the facts themselves. Membership stands only for investigation of the alleged phenomena.

Members, who receive the Proceedings and the Journal, pay an annual fee of \$10. One may become a Life Member or endow a Memorial Membership on payment of \$200.

Associates, who receive the Journal only, pay an annual fee of \$5. One may become a Life Associate on the payment of \$100.

Fellows, who receive all publications of the Society, and are afforded special library privileges, pay an annual fee of \$25. One may become a Life Fellow on the payment of \$500.

Founders and Patrons. For those who wish, through life subscriptions, to make a still larger contribution to the Society's work, these two classes are open, at fees of \$5,000 and \$1,000, respectively.

It must not be forgotten that membership in a scientific society means more than merely a subscription to the Journal of that Society. The work which is reported in the Journal must be largely carried on through the income from membership fees. Therefore, we hope you will make your membership class as high as you feel you reasonably can.

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